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Revisiting the Controversy of Zion

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Culture Wars

"No social progress outside the moral order."



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LETTERS

REMEDY FOR SECULARIZATION

Culture Wars rendered a service in publishing the three 1890 articles from *Civiltà Cattolica* on “The Jewish Question.” They provide a window on a significant aspect of 19th century culture and attitudes. More important, they reinforce the conclusion that the remedy for the secularization of the past several centuries can be found only in the moral and social teachings of the Magisterium of the Catholic Church, “the Mystical Body of Christ. . . who lives in the Church, and through her teaches governs and sanctifies.” Pope Paul VI, *Ecclesiam Suam* (1964), nos. 30, 35, quoting Pope Pius XII, *Mystici Corporis* (1943).

Permit me to offer two points. First, the *Civiltà Cattolica* articles (CC, for short) are not Magisterial documents. One may assume that they would not have been published without the permission, if not the approbation, of Pope Leo XIII, but they are not authoritative analyses or teachings of the Church. For those, we have to look to the abundant resources more recently provided by the Magisterium.

Second, CC rightly points to the French Revolution as the embodiment of the evil that has dissolved Christian civilization. “The Declaration of the Rights of Man,” wrote Hannah Arendt, “was a turning point in history. It meant nothing more nor less than that from then on Man, and not God’s command or the customs of history, should be the source of Law” (*The Origins of Totalitarianism*, 1966, p. 290). CC laments the use of the “rights of man” to confer “civil equality” on Jews. But that attitude is inconsistent with the clear and practical social teaching we have been given by the Magisterium in more recent decades. “Christians have a great help

for the formation of conscience in the Church and her Magisterium. . . . For the Catholic Church is by the will of Christ the teacher of truth. Her charge is to. . . teach. . . that truth which is Christ, and. . . to declare and confirm the principles of the moral order which derive from human nature itself.” *Veritatis Splendor*, no. 64. In the formation of conscience, even teachings that are not proclaimed definitively must still be obeyed: “While the assent of faith is not required, a religious submission of intellect and will is to be given to any doctrine which either the Supreme Pontiff or the College of Bishops, exercising their authentic Magisterium, declare upon a matter of faith and morals, even though they do not intend to proclaim that doctrine by definitive act. Christ’s faithful are therefore to ensure that they avoid whatever does not accord with that doctrine” Canon 752.

In his first encyclical, *Deus Caritas Est* (2005), Pope Benedict XVI traced Catholic social teaching from Leo XIII’s *Rerum Novarum* through John Paul II. In 2005, the Pontifical Council for Justice and Peace issued, with the approval of Benedict XVI, an invaluable book, the *Compendium of the Social Doctrine of the Church*. The *Compendium* organizes topically all those social teachings. Benedict himself added to those teachings in his encyclicals, *Deus Caritas Est* (2005), *Spe Salvi* (2007) and especially *Caritas in Veritate* (2009) (CIV) which extensively focuses on development and finance.

An examination of the *Compendium* will confirm that the Church sees in “the identification and proclamation of human rights. . . the extraordinary opportunity. . . for. . . recognizing human dignity and universally promoting it as a characteristic inscribed by God the Creator in his creature.” No. 152.

This is light years removed from the Declaration of the Rights of Man. Instead, the entire social teaching is based on “man’s creation ‘in the image of God. . . which gives rise to the inviolable dignity of the human person and the transcendent value of natural moral norms” CIV, no. 45. From that dignity arise the norms of subsidiarity and solidarity. Subsidiarity rejects the omnicompetent state because man has a destiny that transcends the state. Solidarity means that we are relational so that ‘the full meaning of freedom [is] the gift of self in service to God and one’s brethren” (*Veritatis Splendor*, no. 87).

CC admits at least the possible legitimacy of legal restrictions on the economic and other rights of Jews as such. Such restrictions are clearly contrary to the insistence of the Church that human rights are “universal, inviolable, inalienable.” Pope John XXIII, *Pacem in Terris* (1963), no. 259. See *Compendium*, nos. 152-159. In 1937, years before the Holocaust, Pope Pius XI courageously challenged the Nazi legal restrictions on Jews, in his encyclical *Mit Brennender Sorge*: “As God’s sun shines on every human face so His law knows neither privilege nor exception. Rulers and subjects, crowned and uncrowned, rich and poor are equally subject to His word. . . . [M]an as a person possesses rights he holds from God, and which any collectivity must protect against denial, suppression or neglect.”

The common good requires restrictions and prohibitions directed not against a religious or ethnic group as such, but against specific evils contrary to that common good. Usury, for example, is a moral and social evil contrary to the common good today as it was in the 19th century. See Prof. John Medaille, “It’s All About Usury,” *Houston Catholic Worker*, May-

June 2009, p. 1. In CIV, Benedict XVI said that “in these days when financial difficulties can become severe for many of the more vulnerable sectors of the population, [they] should be protected from the risk of usury and from despair” No. 65.

Other specific prohibitions and regulations should be considered, including a possible restoration of the Glass-Steagall Act which forbade commercial banks to engage in investment banking. Such remedies, however, should be considered and implemented on their own merits rather than sought through an indiscriminate, and essentially pagan, denial to a target group of the natural rights inscribed in them by God, their Creator.

Usury, however, deserves primary attention. Let me recommend an excellent introductory article, “Unprofitable Lending: Modern Credit Regulation and the Lost Theory of Usury,” by Oklahoma University law professor Brian M. McCall (in 30 *Cardozo Law Review*, 549, 2008). Professor McCall clearly reviews the history of the theory and regulation of usury, including Jewish, Islamic, Roman and scholastic natural law approaches. He proposes “a uniform, consistent legal regime which distinguishes between 1) the investment of capital in business ventures and 2) the lending of money for consumption. The former category would not be subject to usury law but would be governed by general contract and corporate law. Redesigned usury laws would regulate the second category to permit lenders to recover their costs (including operational costs and loss occasioned by inflation of the money supply). Beyond this cost recovery, usury law would prohibit the charging of a profit (except perhaps as compensation for the lost opportunity of investing the loaned money as capital at a

safe rate of return). Rather than addressing the needs of those without the resources to obtain the necessities of life by turning them over to profit-seeking usurers, we would need to address their needs directly. Formulating the details of a usury regime which precluded profit on a loan for consumption but permitted charging compensatory fees in a world of a volatile fiat monetary system would certainly be complex and challenging, but it would offer the prospect of working towards a more principled, consistent, and just system of credit in our society” pp. 614-15.

“Without God,” Benedict said in CIV, “man neither knows which

way to go, nor even understands who he is.” No. 78. Christ, who is God, speaks through the Church which is his Mystical Body. We have a great treasure in the social and moral teachings of the Magisterium. We ought to use that treasure for the promotion of the common good and the dignity of every person. And we ought to pray for our country and for our Church.

Charles E. Rice, Professor Emeritus
Notre Dame Law School

HONOR TO RESPOND

I am pleased to be granted the

Culture Wars welcomes letters to the editor. Preference will be given to letters which deal with topics discussed in the magazine. Letters should ideally be limited to one single-spaced page, but we know how difficult it is to follow ideals in this world. Letters can be sent by mail to Culture Wars, 206 Marquette Ave., South Bend, IN 46617; by fax to 219-289-1461; or by electronic mail to Jones@culturewars.com.



honor to respond to the letter of Professor Rice whose thrust seems to be that the 1890 Civiltà Cattolica (CC) series of three articles approved by Pope Leo XIII on the Jewish Question reprinted in Culture Wars does not reflect current teachings of the Magisterium of the Roman Catholic Church on the Jewish Question and that the theological treatment of Jews has somehow changed since it was elaborated in the New Testament by Jesus Christ. The various Encyclicals cited are very noble and lofty in their spiritual messages but do not challenge in any way the teachings on the Jews elaborated in the New Testament nor do we even find mention of the Jews in such Encyclicals as Mit Brennender Sorge.

In Mit Brennender Sorge Pope Pius XI castigated the German government for what we shall put in our own words to be a caricature of nothing more than a form of Judaism itself. For what else is National Socialism but a combination of Zionism and Marxism joined in Heaven as a Providential measure for measure punishment of the Jews for their heresies. We have none other than Third Reich Propaganda Minister Joseph Goebbels himself as our authority. In his speech to the German people in 1933 introducing Adolf Hitler as the new German Reich Chancellor, Goebbels claimed that the Jews "are our teachers and we are their pupils." Is it any wonder that the Roman Catholic Church was in a state of siege in Germany in the 1930s as it was during the Jewish inspired Kulturkampf in the 19th century?

The main problem, which is no different then, or now, or in New Testament times, is that the Pharisee is our eternal enemy. Let's listen to CC on page 22 of the November issue of Culture Wars:

"The Jewish Question of our time doesn't differ greatly from the one

which affected the Christian peoples of the Middle Ages. In a foolish way it is said to arise from hatred towards the Jewish tribe. Mosaism in itself couldn't become an object of hate for Christians since, until the coming of Christ, it was the only true religion.... But Judaism of the centuries (after Christ) turned its back on the Mosaic law, replacing it with the Talmud, the very quintessence of Pharisaism... which the Christian nations despise... not so much for its non-existent theological element, but rather, its morals, which are at variance with the most elementary principles of natural ethics."

In Chapter 15 of the Gospel according to St. Matthew, the Pharisees denounced Jesus for not washing his hands before eating bread, which is a commandment not written in the Mosaic law, and Jesus challenged the Pharisees by saying that their tradition caused them to transgress the commandments that were true such as that they encouraged dishonoring parents in violation of one of the ten commandments and that they were blind guides. It cannot be said that any document of the Magisterium repudiates this analysis of Pharisaism or Rabbinic Judaism. It was for this reason called the Synagogue of Satan (Rev. 2:9) for being in rebellion against God and an agent of Satan.

On December 2, 1892, the Catholic publication L'Unità Cattolica described three types of Jews. The first, and perhaps there are 20,000 of them, would be Old Testament Jews calling themselves Karaites who observe only the Mosaic law. The second would be the Talmudists found then mostly in Eastern Europe and Poland. The last they described as considering themselves enlightened, which is the bulk of the Jews today in the west, a group that believe in nothing. About 40 years ago Time Magazine quoted

one of their Reformed Rabbis as saying they believed in the holy nothingness. What they really believe in is the Golden Calf. They believe that greed is good, as Ivan Boesky said, and it is these Jews that rule the world.

Since the Karaites, the first group mentioned above, are not well known to the Culture Wars reader, I thought I would discuss them briefly. There is a saying in Ecclesiastes 8:5 that he who keeps the commandments will feel no evil thing. Consequently, during World War Two, the German government exempted Karaites from persecution. For example, 18 Berlin Karaite families appealed for exemption to the German authorities after the passing of the Nuremberg Laws citing early Tsarist precedent. Under the Autonomous Organization, and its family research section, called the Reich Stelle Fur Sippen Forschung (R.S.F.S.F.), a decision was made on 1-5-39 that Karaites were not to be considered as part of the Jewish community. The first challenge to this legal determination occurred in Marshall Petain's France under the General Commissary for Jewish Questions. The French wanted to treat the Karaites as Jews, and an appeal was made to the R.S.F.S.F., and the French were turned down by the Germans in that the Karaites were indeed exempted from persecution and deportations. This agrees with the analysis of the CC articles reprinted in Culture Wars, and I see it as clearly an act of Providence.

The second challenge came from the National Socialist Execution Commandos on the eastern front, and these requests were referred to the R.S.F.S.F. and were similarly turned down. The final decision came in 1944 when the Crimean Karaites faced Stalinist liquidation. The men were quietly slipped into the Waffen S.S. fighting units under

instructions from Heinrich Himmler, orders which also allowed the Germans to evacuate their women and children under German evacuation rules. And these Waffen S. S. Karaites were allowed this privilege until the end of the war.

The second group, mentioned above, are the Pharisees of the New Testament. They violate their Scriptural observances by adding to the 613 commandments 13,000 to 13,600 other laws. They add and subtract from the law based on their whims in clear violation of Biblical law (see Deuteronomy 12:32). Since most of the 613 commandments deal with the Temple that does not exist, in the diaspora only 271 apply about 80 of which are moral laws dealing with subjects such as incest, immorality, etc.. The Pharisees have what they call a Neturei Karta element where in the October issue of Culture Wars on page 18 we can find a sampling of their rather pious thoughts. Many of their Chasidic leaders and their followers live by the rigoristic holy concept of marriage advocated by Saint Augustine in his "On The Good of Marriage" which restricts marital relations exclusively to procreation. In practice, this means no more than once a month where the married couple pick the most fertile time as Zenobia of Palmyra, and then if the wife becomes pregnant, she abstains from relations during pregnancy, and nursing. Of course, marital relations during the seven day period of menstruation is forbidden as it constitutes a form of birth control (Genesis 1:28 and Leviticus 15:19) or after menopause is precluded as no children can be born therefrom as interpreted by these Chasidim and their authority Nachmanides, formerly of Spain.

Rabbis like Avigdor Miller would be in complete support of Civiltà Cattolica in denying Jews citizenship in that he believed that the

greatest misfortune occurred when Jews were granted citizenship in western lands as it mandated on Jews compulsory conscription in the Christian armies which was impossible for the Rabbinic Jews to support as they could not keep their laws in such a service. Also, forcing Jewish children into the public schools would ruin their allegiance to their values. Rabbi Miller extolled the Ghetto concept, and the Satmar Rebbe set up his own self-imposed Ghetto in a new city in New York called Kiryat Joel, which is City of Joel, which was his first name. He said the Jews were better off in the Ghetto, where modest attire was mandated as can also be seen in Mea Shearim in Jerusalem today, and had a higher material standard of living than Christians around them, and they kept to themselves adhering to strict group morality. The attire of their women were modest, and the married women covered their hair. Birth control was out of the question, and large families were abundant. It is these Jews, the Neturei Karta, who oppose Zionism as an idolatry, and it is Jews like these whom the ancient popes protected. However, other than this Neturei Karta non-Zionist element, most of the Talmudists are fallen into unbridled carnality and even their Rabbi Lamb of Yeshiva University sanctioned homosexual clubs there.

The third group, or Reformed Jews, which filled Germany with evil, and the United States, can be best exemplified by the Masonic Anti-Defamation League. Here is a group that visits the Vatican in the spirit of interfaith dialogue that Professor Rice seems to extol, while being the chief promoters of homosexuality rights and abortion in the world. We can directly attribute to their influence over a billion abortion murders around the world, the greatest crime against human-

ity ever perpetrated since the world was created. Does the good Professor Rice wish us to support citizenship for these mass murderers whose innocent and helpless victim's blood cries from the earth for vengeance? What we have tried to show is that the best Jews, those who follow the Torah Word of God and not the demonic Talmud, do not want citizenship, as they wish to live in the Diaspora until their Messiah comes in peace with their neighbors. Instead of seeking the best Jews out for dialogue, the Roman Catholic Church, in the name of dialogue, extends their hand of friendship to the ADL. This gives Church approval to the ADL as a Jewish group instead of giving it to the true representatives of Judaism, who agree a great deal with our values. Nor was this the first time that the west has witnessed this Jewish sponsorship of sodomy. We refer again to a major speech by Goebbels, who said the secret cause of the rise of National Socialism was the promotion by the ADL-style Jews in Germany of homosexuality, mass abortion, birth control, pornography, free love, and other forms of hatred of the family. Only the Jew could have waged such a war against the family in his eyes.

There is an historical basis for Roman Catholics to have dialogue with Rabbis like those belonging to Neturei Karta, who are more rooted in the Old Testament. In the 13th Century in France when the works of Maimonides were infecting both Judaism and Catholicism with his heretical Greek idea that God had no form, Cardinal Romanus of the Inquisition joined with the Rabbis in burning the Guide for the Perplexed and other heretical works of Maimonides in the streets of Paris. The majority of Rabbis of France and Germany supported this bonfire of vanities. The fire was brought from the candelabrum

from the Dominican Monastery to light the fires. Similarly, Rabbi Avidgor Miller sat on the Family Defense Council with Roman Catholic Church leaders to support that lovely old lady, Mary A. Cummins, who fought so courageously as Chairman of New York City's Public School Board 24 against the homosexual curriculum. The curriculum, called the "Children of the Rainbow," required first graders to be indoctrinated with homosexual values.

We are hopeful that the Jews that may happen to read these words will take them to heart and consider Deuteronomy 28, where the punishments are outlined for their breaches with God that happened in Roman times and in German times in the last century, and to say to them that if they do not stop their mass murder of one billion abortions, that they are doomed to suffer a worse fate in the United States at the hand of Providence than they did in Germany. Josephus told them in his history that they were stupid not to have taken to heart the destruction and exile of the ten tribes, and yet they committed the same idolatrous sins again in Judea that they had in Samaria, and so Judea was smashed by the Babylonians. Now we see in the Holy Land, homosexual marches on the streets of Zionist Jerusalem that have not been seen there since Titus advanced with his Roman Legions while transvestites, which according to Josephus is a euphemism for homosexuality, marched through the streets then in Jerusalem. And even if they repent, as Hulda explained to King Josiah (II Kings 22:15-20), such murders cannot go unpunished though repentance will save the soul for eternity. We are the true friends of the Jews to warn them of this, unlike the fawners of the Rothschilds who raise them to their doom.

John Chrysostum
Lux

SUPPORTER OF THE REGIME

In his letter to the editor on *Culture War's* reprint of the *Civiltà Cattolica* articles on the Jewish question, Professor Rice does not dispute that the Jews are a problem; he dissents from the Church teaching that underlies the solution presented by *Civiltà Cattolica*.

Civiltà Cattolica ("CC") proposes the same solution (p. 23, December 2011 *Culture Wars*) that was advanced by Pope St. Gregory the Great in the Constitution on the Jews, or *Sicut Judaeis Non*. . . ("SJN"), as Dr. E. Michael Jones discussed in *The Jewish Revolutionary Spirit and Its Impact on World History*. The essential principle is that the Jews, who are a nation apart from the society in which they reside, are not to cause harm to society and likewise the Jews are not to be harmed. In viewing the Catholic Encyclopedia on the subject, the Jews were neither to be injured "in life or limb" nor to have their property unjustly taken from them, though they were subject to judicial sentences in the courts. This principal is just, humane, defends Christians and society from the Jews, protects the Jews, is based on the unique nature of the Jews, and as it was issued as part of a Papal constitution that has not been revoked, it is binding on the faithful under Canon 754 of the Code of Canon Law.

Rice bases his dissent to SJN upon what he claims is the "clear and practical" teaching by the Magisterium "in more recent decades". Yet he is anything but clear

as to which teaching of the Magisterium he now claims leads to the rejection of SJN, nor can he point to a document that abrogates Pope St. Gregory's papal constitution. Instead, he presents a mishmash of ideas and a smattering of terms to justify his view.

First of all, the Magisterium cannot contradict itself even though the years pass, St Paul told us as much (Gal. 1:9, 11-12), and to accept Rice's view is to admit to a contradiction of the Magisterium by itself. Jesus Christ taught by his life and his words as he is the way, the truth and the life. (John 14:6). Even a cursory reading of the Gospels reveals that He condemned Judaism in pericope after pericope, and perhaps most forcefully and notably in John 8 and Matthew 23. St Paul warned us that the Jews were, and are, enemies of the Gospel (Rom. 11:28), killed Jesus and persecute Christians (1 Thess. 2:14-15, Titus 1:14), and are enemies of mankind as a whole (1 Thess. 2:15-16). The Acts of the Apostles are filled with the efforts of the Jews to persecute the Christians, most notably St. Paul, and St. John references the continuing perfidy of the Jews in the Book of Revelation. Church teaching as to the danger of the Jews has not changed, and for Rice to suggest that it has exhibits the type of hermeneutic of discontinuity with Tradition that Benedict XVI mentioned in his 2005 address to the Curia.

Second of all, the Church recognizes that societies have a right to self-defense. (*Catechism of the Catholic Church* ["CCC"] 2263.) The State is responsible for providing for and defending the common good and society. (CCC 1910,

2372). The common good must be understood as the sum total of those conditions which help man realize his perfection (*Dignitatis Humanae* ["DH"] para. 6; CCC 1906) which means union with God. More specifically, government and society must encourage virtue and that requires protection of the moral order (CCC 1895, 1905-1912) which Jews subvert especially since they reject Christ, the Logos, and hence God from whom flows the natural and eternal law. Indeed, the Jews reject natural law as a study by Indiana University concluded in 2002.

Rice seems to support his dissent with the idea that CC and hence SJN are violations of human rights and of human dignity. He cites to the *Compendium of the Social Doctrine of the Church* ("Compendium") to make this argument, which must fail. Leaving aside any discussion of the weight of authority of the *Compendium*, we should look beyond the paragraph he cites to para. 154 which lists the rights that the Church recognizes as being human rights. Nowhere is there a mention of the rights of the Jews to civil equality or legal equality, and neither is there mention of civil equality or legal equality at all. Neither SJN nor CC call for taking away the Jews' human rights, and so the human dignity of the Jews is respected (*Compendium* para. 388).

We may surmise several reasons for this. First, civil equality or legal equality are ideas that arose from the French Revolution, were furthered by America, and dismissed the value of theology, much less Catholicism, in ordering one's life. Hence, everyone becomes equal in civil society, and this means that

everyone--Jews and Gentiles alike -- is allowed to participate in the governance and creation of culture of the society. Such an arrangement, as the CC article points out, leads to the Jews taking over. SJN is a way to defend society without harming the Jews, and it does so by keeping the Jews from assuming positions of authority in society. Lateran Council IV--an ecumenical council--presented a way to effect this when it promulgated Canons 67, 68, 69, and 70 to limit the ability of Jews to effect control over society. The decrees of Lateran Council IV have not been repudiated.

Indeed, the only way the Magisterium can possibly view equality is in the sense that St. Paul made clear to us in Gal. 3:28. Our Lord in Matthew 12:50 tells us that "whoever does the will of my heavenly Father is my brother, and sister, and mother" and the will of the Father is to believe in Jesus Christ as the Messiah. (John 6:40.) *The Compendium*, para. 144, explains this equality also, and it is based on an equality that arises from a belief in Jesus Christ as the Messiah. The Jews do not believe Jesus Christ is the Messiah, so Christians cannot consider them equals, much less brothers or brethren.

Additionally, it should be noted that Rice may suffer from a misconception of the nature of SJN and CC. He seems to think that these doctrines will impose "legal restrictions on the economic and other rights of Jews," but there is no indication of such. SJN and CC neither advocate nor suggest the abrogation of any human rights of the Jews, and so these fears are unfounded. CC specifically writes that "humane and Christian laws"

are to be implemented to "impede the Hebrews from offending the Christians' welfare, and impede the Christians from offending that of the Hebrews" (*Culture Wars*, December 2011, p. 23).

