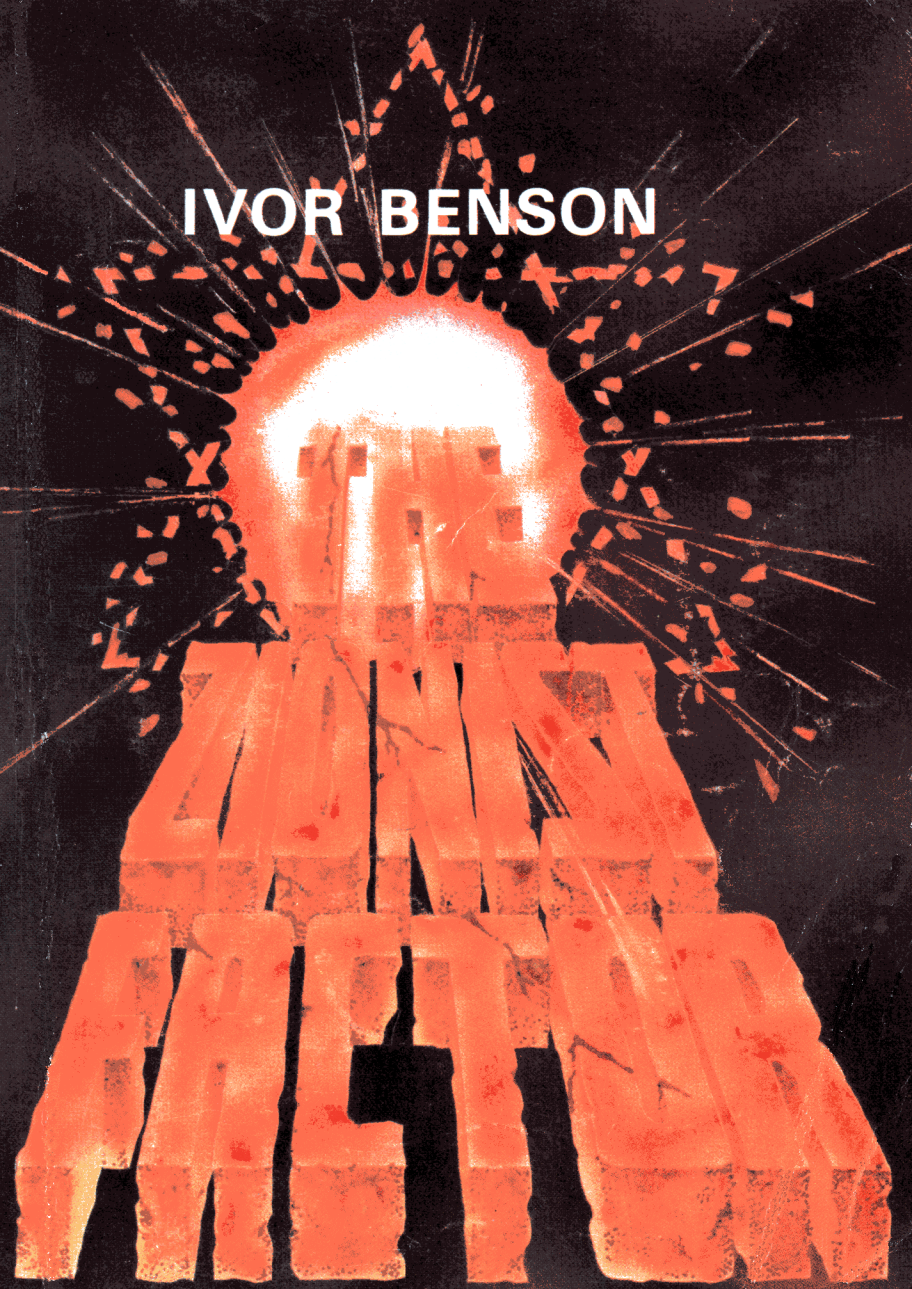
IVOR BENSON




A Study of the Jewish Presence in 20th Century History

# The Zionist Factor

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Ivor Benson

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*Is it possible that there is something so idiosyncratic about the Jewish presence in history, considering the fact that it is a community based on an idea and on history itself, that it resists the tools and thwarts the assumptions of modern scholarship?*

Henry L. Feingold,
Professor of History, University of New York

# Introduction

*. . . the need for an impartial, truthful treatment of Jewish history has recently become greater than it has ever been before. Twentieth century political developments have driven the Jewish people into the storm centre of events . . . the Jewish question and antisemitism . . . became the catalytic agent first for the rise of the Nazi movement and the establishment of the organisational structure of the Third Reich . . . then for a world war of unparalleled ferocity . . .*

Hannah Arendt,
*The Origins of Totalitarianism* (p.xiv).

Developments in the Middle East which threaten to draw all mankind into the catastrophe of another world war, the "great historical cataclysm" of which Alexander Solzhenitsyn warns, make it more urgently necessary than ever to explore Zionism as one of the major forces shaping the history of our century.

In the handling of a subject so complex and multi-faceted, the method used in this book is to present a series of separate studies, each of which it is hoped will contribute something to a deep and comprehensive understanding of the long troubled relationship of Jew and gentile.

The word "Zionist" is preferred in the book's title as representing a much altered 20th century Jewish presence in which the appetites of global power-politics have almost entirely superseded religion as the main source for the motivation of Jewish unity and exclusiveness.