Rice takes a quote from *Veritatis Splendor* which is actually a quote from *DH*, the Declaration on Religious Liberty. *DH* cannot justify striking down SJN or the CC position either because *DH* makes clear that religious liberty is not an absolute right (*DH*, para. 7), and may be curtailed for reasons of public order or peace, which includes upholding the moral order and the common good, because religious liberty is not a right to error (*DH*, para. 7; CCC 2108-2109).

Other terms Rice throws out, and we should too as they are not pertinent to the discussion, are solidarity and subsidiarity. Solidarity refers to "social charity" and is manifested firstly by a just social order and one that distributes goods and "remuneration for work." (CCC 1939-1942) Subsidiarity is a principle that states a "community of a higher order should not interfere in the internal life of a community of a lower order" except of course for the purposes of advancing the common good. (CCC 1883) Suffice it to say in the limited space I have that the concepts behind these terms do not justify rejecting SJN.

Finally I wish to add that by accepting Rice's view, one must necessarily adopt the American view of human nature which ignores the theological nature of the Christian and the Jew, suggesting that there is no real distinction between the two and that we can all just get along and somehow do the right thing. This American view leads us to become engaged in the great Ameri-

can sacraments of partisan politics, lobbying for legislation, and social welfare activities as though these are the end-all be-all of Christian activity in the world. This is a disturbing approach to the Jews, who have such a long history of destroying host societies, but it is the typical American response to grave evil. This sort of response always results in maintaining the status quo, and as proof of that, we need only look at the prolife movement, of which Rice was a founder and architect some 45 years and about 55 million dead babies ago. Abortion is no closer to being ended than it was then, and indeed, while Catholic energies and attention were spent on the same futile strategy Rice suggests now, the culture of death spread and used the Catholics to help spread it. St. Paul warned us against shadow boxing, and Charlie Rice, Professor Emeritus of Law from the University of Notre Dame, is doing just that even though he should know better. For to support and present the Church's teaching is to turn many away from evil (Malachi 2:6.). But, in presenting the American response to another grave theological and practical threat, this time posed by the Jews, he demonstrates that he may be a victim of American psychological warfare that says America is the ideal. Should he persist in this view, then Charlie Rice remains a supporter of the Regime that destroys the very people he is supposed to lead and help protect.

David A. Wemhoff
South Bend, Indiana

ABORTION IS FROM THE JEWS

In his response to the *Civiltà Cattolica* articles on "The Jewish Question," which were reprinted in the November and December 2011 issues of *Culture Wars*, Notre Dame Professor Emeritus Charles E. Rice writes: "The common good requires restrictions and prohibitions directed not against a religious or ethnic group as such, but against specific evils contrary to that common good."

Professor Rice's comments are based on a notion of equality applied to groups which he claims to have deduced from Church teaching. How it differs from the French Revolution's notion of equality is, however, not clear. The French Revolution notion suggests that all groups are equal and, therefore, to be treated equally. This is stated dogmatically as a premise in the form of a slogan—Liberty, Fraternity, Equality—and was put to immediate political use.

This dogmatic claim about equality falls to pieces the minute that theology enters the picture. In any analysis of history, one fact becomes apparent. The Jews are different. They have always been different. The Jews began their career on this earth as something totally unique. They were God's chosen people. When the Jews rejected Christ as their Messiah, their status changed radically but it was no less unique. The Jews who rejected Christ became "enemies of the whole human race" (I Thess 2:14). In rejecting Christ, the Jews rejected Logos and in rejecting Logos became subverters of the social order, revolutionaries and a pernicious influence whenever they gained control over the culture of any Christian country. The Jews' history and continued existence makes a mock-

ery of the notion of equality. This is probably why defenders of the Enlightenment like Voltaire hated the Jews. In other words, no other group of people on the face of this earth is like the Jews.

The Church recognized this fact early on and came up with its own way of dealing with the problems which the Jews cause in their unique way. The doctrine is known as "Sicut Iudeis non. . ." and as David Wemhoff has pointed it, this teaching and the corollaries which flow from it have not and cannot be revoked by the Church.

Now Professor Rice says that the Church was wrong when it treated the Jews as 1) a special group and 2) a social problem. Similarly, the authors of the *Civiltà Cattolica* articles were wrong in singling out the Jews and even more wrong when they claimed the Jews were the source of social ills.

This statement is both theologically and philosophically preposterous. It is modernist in its theology because it claims that the Church until 1965 was in error, and it is erroneous philosophically. Beyond that it cripples any effective social action because it prohibits Catholics from clearly identifying the problems the Church faces.

How is it possible, to give a contemporary example, to talk about American foreign policy now without speaking about the Israel Lobby? American foreign policy is now a function of Jewish money and is completely incomprehensible if we ban that thought a priori from any discussion. In their book on the Israel Lobby, Professors Walt and Mearsheimer bend over backwards to distance themselves from anti-Semitism, but they realize that they cannot coherently explain contem-

porary American foreign policy without mentioning the Jews. They wrote their book because they realized that if this variable was left out of attempts to explain the current situation, then no one could understand our foreign policy.

Similarly, in the realm of practical action, to limit the power of AIPAC and the Israel Lobby would not be to deny the Jews their dignity. It would in effect restore justice in the interest of the common good of the nation and the world. If we are not allowed to single out any groups, then it is impossible to talk about foreign policy or, closer to home, abortion.

According to Professor Rice, it would be inappropriate to say as David Wemhoff has said, that “abortion is from the Jews,” even though all of the historical evidence in both America, where abortion laws were overturned by two Jews—Bernard Nathanson and Lawrence Lader—and Canada, where the Jew Henry Morgenthau flouted abortion laws until they were overturned, points to Jewish complicity in erecting the culture of abortion death. He maintains this position even though Bernard Nathanson said that America would have rejected the campaign to decriminalize abortion if they had known that it was the work of “a bunch of crazy Jews from New York,” as I pointed out in *The Jewish Revolutionary Spirit*.

That was then, Professor Rice might say, and there’s no point crying over spilt milk or, in this case, spilt blood from the millions of babies who have died over the past 40 years. Unfortunately, his policy in effect blinds Catholics and anyone else who opposes abortion to the political realities which continue to

keep the abortion regime in power.

This becomes especially apparent if we look at the current political process in general, and the 2012 Republican primary in particular. As of this writing, all of the Republican candidates are unequivocal in their opposition to abortion. This is especially true of the two Catholic candidates, Newt Gingrich and Rick Santorum.

This was not always the case. In fact, one of the biggest prolife achievements over the past 40 years has been to convince Republican candidates to oppose abortion. After attempting to freeze the issue out of the debate during the 1976 election, three years after *Roe v. Wade*, the Republicans under Ronald Reagan tried a different strategy, one which landed Reagan in the White House. George Bush senior was a notorious population controller, but he got the right-to-life religion when he decided to run for president. Bob Dole made his disdain for the abortion issue patent when he said he hadn’t read the platform opposing it, as did Newt Gingrich in 1994, when he banned abortion from his Contract with America. But with George Bush junior, prolife views became mandatory for Republican candidates, which is where things stand today.

Unfortunately, no Republican has ever done anything to implement his prolife views, which is also where things stand today. So how then is a voter to evaluate a candidate who claims to be prolife?

The answer to that question lies in an examination of the ethnic bedrock upon which every political superstructure in America must be constructed. Ethnic reality is based on the triple melting pot. Americans are ethnically Protes-

tants, Catholics or Jews, and they have been engaged in covert ethnic warfare with each other as long as they have been here in significant numbers. No one can get elected without the Catholic vote, but the Jews control the political process through their money and their control of the media. If anyone still has doubts about Jewish control of the political process, then the 29 standing ovations that the American congress gave to Binyamin Netanyahu in May 2011, shortly after President Obama tried to restart the peace process by returning Israel to its 1967 borders, should lay those doubts to rest.

The Jews control the political process, but they need Catholic footsoldiers to pull the right lever in November, and the surest way to ensure this outcome is to find a Catholic who is willing to do the bidding of the Jews after Jew money has put him safely in office. The Jews have found two such candidates in Newt Gingrich and Rick Santorum.

These statements are either true or false. If false, then they need to be exposed as such. If true, then they need to be acted upon. To rule them out of bounds a priori because of some supposed change in the “Magisterium” or because they are an offense against “equality” and/or “human dignity” is not only theologically preposterous it is politically disastrous, and in the case of abortion, this self-inflicted blindness has life and death consequences because it condemns prolife efforts to ultimate failure, the fate of prolife politics for the past 40 years. Professor Rice is to be commended for his efforts for the unborn, but acknowledging his good deeds does not mean that we

have to blind ourselves to political reality and continue to support a strategy which has failed.

When it looked as if Ron Paul, the only candidate who was not disgustingly obsequious in his support of Israel, was going to win the Iowa caucus, the Jews did what was necessary to damage his chances. That entailed having a Fox news reporter ask him if he had had sex with Rick Perry. It entailed having the Jewish Republicans disinvite Paul from their debate. And it entailed a sudden infusion of money into Rick Santorum's campaign once he looked like a viable alternative to the fading Newt Gingrich.

Rick Santorum lost his senate race in 2006 when Catholics in Pennsylvania got tired of hearing him sing "Bomb, Bomb, Bomb, Bomb Bomb Iran," to the total exclusion of anything remotely resembling the interests of Catholics in that state—if, of course, we make an exception for the prolife issue, which Santorum was happy to trot out as a way of getting Catholic votes.

After losing the election, Rick Santorum went to work for the American Enterprise Institute, a Jewish think tank, which could now pay his salary directly. If Professor Rice is right, none of this should matter. But since it obviously does matter, what Professor Rice is proposing by telling us to pay no attention to the Jew behind the curtain is nothing short of a self-inflicted blindness in the name of "human dignity" which guarantees the continued failure of the right to life movement and as a result the continuing death of millions of innocent preborn human beings.

Thanks to the prolife strategy articulated by Professor Rice, which bans any mention of the fact that "abortion is from the Jews" from political discourse, Catholics can be counted on to pull the Republican lever blindly in every election in which some candidate takes Jew money but claims to be prolife. Rice's strategy delivers the Catholic lambs over to Republican slaughter.

If it is to be successful, any campaign to end something as evil as abortion must make use of spiritual weapons, which is to say it must work for the conversion of the group perpetrating the evil. If the right to life movement cannot identify that group, how can it work for its conversion. Jesus Christ tells us to love our enemies; He does not tell us to pretend that we don't have any. This admonition is a fortiori true of the group which constitutes the "enemies of the whole human race," namely the Jews, who also happen to be the group that gave us abortion on demand.

The paradigm of a successful conversion campaign can be drawn from the Acts of the Apostles. When Peter went to Jerusalem and told the Jews that they had killed Christ (Acts 2:23), they "were cut to the heart and said to Peter and the apostles, 'What must we do, brothers?'" (Acts 2:37). If we don't hold the Jews responsible for abortion, pornography, usury, the wars in the Middle East, and all of the other damage they have inflicted on our culture, how are they going to be "cut to the heart," and if they are not "cut to the heart," why should they stop doing what they are doing?

A more recent (and typically American) example of this sort of campaign was the Legion of Decency. In his internal memos to the American Bishops, Joe Breen, later head of the Production Code, identified Jews, in particular the Jews who ran Hollywood and were flooding the country with morally subversive filth, as the problem. When Cardinal Dougherty of Philadelphia called for a boycott of Warner Brothers theaters in his diocese, the Jew backed down. Is Professor Rice willing to say that the American bishops were wrong when they threatened the Jews in Hollywood with a boycott? Is that his understanding of Vatican II? If so, he is condemning every Catholic attempt to uphold the moral and social order to certain failure.

The true answer to the conundrum of the Catholic voter who rightly feels betrayed by every prolife politician who has been sent to Washington by his vote is that Jew money trumps prolife promises every day of the week. If a Catholic politician is beholden to Jew money, as Gingrich and Santorum are, they can be trusted to do what the Jews want when they get into office, not what the Catholics want. This means more war and no end to abortion. This also means that the "vote prolife" strategy will continue to be a dismal failure, largely because of the theological blindness which Professor Rice's prohibitions have inflicted on the Catholic voter.

E. Michael Jones
South Bend, Indiana

LIP SERVICE

I appreciate the coverage in *CW* on the subjects of economics, finance and monetary questions from which I gratefully acknowledge that I have learned much. That being said, I have a problem with your article, "The Vatican is Right on the Money."

On October 4, 1965, Pope Paul VI addressed the United Nations and said: "This message is born from our historic experience. It is as a specialist in humanity that we bring to this Organization the approval of our more recent predecessors, the entire Catholic episcopate, and our own, convinced as we are that this Organization represents the obligatory pathway for modern civilization and world peace.... No more war, never again war. Peace, it is peace that must guide the destinies of people and of all mankind."

On April 18, 2008, Pope Benedict XVI quoted Paul VI in his address to the United Nations and offered again the services of the Church as a "specialist in humanity," and then developed the theme that the hope for world peace must be grounded in Vatican II's novel principle of Religious Liberty:

Human rights, of course, must include the right to religious freedom, understood as the expression of a dimension that is at once individual and communitarian.... It is inconceivable, then, that believers should have to suppress a part of themselves – their faith – in order to be active citizens.... The full guarantee of religious liberty cannot be limited to the free exercise of worship, but has to give due consideration to the public dimension of religion, and hence to the possibility of believers playing their part in building the

social order. . . . My presence at this Assembly is a sign of esteem for the United Nations, and it is intended to express the hope that the Organization will increasingly serve as a sign of unity between States and an instrument of service to the entire human family.... The United Nations remains a privileged setting in which the Church is committed to contributing her experience 'of humanity', developed over the centuries among peoples of every race and culture, and placing it at the disposal of all members of the international community. This experience and activity, directed towards attaining freedom for every believer, seeks also to increase the protection given to the rights of the person. Those rights are grounded and shaped by the transcendent nature of the person, which permits men and women to pursue their journey of faith and their search for God in this world. Recognition of this dimension must be strengthened if we are to sustain humanity's hope for a better world and if we are to create the conditions for peace, development, cooperation, and guarantee of rights for future generations. . . . That is why the Church is happy to be associated with the activity of this distinguished Organization, charged with the responsibility of promoting peace and good will throughout the earth. Dear Friends, I thank you for this opportunity to address you today, and I promise you the support of my prayers as you pursue your noble task.

Pope Benedict then followed up his address to the United Na-

tions with his encyclical, *Caritas in Veritate*, in which he calls for the reform of the United Nations into a one world government with police powers to enforce its laws. "In the face of the unrelenting growth of global interdependence, there is a strongly felt need for....reform of the United Nations Organization.... so that the concept of the family of nations can acquire real teeth.... for the development of all peoples in solidarity. To manage the global economy.... to bring about integral and timely disarmament, food security and peace.... for all this, there is urgent need of a true world political authority" (Pope Benedict XVI, *Caritas In Veritate*, July 28, 2009).

In Pope Benedict's recent ecumenical outing to Germany, the same theme was replayed for the Muslims, Lutherans, Jews and Orthodox. For Catholics, the doctrine of Religious Liberty was elevated into a "Church. . . demand," as a necessary prerequisite for world peace. In his address to the Muslims he said:

"The Catholic Church firmly advocates that due recognition be given to the public dimension of religious adherence. In an overwhelmingly pluralist society, this demand is not unimportant. Care must be taken to guarantee that others are always treated with respect. Mutual respect grows only on the basis of agreement on certain inalienable values that are proper to human nature, in particular the inviolable dignity of every single person. Such agreement does not limit the expression of individual religions; on the contrary, it allows each person to bear witness explicitly to what he believes, not avoiding comparison with others"

(Pope Benedict XVI, addressing the Muslims in Germany, September 2011).

So now we are to believe that the “Church firmly advocates,” she “demands,” that Catholic faithful respect the right of Muslims” to move into a Christian country and build mosques for public worship. Mussolini was asked to permit a mosque to be built in Rome. He replied that he would consider the request once there was a Catholic Church in Mecca. Well, how many Catholic Churches are there in Mecca? St. Boniface was martyred bringing the Catholic Faith to Germany. Even when he and his monks were the only Catholics east of the Rhine, he never thought that the native Germanic tribes had a right to worship trees. He cut them down!

It is numbing to consider that at the same time Pope Benedict is calling for Catholics to recognize the ‘rights’ of Muslims to build mosques for public worship in the heart of former Christendom, Muslims are murdering Christians at an estimated rate of 105,000/year. The Muslims bring the desert with them. The perversity of Religious Liberty as a Catholic principal is evident when you consider and contrast how it is applied to Catholics within the Church and how it is applied to those outside the Church.

There are two important laws of political power at play. Firstly, there is no such thing as “separation of Church and State,” and secondly, there is no such thing as a sovereign state that does not exercise sovereign authority over its fiscal and monetary policies. When the appearance is otherwise it is only evidence that the state’s

‘religion’ may be called by another name, and the people sitting in the chairs of government are only puppets to those who pull the financial and monetary levers. The Vatican’s call for a world financial and monetary power is a necessary corollary with Pope Benedict’s call for a “true world political authority.” The new world religion will be built upon the ethical principal of Religious Liberty. That is what the Assisi Prayer Meetings are all about.

The references to “subsidiarity” in the Vatican document calling for a world financial authority are nothing more than lip service. For a “true world political authority” will determine what powers are exercised on the local level and how they are exercised. In true subsidiarity, it is the local community that determines what problems are beyond their competency and must necessarily be referred to higher political authorities for solution. I do not have an answer to the current world financial problems but I know that extending the global oversight of such institutions as the World Bank or the World Monetary Fund as the financial arm of a “true world political authority” will only work against the Kingship of Christ and will never bring about world peace.

The book of Revelation refers to a political authority that exercises the power to determine just who can “buy or sell” anything. Is that what Pope Benedict is helping to construct? Why not consider the peace plan offered by the Blessed Virgin Mary at Fatima?

David Drew
York, Pennsylvania

DEBAUCHED MONEY SYSTEM

While Anthony Santelli does a good job of explaining why charging compound interest is immoral in the December 2011 issue of *Culture Wars*, he misses a very important aspect of our money system. ALL our money is created as interest-bearing debt owed to bankers.

Mr. Santelli assumes (as most Americans do) that there is just money “out there” and that banks just capture some of it and unjustly enrich themselves by charging interest and fees. When one realizes that all our currency is bankers’ debt notes, his arguments about banks having contractual rights falls flat. The lender is collecting interest on the money he owes. This makes our debauched money system not merely unjust and exploitive but downright diabolical.

How long would it take you to own and control nearly everything if you had sole right to create a nation’s currency as interest-bearing debt owed to you? Not long. And that is the position banks hold in the United States of America today. It also helps to explain why no matter which party you favor, Democratic or Republican, your elected officials will betray the public once in office. Bankers are the shadow government making the important decisions.

Earl Jensen
Eagle Lake, Minnesota

MY PROBLEMS

Much as I enjoyed W. Patrick Cunningham’s article on “The Selling of the Holocaust...” in the October 2011 issue of *Culture Wars*

and his conclusion that we have been subject to a massive “selling of the Holocaust”, and his recognition that “it remains to look carefully at the Nazi Holocaust itself”, I found that like many other good U.S. Catholics he himself has seemingly adopted some of the great false Holocaust promotions which have come down to our times from the post-World War II era.

I recognize that the Nazi regime promoted persecution of Jews and caused many to be driven out of Europe and mistreated in concentration camps in which many died. But let me explain my problems with Mr. Cunningham’s article.

1) He cites with apparent approval a false claim from the Eisenhower Memorial site that Ike was offended by the “gas chambers” at the Buchenwald “extermination camp” and poor condition of remaining prisoners. He made sure that his soldiers saw this to get the right picture of the fiendishness of their Nazi opponents. He neglects to say, presumably through ignorance, that there were no gas chambers at the Buchenwald camp even though such was claimed on the immediate liberation of the camps, like many other such stories still used to sell the Holocaust. In fact there were no gas chambers in any prison camp in the Reich proper although many were alleged in the immediate post war period when anti-Nazi propaganda was at its height and all believed. The only gas chambers ultimately claimed were in the Soviet areas where Allied access was denied as I experienced and the stories could not be checked as in the German camps. The letter of Dr. Martin Broszat of August 19, 1960 in the West German newspaper *Die Zeit*

should have clarified many of the stories. Dr. Broszat was Director of the German Federal Institute for Contemporary History, hardly one who would be whitewashing Nazi atrocities! In his letter he said: “Neither in Dachau nor in Bergen-Belsen nor in Buchenwald were Jews or other prisoners gassed...”. Others confirmed this. No serious historian now claims that there were homicidal gas chambers at Buchenwald.

The dead in Buchenwald and the Ohrdruf sub-camp cited in the Eisenhower Memorial piece were very likely the victims for the most part of starvation and typhus caused by the breakdown in prisoner care in the last months of the war caused by the allied saturation bombing which effectively destroyed the general German transport system for supplying civilians and the prison camps. This situation has been verified by conditions in many of the German prison camps.

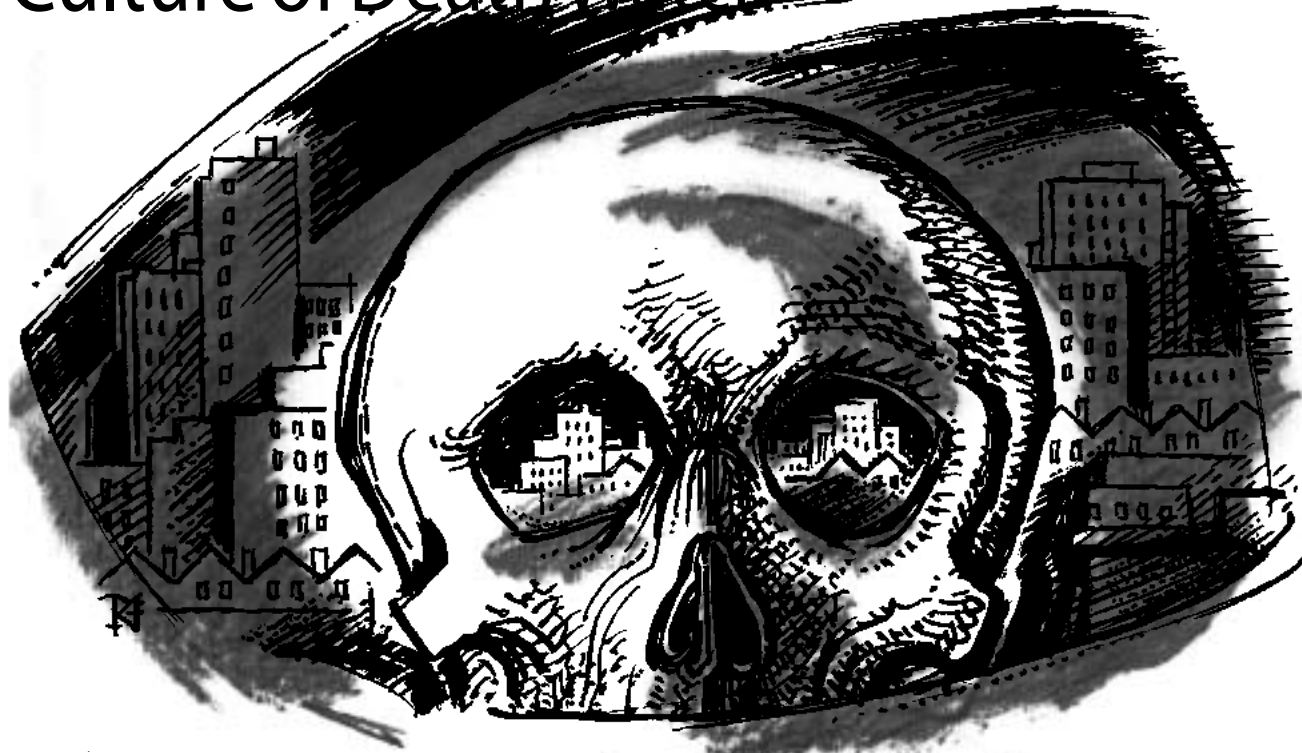
General Eisenhower was responsible for the deaths of over a million German prisoners of war after the war by deliberate refusal to supply readily available food rations and failure to provide shelter and other mistreatment of prisoners. He did not abide by the Geneva Convention requirements for treatment of prisoners by illegally claiming that the Germans were not prisoners of war but “disarmed enemy combatants”. Other American commanders such as Patton (before his accidental death), Bradley and Lee as well as the British and French commanders refused to treat German prisoners in these inhuman and illegal ways. These deliberately cruel and illegal actions by Eisenhower were documented by Canadian

author James Bacque who could not get his works published in the United States in his books “Other Losses” and “Crimes and Mercies”. An advantage of being the winner in modern warfare! If Eisenhower was on the losing side there is little doubt that he would have been subject to war crime charges for his actions in these treatments of prisoners. His actions were largely covered up in our media and by subordinates.

2) Cunningham says that “we can accept” the widely promoted claim that six million Jews died in the Holocaust. That number is highly doubtful. For just one example, at the famous “death camp” at Auschwitz with its supposed gas chambers it was long claimed that four million persons, mostly Jews, died in that camp. When communist control of Poland ended and doubts about Auschwitz could be investigated in 1992 the “official” number of victims was changed to “one and a half million, mainly Jews”. Jewish historian Raul Hilberg dropped the number to “1,250,000 Jews and non-Jews with 1 million being Jews”. Fritjof Meyer, editor of the German publication *Spiegel* estimated Jewish deaths at 510,000, to illustrate the wild lack of evidence of the number of victims. In fairness, I should also mention that other undocumented estimates of Auschwitz deaths go as high as 9,000,000! Many other Nazi murder stories at other camps also came under question too, including killings by submarine engine exhaust, electric plates, burning pits and other false means, but the famous six million number was not reduced by a single victim! The six million

(continued on p. 47)

Culture of Death Watch



The Asphyxiation of German History

National Public Radio stringer Elizabeth Beardsley crossed the channel in late 2011 to look for anti-German sentiment in France. In spite of the fact that, by her own admission, she didn't find any, she felt obliged to conclude her report with the following observation:

References to Germany's war-mongering past have been popping up all over Europe. In Greece, there is talk of a Fourth Reich, and Italian television has depicted [German Prime Minister Angela] Merkel wearing a Kaiser helmet with a spike.

As if to show that great minds run in the same circles, Sylvia Poggioli, NPR's stringer in Italy, claimed that "Germany's obsession with inflation" had created "strong anti-German sentiment with re-

vived memories of the Nazi occupation" in Greece, as well as "more and more references to the German past, such as goose-stepping methods and so on . . . elsewhere in the media." It had gotten so bad that "Even former German Foreign Minister Joschka Fischer told an Italian daily the idea of a Germanized continent is unhealthy."

We've become used to NPR promoting homosexuality. Shortly after NPR warned us about the goose-stepping methods associated with the German past, it ran a story about two lesbian sailors kissing after their ship docked. But what does this have to do with German finance? Probably the fact that Ellen Weiss, former head of the NPR newsroom, is the wife of Rabbi David Saperstein, the man most responsible for the passage of

gay marriage in New York and the overturn of don't ask don't tell in the military. Ellen left NPR in January 2010, but the Jewish revolutionary spirit lives on. Now NPR is dredging up "memories of the Nazi occupation" in Greece to distract everyone from the fact that both Greece and Italy have installed agents of Goldman Sachs as heads of their respective governments.

According to Dr. Paul Craig Roberts, the new heads of state in Europe's southern tier look more like Jewish bankers than "goose-stepping" Germans: "The new president of the European Central Bank is Mario Draghi," who used to be Vice Chairman and Managing Director of Goldman Sachs International and a member of Goldman Sachs' Management Committee." Mario Monti, Italy's new prime

minister, “who was appointed not elected, was a member of Goldman Sachs Board of International Advisers.” Lucas Papademos, Greece’s newly appointed prime minister, is in addition to being a former Governor of the Bank of Greece and, from 2002-2010, Vice President of the European Central Bank, is a member of America’s Trilateral Commission. In other words, it is bankers, in particular former employees of Goldman Sachs, and not goose-stepping Germans who have taken over southern Europe.

Germany is now in a life and death struggle with Jewish finance, and as of now it looks as if New York is winning:

On November 25, two days after a failed German government bond auction in which Germany was unable to sell 35% of its offerings of 10-year bonds, the German finance minister, Wolfgang Schäuble said that Germany might retreat from its demands that the private banks that hold the troubled sovereign debt from Greece, Italy, and Spain must accept part of the cost of their bailout by writing off some of the debt.

Jewish finance in New York decided to pull out the club known as “history” to beat Germany into submission once again. As Dr. Roberts put it: “Germany, which has been browbeat since its defeat in World War II, has been made constitutionally incapable of strong leadership. Any sign of German leadership is quickly quelled by dredging up remembrances of the Third Reich.”

Leadership in this instance meant that Germany was insisting that the bankers (i.e., Goldman Sachs) who

sold Greece toxic financial instruments, which the previous Greek government used to disguise the real magnitude of her indebtedness, take a 50 percent haircut on their bonds. The idea of Germany insisting on shared hardship as the solution to the debt crisis was intolerable to New York’s Jewish banking elite, hence the attack by NPR.

As Sylvia Poggioli indicated, the debate over Germany’s role in Europe has invariably been contextualized by “the politics of history,” which is to say the Jewish manipulation of German guilt for financial advantage. The attacks on Germany in late 2011 were reminiscent of the debate which took place in Germany in late 2003, which was in turn reminiscent of Alexander Solzhenitsyn’s attempt to unearth the real history of communism in his monumental history of *The Gu-*

(“*Gerechtigkeit fuer Deutschland*”). Brigadier General Reinhard Guenzel (Chief of the elite “KSK”—“*Kommando Spezialkraefte*—i.e., a part of the German Special Operations Forces) responded by writing a *private* letter to Hohmann, expressing his admiration and support of Hohmann’s essential thesis. The scholar, Johannes Rogalla von Bieberstein, also came under attack, especially because his own very cautious empirical study, *Jewish Bolshevism: Myth and Reality* (*Juedischer Bolschewismus: Mythos und Realitaet*), was explicitly cited by Martin Hohmann as a reliable authority in this whole controversial subject of the Revolutionary Jew, especially his destructive activities in the Bolshevik Movement.

Like “*Antifaschismus*” (“Anti-Fascism”), which is a “*Machtstrategie*” (“a Strategy of Power”) and a form of strategic psychological warfare

The new heads of state in Europe’s southern tier looks more like Jewish bankers than “goose-stepping” Germans

lag Archipelago, 1918-1956, first published in English in 1973. The debate over Germany’s role in the European debt crisis was the newest manifestations of “*pre-emptive* psychological warfare,” which is also *strategic psycho-cultural warfare*.

The 2003 controversy began on October 3 of that year when Martin Hohmann (formerly of Konrad Adenauer’s party, the CDU) delivered a Day of German Unity speech entitled “Justice for Germany”

(in the words and insights of Professor Klaus Hornung “*Antisemitismus*” (anti-Semitism) is a form of *strategic* and pre-emptive psychological warfare and a strategy of gaining (or increasing) power and immunity from criticism, as well as its lack of public accountability. It is, in any event, always important to look at what these Revolutionaries *do*, also what the Bolshevik Revolutionaries *have done*—even if they were Jews from their roots – Talmudic, Kabbalistic, Atheistic,



or otherwise—and thus almost always full of contempt or hatred for Christianity and for Christian Civilization (East or West). Look at what they did—whoever the “they” is, to include the “Jewish Bolsheviks” (from Trotsky-Bronstein to Kamenev to Yagoda and to Kaganovich). However, some would say that this matter is so taboo that you cannot even say that it is taboo! Such is the Forward March of Regress!

In his chapter on “The Bluecaps” in *The Gulag Archipelago*, Solzhenitsyn speaks of “the grinding of our souls” in “the gears” of the Gulag System, “the great Nighttime Institution” (144), from which “a surfeit of grief floods our eyes” (144), because “our souls are pulverized and our flesh hangs down in tatters like a beggar’s rags” (144); and, therefore, we cannot be good and detailed “historians of our torturers” (144). “For it is certain,” moreover, that “they [these torturers] will never describe themselves

as they actually are” (144). Solzhenitsyn describes ironically N.K.V.D. Chief Genrikh Yagoda’s “striving toward the sacred” (173), which then provokes Solzhenitsyn’s own deeper inquiries about the reality of moral evil and about the *ideological barriers* against setting any *limits to moral evil*. According to eyewitnesses in the group around the Soviet writer, Maxim Gorky, Solzhenitsyn reports that:

In the vestibule of the bathhouse on Yagoda’s estate near Moscow, ikons were placed so that Yagoda and his comrades, *after undressing*, could use them as *targets* for revolver practice *before* going in to take their baths. Just how are *we* to understand that? As the act of an *evildoer*? What sort of behavior is it? Do such people really exist? (173)

Moreover, “the classic evildoers,” like Shakespeare’s Macbeth or Iago “recognized themselves as evildoers, and they know their souls are black” (173). Indeed, even Iago “very precisely identifies his purposes and his motives as being black [*i.e.*, as corrosively jealous and envious of others] and born of hate [towards Othello].” Yet, Solzhenitsyn says, these depictions of evil seem “somewhat farcical and clumsy to our contem-

porary perception” (173). In attempting to explain why, Solzhenitsyn leads us, as did his Russian predecessor, Dostoevsky, to the spiritual depths of things:

That’s not the way it [the operation of evil] is! To do evil a human being must first of all believe that what he is doing is good; or else that it’s a well-considered act in conformity with natural law [to include the “Natural Moral Law” of “fittingness,” “oughtness,” and of “obligation”]. Fortunately, it is in the nature [essence] of the human being to seek a *justification* for his actions (173).

Then, Solzhenitsyn sets up an important *contrast* for the further clarification of our minds:

Macbeth’s self-justifications were feeble *and his conscience devoured him*. Yes, even Iago was a little lamb too. The



Angela Merkel

imagination and the spiritual strength of Shakespeare's evildoers stopped short at a dozen corpses. Because they had no *ideology* (173-174).

They had no manipulative and self-deluding "dialectical ideology." That is to say, they had no revolutionary ideology of dialectical (or historical) materialism—nor any Hegelian "dialectical idealism"—wherein even the limiting logical and ontological "law of contradiction" does not, *purportedly*, apply. And philosophical materialism itself is an *irrational* self-refuting proposition. (The "processes" by which we "arrive" at the conclusion that materialism is considered to be "true"—*i.e.*, that "mind is derivative from matter in motion"—is not even a rational process. *Logos*—intelligence—is initially and inherently subverted—being only "ephiphenomenal" and "derivative," not "directive" nor "illuminating" of reality, nor freely able to "take a measure" of a extra-mental reality.)

Referring to the "dialectic" of Hegelian idealism or of Marxist dialectical materialism, Solzhenitsyn says that ideology, as in the various forms of National Socialist, Bolshevik, Zionist, the "Chosen People," or the "Master Race" ideologies, "is what gives evildoing its long-sought justification." It also "gives the evildoer the necessary steadfastness and determination. *That* is the social theory which helps make his acts seem good instead of bad in his own and others' eyes, so that he won't hear reproaches and curses but will receive praise and honors (174).

Solzhenitsyn continues with ironic (or even sarcastic) emphasis:

Thanks to *ideology*, the twentieth century was fated [sic] to experience evildoing on a *scale* calculated in the millions. This *cannot* be denied, nor passed over, nor suppressed. How, then, do we dare insist that evildoers do not exist? And who is it who destroyed these millions? Without evildoers there would have been no Archipelago (174).

In the illuminating words of a beloved friend, the evildoers of the Gulag System constituted a new kind of "*binary weapon*"—dangerously combining their personal moral vices (*distorted* habits) with their distorting ideology, namely an intellectual "para-reality" of an "armed," but altogether perverting, *ideology* (indeed "an armed ideology").

"Ideology" thus gave further "justifications" and delusive "self-justifications" for doing what was thought to be "expedient." For example, says Solzhenitsyn, since those "enemies of the progressive Revolution were going to die anyway, why couldn't they be fed to the animals in the zoos and at least support the 'zoo economy' in those famine years," (174) when even the animals had not enough food?!

Solzhenitsyn then says, apropos of the *illusionary* liberation from limits (and the indifferent infliction of moral cruelty), that ideology undermines any sense of limit; it intrinsically subverts any moral limit:

This is the precise line the Shakespearean evildoers could not cross. But the evildoer with ideology [especially with dialectical ideology which denies the logical law of contradiction] does cross it [the

threshold, the human moral limit], and his eyes remain dry and clear. (174)

Ideology enables such a corrupted man to cross the "threshold magnitudes" and more easily (and perhaps *irrevocably*) to pursue evil without limit and without conscientious penitence, nor even impenitent remorse. To explain what he means, Solzhenitsyn proposes an analogy from physics, which:

is aware of phenomena which occur only at *threshold* magnitudes, which do *not* exist at all *until* a certain *threshold* encoded by and known to nature has been crossed [For example,] when the threshold of the photoelectric effect has been crossed. (174-175)

Applying the principle of "thresholds" to the moral order, as well as to the physical order of things, Solzhenitsyn claims that:

Evidently evildoing also has a *threshold magnitude*....he ["a human being"] slips, falls back, clambers up, repents, things begin to darken again. But just so long as *the threshold of evildoing* is not crossed, the possibility of returning remains, and he himself is *still within our hope*. But when, *through the density of evil actions* . . . he suddenly crosses the threshold, he has left humanity behind, and without, *perhaps*, the possibility of return (175).

This is, in Rabelais' words, "a terrible thing to think upon"!

Sharply—often sarcastically—revealing the indifference and cynical lack of justice in the Soviet Union, where "no one dares say a word about vice," although "virtue



has been allowed to enter in all its tatters and sit in the corner, *as long as* it doesn't raise its voice" (175). Solzhenitsyn then also gradually considers the devastating effects of all of this upon the young And the cumulative effects, he implies, will not be easily corrected—and not without much suffering, contrition of heart, and concrete reparation! What happens when the young see virtue mocked, and then are also told that “no one was to blame for it” (175) although many millions of their fellow citizens “did get mowed down” (175)? When some of the young then want to examine the *truth of the past*, they are cynically and sophistically met with the question, “Why *open old wounds?*” (175).... “That would be ‘digging up the past’ ” (176).

The situation in West Germany,

(Meanwhile, in East Germany, nothing of the sort is to be heard. Which means that they have been *shod with new shoes*, they are valued in the service of the state.) And still we choke with anger here [in the Soviet Union]....We even stay after work to attend protest meetings and vote: Too few! Eighty-six thousand are too few. And twenty years is still too little! It must go on and on.’ And during the same period, in our own country (according to the reports of the Military Collegium of the Supreme Court) about *ten men* have been convicted.... Meanwhile, if we translate 86,000 West Germans into our own terms, on the basis of comparative population figures, it would become *one quarter million* (175-176).

according to Solzhenitsyn, was different precisely because Germany, unlike the Soviet Union, dug up its past. “In that same period,” Solzhenitsyn writes referring to 1945-1966:

eighty-six thousand
N a z i
criminals
had been
c o n -
v i c t e d
in W e s t
G e r -
m a n y .

Moreover, he continues: “the fact that the murderers of our husbands and fathers ride through our streets and we make way for them as they pass, doesn’t get us worked up at all, doesn’t touch us” (176). Indeed, he adds, with irony:

Here is a riddle not for us contemporaries to figure out: *Why* is Germany [West Germany] allowed to punish its evildoers and Russia is not? What kind of disastrous path lies ahead of us [especially for the youth] if we do not have the chance to *purge ourselves of that putrefaction rotting inside our body?* What, then, can Russia teach the world? (176)

In contrast to the unpurged Soviet Union, which refuses any expiation or “national reparation,” Solzhenitsyn considers the protracted humiliation of West Germany:

A country which has condemned evil 86,000 times from the rostrum of a court and irrevocably condemned it in literature *and among its young people* year by year, step by step, is purged of it. (176-177)

Despite what Solzhenitsyn justly says, many others, it would seem, still do not really believe that Germany is yet sufficiently purged! More is required. For example, when Martin Hohmann and Brigadier General Reinhard Guenzel said similar things in 2003 to what Solzhenitsyn has so proportionately and explicitly observed, they were immediately and strongly rebuked and mocked and soon even expelled from their own professional positions. The German military, to my observation, was conspicuously and dishonorably si-

lent. Was it really justified for them not to defend at all in *public* one of their own honorable officers after he had been summarily dismissed for writing a *private* letter in honorable support of Hohmann and of his public speech, “*Gerechtigkeit fuer Deutschland*” (“Justice for Germany”)? Such self-censorship and such cowardice are to me unworthy of the Profession of Arms, but will now, more probably than not, *metastasize* in Germany as well as in the United States.

However, even in 1973—almost 40 years ago—Solzhenitsyn, who himself was once a military officer, candidly and honorably and courageously spoke out against the dishonorable and craven conduct of his own people:

What are we to do? Someday our descendants will describe our several generations as generations of driveling do-nothings. First we submissively allowed them to massacre us by the millions [in the Gulag System], and then with devoted concern we tended the murderers in their prosperous old age [as is the case with “the smug and stupid Molotov..., a man who...is saturated with our blood and nobly crosses the sidewalk to seat himself in his long, wide automobile” (176-7)].

Attentive to the common good of his own country and to his special duty to Russia’s own children, Solzhenitsyn then says:

What are we to do if the great Russian tradition of penitence is incomprehensible and absurd to them [*i.e.*, to our Gulag “executioners” and “murderers”]?... But let us be generous. We will not shoot them.... But for the sake of

our country *and our children* we have the duty to *seek them all out and bring them all to trial!* Not to put them on trial so much as their crimes (177).

Implicitly, Solzhenitsyn would also logically include here the unmistakably cruel and well-known “Jewish Bolsheviks,” would he not? (Could we not justly name several of “Lenin’s Willing Executioners,” and even “Stalin’s Willing Executioners,” like Yagoda and Lazar Kaganovich)? In a “just proportion,” he says,

We have to condemn publicly the very *idea* that some people have the right to repress others. In keeping silent about evil, in burying it so deep within us that no sign of it appears on the surface, we are *implanting* it, and it will rise up a thousandfold in the future (177-178).

And then, with special attention to the young, Solzhenitsyn vividly concludes his memorably profound and trenchant chapter, “The Blue-caps,” wherein he examines this matter of intractably unbounded evil and of the moral necessity of justice, inasmuch as “from the most ancient times, *justice* has been a *two-part* concept: virtue triumphs, and vice is punished” (175). But, he adds:

When we *neither* punish nor reproach evildoers, we are not simply protecting [as in the case of Molotov] their trivial old age, we are thereby *ripping the foundations* of justice *from beneath new generations*. It is for this reason... that they are growing up “indifferent.” Young people are acquiring the conviction that foul deeds

are never punished on earth, that they always bring prosperity. It is going to be uncomfortable, horrible, to live in such a country! (175)

It is fitting and desirable, therefore, that the Germans themselves read and re-read the trenchant analysis and candor which lies at the heart of Solzhenitsyn’s analysis and thereby further form their own deep and intelligently strategic, moral and spiritual resistance to Sophistry and to “the Lie.” This would increase their own virtuous resistance to the very intelligent, and very hostile, *strategic psychological warfare* now still being conducted against their culture and way of life! They, too, like the Russians, must come out “from under the rubble.” They, too, must resist manipulative Sophistry and the Lie. They, too, must resist the psychological “binary weapon”: the combination of moral corruption *and* a cramped, constricted ideology (*i.e.*, false theories about “special ethnic immunities” and the permission of “arrogant exceptionalisms”). Even if the Germans cannot immediately prevail and trenchantly present to their own children the whole truth of recent history in *proper proportion*, they must at least refuse their tolerance of the Lie. They must refuse their partaking of and *complicity* with the Lie. Coming out from under the rubble and away from the asphyxiation of untruth—and combating the dialectical ideologies of the Lie and the Sophistical “half truths”—they must take one step at a time, but, no matter what, refuse to *participate* in the Lie!

ROBERT HICKSON

Revisiting Douglas Reed's Controversy of Zion

Robert Sungenis

In his day, “Douglas Reed was on everyone’s lips; his books were being sold by the scores of thousand, and he was known with intimate familiarity throughout the English-speaking world...one of the world’s leading correspondents,” says the writer of the Preface, Ivor Benson. But by the end of the 1940s Reed had almost vanished from the scene. The likely reason for his exile was Reed’s book, *Far and Wide*, which took a critical look at the history of the United States. We might say the second and decisive reason was his discovery of Israel’s connection to that history. Of himself Reed says, “I am a fairly obscure person and when I went to America in 1949 was almost unknown...the publication of most of my books having been prevented by the methods above described. I found that the ADL watched me like a hawk from my arrival and from this first realized its immense spread and vigilance.” After having been invited to a dinner party by the “cousin” of a friend, Reed says, “I learned a year later that he was head of the ADL’s New York office...and thereafter the ADL knew my every movement. They knew about the book I was writing and when it was ready for publication the ‘cousin’ approached the American publisher of an earlier book of mine with a pointed request to know if he contemplated issuing this one; a man of discretion, he answered No. Three years later, in 1952...the American Legion’s magazine at Hollywood published some five hundred words from it. The ADL at once demanded a retraction from the Hollywood commander of the Legion...No inaccuracy was alleged; the deputation just called the book

‘anti-semitic.’”⁽³⁴⁶⁾ Commencing in 1951, Reed spent three years in the New York Central Library amassing this 300,000 word treatise, *The Controversy of Zion* (ISBN: 0-945001-38-X), which itself became a controversy and remained in obscurity for almost 20 years before it was published. After his research, Reed concluded: “The peoples of the Western nation-states are deprived of information in the matters most vitally affecting their present and future, by a press which (they are continually told) is ‘the freest in the world.’”⁽³⁴⁶⁻⁷⁾ I must say, by the time one gets to the end of Reed’s book, if it is all true, one cannot escape the conclusion that almost everything we see, hear and feel is an illusion created by the powers-that-be, and an overwhelming amount of those powers reside in the Zionist cartel of bankers, politicians, government officials, lobbyists, journalists, educators, scientists, professionals and Hollywood producers.