The clearest distinction must be drawn between Judaism as a personal monotheistic religion — by none more clearly expounded than the Jewish savant Moses Maimonides, and in our time men like Moshe Menuhin — and Judaism as a rampant modern nationalism, the political and military executive arm of great financial power. It is also necessary to distinguish between a monotheistic personal faith capable of making converts, as Judaism once did, and an exclusivist

group spirit that prescribes a dual code of moral conduct — the cause of so much hostility encountered by the Jewish people down the ages.

Unlike so many others on the same subject, it is not the purpose of this book merely to describe the symptoms of a Jewish presence in the West, but rather to explain what has happened and is happening and to establish a basis for debate in which Jew and gentile can be invited to participate.

So far from being hostile to persons of Jewish descent on the grounds of such descent, we have tried to give the clearest possible expression to an attitude that has always prevailed in the West, one of total non-discrimination in terms of acceptance and assimilation. In other words, we say that assimilation has never been a problem for the West or for any Jew wishing to be assimilated and totally accepted — the Jew being, as Professor Sir Arthur Keith has pointed out, racially indistinguishable from other Caucasians who form the mainstream of the Western peoples.

It would, therefore, require a twisted logic to describe as "antisemitic" a book which advocates total and unconditional mutual acceptance, finding fault only with a Jewish attitude which complains of discrimination while continuing to spurn a standing offer of acceptance and assimilation.

Armed with such an insight, the Westerner finds himself in a morally invulnerable position in all his dealings with persons of Jewish descent. On the other hand, Jewish leaders, especially Zionist, when they decline an invitation to submit to full and frank discussion the whole question of Jewish separatism, confess the vulnerability of their position.

The twin sources of the sharp emotional responses which tend to discourage discussion of the Jewish question can be easily traced and identified: Jewish leaders who are bent on preserving separation react with fear and anger to any influences which operate in favour of assimilation; and gentiles, ever conscious of what they take to be an alien presence in their midst, are frequently disturbed by a superior Jewish smartness that appears to be unrestrained by the moral sentiment that normally regulates behaviour inside a homogeneous

community.

A situation is thus created in which hackles are liable to rise on both sides when any attempt is made to discuss the Jewish presence in the West — or, as one Jewish scholar, Professor Henry L. Feingold, has put it, the Jewish presence in history "resists the tools and thwarts the assumptions of modern scholarship".

If this book has another important message, it is this: The entire burden of responsibility for what Spengler calls "the decline of the West" must rest squarely on the shoulders of the peoples of the West and not on the Jews, for the peoples of the West have themselves created the morally unhygienic social and political conditions which render them susceptible to debilitating influences which hitherto they were able to resist quite easily. In other words, modern Jewish predominance is not the *cause* of Western decadence but only one of its more conspicuous symptoms.

CHAPTER 1

# SHAKESPEARE AND THE LAW OF EQUITY

*To offend and judge are distinct offices,*
*And of opposed natures.*
William Shakespeare

In undertaking to handle a subject to which there has been attached in our time a taboo as potent as any ever experienced in a primitive society, we find our position much strengthened by William Shakespeare's treatment of the same subject in his great play *The Merchant of Venice.*

Shakespeare does not analyse, rationalise and try to explain the relations of Jew and gentile, but gives us instead, as a form of instruction at depth, a brilliantly complete and accurate dramatic representation of what was then and remains to this day, for most people, a baffling portion of reality.

The difference between what happens in real life and what happens on the Shakespearean stage can be quite easily explained. In real life the subject of the relations of Jew and gentile is extremely complex, thrown out of intellectual focus by innumerable contradictions and ambiguities. In the play the antagonism of Jew and gentile is clearly discernible and intelligible; in real life the picture is very much harder to read as Jews and gentiles seek their mutual advantage in relationships of varying depth and durability, all this in circumstances and conditions infinite in their variability.

Shakespeare's play is an abstract of the enduring attitudes, motives and influences at work in the troubled relations of Jew and gentile, presented in the form of a simple narrative that leaves nothing of any consequence unsaid and is as true to life today as when it was

written.

As W. Moelwyn Merchant remarks in the first paragraph of his scholarly introduction to the New Penguin edition,[1] any suggestion that *The Merchant of Venice* was meant only as entertainment "flatly contradicts our deepest intuitions concerning this strange and complex play". He adds: "It is clear that *The Merchant of Venice* is much preoccupied with two matters of Elizabethan concern: Jewry and usury".

It is, therefore, hardly surprising that Jewish influence has been heavily exerted in our century to prevent this play from being presented on the stage or on the cinema screen; it bears too close a relevance to the situation that prevails today. There is still widespread tension in the relations of Jew and gentile, no matter how strong the bonds that unite the two in the realm of mercantilism and there is more anxiety than ever over the implications of a monetary system in which money is regarded more as a commodity and an instrument of policy than as a medium of exchange.

There can be no doubt that Shakespeare had read and thought deeply about the troubled relations of Jew and gentile, and that long before his play was entered in the Stationer's Register in 1598 there had long been in progress a ferment of debate on this subject all over the Western world.

Raphael Holinshed's *History of England*, a source from which Shakespeare drew copiously in the writing of his major English historical plays, provides some factual evidence concerning the power of the Jews and their activities in Britain. We read, for example, in Holinshed's description of the scenes attending the coronation of Richard I:

> Upon this day of King Richard's coronation, the Jews that dwelt in London and in other parts of the realm, being there assembled, had but sorry hap, as it chanced, for they meaning to honour the same coronation with their presence and to present to the King some honourable gift . . . King Richard, of a zealous mind to Christ's religion, abhorring their nation (and doubting some sorcery by them to be practised) commanded that they should not come within the church when he should receive the crown, nor within the palace whilst he was at dinner.