Reed’s book is filled with many facts, figures and original source quotes and thus his case is very convincing and formidable. Notwithstanding I can hardly do justice to the book in the limited space I have. I can only reveal the major themes and ideas running through his 585 pages. For the record, statements bracketed by double quotation marks (“xxx”) are quotes of Reed’s words, and those in single quotation marks (‘xxx’) when Reed is quoting from a source. Page numbers of Reed’s quotes are superscripted and bracketed at the end of sentences. Words in italics are Reed’s emphasis. At certain times, for brevity and space, I have taken the liberty to remove unnecessary words from Reed’s sentences and either replace them with ellipses or truncate the sentences for easier reading, but

Robert Sungenis is the author of *Galileo Was Wrong* and a frequent contributor to *Culture Wars*.



Douglas Reed

Jewish minority (today known and/or mixed with Zionists, Communists, Marxists, Bolsheviks, Neocons, Likudniks, Dispensationalists, etc.) who, if they had it their way, would control or destroy every government and every religion in order to place themselves as the sole leaders of the world, eventually forcing every man, woman and child to become their slaves. As Reed puts it, "This book has shown throughout that the staunchest opposition to Zionism came from Jews, but today the racial bloc has had Zionism thrust on it like a straitjacket." Supporting this assertion is the fact that much of Reed's research was gleaned from well-known and respected Jewish writers. It was Reed's belief that "the Jews of the world are equally beginning to see the error of revolutionary Zionism...and, as this century ends, will at last decide to seek involvement in common mankind." So far his wish has not come true. The reason is that the Zionists have waged a relentless campaign to persuade the rest of Jewry that they, too, must be Zionists. As the prime minister of Israel, David Ben-Gurion, once insisted in 1952: "The Jewish state is not the fulfillment of Zionism...Zionism embraces all Jews everywhere."^(419, vii, 514)

it is not the responsibility of my review to verify each and every source and quotation cited by Reed. I have also adopted American spellings to replace Reed's British spellings. Because its viewpoint seems to confirm much of what Reed says about the 19th century, I have quoted the Jesuit journal under Pius IX, *La Civiltà Cattolica* quite frequently. Although some may consider it unusual, throughout my review I have sprinkled in current events so as to give more relevance and impact to past events. Lastly, something Reed never envisioned while being censored by the ADL is that the Internet has published Reed's book.¹ Unfortunately, the page numbers in the PDF version are different than the actual printed book which I used.

DISCLAIMER:

Before we get into the meat of the book, let's start with a disclaimer: this review, as even Reed would agree about his own book, is not about the Jewish people in general, of which a good portion, at least by the world's standards, are decent human beings who want to get along with their fellow man. It is about the

ZIONISM'S MODUS OPERANDI

Almost everything we see, hear, and feel is an illusion created by the powers that be

God took a great risk with the Jews. He instilled in the mind of the Old Testament Jews the idea that they were the 'chosen race' to do God's bidding. But he was a gentle God. He told them not to lord their power over the nations but to teach all about Him; one group to lead the world, led by the wisdom and love of God. They were given great gifts and talents to accomplish the goal. But something went terribly wrong. The Jews began to believe that they were smarter than God and superior to the rest of the world; and that they could get away with all kinds of unethical and immoral living if they would just play the religion game to pacify this somewhat demanding God. God, of course, is no

one's fool and before long he took away their 'chosen' status and made them wander the earth in shame. Not long after, the Jewish minority decided they had had enough. The divine punishment for their alleged sins was dismissed and the image of the Jew as the superior specimen of the human race was resurrected, only this time God was not behind it. The Jews once again proclaimed themselves the Chosen People, destined to restore their fate and fortune over the world. Their ultimate goal is to replace Jesus Christ as the world's savior and to put themselves in that position. Those who stand in their way will suffer the same fate as the Canaanites did under the sword of Joshua, the very motif voiced by David Ben Gurion, Menachem Begin, Yitzhak Shamir and Ariel Sharon in the late 1940s when they fomented terror and assassination in Palestine to drive out its inhabitants.² Reed's 585 pages tell us how it is being done, and the bulk of the book takes us from the 1800s to the late 1950s which, though somewhat dated by our entrance into the third millennium, shows distinct patterns of behavior that are still prevalent today, if not more so.

THE WATERSHED YEAR FOR ZIONISM: 1789

Reed writes: "What is clear is that each stage in the ruination of the West, during these 170 years, has been accompanied by successive stages of 'the return' to the promised land...To the 'heathen' masses of Christendom the process which began with the emergence of the world-revolution in 1789 has been merely one of sound and fury, signifying nothing; but the student perceives that in majestic rhythm it fulfills The Law and The Prophets of Judah...The French revolution was the world-revolution in action, not a revolution in France...Before then people might indulge notions about suffering peasants, stung to sudden uprising by arrogant aristocrats and the like, but diligent study of the background of the French revolution dispels such illusions. It was the result of a plan and the work of a secret organization revealed before it occurred; it was not merely a French outburst produced by French causes...The French revolution of 1789 is the one that provides the key to the mystery. It forms the link between the English one of 1640 and the Russian one of 1917 and reveals the whole process as a planned and continuing one...That climax, foreseeably, will take the shape of an attempt to consummate and complete the world-revolution by setting up a world-govern-

ment under the control of the organization which has guided the revolutionary process from its start"⁽¹³⁴⁻⁵⁾. Consistently verifying Reed's take on things, the Jesuit journal sponsored by Pius IX, *La Civiltà Cattolica*,³ saw the same: "That series of assertions which in 1789 was said to be the synthesis of the rights of man, in fact represented nothing but the rights of Jews...These rights were, so to speak, the bulwark of power by means of which Judaism, in our century, laid siege to Christian society, assaulted it, upset it and, to a great extent, overtook it. This is seen in the universal stupor in which Europe finds itself as it perceives that gold, the dissemination of ideas, and the political-irreligious tendency of its states are nearly entirely in Hebrew hands."⁴ And again: "From May 1, 1789, the day when the rights of man were glorified purely on behalf of the Jews, until September 20, 1870, when Rome was conquered with shells and the Papacy made a prisoner, the conspiracies, the uproars, the rebellions, the assassinations, the massacres, the wars, the so-called revolutionary deeds, everywhere and always had the same success of increasing the Hebrews' wealth and of humiliating and oppressing the Christian civilization."⁵ Jewish convert to Catholicism, P. Ratisbonne, put it more elaborately: "Through their dexterity and ingenuity, as well as through their lust of power, the Jews have step by step occupied every way leading to wealth, dignity and power. Their spirit, so to speak, imbues modern society. They regulate the stock exchange, the press, theater, literature, the great trade channels by land, as well as by sea, and by possessing the capitals as well as through their shrewdness, at present they hold captive, like in a net, all of Christian society," with *La Civiltà* giving a most apt comparison for the Catholic to ponder: "As in the time of Arianism, the hour in which the Christian world, without realizing it, found itself Arian, thus today, Europe finds itself mired, and to a great extent no longer Christian, but Jewish or Judaizing."⁶ Perhaps it is no coincidence that Arius was a Jew (Alexandrian) whose principle heresy was denying the deity of Christ just as the Jews in the 1800s were making it the major heresy of Europe and abroad. In essence, the cries for "democracy" in 1789 were little more than disguised Jewish assaults on the reigning Catholic monarchies, which is the same cry we hear today in order to eliminate "the Catholic problem" and promote Zionist hegemony in its place.

The assaults come in many and varied forms. The recent false flag operation conducted by the Israeli

Mossad in Oslo Norway that killed dozens of people, and which was characteristically blamed on the “Muslims” and “al qaida” but which was Israel’s attempt to scare Norway into supporting Israel (see Culture Wars, Sept. 2011, “False Flag in Oslo”) is a pattern of Jewish behavior that Reed uncovers in glaring detail. Already in the “middle of the last century” Reed says the Jews were in “control of modern media of mass-propaganda and mass-suggestion” by which “it is possible to impress on the mind of the multitude these false images of what is happening elsewhere, and under the spell of such false notions to incite them into war itself.”⁽¹⁷⁶⁾ Reed believed it was high time the majority of decent Jews stood up to the minority of revolutionaries so that the former could assimilate with the world and allow everyone to live in peace. With the precision of a surgeon, Reed tells us the story of how the minority would not be dissuaded from their messianic goal and where that group is headed.

One of Reed’s main concerns is identifying precisely what drives the Zionists. His answer begins in the Old Testament and especially its “Talmudic chauvanistic” commentary. For example, today’s typical Zionist believes that the cherims of the Old Testament (the instances when God commanded the total destruction of heathen peoples in Deut. 2:34; 3:6; 7:2) are still applicable in modern times and are to be used as a tool for Zionism’s advancement. As Reed puts it: “...it daily threatened the seven neighboring Semitic peoples with the destruction and enslavement prescribed for them in Deuteronomy. It did this in the open belief that its power in the Western capitals was sufficient to deter the governments there from ever gainsaying its will, and to command their support in any circumstances. It behaved as if America, in particular, was its colony.” “Within its borders its laws against conversion and intermarriage were those of the much-cited Hitler; beyond its borders lay a destitute horde of Arabs, driven into the wilderness by it....These were by repeated raid and massacre reminded that the fate of Deir Yasin yet hung over them too: ‘utterly destroy man, woman and child...leave nothing alive that breatheth.’ The Western countries, its creators, murmured reproof while they sent it money and the wherewithal of the war which they claimed to fear; thus, like Frankenstein, they created the destructive agency which they could not control.”⁽⁵¹⁰⁾⁷ Reed would simply have said “I told you so” if he lived long enough to hear the conversation that took place on October 3, 2001 be-

tween Israeli Prime Minister Ariel Sharon and Foreign Minister Shimon Peres when Peres was worried that Israel’s policies of continued violence might “turn the U.S. against us,” upon which Sharon retorted: “Every time we do something you tell me Americans will do this and will do that. I want to tell you something very clear: don’t worry about American pressure on Israel. We, the Jewish people, control America, and the Americans know it.” Thus we can understand why in May 2011 prime minister Netanyahu received 29 standing ovations from the US Congress.

Analogously, faced with a juvenile delinquent that threatens to blow up the family house unless he is given money and licentious freedom, Reed opines that “the new state [of Israel] was only made possible by this huge inflow of Western, chiefly American money. Assured of this unstinting monetary backing, and of a political support in Washington which could not change the new state set out on its grandiose ambition: to restore to full force, in the 20th century of our era, the ‘New Law’ promulgated by the Levites in Deuteronomy in 621 BC. All that was to come was to be ‘fulfillment’ of it; the Mongolian Chazars were to see that Jehovah kept his compact, as the Levites had published it. And what ensued was in fact an installment on account of this ‘fulfillment’: the vision of ‘the heathen’ bringing the treasures of the earth to Jerusalem began to become reality in the form of American money, German tribute and the like.”⁽⁵¹⁴⁾ The Arabs saw from the start what was in store for them, for they knew the Torah. Dr. Weizmann had told the Peace Conference [of 1919], ‘The Bible is our mandate,’ and they knew about ‘the God of the Jews’ and his promises of pogrom and reward...Deuteronomy 7:1-3. In 1945 King Ibn Saoud [of Saudi Arabia] told President Roosevelt, ‘You have fought two world wars to discover what we have known for two thousand years.’”⁽²⁹²⁾

THE “GREATER ISRAEL”

Prophetic as he was, Reed saw the beginnings of the quest for “Greater Israel” almost immediately after 1948. Israel’s second president, Ben Zvi, stated in his 1952 inauguration: “The ingathering of the exiles still remains our central task and we will not retreat....Our historic task will not be accomplished without the assistance of the entire nation in the West and East.” Reed then remarks: “The world would have raised a pandemonium of protest if a Kaiser or a Hitler had

said such things. The ambition expressed by such words as ‘the full and undiminished program of Zionism’ is in fact boundless, for it is the political program contained, in the guise of a compact with Jehovah: world dominion over ‘the heathen,’ wielded from empire stretching from the Nile to the Euphrates. The support of Western governments gave reality to what otherwise would be the most absurd pretension in all history.”⁽⁵¹⁵⁾⁸

“Boundless” was precisely the strategy employed by the first Zionist organizers to retake Palestine. As it still stands today, Palestine was to be “partitioned” but Israel was not to have any borders. The obvious reason: once you make borders you will be expected to keep them, but the advocates of “Greater Israel” believed they were eventually going to attain all the land “from Dan to Beersheba,” as British parliamentarian Lloyd George once told Rabbi Stephen Wise. The undisputed leader of Zionism, Chaim Weizmann, used a similar but more clever logic when speaking to the 1937 Peel Commission: “The Arabs are afraid that we shall absorb the whole of Palestine...A Jewish state with definite boundaries...would be something final; the transgressing of these boundaries would be an act of war which the Jews would not commit, not merely because of its moral implications, but because it would arouse the whole world against them,” and he sold this logic by an appeal to mutual benefit, which, by the ring of “establishing democracy,” still holds today: “the Jewish National Home would play a very considerable role in that part of the world as the one reliable ally of the democracies,” from which Reed surmises: “By this he meant that the Zionist demand for arms for the forcible seizure of Palestine...would be presented...through the politicians and the press, to the public masses of the West. In 1938 he then proposed... that the Zionists should be allowed to form a force of something like 40,000 men,” which forces Reed to point out the hypocrisy of Weizmann who years earlier had said of the Hitler regime: “If a government is allowed to destroy a whole community which has committed no crime...it means the beginning of anarchy and the destruction of the basis of civilization. The powers which stand looking on without taking any measures to prevent the crime will one day be visited by severe punishment.”⁽³²⁸⁾ True to form, when Count Bernadotte sought to mediate the UN partitions for Israel (which required Israel to abide by the Nov. 1947 ‘recommendation’ of the UN so that the boundaries

were to be ‘respected and maintained’; that the Arabs were to have the Negev; that Jerusalem would be internationalized; and that Arab fugitives should have safe passage back to their homes), on a trip to Jerusalem on Sept. 16, 1948, Bernadotte “and his party, unarmed and defenseless were halted by a Zionist jeep... three men jumped from the jeep...killed him and his Chief Observer.” When the Zionists then officially rejected the UN proposals, “the world-newspapers brought out the editorial which they seemed to keep in standing type for such occasions (e.g., ‘Incalculable harm has been done to the Zionist cause’) and then resumed their daily denunciations of any who pleaded the Arab case as ‘anti-semites.’ The Times of London even blamed Count Bernadotte for his own murder,” suggesting that he “‘undoubtedly incited certain Jews to kill.’” In the aftermath, “two Stern Group leaders named Yellin and Shmuelevitz were sentenced to eight and five years imprisonment” for the murder of Bernadotte but “within a few hours of their sentencing they were released, then being escorted in triumph to a popular reception.”⁽⁴⁶²⁻³⁾

“PULL DOWN AND DESTROY; RULE OVER ALL NATIONS”

The theme of Reed’s book is repeated many times. It begins on page 123: “From the downfall of Babylon to the revolution in France [1789] the ruling Talmudic Jews always acted as a destructive force among the peoples ‘whither I have driven thee.’ This was inevitable, given the creed to which they adhered and the fact that this religion was also The Law governing every act of their daily lives. Under the Judaic Law they could not act differently, and were indeed condemned to remain ‘the destroyers forever’: ‘See, I have this day set thee over the nations and over the kingdom, to root out, and to pull down and to destroy.’” Although Reed is correct in seeing Israel as God’s “destroyer,” here we must, however, pause and fault him for an anachronistic reading of Jeremiah 1:10. The “destroyer” image would fit much better in Israel’s early history under Moses and Joshua, since at this writing of Jeremiah’s it is Judah herself who is in the crosshairs of God’s judgment. In fact, the next chapter of Jeremiah begins God’s long tirade against the Jews for their apostasy. They are the ones who will be “destroyed” by God, and he will use the nations, in this case, Babylon, to do His handiwork. What Reed means to say is, despite

God punishing Judah for her sins, the Jews themselves would take these passages out of context and make themselves the “destroyers” of the nations rather than admitting that God had used the nations to destroy them. The delusion that the Jews were to become the “destroyers” even after they themselves had been destroyed was the core impetus for their attempt at resurrecting themselves in the latter half of the second millennium as “the Chosen People.”

In Chapter 19, titled “The World Revolution,” Reed continues to point out the theme. Quoting from Johann von Herder the German historian in 1791, he writes: “The ruder nations of Europe are willing slaves of Jewish usury....The Jewish people are and remains in Europe and Asiatic people alien to our part of the world, bound to that old law which it received in a distant climate, and which according to its own confession it cannot do away with...It is indissolubly bound to an alien law that is hostile to all alien people.”⁽¹³³⁾ Similarly, *La Civiltà Cattolica* quotes the Jewish author Don Sebastiano Nicotra revealing “the key to Jewish power”: ‘My sons, Jehovah is with us, and in his mercy he has reserved to us a powerful weapon... that is to raise us in the midst of the nations of Christ and to subject them to our domination. This force is named in the holy book, and it is called usury.’”⁹

The theme continues with Reed’s discussion of Benjamin Disraeli, who became Lord Beaconsfield and head of the British government, and a Jew who was a strong critic of the Zionists. Reed notes, “he was of the breed of the Israelite prophet who denounced Judah.” The Jews, says Disraeli in a speech given to the English House of Commons in 1852, were seeking to foment revolution “because they wished to destroy Christianity” and that “the influence of the Jews may be traced in the last outbreak of the destructive principle in Europe. An insurrection takes place against tradition and aristocracy, against religion and property....The natural equality of men and the abrogation of property are proclaimed by the secret societies who form provisional governments and men of Jewish race are found at the head of every one of them”;⁽¹⁶⁶⁾ with Reed adding, “(exactly the same thing recurred in Russia in 1917, that is, seventy years after the 1848 outbreaks).” Disraeli concluded, ‘the world is governed by very different personages from what is imagined by those who are not behind the scenes,’ and which Reed interprets, citing Zionist historian Josef Kastein, as the “Jewish international...a league of powerful

and wealthy men at the top, under whose authority kings and princes, first, and republican presidents and politicians, next, equally found themselves.”⁽¹⁸¹⁾ In his 1869 publication *Polémique contre les Juifs*, Disraeli spoke of Jews in international finance and intrigue who form “secret societies...and do not want constitutional government...they want to change the tenure of land, to drive out the present owners of the soil, and to put an end to ecclesiastical establishments.” At this same time, *La Civiltà Cattolica* warned Catholics against Jewish predatory practices: “The legitimacy of robbing Christians is impudently taught by the rabbinical schools...Such is the teaching of Rabbi Pfefferkorn. ‘It is permissible to cheat a Christian as much as possible. Usury imposed on a Christian is not only permissible but even a good work....a Christian is so much to be plundered that he remains ruined,’” adding this: “And that the sinister codex of the Talmud... commands hatred of all men who don’t have Jewish blood, and especially Christians, and makes it licit to spoliage and ill-treat them like noxious beasts.”¹⁰ Almost as if *La Civiltà* had taken a page from today’s *Washington Times*, it reported that the Viennese parliament complained that “our schools are in the hands of the Hebrews, that our Christian teachers are suddenly put on trial as soon as the slightest accusation against them has been made by the Hebrews; that our officials are unable to make themselves known as Christians if they want to evade persecution; that our Christian newspapers are continually confiscated,” adding, “it has control of education also, in such a way that the majority of the texts being imposed on the elementary schools have been compiled by Hebrews,” and “the Hebrews make themselves champions of the neutral public school, out of hatred of the Catholics, who wish to have free Catholic schools for their children.” It further reports that in London “the Jews buy the press, for half of the newspapers are in their powers, and they use it on behalf of their ideas” and in Rome “where is barely to be found a liberally behaving daily newspaper that doesn’t depend on Israel....but what is worse, entirely Jewish is the pornographic and irreligious press which sullies the country and has no equal in any civilized place.”¹¹

Reed notes that when Disraeli died in 1881 “the thing he had striven to avoid had come about: the ‘secret societies’ had been welded into one world-revolutionary movement under Jewish control, and this was preparing to blow up the foundations of the 20th

century.”⁽¹⁷²⁻³⁾ The motto was: “Pull down and destroy...rule over all nations”; the one destroyed in the East and the other secretly ruled in the West.”⁽²⁷²⁾ The 1848 Jewish revolution is described by Reed through “Rabbi Drach, who like Disraeli foresaw what was coming, and published his indictment of the Talmud as the source of this disruptive process.” Agreeing with Reed, *La Civiltà* quotes Drach revealing the essence of the Talmud: “The Messiah has to be a great conqueror who puts the nations under the yoke of the Jews. They will anew take possession of the Holy Land, victorious and loaded with the riches taken from the infidels.... Then all the peoples will be subject to the Jews....But one of these blessings is the greatly desired moment of the slaughter of the Christians and of the complete extermination of the Nazarene’s sect.”¹² *La Civiltà* also pointed out “the work of Achille Laurent, which the Hebrews have taken nearly out of circulation because it masterfully reveals the secrets of Talmudism regarding the extermination of Christian civilization.”¹³ Drach was severely persecuted by his fellow Jews but his warning was also voiced by Jewish writer Morel who concluded, “what can the wisest measures of the authorities of all countries do against the vast and permanent conspiracy of a people which, like a network as vast as it is strong, stretched over the whole globe, brings its force to bear wherever an event occurs that interests the name of Israelite.”⁽¹⁷³⁾ Things haven’t changed much. French citizen Dominique Strauss-Kahn, the Jewish former chief of the International Monetary Fund, recently said: “I wake up every morning and think about how I can help Israel.”¹⁴ Similarly, on October 11, 2011, Bill Handel, popular LA Jewish talkshow host said in reference to the Wall Street protestors: “I’m not angry at Wall Street because this is my tribe who control Wall Street. Why would I be upset?”