The attitude of a king who "abhorred" the Jewish nation was

expressed more robustly by the London populace at the time of Richard's coronation, the result being a series of riots which Holinshed describes as follows:

> The king being advertised of this riotous attempt of the outrageous people. . . the rude sort of those that were about to spoil, rob and sack the houses and shops of the Jews. . . this wode rage of the furious and disordered people continued from the middle of the one day till two of the clock on the other, the commons all that while never ceasing their fury against that nation, but still killing them as they met with any of them, in most horrible, rash and unreasonable manner.

Holinshed says that the King put a quick stop to the rioting but made no attempt to round up and punish the offenders, since Richard's subjects hated the Jews for their "obstinate forwardness" and "so they were restored to peace after they had sustained infinite damage".

Shakespeare would also, almost certainly, have read Sir Thomas Wilson's *Discourse Upon Usury*, a work which remained for centuries a copious source of scornful invective on the subject of Jews and usury; he would also have read Francis Bacon's deeper and more restrained comments on the same subject.

Shakespeare, unlike Bacon and others, does not draw us into a deeply involved consideration of the problem of the Jews and their mercantile practices, but offers us instead a literary masterpiece in which the relations of Jew and gentile are represented as a living model of reality: instead of attempting the impossible task of fully explaining that relationship, he provides us with *a word picture conducive to insight and understanding*, an aid to those already equipped with a penetrating intelligence and the will to discover the truth. The picture is presented from the point of view of his own community, with the interests of his own community at heart, hence the jubilation of a gentile audience when in the trial scene, just as Shylock is advancing towards Antonio with a sharpened knife in his hand and a pair of scales in the other, the tables are suddenly turned.[2]

> *Portia:* Tarry a little, there is something else.
> This bond doth give thee here no jot of blood;
> The words expressly are 'a pound of flesh'.
> Take then thy bond, take thou thy pound of flesh,

But in the cutting it if thou dost shed
One drop of Christian blood, thy lands and goods
Are by the laws of Venice confiscate
Unto the state of Venice.

Although it is a picture in which it is the interests of a gentile community that prevail in the end, Shakespeare lives up to the motto he puts in the mouth of Portia: "To offend and judge are distinct offices and of opposed natures". There is offence given and taken in the play, but it is never Shakespeare who offends. On the contrary, by transposing himself imaginatively and sympathetically into Shylock's situation, he is able to echo with marvellous precision the sincerity of the Jew's statement of his own case:

*Shylock:* In the Rialto you have rated me
About my moneys and my usuances.
Still have I borne it with a patient shrug,
For sufferance is the badge of all our tribe.
You call me misbeliever, cut-throat dog,
And spit upon my Jewish gaberdine,
And all for use of that which is mine own.
. . .
You spurned me such a day, another time
You called me dog, and for these courtesies
I'll lend you thus much money?

Antonio is clearly aware of an unbridgable moral gulf separating him from the Jew, for he replies as follows to Shylock's eloquent speech:

*Antonio:* I am as like to call thee so again,
To spit on thee again, to spurn thee too.
If thou wilt lend this money, lend it not
As to thy friends, for when did friendship take
A breed of barren metal of his friend?

Antonio would thus also have been under no illusions about the intentions behind the pound-of-flesh bond subsequently offered by Shylock "in merry sport" and as a kindness.

Shakespeare has permitted Shylock to express himself in language which for centuries gave the English theatre moments of unforgettable grandeur and eloquence, as, when asked by Salerio how it would profit him to insist on having a pound of the flesh of the

merchant he now has in his power, the Jew answers with deadly earnestness:

> *Shylock:* To bait fish withal. If it will feed nothing else, it will feed my revenge. He has disgraced me and hindered me half a million, laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies, and what's his reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If you are like us in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge! The villainy you teach me, I will execute, and it shall go hard but I will better the instruction.

Shakespeare could write such a speech because, as an artist of exceptional power and sensibility, he was able to transpose himself imaginatively into the Jew's situation and invoke the feelings which he would himself experience in such a situation. In other words, he had a complete sympathetic understanding of the Jew's situation. Shylock is no common criminal who "by direct or indirect attempts (seeks) . . . the life of a citizen". On the contrary, the attempt on Antonio's life is felt by Shylock to be just as free from any guilt as violence done by a soldier against his nation's enemy. Shylock gives expression to this attitude with this command to a fellow Jew when first informed that Antonio's ships have been wrecked:

> *Shylock:* Go, Tubal, fee me an officer; bespeak him a fortnight before. I will have the heart of him if he forfeit, for were he out of Venice I can make what merchandise I will. Go, Tubal, and meet me at our synagogue; go, good Tubal; at our synagogue, Tubal.

Victor Hugo makes this comment on Skylock's motivation: "In entering his synagogue, Shylock entrusts his hatred to the safeguard of his faith. Henceforward his vengeance asumes a consecrated

character. His bloodthirstiness against the Christian becomes sacerdotal".

Shakespeare is scrupulously obedient to the highest canons of poetic and dramatic art in *The Merchant of Venice.* The quarrel as represented in the play is not personal and private but *national and elemental,* a clash between two separate self-contained moral systems, each with its own sense of right and wrong and its own keenly felt sense of personal honour.

When the spendthrift Bassanio, already in debt to Antonio, asks for a further loan with which to finance himself as a suitor for the hand of fair Portia, there is no mention of any bond to be signed before a notary:

*Bassanio:* 'Tis not unknown to you, Antonio,
How much I have disabled mine estate
By something showing a more swelling port
Than my faint means would grant continuance.
Nor do I now make moan...
*Antonio:* I pray you good Bassanio, let me know it,
And if it stand as you yourself still do,
Within the eye of honour, be assured
My purse, my person, my extremest means
Lie all unlocked to your occasion.