Reed sums up the Zionist racist history as follows: “In 1776 Adam Weishaupt founded his Illuminati. By 1846 Disraeli was writing that ‘the revolution is developing entirely under Jewish auspices.’ In 1869 Michel Bakunin, the disciple of Weishaupt, attacked the Jews in the revolutionary movement. In 1872 Bakunin was expelled and the united Communist movement plainly emerged, under Karl Marx (in 1917 it produced an almost exclusively Jewish Bolshevik government.”¹⁷³) [NB: Weishaupt was a crypto-Jew who was outwardly Roman Catholic. He was funded by Mayer Amschel Rothschild who once said: “Let me issue and control

a nation’s money and I care not who writes the laws” and “if a high placed person enters into a relationship with a Jew, he belongs to the Jew”]. Reed notes: “In 1920 official Bolshevik statements showed that 545 members of the chief ruling bodies included 447 Jews. In 1933 the American Jewish journal *Opinion* stated that Jews occupied almost all important ambassadorial posts and that in White Russia 61 percent of all officials were Jews; it also stated that the Jewish percentage of the population (then given as 158,400,000) as ‘less than 2 percent.’ If this was true it meant that Russia at that time contained less than 3,000,000 Jews. In 1933 the *Jewish Chronicle* stated that one-third of the Jews in Russia had become officials. If this was the case, they plainly formed the new governing class.”⁽⁴¹⁷⁾ In 1937, A. Stolypine wrote, “the key-positions of real control, through terror, all remained in Jewish hands. These were the concentration and slave-labor camps (controlled by a Jewish triumvirate; they contained perhaps seven million Russians); the prisons (all Soviet prisoners were governed by a Jewish commissar); the entire news-publication and distribution machinery, including the censorship; and the essentially Talmudic system of ‘political commissars,’ through which the armed forces were kept under terrorist discipline.”⁽⁴¹⁹⁾ Reed adds Arthur Bliss Lane the US ambassador to Poland; and Major Tufton Beamish of the British Parliament who stated, “Many of the most powerful Communists in Eastern Europe are Jews...the large proportion of Jews to be found in the ranks of the Secret Police forces.”⁽⁴²⁰⁾ Balfour was once given a report from M. Oudendyke from the British Government’s White Paper of 1919 titled “Russia, No. 1, a Collection of Reports on Bolshevism,” which stated: “Bolshevism is organized and worked by Jews, who have no nationality and whose one object is to destroy for their own ends the existing order of things.” For the record, Oudendyke’s words were expunged from later editions of the official British publication. The US ambassador, David Francis, added: “The Bolshevik leaders here, most of whom are Jews and 90 percent of whom are returned exiles, care little for Russia or any other country but are internationalists and they are trying to start a worldwide social revolution.”⁽²⁷³⁾

THE PLOY OF “ANTI-SEMITISM”

At many junctures in the book Reed reminds us, “It was not a conspiracy of all Jews...the organizing force

and the leadership were drawn from the Talmudic-controlled Jewish areas of Russia, and in that sense Communism was demonstrably Eastern Jewish.”⁽²⁷²⁾ Reed then expresses the theme that runs throughout his whole treatise: “Such was the result, foretold by Disraeli, of the removal of Jewish disabilities and of a few decades of Jewish emancipation. The lowering of the barriers had not had the effect of amalgamating the Jews in the comity of peoples; its consequences had been to give ‘the most formidable sect’ freedom to work for the ruination of these people by revolution.”⁽¹⁷³⁾ In other words, the main problem is that these particular Jews did not want to assimilate and live peaceably with their Gentile neighbors, but instead they wore their plight on their sleeves in order to win sympathies so that they could make inroads, so that they can eventually rule – a theme that repeated itself over and over again. As *La Civiltà Cattolica* noted in 1890, “...the cardinal point of Talmudism is the oppression and spoliation of the very peoples who extend hospitality to its disciples. Because of which St. Paul...characterized the Jews as displeasing God and hostile to all men [1Th 2:14-16].”¹⁵ To camouflage this process, Reed says, “During the 19th century the term ‘antisemitism’ was born. As ‘persecution’ could no longer be said to exist, some new word had to be found, capable of intimidating Gentiles and terrifying Jews....Presumably the authors of this term desired to keep such words as Jew, Jewish and anti-Jewish out of the public controversy and counted on intimidating the mass-mind by the introduction of an obscurantist word....The word ‘antisemitism’ was coined at the time when ‘men of Jewish race,’ as Disraeli and Bakunin pointed out, took over the direction of the world-revolution, and the main object of its invention was by intimidation to deter public discussion of that remarkable development.”

As proof, Reed offers the words of Jewish author Bernard Lazare: “This is what must separate the impartial historian from anti-Semitism. The anti-Semite says: ‘The Jew is the preparer, the machinator, the chief engineer of revolutions’; [but] the impartial historian confines himself to studying the part which the Jew, considering his spirit, his character, the nature of his philosophy, and his religion, may have taken in revolutionary processes and movements.” In other words, it would be anti-Semitic to say that the Jew incites revolution, but kosher to say that he just jumps on the bandwagon when he sees revolution occurring. Either

way, Reed sees in Lazare the admission that revolution is the Talmudic Jew’s calling card. The Revolution has one purpose: to supersede Christianity as the politico-religious framework for the rest of the world.

Reed is careful to point out, “when the Jewish direction of the world-revolution became discernible by the middle of the [nineteenth] century it was a direction by the Ashkenazic Jews” while the “Sephardic Jews were in the mass strongly opposed to it” such that “the Eastern Jews at that moment emerged as a distinct body, mobilized by the rabbinical government for action against the emancipated Sephardic Jews of the West and against the West itself.” As Reed sees it, it is the Ashkenazic Jews who are the real deceivers – depicting themselves as “being the victims of a cruel ‘antisemitic’ persecution which wantonly denied them emancipation” yet, citing Chaim Weizmann, the “Ashkenazim were inspired to obstruct emancipation by every possible device (including assassination in the last resort) while the story of their persecution was hammered, as an intimidatory warning, into the consciousness of the Western Jews and, as a rightful claim of succor, into that of the Christian West.”

Almost as if Reed had torn a page out of 2012’s headlines, he writes that during the late 1800s and early 1900s, “Gentile politicians of the West presented these fictions [i.e., persecuted Jews seeking to be emancipated] to their peoples as truth, for they found that powerful Jews, in all countries, were able to assist parties favored by them with money, press support and votes; the return they required was support for the cause of the ‘persecuted’ Jews in Russia and for the return to Palestine.”⁽¹⁷⁶⁻⁷⁷⁾ By this process Reed concludes that the Ashkenazim dominated the Sephardics such that “nearly all Jews have now been declared to be Ashkenazim” wherein “the regime of rabbis in the East was nearly absolute and the ghettoized communities obeyed their commands, as God-empowered lawgivers and magistrates, in every act of daily life.”

Reed says there developed a “threefold purpose of the grand design...First, through revolution the process of emancipation (and therewith of Jewish assimilation in the West) might be reversed and the supremacy of the ruling sect in Jewry maintained. Second, through revolution vengeance might be taken on Christendom for the expulsion from Spain, or perhaps for the existence of Christendom (for that is the affront to which the Talmud is in effect the answer). Third, revolution would promote the fulfillment of The Law, which or-

dained the ruination of the heathen and the triumph of the Chosen People.” As Reed concludes: “...the Gentile rulers were forced by the threat of revolution from below to yield even more authority, until they fell; in their dealings with foreign countries, and in the wars to which these led, they were constrained by the power of the purse to support the plan of the symbolic ‘return’ to Palestine...Zionism was the force that was set in movement to achieve ‘the return’ and lay the foundations of the supreme Nation-State in Palestine. This, the force of domination, at every stage in the process of the last hundred years kept step with the force of revolution, and neither could have achieved what it did achieve without the other....The Gentile often asks why men of wealth should promote revolution. Disraeli put the same question, in order to give the answer: they wish to destroy Christianity. He knew precisely what he meant: to the Gentile the answer may be made more comprehensible by saying that they obey the Talmudic Law, which requires the destruction of heathen nation-states as the prelude to the triumphant ‘return.’”⁽¹⁸⁰⁻¹⁾

THE THEOLOGICAL DIMENSIONS

Although Reed is a journalist not a theologian, he has an uncanny grasp of how religion is at the root of the twists and turns in history. On the one hand, he says that it was in the “second half of the last century [the 19th century] when Communism and Zionism began their simultaneous assault on the West.” Reed says that Chaim Weizmann’s book is the best single fount of information about the twin roots of Communism and Zionism and their convergent purpose.”⁽¹⁹³⁾ But with this insight into the double helix of Jewish revolution, Reed also saw the apocalyptic ramifications better than any Catholic cleric or TV evangelist today. Thus he says, “The eighteen Christian centuries which, despite ups and downs showed a total sum of human betterment greater than that of any earlier time known to man, were coming either to an end or an interregnum.” He then speaks of “one eminent man of that period...foresaw what was to come in our century and thought it would be the end, not a transient Dark Age. This was Henry Edward Manning, the English clergyman who was converted to Rome, became Cardinal Archbishop of Westminster” who, with “Disraeli, Bakunin and others...warned against the Jewish usurpation...and the coming of Zionism.” Like Disraeli,

Manning spoke of the “secret societies...the existence of which men laugh at and deny.” Manning expected “the full success of Weishaupt’s original plan and thought the time in which he lived was ‘the prelude of the anti-Christian period of the final dethronement of Christendom and of the restoration of society without God in the world.’” Reed adds his own observations that “today the anti-Christian revolution holds temporal power in half of Europe, the Christian cross has been expunged from the flags of all great European nations...and a ‘society without God’ has been set up as a potential world-government.” So, while the previous 18 centuries under the Christian banner “appeared to be slowly moving towards an improving future” it was the “Talmudic areas of Russia” in which “Zionism joined Communism as the second of the two forces which were to intercept that process.” As Reed sees it, “Communism was designed to subvert the masses... Zionism set out to subvert rulers at the top.” It was successful because “neither force could have moved forward without the other, for rulers of unimpaired authority would have checked the revolution as it had been checked in 1848”⁽¹⁹²⁻³⁾.

Today in 2012, what Reed saw has turned much worse. Over 75% of Europe is non-Christian, causing Pope Benedict XVI to coin the phrase “silent apostasy” to describe it. Filling the vacuum is a massive Muslim population in Europe among the middle and lower classes, and a Jewish/Zionist dominance in the governments and upper classes, noted especially in the fact that it is now a crime to question the “holocaust” in fourteen countries of Europe.¹⁶ In fact, just as Christianity had the Inquisition to quell dissent, Reed says the Anti-Defamation League (ADL) “has imposed the law of heresy on the public debate in America,” and in some countries imprisons anyone who dares to question the doctrines of Zionism. Whereas Catholic bishops in the US prior to Vatican II wielded great power in boycotting the smut produced by Jewish-run Hollywood, the ADL would answer, in turn, by putting pressure on producers to ban “the film *Oliver Twist*” as well as “*The Merchant of Venice*,” and in fact “Dickens, Chaucer, Belloc and Chesterton were blacklisted and called ‘literary Jew-baiters.’” The reversal of fortunes is uncanny, and the Vatican is not only capitulating but pandering to it. Cardinal Schoenborn now says that anti-Zionism is anti-semitism (which is a sin for Catholics) and that “We sinners of the past are called to become the allies of the future and stand faithfully

by our Jewish friends.”¹⁷ Archbishop Timothy Dolan recently met with the ADL at their annual meeting.¹⁸ Pope Benedict, when performing the Stations of the Cross, makes mention of Jews killed by Hitler.¹⁹ When 60 years ago we heard David ben Gurion saying in 1952: “Jerusalem is the capital of the world no less than the capital of Israel,”⁽³⁴¹⁻³⁾ as well as his astounding 1962 interview with *Look* magazine in which he said: “All continents will become unified in a world alliance, at whose disposal will be an international police force. All armies will be abolished, and there will be no more war. In Jerusalem, the United Nations (a truly United Nations) will build a shrine of the prophets to serve the federated union of all continents. This will be the seat of the Supreme Court of mankind, to settle all controversies among the federated continents, as prophesied by Isaiah,”²⁰ we now read of the Vatican calling for a “world political authority” and “central world bank,”²¹ wording taken from Pope Benedict XVI’s encyclical *Caritas in Veritate* of July 2009. John Paul II had similar notions about a one world government, and shared them with Mikhail Gorbachev.²² Although in some respects Benedict XVI is trying to help the poor and downtrodden, it is almost a surety that any centralized financial and political authority would be organized around the reigning Zionist institutions, such as the International Monetary Fund, the World Bank, and the Federal Reserve System. If anyone has the naïve notion that the Jewish banking cartel begun by the Rothschilds, Warburgs, Kahns & Schiffs, and is now perpetuated by Goldman Sachs (run by Jewish Zionists, Lloyd Blankfein and Gary Cohn)²³ and the Jewish-run Federal Reserve (headed by Jewish financiers Benjamin Shalom Bernanke, Alan Greenspan as chairmen, and Donald Kohn and Janet Yellen, as vice-chairmen) and the Jewish-run Securities and Exchange Commission (run by Jewess Mary L. Shapiro), are going to suddenly relinquish all that they have striven to achieve in the past 150 years when they are on the brink of realizing their Deuteronimic quest for global domination, they are not living in reality. This group won’t even allow themselves to be audited by the US Congress, much less give up their monetary power.

To get a sense of the chutzpah these Jewish Zionists have, when Jim Leherer of PBS interviewed Alan Greenspan and asked: “What should be the proper relationship between a chairman of the Fed and the president of the United States?” Greenspan replied: “Well, first of all, the Federal Reserve is an indepen-

dent agency, and that means basically that there is no other agency of government which can overrule actions that we take.” Notice that Greenspan didn’t say something cordial like, “Oh, it should be a good mutual relationship in which we work together for the betterment of the nation.” Greenspan took the opportunity to lay down the gauntlet and declare that he could do whatever he pleased. This chutzpah is precisely why the Federal Reserve, without any debate in Congress, recently made off-balance-sheet disbursements of trillions of dollars of American taxpayer money to bail out the mostly Jewish bankers, who used our money to play financial roulette with ‘credit default swaps’ and ‘collateralized debt obligations’ prior to the 2008 economic meltdown.²⁴

Manning was quite candid about the role the Zionists play in the usurpation of Christianity. Reed quotes him saying, “Those who have lost faith in the Incarnation, such as humanitarians, rationalists and pantheists, may well be deceived by any person of great political power and success, who should restore the Jews to their own land...” Hand in hand with this restoration of Israel, Reed says Manning “expected the personal coming of Antichrist in the form of a Jew...and he related Saint Paul’s message to the Thessalonians 2:1-11, to the coming time, saying ‘It is a law of Holy Scripture that when persons are prophesied of, persons appear.’” Although Cardinal Manning attributed the Communist/Zionist threat to the releasing of the Antichrist, we should note also that St. Paul specified “the apostasy comes first.”

The Communists and Zionists started their assault in the late 1800s and early 1900s and continued thereafter. By the time we reach Joseph Stalin’s death in 1953, a man who Reed says “probably caused the death and enslavement of more human beings than any other in history, had to some seemed endless, like the uncoiling of the serpent,” we are getting a full taste of exactly what heaven meant when it warned of Russia’s “errors.” As an aside, Reed offers a good reason why he believes Stalin was assassinated by Jewish conspirators. “A few days before he died Stalin prompted the Red Star to state that the struggle against Zionism ‘had nothing to do with anti-semitism; Zionism is the enemy of the working people all over the world, of Jews no less than Gentiles.’”⁽⁴⁹⁷⁾ Reed mentions “a notable American correspondent in Moscow, Mr. Harrison Salisbury, who wrote that after it Russia was ruled by a group or junta ‘more dangerous than Stalin,’ consist-

ing of Messrs. Malenkov, Molotov, Bulganin and Kaganovich.”⁽⁴⁹⁵⁾ *La Civiltà Cattolica* reported that “the Jewish Bolsheviks like Kaganovich had liquidated the 10 million Christian families in the Ukraine.”²⁵

Reed reiterates that while a good portion of western Jews had been reasonably assimilated into Gentile culture, “Zionism was essentially the rejoinder of the Talmudic centre in Russia to the emancipation of the Jews in the West” to the point that Zionism decided that “they must not involve themselves in mankind but must remain apart.” Things have not changed much today. A majority of Jews today of both the east and west deplore the tribalism and superiority inherent in Zionism, while the Zionists seek to entice them to join their crusade by appeals to Jews being the “Chosen People” destined to rule the world. Reed adds that “never since Babylon had the ruling sect ventured to play this card. It can never be played again, if the present attempt ultimately ends in a fiasco. For that reason the Talmudists ever refrained from playing it, and only did this when emancipation confronted them with a vital emergency – the loss of their power over Jewry.” Of course, Israel’s alternative if this final plan doesn’t work is the Sampson Option. Once their treachery is exposed and there is no escape, Israel will opt to bring down with her as many as she can (and some in Israel have already made it known that their ICBMs can reach to the borders of Europe). As Reed puts it, “the ‘policy’ has been ‘settled’ and cannot be altered.”⁽³⁶¹⁾ As the world entered the 20th century, Reed says, “A book by a Jew on being a human being among other human beings was by the mid-century rare. The accumulation of literature of incitement and hatred...and the virtual suppression of objection to it as ‘anti-semitism,’ gives the 20th century its distinctive character; it is the age of Talmudic chauvinism and Talmudic imperialism. Our present situation was told to us nearly a hundred years ago by a German, Wilhelm Marr” who at one time had helped in the 1848 Jewish revolution but later “became aware of the true nature” of the movement and predicted the Jewish Bolshevik revolution of 1917 four decades before it occurred. Marr wrote in 1879: “The advent of Jewish imperialism, I am firmly convinced, is only a question of time....The empire of the world belongs to the Jews...Woe to the conquered!...I am quite certain that before four generations have passed there will not be a single function in the State, the highest included, which will not be in the hands of the Jews....Judaism will find the fulcrum of Archime-

des which will enable it to drag the whole of Western Europe off its hinges once for all. The Jewish spirit of intrigue will bring about a revolution in Russia such as the world has never yet seen.”⁽⁴⁸⁵⁾

BALFOUR, CHURCHILL AND THE ZIONIST CABAL

Reed goes into great depth about the mechanics of how all this was accomplished. “In 1903 the British government had offered Uganda to Zionism,” which Reed says Theodore Herzl was ready to accept, but “in 1906 Arthur Balfour, Prime Minister of England, met Dr. Weizmann in a hotel room and was captivated by the notion of presenting Palestine, which was not his to give, to ‘the Jews’...but at no time, as far as the annals disclose, did he give thought to the native inhabitants of Palestine, whose expulsion into the wilderness he was to cause.”⁽²²⁶⁻⁷⁾ Balfour suffered from the same hermeneutical disease that most evangelical and fundamentalist Protestants, as well as many Neo-Con Catholics, suffer today. Oliver Lampson, a member of Parliament, stated the party line: “Winston [Churchill], Lloyd George, Balfour and I were brought up vigorous Protestants who believe in the coming of a new Savior when Palestine returns to Jews.”⁽²⁴⁵⁾ Lloyd George, as recorded by Rabbi Wise, liked to tell the Jews, “‘You shall have Palestine from Dan to Beersheba’ and thus to present himself as an instrument of divine will.” Otherwise known as “Millennialism,” this is the belief among most evangelical Protestants, courtesy of John Darby and the 1909 Scofield Reference Bible which took a decidedly anti-Augustinian view of Scripture and proclaimed that Israel was the crux of God’s plans for the world and that the Church was a mere “parenthesis,” going so far as to state in its commentary of Genesis 12:3 of the 1967 edition that not being favorable to the Jews was the sin of “anti-semitism” and punishable by God’s judgment. As Reed notes, “The menace was always implicitly the same: ‘Persecute men if you will, but you will be destroyed if you oppose the Jews.’”⁽⁴⁹⁹⁾ The irony of evangelical enthusiasm for Israel is that the favor is not often returned by the Zionists. The most prominent Jewish leader of that day, Chaim Weizmann, said it best when “he wrote to Lady Crewe, ‘We hate equally anti-semites and philo-semites,’”⁽²⁸⁶⁾ or as Reed later puts it: “the philo-semites in high places whom Dr. Weizmann hated while he used them.”⁽²⁹¹⁾ The Commissar for Public Instruction in

Russia, Lunatschsky, stated: “We hate Christianity and Christians; even the best of them must be looked upon as our worst neighbors. They preach the love of our neighbors and mercy, which is contrary to our principles. Down with the love of our neighbor; what we want is hatred. We must learn how to hate and it is only then that we shall conquer the world.” Reed adds, “This is but one specimen of an entire literature of that period.”⁽⁴¹⁷⁾ This sentiment, according to Taradal and Raggi in *La Segregazione amichevole*, is echoed by *La Civiltà Cattolica* when it described Judaism as the “demonic antitype to Christianity” such that “if the foundation of Christianity is love of neighbor, the foundation of Judaism can only be hatred elevated to a supreme religious precept.”²⁶ In the end, to purebred Zionists, Gentile enthusiasts for the favor of Israel are merely spiritual parasites that can, and will be, escorted off the reservation no later than anti-semites if and when the Zionists come to full power, including such lapdogs as John Hagee, the evangelical Zionist who is calling for a preemptive strike against Iran.²⁷ *La Civiltà* saw this scenario as far back as the 1868 Romanian manifesto: “Concerning gratitude towards the peoples who shelter them, the Israelites regard themselves as absolved, since they believe them to be usurpers. Just to the contrary, they use every sort of means in order to gain supremacy over them, of which they believe to have been assured by the Old Testament. The time they pass within the bosom of other people is for them, so to speak, a time of penance, punishment and exile; and the inhabitants of the countries harboring them pass for enemies which, as soon as the promised hour of universal Jewish dominion over the world will have come, are to be subjugated.”²⁸

As it went, Balfour wrote a letter to Lord Rothschild telling him of England’s plan to move the Jews to Palestine, hoping that the Rothschild name would “impress Western Jewry in general, and divert attention from the Eastern Jewish origins of Zionism,” and the letter, after it was enhanced by Weizmann, Brandeis and Rabbi Wise, became known as “the Balfour Declaration.”^(269, 299) Balfour’s intentions were clear in a private letter he wrote to Lord Curzon on August 11, 1919 stating: “For in Palestine we do not propose to go through the form of consulting the wishes of the present inhabitants....The four great powers are committed to Zionism, and Zionism, be it right or wrong, good or bad, is rooted in age-long tradition, in present needs, in future hopes, of far profounder import than the desires and prejudices of the 700,000

Arabs who now inhabit that ancient land.”²⁹ Balfour and the Zionists received some opposition from Louis Brandeis who, upon a visit to Israel, was dissuaded against immigrating Jews to Israel and concluded that “the World Zionist Organization should be greatly reduced, if not abolished...but Zionists from Russia overthrew Mr. Brandeis as easily as Dr. [Theodore] Herzl in 1903-4.” Lord Northcliffe, editor of *The London Times*, also voiced concern saying, “We, without sufficient thought, guaranteed Palestine as a home for the Jews despite the fact that 700,000 Arab Moslems live there and own it’ and sought to write an article critical of Balfour’s attitude towards Zionism” having already published a critical “article about the Protocols in *The Times*.”⁽²⁹⁶⁾ Immediately thereafter a campaign of character assassination was waged against Northcliffe, including the fact that he was “going mad,” and “Northcliffe was convinced that his life was in danger and several times said this: specifically, he said he had been poisoned.”