Between Shylock and his "countrymen" likewise there is complete mutual trust. The Jew does not have the required three thousand ducats instantly available, but—

*Shylock:* ... What of that?
Tubal, a wealthy Hebrew of my tribe,
Will furnish me...

This situation among the Jews persists to this day to a degree unequalled among other communities. Jews in all the countries of the West, although conspicuous as lawyers and sometimes even as judges, seldom avail themselves of the gentiles' courts in resolving their own disputes; what generally happens is that a dispute is dealt with by arbitration without any publicity whatever; and it is almost unthinkable for one Jew to appear as complainant against another in a criminal court.

One of the play's important lessons can be quickly and easily disposed of before we get to grips with Shakespeare's handling of the major theme of the exact relations of Jew and gentile: There never was in the West any antipathy to the Jews purely on grounds of race. Thus, it was only practices and attitudes which distinguished the Jews from the rest of the population which King Richard "abhorred" and which drove ignorant London street mobs into a frenzy of public violence — for how otherwise would it have been possible for Shakespeare to marry off the hated Shylock's daughter Jessica to Antonio's bosom friend Lorenzo? Jessica is only light-heartedly referred to as "infidel" and is apostrophized by Shylock's gentile servant Launcelot, with tears in his eyes, as "most beauftiful pagan, most sweet Jew".

It is nowhere recorded that the "groundlings" in the pit of the London theatre, "the sort of those" who might even have helped to despoil the city's Jews, ever reacted with hoots of disapproval to this speech; on the contrary, Jessica has always been received by audiences as one of the play's loved characters. Later in the play, with her husband Lorenzo, the Jew's daughter is entrusted by Portia with the "husbandry and management" of her palatial home at Belmont:

> *Portia (to Lorenzo):* My people do already know my mind
> And will acknowledge you and Jessica
> In place of Lord Bassanio and myself.

The enforced conversion of Shylock to Christianity as a condition of the mitigation of sentence passed on him by the duke sounds harsh, yet clearly signifies the willingness of Venice's Christian community to receive a repentant Shylock as one of its own.

Shakespeare's penetrating study of the relations of Jew and gentile is at the same time essentially a study of the sources, operations and influences of law in general and, in particular, the relations of common law and equity. The poet is not known to have had more than a layman's book learning and experience of the jurisprudence of his day, but successive generations of scholars have expressed astonishment at the depth of his understanding of the operations of law, arising, we may be sure, from a marvellous

understanding of human nature.

The legal structure of *The Merchant of Venice* is fallacious, as Moelwyn Merchant points out, since no system of law would permit a man to put his own life in jeopardy as one of the conditions of a contract; in other words, the legal framework of the drama is no more real than so much stage furniture and painted scenery. What is profoundly real is "Shakespeare's most elaborate statement of the relation of positive law to equity in the dealings of man and man".

Writes Moelwyn Merchant, an authority on the subject of law in literature: "Though he made elsewhere, in *Measure for Measure,* in *Hamlet,* in many of the *Sonnets,* in *King Lear* and in *The Winter's Tale,* pointed and mature references to the subject of law, the trial scene here focusses more aspects of the matter than any other dramatist or poet succeeded in uniting in one work. Indeed, it is remarkable that this relatively early play foreshadowed so many of the complex legal considerations which are so prominent in later, more mature plays; the personal factors in an apparently neutral matter of law, in *Measure for Measure;* the conflict of two systems of thought, of revenge and of charity within the law, in *Hamlet;* the involvement of the whole natural order in the process of law, in *King Lear.*"

It is the relation of common law to equity which, more than any other aspect of law, comes into question in the quarrel between the moneylender and the merchant of Venice.

" 'Equity' is a highly ambiguous term", writes Moelwyn Merchant in a footnote to his *Introduction:* "At its most general it is the quality of 'equitable dealing' between men or nations, governed by the principles of natural law 'written in the hearts of men' ".

In England it was early realised that under common law grave injury could go unredressed, to the detriment of civil order and national unity. We read in *Chambers' Encyclopaedia:* "When aggrieved persons found themselves denied a remedy in the common law courts, they petitioned the king in council for redress, and their petitions were remitted by the council to the Lord Chancellor as 'keeper of the king's conscience' for investigation".

Out of this original procedure there evolved "equity

jurisdiction" in the Chancery Court, hardening with the passage of time into a form of jurisprudence that relies less and less on metaphysical influences like "the conscience of the king" and increasingly on precedent, as in the common law courts.

Shakespeare handles this theme in a minor key in Act 1 where borrower and lender exchange a few words on the subject of usury, a theme to be played on a major key in the trial scene in Act 4:

> *Shylock:* . . . And let me see; but hear you,
> Methoughts you said you neither lend nor borrow
> Upon advantage.
> *Antonio:* I do never use it.
> *Shylock:* When Jacob grazed his uncle Laban's sheep —
> This Jacob from our holy Abram was,
> As his wise mother wrought in his behalf,
> The third possessor; ay, he was the third —
> *Antonio:* And what of him? Did he take interest?
> *Shylock:* No, not take interest, not as you would say
> Direct interest. Mark what Jacob did:
> When Laban and himself were compromised
> That all the eanlings which were streaked and pied
> Should fall as Jacob's hire, the ewes being rank,
> In end of autumn turned to the rams;
> And when the work of generation was
> Between these woolly breeders in the act,
> The skilful shepherd peeled me certain wands,
> And in the doing of the deed of kind
> He stuck them up before the fulsome ewes,
> Who then conceiving, did in eaning time
> Fall parti-coloured lambs, and those were Jacob's.
> This was a way to thrive, and he was blest,
> And thrift is blessing if men steal it not.

There we have a classic example of common law *unsupported with equity*, a hostile exercise of craftiness by Jacob against his uncle Laban, an injury inflicted in violation of moral law but not of common law. It is precisely the possibility of the frequent occurrence of this form of evil that explains the evolution of equity law as a concept and juridical practice in all civilised nations.

Legality without equity is thus clearly identifiable as an ingenious form of warfare in which moral violence is cunningly

substituted for physical violence without incurring any risk of retribution under common law.

The main theme of evil perpetrated or purposed under the protection of common law while in contravention of equity law is played out in a major key in the famous trial scene in Act 4, Scene 1, with Shylock's plea for "justice" to the Duke:

*Shylock:* I have possessed your grace of what I purpose,
And by our holy Sabbath have I sworn
To have the due and forfeit of my bond.
If you deny it, let the danger light
Upon your charter and your city's freedom!

This is only a small sample of Shylock's eloquence from one of the longest and most powerful speeches in the play. The Jew is offered twice the amount borrowed by Antonio, but he will not yield:

*Shylock:* If every ducat in six thousand ducats
Were in six parts, and every part a ducat,
I would not draw them. I would have my bond.

Portia, having been invited by the Duke to examine Shylock's suit and pass judgment according to the law, makes a plea for equity in one of the most moving speeches in English drama:

*Portia:* The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest,
It blesseth him that gives and him that takes.
'Tis mightiest in the mightiest, it becomes
The throned monarch better than his crown.
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice by thy plea, consider this:
That in the course of justice none of us
Should see salvation. We do pray for mercy
And that same prayer doth teach us all to render
The deeds of mercy. I have spoke thus much

To mitigate the justice of thy plea,
Which if thou follow, this strict court of Venice
Must needs give sentence 'gainst the merchant there.

It should be remembered, however, that "mercy", which is the essence of Portia's plea, is only one aspect of equity, both in its broadest sense as "law written in the hearts of men" and in its narrowest sense as "equity jurisdiction" in the chancery courts, other aspects of equity being imperfectly contained in concepts like "fair dealing", "truthfulness", "honesty", "trust", "loyalty", "honour", etc.

While in Shylock's speech the main emphasis is on the danger that must always attend any suspension of statutory law — "Let the danger light upon your charter and your city's freedom!" — in Portia's speech the argument is that there can be no true justice where the exercise of power is not "seasoned" with mercy. Mercy in this sense is not a softening and undermining of the law, but an exercise of sympathetic understanding which enhances the power of the law by freeing it of defects which must attend a written law that cannot take into account an infinite variety of circumstances.

Portia's speech makes no impression whatever on Shylock. His conscience is safe, his vengeance "consecrated" on behalf of his own community, his hardness "sacerdotal", all obedient to a law of enmity in which it is equity that calls for suspension — "Hates any man the thing he would not kill?", and again, "What, wouldst thou have a serpent sting thee twice?".

What we are shown in *The Merchant of Venice* is an enmity in nature, involving two nations, each with its own legal and moral code, which cannot be resolved by any mutually acceptable law; the only question to be determined is which side must win and which lose.

The effect of Shakespeare's play, whatever his intentions may have been, is to draw attention to the vulnerability of the people of the West, far more pronounced today than when he wrote, to an infinite variety of Jewish practices which correspond in moral terms with the device used by Jacob to acquire for himself more than his fair share of the increase of Laban's flock.

The story about Jacob and Laban drawn from *Genesis,* Chapter 30 *et seq,* could have been supplemented with references to usury in *Deuteronomy,* Chapter 15 — *thou shalt lend unto many nations but thou shalt not borrow, and thou shalt reign over many nations and they shall not reign over thee.* Shakespeare would have been familiar with this and other references to usury in *Deuteronomy* but could not have introduced them without disturbing the structure and continuity of the drama. It is also perhaps significant that Jessica's theft of the property of her father in *The Merchant of Venice* has a parallel in Rachel's theft of her father's sacred images before she, her sister Leah and Jacob departed secretly from Laban's house.

In the *Genesis* story, too, evil perpetrated against a supposed enemy acquires a consecrated character: *And an angel of God spake unto me in a dream, saying, Jacob! And I said, here I am. And he said, lift up now thine eyes, and see all the rams which leap upon the cattle are ringstraked, speckled and grisled; for I have seen all that Laban doeth unto thee.*

It remains, for the purposes of this introductory chapter, to enquire briefly into the psychology of the concept of equity and the innumerable other concepts with which it can be assimilated.

Equity, like all the others, did not originate as a concept, but only as a feeling, an instinctive prompting, what C.G. Jung has described as an "irrational factor" deeply planted in human nature. The different concepts, like "love", "trust", "mercy", "honour", "altruism" and "chivalry" all represent one and the same feeling, coloured and modified by circumstances.

We refer here to the root feeling of *care* or *concern,* shared universally by all creatures that live and breathe; it is something deeply encoded in life, most often exerting its influence blindly and automatically; only in the human species is it modifiable by the intervention of conscious intelligence.