Likewise, Churchill wasn’t so sure what he got himself into, and his reservations were of a more sinister note. On February 8, 1920 he wrote an article for the *Illustrated Sunday Herald* which revealed one of the most astounding perspectives on the Jewish question ever uttered: “It would almost seem as if the gospel of Christ and the gospel of anti-Christ were designed to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical....From the days of ‘Spartacus Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (German) and Emma Goldman (United States), this worldwide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence and impossible equality, has been steadily growing....It has been the mainspring of every subversive movement during the nineteenth century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire. There is no need to exaggerate the part played in the creation of Bolshevism and in the bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others.”

What is probably even more amazing considering the degree of Zionist onslaught on modern society is Reed's ending note on Churchill's letter: "This is the last candid statement (discoverable by me) from a leading public man on this question. After it the ban on public discussion came down and the great silence ensued, which continues to this day." Proof of this came when Churchill "refused permission (requisite under English law) for a photostat to be made of this article, without saying why."⁽²⁷²⁻³⁾ As Reed notes: "Mr. Churchill's political fortunes took a sudden turn for the better and his attitude toward Zionism appears to have had much to do with this" so much so "that a Zionist speaker said any Jew who voted against him was a traitor." When Weizmann said "after the war we should want to build up a state of three or four million Jews in Palestine," Churchill replied "Yes, indeed, I quite agree with that," but twelve months earlier Churchill had called for "solemn assurance" to the Arabs that Zionist immigration would be regulated and restricted." When Weizmann increased the Zionist army to 50,000 men "for the...greatest possible number of Jews in Palestine for the fighting services," Mr. Churchill "consented to the program."⁽³³⁰⁻⁴⁾ Churchill said much the same about the Germans in a July 26, 1944 letter to Weizmann: "I like the idea of the Jews trying to get at the murderers of their fellow-countrymen in Central Europe and I think it would give a great deal of satisfaction in the United States. I believe it is the wish of the Jews themselves to fight the Germans everywhere."⁽⁴²⁴⁾

Typical of how the Zionists operated with their Gentile counterparts is seen in Churchill's next reversal of fortune, as Reed notes: "Mr. Churchill had gone far in 'arming the Jews' and in privately committing himself to Zionism, but not far enough for Dr. Weizmann." With "control of the press virtually complete...Zionist propaganda at the election turned solidly against Mr. Churchill" for it had been advocating "'hostile action' against the Arabs ('the Arabs should be encouraged to move out as the Jews move in') after which 'Dr. Weizmann says that the Socialist victory (and Mr. Churchill's 'dismissal') 'delighted all liberal elements.' This was the requital for Mr. Churchill's forty years of support for Zionism," that is, "he had not actually ordered British troops to clear Palestine of Arabs."⁽⁴³⁰⁾ When Ernest Bevin (whom Reed considers "the greatest man produced in British political life") told Weizmann that he "would not be coerced or coaxed" into

using force against the Arabs, Weizmann went to work "to destroy Mr. Bevin, on whose head, for the next two years, a worldwide campaign was turned. It was concentric, synchronized and of tremendous force," with the ADL inventing a new term for anti-semitism, "Bevinism," subsequently using "Mr. Truman to undo Mr. Bevin's efforts" and thereby showing that "an American president publicly supported 'hostile action' against the Arabs," such that "the 1946 Zionist Congress (composed chiefly of Jews from Palestine) joyfully recorded this new 'pledge.'"⁽⁴³²⁻³⁾ The same happened in 1949 to James Forrestal, US Secretary of Defense. When Forrestal told Secretary of State George Marshall that "a large body of Jews 'hold the view that the present zeal of the Zionists can have most dangerous consequences,'" the Zionist smear campaign went to work and convinced the public that he was "insane, a coward who had left his wife to be attacked by a burglar, a tax defaulter, and all manner of other things" and "President Truman...on March 21 sent for Mr. Forrestal and demanded his immediate resignation, without explanation, to be effective May 1." By this time Forrestal "had been so reduced by this persecution that...a few weeks later he threw himself from a high window...on May 21."⁽⁴⁴⁷⁾

WOODROW WILSON AND THE ZIONIST CABAL

The Zionist use and abuse of Churchill mirrored that of the US Presidents. According to Reed's accounting, Woodrow Wilson was little more than a puppet of the Zionist machine. Wilson allowed the creation of the Federal Reserve in 1913, which was basically a Jewish banking cartel devised, at the behest of Lord Rothschild, at Jekyll Island off the Carolinas by seven of the world's richest men. Wilson also introduced the Federal income tax to pay back, with usury, the money created out of thin air by the Federal Reserve,³⁰ two deeds that it is said Wilson later regretted with the words "I am a most unhappy man. I have unwittingly ruined my country," and later "We have come to be one of the worst ruled, one of the most completely controlled and dominated, governments in the civilized world—no longer a government by free opinion, no longer a government by conviction and the vote of the majority, but a government by the opinion and the duress of small groups of dominant men....Some of the biggest men in the United States,



in the field of commerce and manufacture, are afraid of somebody, are afraid of something. They know that there is a power somewhere so organized, so subtle, so watchful, so interlocked, so complete, so pervasive, that they had better not speak above their breath when they speak in condemnation of it.”³¹

By 1947 when Israel received its charter from the UN, everyone recognized, as noted by the Egyptian Prime Minister, ‘the extent of Jewish economic power, since it controlled the economic systems of many countries, including the United States, England, France, Egypt itself and perhaps even Sweden.’⁽⁴⁶⁰⁻¹⁾ The only future attempt to deal with Wilson’s sell out was John F. Kennedy’s signing of Executive Order 11110 on June 4, 1963 so that the US government could “issue silver certificates against any silver bullion, silver, or standard silver dollars in the Treasury,” without need of the Federal Reserve, but this was too little too late and was never implemented. In the most recent instance of someone trying to replace US fiat money, his country was raided and he was killed with an army that was paid for by the fiat money. His name was Moammar Gadhafi.³²

The power behind Wilson was Edward Mandell House, popularly known as Colonel House, with his middle name given by his father in honor of a Jewish merchant in Houston. As Reed sees it, “Mr. House

did not guide American State policy, but deflected it towards Zionism, the support of the world-revolution and the promotion of the world-government.”⁽²³²⁾ House worked with the leading American Zionist, Rabbi Stephen Wise, “and the strength of this secret group is shown by the fact that in 1910, when Mr. House had privately decided that Mr. Wilson should be the next president, Rabbi Wise publicly proclaimed that he would be that, and for two terms,” with Wise adding, “House not only made our cause the object of his very special concern but served as liaison officer between the Wilson administration and the Zionist movement.” “House chose the president’s cabinet officers so that one of them had to introduce himself to Mr. Wilson thus: ‘My name is Land, Mr. President, I believe I am the Secretary of the Interior.’ The president...was frequently seen to visit a small apartment in East 35 St. New York, where Mr. House lived...Mr. House was often in Washington, where he conducted the president’s interviews and correspondence, and, stopping cabinet officers outside the cabinet room, instructed them what to say inside it.”⁽²⁶¹⁾ House was so powerful that “the Democratic party was in fact to owe its victories in 1912 and 1916, as well as President Roosevelt’s and President Truman’s victories in 1932, 1936, 1940, 1944, and 1948 to the application of Mr. House’s plan.” In fact, House published his “plan” in 1912, writing a novel titled Philip Dru: Administrator, an “allusion in the Protocols to ‘The Administrators whom we shall choose,’” with Reed concluding, “The chapter entitled ‘The Making of a President,’ which is obviously not fiction, makes this almost unreadable novel a historical document of the first importance.”⁽²³⁵⁾ The hero, Philip Dru, a young West Pointer under the influence of Karl Marx, assembles an army and marches on Washington and proclaims himself “Administrator of the Republic” with his first major act being the creation of “a graduated income tax exempting no income whatsoever,” reminiscent of the “Communist Manifesto’s heavy progressive or graduated income tax” as well as “the Protocols progressive tax on property.”⁽²³⁸⁾ La Civiltà Cattolica notes a Jewish rabbi in the 1890s who had already figured this out. Speaking to his fellow Jews the rabbi said: “Under pretext of aiding the masses of workers, we must excessively tax the estates of the big landowners and as soon as their property [through usury] will have been transferred to us, the Christian proletarians’ labor will totally fall to our advantage.”³³

Reed concludes that Wilson “was promoted [by House and Wise] to make public obeisance to Zionism” upon which “Mr. Wilson, under coaching for the campaign, made a speech on ‘The rights of the Jews, in which he said ‘I am not here to express our sympathy with our Jewish fellow-citizens but to make evident our sense of identity with them. This is not their cause; it is America’s.’”(240) House was coordinating the Zionist machine with the Jewish “presidential advisor” Bernard Baruch; the Jewish jurist Louis Brandeis “who had decided to ‘give his life’ for Zionism”; and Rabbi Stephen Wise, all of which were directing Wilson’s actions to the point in which Wilson “promised not to act independently” of them(241), but, to his credit, Wilson complained that “the government of the Republic should have got so far out of the hands of the people; should have been captured by interests which are special and not general.”(283) Reed adds: “From this moment the power-groups in America and England worked in perfect synchronization...coordinated their actions at the prompting of the inter-communicating Zionists on both sides of the ocean.”(264)

Reed also goes into some detail about the League of Nations under Wilson. The impetus for the League began “in 1917 when the two kindred forces from Russia, revolutionary-Communism and revolutionary Zionism” wanted a “‘federation of the world’ to take over ‘the management of human affairs’ and to rule by force.” House gave a “sales-talk” to Wilson and thereby camouflaged the League as merely “some plan by which the peace of the world may be maintained.” Then “by 1916 Mr. House had instructed Mr. Wilson as to his duty and in May the president publicly announced support for ‘the plan’ at a meeting of a new body candidly called ‘The League to Enforce Peace,’” but according to House’s private papers Wilson didn’t know its true nature. Since some Americans balked at the use of “force,” the name was changed to “The League of Nations,” but it sought to “transfer control of national armies to some super-national committee.” By April 1917, Wilson referred to the plan as “a new international order.” By 1919 “the authority of this ‘League of Nations’ was used to cover the use of British troops as a bodyguard for the Zionists intending to seize Palestine.”(290)

The history of the Woodrow Wilson presidency allows us to see how strong, how early and how pervasive the Zionist influence was on American politics. Seeing these ‘behind the scenes’ manipulations of early Amer-

ican presidents will allow us to get a feel for how the same manipulation happens in our day. John F. Kennedy was the last president that was rather unmoved by Zionist ambition, having told David ben Gurion that the United States would not be party to giving nuclear bombs to Israel. Lyndon Johnson reversed every one of Kennedy’s restrictions on US/Israeli relations, and was the man at the top who gave the orders to abandon the USS Liberty when it was maliciously attacked by Israel in 1967.³⁴ By the time we get to the Clinton and Bush years, the Israeli influence in the US government makes Wilson’s capitulation seem mild by comparison, and we see Reed’s predictions come true. Whereas three out of four Wilson advisors were Jewish (House being the fourth), five out of seven for Clinton were Jewish,³⁵ and almost his entire cabinet was Jewish.³⁶ George Bush (II) was also surrounded by Jewish advisors, especially in military-related issues,³⁷ and Barrak Obama merely continues the trend,³⁸ as did John McCain, and as will Mitt Romney, Rick Perry, and Rick Santorum, if elected.³⁹

Obama had the dubious distinction of having Rahm Emanuel, former Clinton advisor, as his White House Chief of Staff. Emanuel is a dual citizen of Israel who served in the Gulf War of 1991 on the side of Israel, and who is the son of a known Zionist terrorist, Benjamin Emanuel, a member of the Israeli assassin team in 1948 that murdered Sweden’s Count Bernadotte, the envoy of the United Nations who sought a solution to the UN Partition Plan. Upon hearing of his son’s advancement, Benjamin is quoted by the Jerusalem Post: “Obviously he will influence the president to be pro-Israel. Why wouldn’t he be? What is he, an Arab? He’s not going to clean the floors of the White House.” The late Sherman Skolnick of Chicago called Rahm Emanuel the “Acting Deputy Chief for North America of the Mossad – Israeli Intelligence.”⁴⁰ Regarding Israeli prime minister Benjamin Netanyahu, after privately hearing French president Sarkozy call Netanyahu “a liar,” Obama himself added to Sarkozy that he had to “deal with him every day.”⁴¹

The stranglehold that Jews have on the American economy and foreign policy is unprecedented for an ethnic population that is only 3% of the nation.⁴² But even though the Zionists control the major media channels, they cannot stop the flow of information the Internet provides, and thus more and more Americans, and the world itself, are becoming wise to what Reed warned about 60 years ago in his book. From

Mearsheimer and Walt's 2006 article on the power of the Israeli lobby to direct US foreign policy,⁴³ to the candid thoughts of White House reporter Helen Thomas,⁴⁴ to the brave LA school teacher, Patricia McAllister, who pinpointed "Zionist Jews who run the Federal Reserve that is not controlled by the US government" as one of the major causes for this country's woes⁴⁵ (all of whom were called "anti-semitic" by the ADL) people are beginning to wake up. Of course, some of the founders of the America, such as George Washington and Benjamin Franklin, warned of this problem two centuries ago,⁴⁶ as did Jewish converts to Catholicism, such as the Lémann brothers who wrote: "O Israelites of Rome, we know the attitudes of our people. If you were given the property rights you wish, we wager that thirty, or at most fifty years hence, Rome would no longer belong to the Catholic Christians but be in your hands."⁴⁷

THE ADL CABAL

No doubt, 1913 was a pivotal year for the Zionists, for they gained control of the US banking system and pushed through the 16th Amendment to ensure that the Jewish bankers would be paid usury on the money they would create from thin air, an act which Reed says, "Mr. House had caused President Wilson to write into the American Constitution the chief destructive measure proposed in Karl Marx's Communist Manifesto of 1848."⁽³¹⁴⁾ To complete the trifecta, the ADL was instituted in 1913 – the Zionist social-police force employed to intimidate anyone who would balk at the banking cartel, ostracizing them as "anti-semitic," a label that would be publicized by the Jewish Sulzberger family who owned The New York Times and who were the founding members in the late 1800s of B'nai B'rith (Hebrew for: "Children of the Covenant"), the parent of the ADL. As Reed puts it: "The little offshoot of 1913, the 'Anti-Defamation League,' had by 1947 become a secret police of formidable power in America. In Doublespeak, 'anti-defamation' means 'defamation' and this body lived by calumny, using such terms as anti-semite, fascist, rabble-rouser, Jew-baiter, Red-baiter, paranoiac, lunatic, madman, reactionary, diehard, bigot and more of the like....In 1933, Mr. Bernard J Brown wrote, 'Through the intervention of the ADL we have succeeded in muzzling the non-Jewish press.' In 1948 the Jewish Menorah Journal wrote, 'Should but one phrase in a reprinted literary classic reflect un-

justly upon Jews, the ADL will promptly belabor the innocent publisher until he bowdlerizes the offending passage. Let one innocent movie-producer incorporate a Jewish prototype, however inoffensive...the ADL will make him wish he's never heard of Jews...No criticism of Zionism or the world-government plan is allowed to pass without virulent attack....America has today a few surviving writers who fight on for independent debate and comment. They will discuss any public matter, in the light of traditional American policy and interest, save Zionism, which hardly any of them will touch. I have discussed this with four of the leading ones, who all gave the same answer: it could not be done. The employed ones would lose their posts, if they made the attempt. The independent ones would find no publisher for their books..." In words reminiscent of today's Southern Poverty Law Center (SPLC), the Menorah Journal itself admitted in an article titled "Anti-Defamation Hysteria" that 'fighting anti-semitism has been built up into a big business' with the objective of 'continuing to beat the anti-semitic drum' and 'to scare the pants off prospective contributors' in order to raise funds, including 'blackmail' against fellow Jews, with the conclusion that American Jews were being 'stampeded into a state of mass-hysteria by their self-styled defenders.'....As Dr. Weizmann said: 'the technique of propaganda and the approach to the masses' is an ancient, Asiatic art and was described on a famous occasion by St. Matthew: 'the chief priests and elders persuaded the multitude...the chief priests moved the people.'"

The fervor of the ADL was supported by other publications, beginning with Max Nordau's Degeneration in 1895 and Theodore Kaufmann's Germany Must Perish in 1941 which perpetuated "Talmudic chauvinism," and others such as William Zukerman's article, "Raising the Hair of the Jewish People" in 1950 so as "to keep Jews constantly on edge with the scare of anti-semitism,"⁴⁸ as well as Meyer Levine's 1949 In Search asserting "Jewishness" as the motive for Zionist superiority and the conquering of Gentiles.⁽⁴⁸⁰⁻⁷⁾ Even Karl Stern's 1951 conversion story to Catholicism, Pillar of Fire, contained remnants of Jewish racism. As Stern continued to speak of "the great Jewish catastrophe" that was suffered during WWII, Reed remarks that Stern "was offended by reading in a Catholic paper the statement that so many members of the crew of a sunken British submarine were 'Catholics,' saying, 'I do not understand why anyone would care

for such statistics.”⁽⁴⁸⁸⁻⁹⁾ Jewish converts today act much the same – there remains in their mind a pride about being Jewish, despite the fact that St. Paul shuns such spiritual racism. Some, like Roy Schoeman and David Moss, believe that God has centered the whole eschaton around the Jewish people and the nation of Israel, claiming that even the Fathers of the Catholic Church and two thousand years of Catholic tradition were in error in not seeing this truth.⁴⁹ Sometimes there are exceptions, such as Jewish convert Ratisbonne’s admission, as reported by *La Civiltà Cattolica*, that “the Jews’ evil is that they don’t understand to open their eyes to recognize the true causes of the persecution inflicted on them in all centuries and without peer in history.”⁵⁰ In any case, Zukerman probably made one of the most astute realizations recorded in Reed’s entire book: “The generally accepted theory that the emergence of the state of Israel would serve to unify and cement the Jewish people has turned out to be wrong. On the contrary, the Zionist Congress in Jerusalem, 1951, has dramatically demonstrated that the creation of a Jewish political state after two thousand years has introduced a new and potent distinction which Jews as a group have not known in centuries and that Israel is likely to separate rather than unite Jews in the future.”⁽⁵¹²⁾ But Reed says something even more astute. Commenting on Churchill being viewed as “an old student of the Bible who knows very well that the Zionist aspirations remain unfulfilled until Israel is fully restored within the historic boundaries, the land of the Ten Tribes,” Reed warns: “If the West, as these words implied, was secretly harnessed to the unqualified ‘fulfillment of Zionist aspirations,’ that could only mean a greater war than the West had yet endured, in which its armies would play the parts of pawns in a ruinous game, for the purpose of dividing the Christian peoples, crushing the Muslim ones, setting up the Zionist empire, and thereafter acting as its janissaries. In this great gamble, Jews everywhere in the world, on whatever side of the apparent fighting line, would be expected under the ‘law of the return’ to act in the overriding interest of Zion.”⁽⁵¹⁶⁾ As it stands today, after dismantling Iraq, Afghanistan and Libya, the US/Israel coalition is now considering a preemptive attack on Iran (claiming that Iran is using nuclear power to make bombs instead of energy, as if either are anyone’s business but Iran’s). Meanwhile, Israel is the only nation in the Middle East “allowed” to have nuclear weapons (yet without ever being inspected by the International



Atomic Energy Agency). According to General Wesley Clark, a “policy coup” has been forced upon American policy by the Project for the New American Century (with Clark naming the Jewish hawks, such as Wolfowitz, Pearle and Kristol in cahoots with Cheney and Rumsfeld) that has an agenda of “destroying the governments of seven nations” in the Middle East; all “without telling the rest of us.”⁵¹

Reed notes that “The ADL and the American Jewish Committee” (the latter of which Rabbi David Rosen is the current president and who recently attended Assisi III put on by Pope Benedict), “set out to make the American people aware of anti-semitism.” It informed Jews that ‘25 out of every 100 Americans are infected with anti-semitism,’ and that another 50 might develop the disease. By 1945 it was carrying out ‘a high-powered educational program geared to reach every man, woman and child’ in America through the press, radio, advertising, children’s comic books and school books, lectures, films, churches and trade unions. This program included ‘219 broadcasts a day,’ full-page advertisements in 397 newspapers, poster advertising in 130 cities, and ‘persuasions’ subtly incorporated in the printed matter on blotters, matchbox covers, and envelopes. The entire national press (‘1900 dailies with a 43,000,000 circulation’) and the provincial, Negro, foreign-language and labor newspapers were kept supplied with ‘and used’ its material in the form of ‘news, background material, cartoons and comic strips,’... and the name of the body [the ADL] which supplied this mass of suggestive material never reached the public.”⁽³⁴⁰⁻⁴⁾ By the end of WWII, “one of the first acts of the Allied High Commission was to enact a law ‘against anti-semitism,’ thus they extended to the West

the law which identified the nature of the first Bolshevik administration in Russia...introduced on July 27, 1918." In 1955, "a western German law...made it an offence 'to utter anti-semitic remarks or be unduly prejudiced against Jews.'" ⁽⁴⁰³⁾

Again, very similar to the tactics of the SPLC today, Reed notes that "Mr. Martin Dies once described the ADL...as 'a terrorist organization, using its resources, not to defend the good name of Jews, but to force and compel compliance with the objectives of their organization by terrorist methods; it is a league of defamation.' The description was borne out...when about a hundred American Senators and Congressman then learned that they (and some of their wives) were shown as 'Nazis' on cards in the Civil Service files... which bore a note saying that the defamationist information on them was 'copied from the subversive files' of a private firm of Zionist lawyers. These files, the note continued, 'were made up in co-operation with the American Jewish Committee and the Anti-Defamation League; the sources of this information must

Mr. Martin Dies once described the ADL as "a terrorist organization"

not be disclosed under any circumstances.'" ⁽³⁵⁰⁾

Added to this propaganda was that of the treatment of Jewish people in Germany in order to keep alive the groundswell of sympathy towards the Jews. Reed uses one episode "from his own experience and reporting" to show how this was done: "Rabbi Stephen Wise, writing in 1949, gave the following version of events personally reported by me in 1933.... 'The measures against the Jews continued to outstrip in systematic cruelty and planned destruction the terror against other groups. On January 29, 1933 Hitler was summoned to be chancellor...at once the reign of terror began with beatings and imprisonments of Jews...We planned a protest march in New York on May 10, the day of the ordered burning of Jewish books in Germany...the brunt of the attack was borne by Jews... concentration camps were established and filled with