The root feeling of *care* or *concern* is exercised powerfully between man and his mate, by parents towards their children; thereafter with diminishing force within ever widening social circles of family, friends and community. Within still wider circles of felt and perceived common interest, as between nations, the influence of *care* or *concern* is ephemeral and entirely at the mercy of circumstances. On the other

hand, even in war, where the parties are divided only by a temporary opposition of interests, an exercise of the care feeling takes the form of chivalry, where the victor stops short of destroying his opponent, influenced often quite unconsciously by awareness of a kinship that transcends present differences.

The root feeling of care depends for its meaning and significance on the existence of another root feeling, its polar opposite, which likewise gives rise to a range of seemingly dissimilar concepts, like "hate", "enmity", "danger", "antipathy", "jealousy", "suspicion", "distrust", etc.

The two are, in fact, inseparable, like the positive and negative poles in an electric circuit, the force of the one nearly always directly proportional to the force of the other — as in war or some other situation of peril, it is the danger which excites the maximum exercise of the root feeling of care in the form of self-sacrificing herosim, a pattern of behaviour that is duplicated throughout the animal kingdom.

This root feeling of care or concern is associated throughout nature with an awareness of varying degree of kinship, in man also with an awareness of common interest in innumerable other forms, such awareness always accentuated by an apprehension of shared danger.

It is against this background of ideas that we can discern more clearly a vital difference of phase which characterises the relations of Jew and gentile in the West.

The Jews, totally committed to the preservation of a separate kinship system as a minortiy geographically dispersed and thinly distributed in a gentile world, are exposed continuously to the promptings of a feeling of insecurity, often sharpening into a sense of peril. There is thus excited among them feelings of *care* or *concern* and of *fear* or *hatred* of an intensity not experienced by other people, the first having the effect of binding them more closely together in an emotional climate of mutual surport, the other having the effect of sharpening their animosity towards all who exist outside their kinship system, whose unity and consciousness of kinship represent for the Jews the greatest possible danger.

Western societies have provided the Jews with an ideal environment for an exploitation of the secret advantages to be derived from a dual-code relationship, advantages heavily compounded in our century by a prodigious increase in quantity and complexity of mercantile transactions, a form of "thrift" in which the Jews have always specialised. This preference for "transactions" rather than production is not fortuitous or one forced on the Jews; it was ever one of the necessary conditions for separation, since an undifferentiated sharing of all economic activity would make it impossible for the Jews to resist assimilation.

In this free-for-all economic environment, in which Westerners are naturally inclined to exercise their competitive energies *against each other*, the Jews found added stimulus and advantage in *exercising their powers collectively against the rest of the population.*

Another important factor favouring the Jews was a system of values which has always distinguished the Western nations from the rest of the world and was, in fact, the secret of what could be called "the might of the West". Interacting both as cause and effect in the West was a liberal tradition (liberal in the true and original meaning of that word) in which the maximisation of the freedom of the individual was found to be rewarded with a corresponding release of energy, inventiveness and enterprise and in which *some injustice* as a by-product of competitiveness was not considered too high a price to have to pay for benefits shared by all.

Professor Norman Cohn states correctly that anti-semitism is almost exclusively a Western phenomenon; he writes: "For some 2000 years Jewish settlements existed in India and China without attracting any particular attention; to this day the Jewish artisans and peasants of India are regarded simply as one of the innumerable religious communities of the sub-continent, with nothing in the least odd about them."[3] The only explanation Professor Cohn can find is that the people of the West have been afflicted down the centuries with a form of insanity he calls "a paranoiac schizophrenia", from which other peoples are, presumably, immune.

There is a far simpler explanation: These other peoples did not have an open competitive environment nor did they have an

exuberant economic environment in which the poison vine of usury could take root and extend its tentacles without restraint.

We could hardly better conclude this introductory chapter than by drawing on the wisdom of one of the most famous and revered of Jewish savants, Asher Ginsburg, better known by his pen-name Ahad ha-Am, of whom the Jewish historian Richard J.H. Gottheil wrote in his book *Zionism:*

> Ahad ha-Am is a student of philosophy, and his historical ken has a philosophic depth entirely wanting in his predecessors. In addition, he is in perfect sympathy with the people for whose ills he is seeking a solution, and the causes of whose ills he proposes to study. In his own soul he has felt all that his people has suffered; yet he has sufficient detachment to study its ills with a severity that does honour to his acumen, as his feeling does to his character. (Richard J.H. Gottheil, *Zionism*, Jewish Pulication Society of America, 1914).

Ahad ha-Am's explanation of the hardships experienced by the Jews down the centuries, therefore, also of the troubled relations of Jew and gentile, differs in no way from that which forms the underlying theme of this book. Here is the opening paragraph of Ahad ha-Am's book *The Way of Life* in which emphasis is given to the spiritual requirements of human nature, in contrast with the material and political:

> The vicissitudes of Israel throughout the Dispersion, but particularly during these latter days of ours, make it plain that we Jews cannot hope to lead the life of a separate nation among strange peoples, and yet be as one of them, taking part in all the activities about us as though we were full-blooded natives of the lands of our sojourn, and at the same time remain a nation peculiar in views and distinct in character . . Misfortunes maim our manhood, favourable circumstances our national spirit. The former make of us men despicable in the eyes of our fellows, the latter a nation despicable in our own sight. . .

Asher Ginsburg (Aha ha-Am) could see no future for the Jews as a nation except as "exemplars of righteousness", a role only possible in "a house for themselves only", where they could "develop along their own lines as one of the social units of mankind". He could see only one place where this might be possible, "the land of our forefathers" — that land in which the Jews have exhibited themselves since the end of World War II, more so perhaps than anywhere else

in the world, as exemplars of cruelty and iniquity rather than of righteousness, as many Jews today frankly admit.

*Notes:*

1 William Shakespeare, *The Merchant of Venice* with an Introduction by W. Moelwyn Merchant (Penguin, 1977).

2 Norman Marshall, writing on "Shakespeare Abroad", in *Talking of Shakespeare* (Hodder & Stroughton, London 1954), says: "I doubt if there is any other country where reaction of the audience to *The Merchant of Venice* could be more Elizabethan than it is in India. The reason for this is that the moneylender is a dominating figure in Indian life. . . So audiences have no sympathy for Shylock. Whenever we played *The Merchant of Venice* there was invariably a roar of applause at the turning point of the trial scene when Shylock advances with drawn knife towards Antonio to claim his pound of flesh and Portia halts him . . ."

3 Professor Norman Cohn, *Warrant for Genocide* (Harper & Row, New York, 1967).

Chapter 2

# JEWISH POWER IN THE WEST

*The West has been crippled by a corrosive and corrupt ideology-morality that causes our political-intellectual elites to declare themselves in sympathy with, and in support of, the very elements that boldly proclaim their goal to be the destruction of the West.*

Richard Clark,
*Technological Terrorism*

The Jewish role in the West is, for most people, just as much "a riddle, wrapped in a mystery inside an enigma" (Churchill's words) as in the Soviet Union — an enigma rendered virtually impenetrable by a sophisticated system of terror which excludes this subject from public debate.

What could not be concealed, and has come to be known, are some of the major effects of the Jewish presence in the West, exhaustively chronicled by Wilmot Robertson in his book *The Dispossessed Majority*, and by innumerable other Western writers.

Two facts of major importance have been established beyond reasonable doubt:

1. A one-world totalitarianism being promoted by the Soviet Union has its almost exact counterpart in the West, both supposedly inspired by egalitarian ideals — like two wheels at the opposite ends of one and the same axle shaft.

2. The Jewish presence in the West everywhere exhibits a marvellous unity of purpose in the promotion of a Jewish national or Zionist ideal, symbolised by, and geographically centred in, the state of Israel.

Here, then, is the question of paramount importance: What role, if any, does Zionism play in helping to turn the Western wheel of a

one-world ambition?

This question calls for an investigation of Jewish financial power in the West, especially in the United States, and of a network of organisations, described by Professor Carroll Quigley as the "Anglo-American Establishment", which has always in this century represented that Western wheel of a one-world ambition. Let us, therefore, begin with the Anglo-American Establishment whose origin, purposes and operations were so authoritatively revealed by Dr Quigley in his great "history of the world in our time", *Tragedy and Hope.*

What has happened to this network of organisations spanning the globe? Is it still in business trying to set up a one-world government in fulfilment of the visions of John Ruskin, Cecil John Rhodes, Lord Alfred Milner and others of that coterie? If so, is it still under the control of the original "Anglophile, Ivy League, Eastern seaboard, high Episcopalian and European-culture-conscious" elite of whom Dr Quigley writes, or have these, too, been "dispossessed"?

Finding precise answers to such questions should be more useful than merely railing at the many obviously unpleasant consequences that have flowed from the dispossession of the American majority; for there can be no thought of remedial action or reversal until we understand what happened, how and when it happened and, most important of all, what were the conditions that made such dispossession possible.

The story must be told from the beginning if we are to be able to extract the full meaning of what happened later.

About the existence of the Anglo-American network — some call it "conspiracy" — there can be no doubt. Dr Quigley, who until his death in January 1977 was Professor of History and International Relations at the Foreign Service School at Georgetown University, Washington DC, writes in *Tragedy and Hope:*

> I know of the operations of this network because I have studied it for 20 years and was permitted for two years, in the early 1960's, to examine its papers and secret records. I have no aversion to it or to most of its aims and have, for much of my life, been close to it and many of its instruments. I have objected, both in the past and recently, to a few of its policies. . . but in general my chief difference of opinion is that it

wishes to remain unknown, and I believe its role in history is significant enough to be known.

What we do know for certain is that the "network" or "conspiracy" of which Dr Quigley writes has been operating like a sort of revolutionary cyclone, gathering force since the beginning of this century; and we know with equal certainty where it began and how it has developed — this we know on the authority of a leading academic who was, for most of his working life, wholly on its side and had been permitted, as he says, to "examine its records and secret papers".

But there was a painful shock in store for Dr Quigley which darkened the last years of his life. While still in its first printing, his book *Tragedy and Hope* suddenly ceased to be available. There was no mention of it having to be withdrawn or banned; the publishers, the Macmillan Company, merely stated (untruthfully) that they had run out of copies.

Dr Quigley then said of his book: "It apparently says something which powerful people don't want known. My publishers stopped selling it and told me that they would reprint when they had 2000 orders, which could never happen because they told everyone who asked that it would not be reprinted. . .I am quite sure *Tragedy and Hope* was suppressed, although I do not know why or by whom" (from Quigley's letters, published by Alpine Enterprises, Dearborn, Michigan).

Is it possible that Quigley's book was suppressed — as suppressed it certainly was — by people inside the "network" with whom for 20 years he had enjoyed a relationship of the warmest mutual trust, those who had even given him access to the "network's records and secret papers"? If so, why did none of them ever go to him and explain what had happened and why?

Or did the "network" now have a very different set of proprietors and managers with whom there could no longer be a genuine communion of purpose and understanding?

Much of the information about a one-world conspiracy was known long before Dr Quigley wrote his book, having been pieced together like clues in a criminal investigation by persons described by

Dr Antony Sutton as "amateur historians", concerned individuals who strongly suspected the existence of some sort of conspiratorial network as the only possible explanation of the pattern of uniformity and consistency in modern global power politics.