Jews.'" Reed retorts: "All these statements are false," and he then gives the exact details of what actually occurred, and then concludes: "Twenty years later I observed that it was in fact impossible to draw public attention to the misreporting of the nature of the persecution of Germany and to explain that the Jews formed only a small fraction of the victims.'" ⁽³¹⁰⁾

FDR and the Zionist Cabal

Reed also takes the mask off Franklin D. Roosevelt, since "he created precedent by having his cabinet sworn in the hand of a distinguished Jew, Mr. Justice Cardozo, who was a committed Zionist" and had received his Supreme Court judgeships from the efforts of "Rabbi Wise requesting them for him, first from Governor Al Smith of New York State and then from President Herbert Hoover. Thus the shadow of 'dual allegiance' fell on Mr. Roosevelt's administration at its start." He was pro-Zionist from the very beginning of his political career and was honored and influenced by Jews, such as Henry Morgenthau, Jr., Samuel Rosenman, and Bernard Baruch (dubbed the "unofficial president of the United States" and of whom Eleanor said: "Mr. Baruch was a trusted adviser to my husband both in Albany and in Washington"). ⁵² Reed notes: "These leading names... represent only the pinnacle of an edifice that was set around all American political life....The selection was discriminatory; anti-Zionist, anti-revolutionary and anti-world-government Jews were excluded from it...and Mr. Roosevelt ignored all protests." It is no surprise, then, that "Mr. Roosevelt evidently was selected before he

was elected...Mr. Howden [House's biographer] says that Mr. House 'picked Roosevelt as a natural candidate for the presidency long before any other responsible politician...through the years groomed him for the presidency, expecting to govern through him, as through President Wilson'" and "thus Mr. Roosevelt put 'Philip Dru's' ideas into further practice" so much so that Howden writes: 'It is impossible to compare Dru's suggested legislation with Mr. Roosevelt's and not be impressed by their similarity.'" It is now well known that Roosevelt himself was of Jewish origin, and though he knew so, he kept this fact from the public during his campaigning. After a painstaking analysis of his deeds, Reed has no problem concluding that "Mr. Roosevelt's achievement may now be seen to have been threefold and in each respect perilous to his country's future: he helped to arm Zionism, he armed

the revolution in its Moscow citadel, and he opened the doors of his American citadel to its agents.”⁽³³⁹⁾

When the Republicans caught on to Roosevelt’s Jewish leanings, they themselves tried to make friends with “the foreign group” but, reminiscent of the Bush administration’s calls against the “Axis of Evil” and “terrorism,” Roosevelt held sway “by invoking the need to beat ‘The Crisis’ and he produced The Permanent Emergency in which his country still lives.” When Huey Long decided to run against Roosevelt in the 1936 election, he took aim at Jewish special interest groups and especially Bernard Baruch. On Sept. 8 1935, in a tale reminiscent of Jack Ruby killing Lee Harvey Oswald, Long was shot [an assassination he predicted two months earlier] in the Louisiana State Capital by a young Jew, Dr. Carl Austin Weiss, but before Weiss could be questioned he was shot by Long’s bodyguard.”⁽³¹¹⁻⁷⁾ Truman and Dewey would later do the same fawning since they both “held the Zionist vote to be indispensable to success.”⁽⁴⁶⁴⁾ After Roosevelt’s four-term reign, “The Chicago Tribune in 1950 reported the view of a senior official of the State Department that the United States was ruled by ‘a secret government’ consisting of three members of the deceased Mr. Roosevelt’s circle: Mr. Henry Morgenthau junior, Justice Felix Frankfurter and Senator Herbert Lehman. The word ‘Jew’ was not used.... This article raised much commotion in the Zionist and Jewish press throughout the world...the Tribune Tower in Chicago was besieged by the ADL with preemptory demands for an apology. On this particular occasion none was made; the newspaper was at that time a lonely survivor from the days of independent reporting and comment.”⁽³⁴⁵⁾ Bernard Baruch, “the unofficial president,” once testified before a Select Committee of Congress about US activities during the war and stated: “The final determination rested with me...I probably had more power than perhaps any other man did.” Baruch was followed by Jewish advisor Harry Hopkins, considered by biographer Robert Sherwood as “the second most important man in the United States.”⁽³⁵⁹⁾ In fact, Roosevelt surrounded himself with 75 such Jewish “employees” in his administration.⁵³ After you thought you heard everything, Reed notes a conversation between Joseph Stalin and Roosevelt at the end of WWII: “Then President Roosevelt, in the manner of a man who is a member of an exclusive club and is sure his host must also belong, ‘said he was a Zionist and asked if Marshal Stalin was

one.’ Stalin replied that ‘he was one in principle but he recognized the difficulty.’” No accusations of hearsay can dismiss Roosevelt’s boast since Reed informs us it comes from “the official publication, ‘The Conferences at Malta and Yalta, 1945’ issued by the American State Department on March 16, 1955.” Although the Montreal Star broke the next morning with the headline: “World Capitals Dismayed, Shocked over Disclosures of Yalta Secrets,” but at this late stage of the game Reed resigns his commentary to saying “This was nonsense; by 1955 the masses were apathetic about such things, having been brought by control of the press to the condition of impotent confusion foretold in the Protocols of 1905.”⁽³⁷⁸⁾

SECRET GOVERNMENT

Similar to the “secret government” Reed uncovered, today the American public is becoming increasingly aware, by means of the Internet, that the “government” has become much bigger; and the “secret” is out. The only problem is that the former is so big that it makes little difference if we know the latter. We see this in the fruitless displays of protest outside annual World Bank meetings or even the Occupy Wall Street movement. The only one permitted to suffer by the Zionist cartel is poster boy and sacrificial victim, Bernie Madoff. We see the futility no better than in the ten years following 911. The data is, to say the least, overwhelming against the official government story but the powers-that-be have thwarted every attempt at a reinvestigation.⁵⁴ Reed tells us of similar incidents. “In 1941 the Japanese attack on Pearl Harbor ‘on a day that will live in infamy’...but the later disclosures showed that the government in Washington had long been warned of the impending attack and had not alerted the Pearl Harbor defenders....Twelve days earlier Mr. Henry L. Stimson, the Secretary of War, after a cabinet meeting on November 25, 1941, had noted in his diary: ‘The question was how we should maneuver them’ (the Japanese) ‘into the position of firing the first shot without allowing too much danger to ourselves; it was a difficult proposition.’”⁽³⁵⁴⁻⁷⁾ So it is not with too much surprise when we learn that the Project for the New American Century (PNAC), which is composed mainly of Zionist Jews such as Norman Podhoretz, Midge Decter, Elliot Abrams, Paul Wolfowitz, Donald Kagan (formerly Kaganovich), Richard Perle, William Kristol, et al., in a paper published just prior to the

2005 Iraq war titled, "Rebuilding America's Defenses," stated: "...the process of transformation, even if it bring revolutionary change, is likely to be a long one, absent some catastrophic and catalyzing event – like a new Pearl Harbor." The actual drafter of the document, Thomas Donnelly, stated on national television: "The idea was that the US should seize the moment of the post Cold-war period to promote its principles and exercise its power vigorously."⁵⁵ The "Catholic" magazine First Things, which is actually a front for Zionism as is the "Catholic" magazine Crisis, received a hefty infusion of start-up cash from Podheretz and Decter. Catholicism in America has almost been completely taken over by Zionist influence, propping up Gentile figure-heads to disguise the inner operations.

COMMUNIST CONTROL OF NAZI CONCENTRATION CAMPS

Reed believed that one of the biggest reversals of truth was set in play by the Zionists regarding the German concentration camps. Having witnessed films of "piles of emaciated corpses stacked like firewood in these camps," Reed says these portrayals gave him grave "misgivings." He adds that "Wartime propaganda is the most insidious poison known to man, and I believe these picturegoers of 1945, deprived of truthful information for years, had lost all ability, perhaps all desire to judge what they saw. I think most of them thought the human remains they saw were those of Jews, for this was the suggestion hammered into their minds by the press day by day. They constantly read of 'Nazi gas chambers for Jews...Nazi crematoria for Jews.'" After his extensive investigation, Reed concludes that "the 'Nazi' concentration camps, at the time when the Anglo-American armies entered Germany, were predominately under Communist control, that Jews were among the tormentors, and that anti-Communism was a surer qualification for the death-chamber than anti-Hitlerism!" As he puts it: "The Communists, in their capture of the concentration camps, were aided by the policy of unconditional support of the revolution which the Western leaders pursued (e.g., Churchill, Wilson, Roosevelt, and their Jewish administrations)...none of the money came from Russia; it was presented to the Communists by the Allies." This "collaboration in the concentration camps between Hitler's Gestapo and its prototype, Stalin's MVD....justified themselves simply by claiming

that they had never killed or injured a Communist: 'I never endangered one of ours; I never did anything to a party comrade.' They said they invariably chose for death anyone who could be classified as a Conservative, Liberal, Catholic, Protestant, Orthodox, Jew or Gipsy, provided that the victim was not a Communist." Reed's footnote adds: "In this matter the Western masses were hopelessly misled by years of propaganda, presenting 'the Nazis' and 'our Soviet allies' as opposites, whereas close affinity always existed." In an account similar to how the US is now educated by Israelis on torture tactics against Muslim prisoners, Reed shows how the collaboration between the Gestapo and the Communists worked: "The Communist Juranitsch, the chief accused, said, 'Yes, I killed hundreds and thousands of people, and took part in the 'scientific experiments'; that was my task in Dachau,' ...and Puffer explained how these Communist trustees of the Gestapo hid their collaboration from other inmates.... Odo Nansen, son of the famous Norwegian explorer, wrote of his experience in the Sachsenhausen camp, eighteen months before the war ended: "It's extraordinary how the Communists have managed things here; they have all the power in camp next to the SS and they attract all the other Communists, from other countries, and place them in key positions. Many of the Norwegian prisoners here have turned Communist.... most likely they expect Russia to be the big noise after the war and it may be handy to have one's color right." Wing commander Yeo-Thomas, captured and sent to Buchenwald, was told by a British officer already there, 'The internal administration of the camp is in the hands of Communists...Buchenwald is the worst camp in Germany; your chances of survival are practically nil'" Thomas adds: 'The three chief internal administrators of the camp, called Lageraeltester, were Communists.' Under the supervision of these men, 'prisoners were inoculated with typhus and other germs and their reactions, almost always ending in death, under the various vaccines studied."

Reed concludes: "Communists ran these camps, tortured and murdered the victims. If there was any difference between them and the Gestapo jailers it was only that they were more villainous....As the Eastern Jews, in particular, play so large a part in Communism, Jews logically appear among the persons implicated in these deeds. That is not in itself surprising at all, for Jews, like all other men, are good and bad, cruel or humane; but it was kept hidden from the public mass-

es, who received a picture of torture-camps inhabited almost entirely by Jews, tormented by depraved 'Nazi' captors. In fact, the Jews formed a small proportion of the entire camp-population; the tormentors in the last three years of the war were largely Communists, whose motives have been shown; and among these tormentors were Jews."⁽⁴⁰⁶⁻⁴¹⁰⁾

OBVIOUS QUESTION

One obvious question that arises from this information is how the Jews were able to escape being accused and convicted of these crimes since Nuremberg was so penetrating. Reed answers by noting that his "files include a number of reports from Jewish newspapers of 'trials' of Jews denounced by former Jewish inmates of the Auschwitz, Vlanow, Mudldorf and other camps... These 'trials' with one exception, were held before rabbinical courts, in Western countries and before magistrates' courts in Tel Aviv. They were treated as Jewish affairs, of no concern to other mankind" and the results were predictable with Reed giving many accounts of how these Jews were exonerated against the most glaring evidence and, "if they were punished, the world was not told. I know of only one case...where such Jews were included in a 'war criminals trial.' The Jewish Telegraph Agency (May 8, 1946) reported...3 Jews...Obler and Lewin have been sentenced to death and Shmandt to 15 years imprisonment." The importance of Reed's discovery is not the trial itself but what it confirms of his overall testimony that Communist Jews were involved in administering the tortures of the concentration camps. As Reed puts it, "the mass-mind, during the Second War, was given the false picture of a solely Jewish persecution conducted by non-Jews and that events in the world in this century are consistently so misrepresented, to the general misfortune." To complete the picture, Reed mentions the April 11, 1953 article in *The Saturday Evening Post* which stated, "With this shameful agreement (Yalta) as their authority Soviet MVD agents strode through the displaced-persons camps after the war and put the finger on thousands who had managed to escape the Soviet tyranny. These miserable victims were herded into boxcars and driven back to death, torture or the slow murder of the Siberian mines and forests."⁽⁴¹¹⁻³⁾

The upshot of all this investigation is what Reed has been trying to prove throughout the previous 400 pages: "Research into the events of the three decades

1917-1945 leads to the conclusion that by 1945 the revolution had for a hundred years been a Jewish-controlled revolution... a movement under the direction of the Talmudic rabbinate in the East, not a movement generally supported by Jews." Even "the Bolshevik Government of Bavaria (which counted one Adolf Hitler among its soldiers) logically proved to be headed by Jews: Kurt Eisner, Ernst Toller and Eugene Levine. In Hungary the chief terrorist leaders were all Jews trained in Russia...the Communist International, Herr F. Borkenau, says, 'Most of the Bolshevik and left Socialist leaders and a considerable percentage of their executive staff had been Jews...anti-semitism was therefore the natural form of reaction against Bolshevism.'" Even the "Associated Press reported in 1953 that '90 percent of the high officials in the Hungarian Communist regime are Jews,' and *Time* magazine remarked on 'the strongly Jewish (90 percent in the top echelons) government of Communist Premier Matyas Rakosi, who is himself a Jew.'" Reed adds, "In Hungary, as in other communized countries, the specific attack on Christianity began at once with the imprisonment of high ecclesiastics" (e.g., Cardinal Mindszenty, imprisoned on charges of treason). The smoking gun is then revealed: "The source of this deed was indicated by a statement addressed to the Jews of the world in 1949 by 'the Central Board of Jews in Hungary, the Hungarian Zionist Organization and the Hungarian Section of the World Jewish Congress' which stated, 'It is with great relief that the Hungarian Jews received the news of Cardinal Mindszenty's arrest. With this action the Hungarian Government has sent the head of a pogrom-clique...to his well-deserved place.'" Prior to the 20th century, *La Civiltà Cattolica* reports that the Jews had devastated Hungary with debt. The Rothschilds acquired a quarter of the land, and the Hungarian public debt, "which in 1873 was 221 million" rose to "more than 1600 million" in 1890. It also states that in "Galacia the Jews, in a little more than twenty years, have assumed ownership of 80 percent of its territory, and continue always to buy up those country seats and estates which are put up for auction because of unpaid taxes," subsequently exhibiting an "arrogance of this race in the Hapsburg Empire with the boast 'If the Christians are unable to tolerate this state of affairs, there is a quick remedy: let them leave the Empire, let them emigrate as they please.'" The same was true in "Russia, where the land owned by the nobility is more than two-thirds mortgaged to German

bankers, who are mostly Jews” or “our Italy, where for thirty years Judaism lords it and plunders, just as if Italians were its loot conquered from enemies.... There is almost not a single lira spent without their approval. Retail trade, industry, currency exchange, wholesale, rural and urban real estate depend on them.” The same was true in France in which the Jews “possess 80 billion” of “the total French capital estimated at 150 to 200 billion,” wherein “each Jew possesses a capital of 800,000 to 1,200,000 francs, whereas in proportion, each Frenchman possesses...6,000 francs,” and “the house of Rothschild...possesses a fortune of 3 billion francs,” such that “today one cannot negotiate a loan in Europe without the good will of the Rothschilds, likewise, before long, no one will be able to do any business at all without the consent and the interest of the international Jewish league. Hebraism, with its adoration of the golden calf, which represents its power, must necessarily degrade itself below the civilized world.” *La Civiltà* further reports that “Among the 600 bankers that Paris numbers, no less than 300

Karl Marx and Vladimir Lenin’s Bolshevik Jews as the most ruthless terrorists and murderers the world has ever known.

Catholics need not be surprised. Our Lady of Fatima pinpointed Russia in 1917 as the center of Satan’s kingdom and that which would be used against the rest of the world if the Church and the world did not obey the voice of heaven. Considering that Our Lady came to Sr. Lucia in Portugal in 1929 to ask for the consecration of Russia³⁷ which, Pope Pius XI failing to do, prompted a vision to Sr. Lucia in 1931 and/or 1936 from Jesus warning the Church that the 1929 consecration was not accomplished and that if the pope continued to delay, he and the Church would suffer the wrath of God through the nation of Russia: “They [the pope and bishops] did not wish to heed my request. Like the King of France, they will repent and do it, but it will be late. Russia will have already spread her errors throughout the world, provoking wars and persecutions of the Church; the Holy Father will have much to suffer.”⁵⁸

‘It is with great relief that the Hungarian Jews received the news of Cardinal Mindszenty’s arrest.

have been proven to be Jews; another 100 are probably so,” adding “They capture and monopolize the best, with an exhibition of usury no longer knowing any restraint.”⁵⁶ Reed adds the London New Statesman reporting on the disproportionate number of Jews in government and police forces in Czechoslovakia and Central and South-Eastern Europe; and the New York Herald-Tribune saying the same covering Romania and Hungary.⁽⁴²¹⁾

Reed’s evidence is very convincing and, if true, it is one of the most glaring indications of how the Zionist press has been able to hide from the masses one of the most important facts about the German concentration camps. Here Reed quotes G. K. Chesterton’s remark: ‘Journalism is a false picture of the world, thrown upon a lighted screen in a darkened room so that the real world is not seen.’ Reed’s picture portrays

Almost like clockwork, Reed notes that “in Spain, the revolution made its bid in 1931. It was directed by emissaries from Moscow, many of them Jews, and this accounted for the disillusionment of many ardent republicans...many of the clergy and Catholic laity voted for the republic, then finding that the reforming impulse, once more, was perverted into an attack on the Christian faith. Churches, monasteries and any building carrying the Cross were destroyed, priests

and nuns murdered; the specific mark of identification again appeared, seen in similar acts in Bavaria, Hungary, Russia, France and England.” After looting the Spanish gold reserve of 700 million dollars and transferring it to Moscow, “the anti-Christian tyranny was inflamed by the murder of the monarchist leader, Calva Sotelo, in 1936....Leading Zionist and anti-Zionist Jews in America alike attributed Jewish authorship to the revolution in Spain...Justice Brandeis told Rabbi Stephen Wise, ‘Let Germany share the fate of Spain’ and Bernard Brown wrote: ‘the Jews were as responsible for the establishment of a republic in Spain and the overthrow of the authority of the church in that country as in any other country where freedom reigns.’”⁵⁹⁽⁴¹⁶⁻⁷⁾

TERROR ESCALATES

Reed began his book by posing the problem: "History records attempts to solve 'the Jewish question' by almost every imaginable method, from force and suppression to placation, compromise and capitulation. They all failed, leaving this question still a thorn in the side of the Gentiles."⁽¹²⁴⁾ Each epoch experienced the same scenario, which is, as Reed puts it: "the oldest problem in recorded history, and had recurred in country after country whenever Jewish immigration reached flood levels." When in 1906 Sir William Gordon of England "sought to solve it through an Alien's Bill," Chaim Weizmann concluded: "Whenever the quantity of Jews in any country reaches the saturation point, that country reacts against them," and "forty years later Dr. Weizmann spoke similarly to Jews in America: "'Certain countries can digest a certain number of Jews; once that number has been passed, something drastic must happen; the Jews must go' to which Reed then comments: 'Dr. Weizmann thus soberly presented the valid argument against unrestricted Jewish immigration only because he was speaking chiefly to Jews and was drumming into them the Talmudic argument that Jews cannot be assimilated; this argument is essential to Zionism, but it is not inherently true...He and his associates for half a century had been using all their power in America to gain unrestricted access for Jews, so that, according to his own words, they were deliberately leading the Jews there to disaster...'"⁽³¹²⁻³⁾.

But even Weizmann wasn't harsh enough for the purebred Zionists. After attending the 1946 Zionist Congress, Weizmann remarked that the Congress spoke of "the conviction of the need for fighting against British authority in Palestine, or anywhere else, for that matter," which, "in the context of his whole book and of the entire history of Zionism" means that Weizmann understood that the Congress "decided to resume the method of terror and assassination which had proved effective in Russia in the germinating stage of the two-headed conspiracy [Communism and Zionism]." So, as Weizmann had cast Herzl aside because Herzl was willing to settle for Uganda instead of Palestine, Weizmann was not re-elected president of the World Zionist Organization."⁽⁴³⁴⁻⁵⁾ This laid the groundwork in 1947 for Israeli soldiers such as Begin, Sharon, Peres and ben Gurion to lead "hundreds of thousands of Jews from Russia and Eastern Europe

who were being smuggled across Western Europe to invade Palestine" to blow up the King David hotel in Jerusalem as an effort to eradicate the British. Faithful Zionists have no shame for such bloodshed since they believe the Jews have a "chosen people" mandate to resume Joshua's sword. So we can understand why Neo-Cons like George Gilder in *The Israel Test* (2009) has the audacity to exonerate "the bombing of the British Army Headquarters at the King David Hotel [because it] was preceded by three phone calls warning the occupants to evacuate." Gilder then brushes over the cold-blooded murder of these 91 people by quoting, in the very next paragraph, Shaul Olmert, the oldest son of former prime minister Ehud Olmert, stating that "In Israel you keep coming up with ways that will allow you to survive and allow you to grow. That is why Israelis are so innovative. We have to be entrepreneurs to survive."⁶⁰ These "entrepreneurs," after they got wind that Palestinian uprisings were persuading the UN that partitioning the land was a bad idea and that "the idea of 'the Jewish state' seemed about to collapse," decided "it was then or never, and the Zionists struck at once." In what even Weizmann called 'the terror in Palestine' the 'old evil in a new and horrible guise,' the entrepreneurs attacked Deir Yasin on April 9, 1948 in the same way that Joshua attacked Jericho – "thou shalt utterly destroy them, men, women and children so that nothing that breathes is left." Time magazine described it thus: "Jewish terrorists of the Stern Gang and Irgun Zvai Leumi stormed the village of Deir Yasin and butchered everyone in sight. The corpses of 250 Arabs, mostly women and small children, were later found tossed into wells." To show other Palestinians that "Deir Yasin hung actually over them," the Stern gang "on October 15, 1953 murdered every living soul found in Qibya and destroyed that village, sixty-six victims, most of them women and children, being found slaughtered." On and on the Joshua-like slaughtering proceeded: "Gaza on Feb. 28 1955; Syria on Dec. 11, 1955; Gaza again on April 5, 1956; Jordan on June 24, 1956," with David ben Gurion claiming that "Israel was 'defenseless' and justifying his murders with a maniacal Messiah complex: "The continued ingathering of exiles is the supreme goal of Israel and an essential precondition for realization of the messianic mission which has made us an eternal people."^(520-3, 543) Many of the attacks were initiated by claiming the Arabs were going to attack Israel and thus Israel had to attack first, Reed offering "one

of many examples from the London Weekly Review, September 1956, a few weeks before the Israeli attack on Egypt: 'We can be absolutely certain that the Arabs, encouraged by Russia, will attack Israel. This is now beyond all doubt and should form the basis of our calculations.'" (552) The popular Voice of America radio programs continued to barrage the world with justification for these actions, tying them into "allusions of 'the escape of the Jews from the Egyptian captivity,'" leading Reed to investigate its origins and discovering that VOA "is largely staffed by Eastern Jews." (546) Reed notes: "The 'Commander-in-Chief' of Irgun, a Mr. Menachem Begin, some years later made 'a triumphal tour' of Western cities, being received in Montreal by 'a guard of honor of the Montreal police headed by Rabbis bearing Scrolls of the Law.'" (61) Speaking at Tel Aviv during an election campaign in 1950 Mr. Begin claimed credit for the foundation of the Zionist state, through the deed at Deir Yasin, stating, 'The other part of the Irgun's contribution was Deir Yasin, which had caused the Arabs to leave the country and make room for the newcomers.'" (463) "One of the most extreme Zionist chauvinists in America then was Mr. Ben Hecht" who, after the massacre at Deir Yasin "inserted a full-page advertisement in many of the leading newspapers throughout America. It was addressed 'To the Terrorists of Palestine,' stating, 'The Jews of America are for you, You are their champions...Every time you blow up a British arsenal, or wreck a British railroad train sky high, or rob a British bank, or let go with your guns and bombs at the British betrayers and invaders of your homeland, the Jews of American make a little holiday in their hearts.'" "This was the same man who said regarding Christ, 'what I'd have done was had him shipped to Rome and fed to the lions. They never could have made a savior out of mincemeat.'" Hecht received commendations from Bernard Baruch who stated to him "I am on your side...the only way the Jews will ever get anything is by fighting for it" and then adds what his *modus operandi* had been all along: 'I'd like you to think of me as one of your Jewish fighters in the tall grass with a long gun. I've always done my best work that way, out of sight.'" (472) Reed adds: "At the Versailles Peace Conference in 1919 Dr. Weizmann had declared, 'The Bible is our mandate,' and the words sounded good to Western ears....The massacre at Deir Yasin was an act of 'observance' of the ancient 'statues and commandments.'" (449) This ought to be a warning to those Catholic clerics today who

are trying to reverse the Church's teaching on supersessionism and who seek to give back the Old Covenant to the Jews by claiming that it has "never been revoked." If it has not been revoked, then each Jew who lives by the Old Covenant has a mandate from God to "utterly destroy" any religion that denies the tenets of the Old Covenant (including those Catholic clerics who believe that Jesus Christ is the Messiah).

CONCLUSION:

Lord Melchett, "a leading Zionist in England" once stated, "'Do you really believe that we have been led back to Israel by nothing but a fluke?' (Jewish Chronicle, Nov. 9, 1928)." (518) The simple answer is: it is no "fluke"; but the \$64,000 question is: who has "led" the Jews to Israel, God or Satan? Reed's book ends with a rhetorical answer of which I'm sure even he wasn't prepared. Perhaps understanding much better Cardinal Manning's perspective that the rise of Zionism coincides with the Antichrist of St. Paul's Thessalonian epistle, Reed concludes: "The feeling I had, in tracing the story of this ancient superstition and its reemergence as a political force in our century, was that of contact with a living, evil thing." (570)

My conclusion is this: the major blame for the rise in Zionist power is the Catholic Church herself. It's a very simple formula: when the faithfulness of the Catholic Church decreases, the power of the Zionists and other worldly powers increases; and vice-versa. As Isaiah says, the world's powers are nothing in the eyes of God (Is 40:15). The key is how faithful and obedient the Church decides to be, and God will take care of the rest. The Church's power was eroded when instead of preaching the Gospel to the Jews she decided to make a pact with them and speak of them as "elder brethren," "the chosen people" and "possessors of the Old Covenant," rather than the obstinate rejecters of Christ and Christianity they really are. As long as the Church continues to reject supersessionism, the Zionist power will continue to rise, eventually leading to the establishment of the Antichrist. There can be no other outcome since obedience to God can never be replaced by political and ecclesiastical maneuverings.

NOTES AVAILABLE UPON REQUEST

REVIEWS

A Poison Cake

MELANIE PHILLIPS' THE WORLD TURNED UPSIDE DOWN

British columnist Melanie Phillips has discovered Captain Hook's recipe and used it to prepare her recent book: it is a tempting green, but it's dangerous to eat. Many pages can be swallowed with no ill effect, but once the reader has succumbed to Phillips' message of spiritual comfort, the sheer poison of her conclusions sets in. The worst part is that this venom is targeted at our best and brightest, in other words, you and me.

Phillips opposes the things we oppose, and she presents our viewpoints very nicely. She rejects New Age, pagan cults, and Madonna's "Cabbala"; she dislikes mass immigration and regrets the decline of the Church; she defends Catholics who oppose pro-homosexual schooling and adoption policies. She is against vilifying men in the name of protecting women as in the case of Julian Assange. She has baked us a cake that we can really enjoy; it's just that the icing has been contaminated with the strychnine of Jewish Supremacy. Remember that this same Melanie Phillips was such an inspiration for the mad Norwegian murderer Breivik, who enthused about her and quoted her at length. It is not the fault of a writer, to be sure, when a fan goes off the deep end. But the poison

of Breivik's obsessive Judeophilia, the very thing that attracted him to Phillips, has been layered into her book. If you must read it, take it carefully, in small bites, as a fish nibbles away the tasty worm from the deadly steel hook.

Phillips starts with a reasonable assumption: people should be allowed to have their own opinions and speak their minds even if their traditional outlooks do not conform to post-modern ideas. As long as Phillips calls for greater tolerance for traditions that run afoul of the new hegemony, we will applaud her. Like any great liberal, she empathises with the sorrowful fates of these new dissidents: people who do not believe in Global Warming or Darwinism, who resist the charms of homosexuality, and the silent majority who still trust in God. She does not say they are right, just that they should not be persecuted.

Phillips deals well with arguments concerning Darwin, the man, and his bastard stepchildren, the modern Darwinists. She points out that Darwinism has become a new religion divorced from reason, whose adepts are as fanatic as they come. "The belief that Creation was false did not derive from Darwinism. Darwinism derived from the belief

that Creation is false." Darwinism is not proven, she reminds us; it is a theory that new evidence seems to disprove. She is no creationist; her heart lies with Intelligent Design (ID), a theory that appeals to many believers and doubters alike. The proponents of ID understand how unlikely it is that advanced forms of life developed on this world by pure happenstance. They employ Sherlock Holmes' famous dictum and accept the improbable truth of an intelligent designer, whether it be our traditional concept of God or something more fashionable--like an extra-terrestrial. ID reaches across the walls that have divided modernists from the beliefs of their ancestors. Phillips points out that scientists have been sacked and their books refused publication because they had the temerity to support ID, or, increasingly, because they rejected Global Warming.

Phillips explains that Global Warming is not a certain fact but a passing fad of a theory, already disproved by many experiments, but notes that even if it were universally accepted it still would not justify the ferocious onslaught against skeptics. However, while Phillips approves of dissidents and deniers of Evolution and Climate Change, her largesse stops well short of offering the same treatment to Holocaust dissidents and deniers. She is as merciless to Holocaust doubters as Dawkins is to Evolution doubters. Phillips will not defend the scientists who deny that HIV causes AIDS. The people who doubt the official version of 9-11 will find no comfort in this book. Phillips ducks the charge of hypocrisy by labelling these theories "conspiratorial"; she refuses conspiracy "nuts" the indulgent attitude she



demands for the causes she prefers. And yet Melanie Phillips is quite a denier in her own right. She denies that Bush and Blair once justified the Iraq war by invoking Saddam Hussein's WMD (though we all remember it); she denies that Israel murdered Muhammad al Durra (though we all saw it); finally, she even denies the very existence of the Israel Lobby in the US (though we all feel its presence). For her, Walt and Mearsheimer's sober book *The Israel Lobby and U.S. Foreign Policy* is nothing more than a "modern version of the Protocols of the Elders of Zion."

In the false dichotomy between science and faith, Phillips maintains that faith is conducive to science. "The universe is orderly," she quotes, for it was created by God, and therefore it can be explored and its laws summarised. Excellent, we say! She has found a bed-rock Logos, a definitive principle that we can apply in every circumstance. Not quite: Jewish particularism is still the tiresome exception to the rule. "It is not religion in general but the Hebrew [sic!] Bible in particular that gave rise to Western science." She raises science up to God, and then hands it over

to the Hebrews, essentially privatising the Holy Book. Why does she single out the Hebrew Tanakh? Why not the Greek Septuagint, or the Latin Vulgata? Why not the entire King James Version? Because, explains Phillips, there is a perfect marriage of religion and reason in Judaism. She is apparently completely unaware that the Jews had no idea of science before it came to them through their host nations. Likewise, Jewish ideological

She has baked us a cake that we can really enjoy; it's just that the icing has been contaminated with the strychnine of Jewish Supremacy.

and theological advances were as a rule borrowed from their Christian and Muslim neighbours, whether we speak of the rationalist Maimonides or the mystical Cabbalists. In the 15th century, Jewish scientist Abraham Zacuto described how the Jews had picked up their scientific knowledge from the Gentiles. Phillips is too quick to trade history for ideology.

Phillips then confronts the current situation in England. She does not like what she sees: the subversion of the Church of England, the mass immigrations, the drop in educational standards, the unravelling of culture, the waves of divorces and abortions. Who is going to disagree with that? England is certainly in dire straits. Neoliberal policies have undermined the toughest folk on earth: the hard-working, prudent, obedient, stiff-lipped and red-faced Brits; the people who once managed India, once burned down the White House and once stood up to Hitler's fury. The British backbone, the Yorkshire miners and Sheffield steel workers, has been broken by their Golders Green grocer-at-large, a.k.a. the Iron Lady. Thatcher shuttered UK industries and turned the Isles into a Tortuga-like pirate's paradise, a place for financiers to relax, unwind and plan their raids. England has become home base to al Fayed and Abramovich and to

the millions of immigrants imported to service them.

England has become the most godless society in the world. Buses emblazoned with There's probably no God cruise London. In the Globe theatre, medieval British plays are still staged (The Mysteries, purported to be a revival of Tony Harrison's 1977 production) but eerily different: today's ver-

sions are overtly anti-Christian. The Holy Virgin is now represented as a young coloured tart in a short dress. Instead of the Jewish high priest and his coterie, the antagonists are now Christian priests in full dress. Not a single voice of protest has sounded in England. But you can be sure that if director Deborah Bruce had left the rabbis in their traditional places, we'd never have heard the end of it.

For me, it's a sign of the total victory of the Jewish spirit, a spirit that was extolled by Milton Friedman and rejected by Karl Marx: the spirit of financial capitalism. The Jews have won all their battles: they promoted immigration, supported Thatcher, stood next to Friedman, denied Christ and dismantled the welfare state. The results for the vast majority were awful, as they are every time Jews win. But Melanie Phillips prefers to not assign blame. For her, these common observations are nothing more than ad hominem attacks against Jewry: "The precepts of Judaism, the Hebrew Bible and the Jewish people are the underlying target in the uproar over social, cultural and moral issues, man-made global warming, Darwinism, the Iraq War, and of course Israel." Herchutzpah does not stop there; she claims that the "bedrock values of Western civilisation rest upon and are deeply intertwined with the teachings and fate of the Jewish people."

Any little bird will see a tsunami as a personal disaster while dismissing destroyed cities as collateral damage. This is how Phillips sees the world: "Although in the war between materialism and religion the frontline casualty has been Christianity, the real target has been the faith of the Hebrew Bible." This

incredibly myopic statement lays bare her essential philosophy. Phillips is morbidly Judeocentric and narcissistic, both prominent Jewish qualities. If tomorrow's headline in the Times screams "NUCLEAR HOLOCAUST: TWO BILLION PEOPLE KILLED", she would fire off a quick letter to the editor objecting to the use of the H-word, for "how can you compare!"

For her, the Jews are always right. If they have a fault, it is that they are too kind, too good and too eager to please. While Phillips makes it clear that Jews are suffering along with the rest of us, she does not seem to understand that many of these Jews actively (and publicly) worked to bring the UK and the US to ruin. Why did they do it? They did it because they did not understand that they would also suffer as society unravels. They thought, as in the Jewish joke, everywhere will be Saturday but the rabbis will remain in a perennial Friday. A tiny minority of Jews came out on top; the rest pay the price for their vocal support of their brethren.

Phillips dedicates a few chapters to the Middle East. She adores the Jewish state, hates Palestinians and Muslims in general. She quotes the same sources Breivik did in his Manifesto and comes to his same conclusions. If you have read *Frontline Magazine*, you are familiar with this kind of screed. When Phillips opposes modern materialism you might take her for a nice churchy lady from the Home Counties, but when she touches on Islam and Jews she turns into a screaming fury.

Her hatred of Palestinians (why can't they just go away?) helps us understand her vision of Christi-

anity. Phillips is not against Christianity per se (or she would write for a different audience); she imagines for us a thoroughly Judaised, subdued Christianity-for-Goyim, a lower-tier entry-level faith for non-Jews. Adherents of Melanie Phillips' Christianity-Lite will daily ask the Lord that He permit them to better serve the Jews. She denies Replacement Theology (Supersessionism), even though this is at the root of Christian dogma. She is shocked that Christians consider themselves to be the True Israel. What about the Jews, she shrills. Educated Christians understand that modern-day Jews have no valid claim on the title Israel (the Chosen People of God); they are false pretenders. The title belongs now and forever to the Christian Church [for more, see *Cabbala of Power*].

The most striking thing in Melanie Phillips' book is her obsession with the extended Jewish Nation: for her, the absolute centrality of the Jews in this world is a given. She exactly mirrors the atheist (though still Jew-obsessed) thinkers of the late 19th and early 20th centuries that wanted to reform the Jews. Neither seem to understand that for Christians, there is no Jewish Question that needs to be solved, nor should we put them on a pedestal. For us, Jews are not central. They are a powerful faction that generally supports society's anti-Christian tendencies, without being its centre. Phillips proves beyond a doubt that when Jews start cooking with Christianity, the result is pure poison.

ISRAEL SHAMIR

Language edited by Paul Bennett

number still appears every day as a fact! So much for the seriousness of "official" Holocaust history.

As Norman Finkelstein, the Jewish author and no "revisionist" said in his book *The Holocaust Industry*,

"Articulating the key Holocaust dogmas, much of the literature on Hitler's Final Solution is worthless as scholarship. Indeed, the field of Holocaust studies is replete with nonsense, if not sheer fraud."

As Mr. Cunningham says, "the whole history of 'Holocaust Promotion' has yet to be written" - or maybe it would be more accurate to say that it has been written by people such as Arthur Butz, Robert Faurisson, Carlo Mattogno, Jurgen Graf, Germar Rudolf, and other Holocaust "revisionists" (I wonder if Mr. Cunningham is aware of these people?) - but has been denied publication or review in the "mainstream" western and U.S. publishing houses or media and recognition by academia. It is treated as illegal opinion in western nations including Germany, France and others who do not have constitutional free speech protection and those holding such views are fined or jailed.

Albert Doyle
Sanibel, Florida

REDUNDANTLY FAMILIAR

All this looks redundantly familiar. He misses the point of my article--that whatever the numbers and particulars from the prison camps, the culture has oversold the Holocaust and has turned it into a justification of whatever the State of Israel does, and an unending annuity.

W. Patrick Cunningham
San Antonio, Texas

COMMON HERESY

Without Logos, truth and spiritual reason cannot exist. All ideas, such as God, truth, error, good, evil, right, wrong, spirit, morality, logic, etc., are spiritual reality. None of these ideas are verifiable physically, only by spiritual reason. So logically they cannot be physically known, as true, by "modern science." But the truth is, by the use of "reason experiencing phenomena" they can be known to exist as true or false. So logically, "modern science" denies man can know anything accept what he experiences physically by the five senses. Logically reason, faith, God, logos, logic, truth, and error, cannot be a part of "true science" in this false theory of "modern science."

But according to the magisterial doctrine of the Church, man can know meta-physical reality, "with certainty," by the use of spiritual reason experiencing phenomena. To teach contrary is to teach heresy. And heresy is divisiveness. So "modern science," where spiritual "truth" is excluded, is divisiveness.

Darwinism is the evil false religious doctrine that excludes God, Logos, reason, truth from the universe, from nature, from man, and education.. It claims that everything occurs by "chance" as if God, Logos, and reason, does not exist. Darwinism is a part of modern atheistic religion that claims to be "science."

For a rational person to claim he can know there is no God, no Logos, or no knowable of truth, is irrationalism. It is hypocrisy and

blasphemy. Also to censor the ideas of God, Logos, reason, or faith, from education, or science, is irrationalism, and divisiveness.

Robert J. Conlon
rjconlon@fuse.net

AMERICAN DECLINE

As President Obama drives America down the road toward a disastrous war with Iran, Americans should be aware that America's name was once as good as gold on the Arab-Muslim (Iran is not an Arab country) street, until the 1967 Arab-Israeli war and the Israeli occupation of the West Bank, now called Palestine.

Then came the subsequent building of Israeli civilian settlements, which are illegal under international law, and indeed war crimes. Under the rules of war, the occupying power (Israel) may only maintain military forces there, not civilian settlements, as the Israelis have done. The world knows those settlements would not be possible without Washington's material support and veto power in the United Nations security council.

Second, Washington's wars in the Middle East and South Asia are fundamentally about preserving the Israeli monopoly on nuclear weapons in the Middle East, with disastrous consequences for the American Republic. These wars are helping to bankrupt us, and they have lost respect for America among the citizens of our traditional allies, who now speak openly about American decline.

Thomas Drake
Munster, Indiana

Bullets

* Rep. Barney Frank announced he won't run for reelection to the Congressional seat formerly held by Robert Drinan, S.J. May God have mercy on them both.

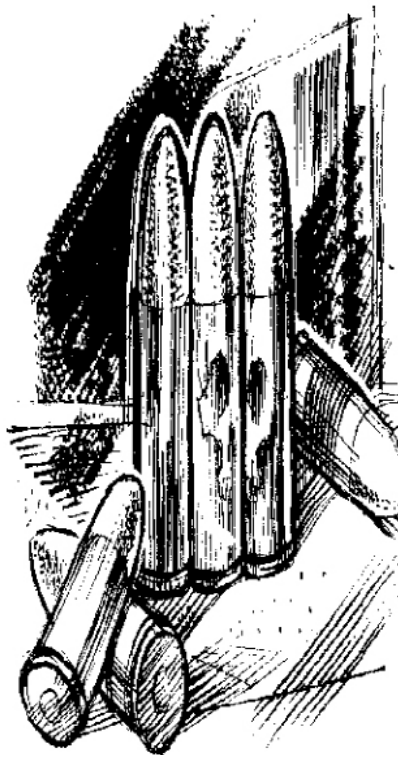
* "Heavy-handed, and even demeaning," said the ADL's Abe Foxman, referring to the Israeli government's ads encouraging expatriates to return; "a reflection of the ignorance that exists in Israel of Jewish life in America, its vitality, its creativity." We're surprised he didn't claim the ads are anti-Semitic.

* Hillary says the Obama administration's going to combat other nations' criminalization of homosexual conduct. Now that "Don't ask, Don't tell" is dead, send in the Marines.

* The GOP Kowtows. "The Republicans gunning for the White House have tried to one-up one another in support of Israel, hoping to put themselves in the good graces of evangelical Christians and neoconservatives in addition to Jews, who make up an important part of the political-donor community and have sizable constituencies in such swing states as Florida, Nevada and Pennsylvania," reports *The Hill*.

* In San Antonio, Macy's fired a clerk who told a man he couldn't use the women's dressing room. Macy's says transgender customers can use any dressing room.

* "Remember, there was no Palestine as a state. It was part of the Ottoman Empire," said Newt Gingrich in a TV interview broadcast on The Jewish Channel; "we have sustained this war against Israel since the 1940s, and I think it's tragic." Newt, there was no state of Israel before May 14, 1948; its formation triggered a war.



* Newt tells Palestinians where to go. "I think we have an invented Palestinian people who are in fact Arabs and historically part of the Arab community and they had the chance to go many places," Newt added. Newt, our laws invented personhood for corporations, not for Palestinians. And our laws deny it for the unborn.

* On December 12, while America shopped, an estimated 6 million pilgrims went to the Basilica of Guadalupe in Mexico City to celebrate the Virgin's feast.

* Imagine 6 million pilgrims on December 8 at the Shrine of the Immaculate Conception in Washington, D.C.

* Here's "proof" Mike Jones is anti-Semitic: "I sure hope that Israel's prime minister, Benjamin Netanyahu, understands that the standing ovation he got in Congress this year was not for his poli-

JAMES G. BRUEN, JR.

E-Mail: cwbullets@yahoo.com

tics. That ovation was bought and paid for by the Israel lobby." Oh, wait, Mike didn't write that. Columnist Thomas L. Friedman, a Jew, did, in the *NY Times*.

* In the last several years we've noticed references to "observant" Catholics. We're familiar with the terms observant Jew and practicing (or as the K of C says, practical) Catholic. But what's an observant Catholic? Does anyone know of older usages of this term?

* Workers enjoying the "tax holiday" that reduces the Social Security payroll tax on their wages may later rue the holiday when it's thrown in their faces to justify cutting benefits "because they didn't pay for them."

* No security clearance questions? Pfc. Bradley Manning, the military's WikiLeaks leaker, had two e-mail accounts and a Facebook page under the name Breanna Manning. He admitted to a superior that he had gender identity disorder, dressed as a woman, and that it affected his ability to do his job as an intelligence analyst. But so what? The military was gay friendly even before abolition of Don't ask, Don't tell.

* More proof the Catholic Church is anti-Semitic: it celebrates the feast of Gregory Nazianzen.

* Neocon Rick Santorum told Meet the Press that if he becomes president, he'll bomb Iran's nuclear facilities unless they're opened to international arms inspectors. Thus does the guy touted as a pro-life Catholic sing John McCain's Bomb, Bomb, Bomb Iran refrain.

* On the abortion issue, Santorum's haunted by the specter of Specter.