As we proceed to unwrap the mystery and probe into the riddle and enigma, using hard factual information which Dr Quigley supplies but which he himself evidently did not fully understand, we are left in no doubt that the Anglo-American network, while preserving all its original outward appearance, and without any noticeable displacement of its leading functionaries, had undergone a revolutionary *inner change* — no less than a change of ownership and control at the highest level.

Dr Quigley did at least find out that something of the deepest significance had happened at the "Anglo" end of the Establishment shortly after the end of World War II — nothing less, in fact, than the total eclipse of that "Anglo" end *as he had known it down the years.* In *The Anglo-American Establishment,* a book published after his death, he writes of the defeat of the Conservative Party in Britain's first post-war general election:

> Since this blow, the Milner Group has been in eclipse, *and it is not clear what has been happening.* Its control of *The Times,* of the Round Table, of Chatham House, of the Rhodes Trust, of All Souls and of Oxford generally has continued but has been used without centralised purpose or conviction. . .
>
> Most of the original members of the Group have retired from active affairs; the newer recruits have not the experience or the intellectual convictions, or the social contacts which allowed the older members to wield such power. The disasters into which the Group directed British policy in the years before 1940 are not such as to allow their prestige to continue undiminished. . . In foreign policy their actions almost destroyed western civilisation, or at least the European end of it. *The Times* has lost its influence; the Round Table seems lifeless. Far worse than this, those parts of Oxford where the Group's influence was strongest have suffered a disastrous decline. . *It would seem that the idealistic adventure which began with Toynbee and Milner in 1875 had slowly ground its way to a finish of bitterness and ashes.* (Emphasis added).

Dr Quigley appears to have been baffled by the change which had occurred at the British end of the Anglo-American Establishment

— but in *Tragedy and Hope,* published 15 years earlier, we can find the facts which unwrap the riddle and clear up the mystery of strange changes which occurred at both ends of the Establishment, as we shall see.

The British political scenario of those years, the 1930s, begins with an English establishment *firmly united in opposition to war with Germany.*

Dr Quigley identifies four groups, but the categorisation is somewhat arbitrary, with some individuals belonging to two groups and all the groups working amicably together for some years in spite of their differences. Dr Quigley names the "anti-Bolsheviks at the centre", including men like Lord Curzon, Lord D'Abernon and General Smuts, who dominated British government policy until 1939, *condoning German rearament* and condemning what they called "French militarism", and insisting on *nothing less than the destruction of Soviet power.*

The second, or "three-world" bloc as it came to be called, had the support of men like Lord Milner, Leopold Amery, Edward Grigg (Lord Altrincham), Lord Astor, Lionel Curtis and Geoffrey Dawson (then editor of *The Times)* whose aim it was not to destroy the Soviet Union but to contain it between a German-dominated Europe and an Atlantic bloc of nations including Britain, the British dominions and the United States, with the possible addition of the Scandinavian countries.

All that divided these two groups, as we now see, was the question whether a Communist Soviet Union should be *destroyed* or only *contained* and subordinated to the requirements of the Milner group's original vision of a new world order. But it was a split between these groups which finally settled the fate of the Milner group and the English end of Dr Quigley's Anglo-American network.

The other two sub-groups hardly need to be separated; they were what Dr Quigley calls the "appeasers" and those who insisted on "peace at any price"; and in the tense situation that developed they sloughed off and vanished from the scene.

A split between what turned out to be the two main groups occurred in 1939-40, says Dr Quigley, "with the three-bloc people like Amery, Lord Halifax and Lord Lothian becoming increasingly

anti-German, while the anti-Bolshevik crowd like Chamberlain, Horace Wilson and John Simon tried to adopt a policy based on *a declared but unfought war against Germany and an undeclared but fighting war against the Soviet Union.*" (Emphasis added).

Dr Quigley does not say so, but we can now see clearly what it was that finally split the English establishment into two warring factions, the "anti-Bolsheviks" and the "anti-Germans":

1. Hitler's activities, it was felt, made things increasingly difficult for the "anti-Bolsheviks".
2. Influences exerted increasingly from centres of cosmopolitan high finance generated an irresistible wave of support for the "anti-Germans".

In other words, hatred of the Germans was made to prevail over hatred of the Soviet Communists.

Dr Quigley goes on: "The split betwen these two groups appeared openly in public and led to Chamberlain's fall from office when Amery called to Chamberlain across the floor of the House of Commons on May 10, 1940: 'In the name of God, go!' "

The Rhodes-Milner set, later to be disparagingly labelled as the "Cliveden Set" (after the name of the home of Lord and Lady Astor) fought at the political barricades and was decisively defeated — and the voice of *Times* editor Geoffrey Dawson, until then still "The Thunderer", was silenced for ever.

All these individuals had their counterparts on the other side of the Atlantic, a "high Episcopalian, European-culture-conscious" Eastern seaboard elite who also believed that a strong Germany was needed for the salvation of Europe and the fulfilment of their Ruskin-Rhodes-Milner vision of a new world order — and it is the drama of what happened in the United States of America which must presently engage our investigative attention.

With the eclipse of the Milner group in the United Kingdom, it might have been expected that the Rhodes Scholarship Trust and other organisations set up by Rhodes and his disciples, like the Royal Institute of International Affairs and United Kingdom Carnegie Trust, would be liquidated, since it was now obviously impossible to give effect to the purposes for which they had been founded.

Moreover, with the disappearance of all the original trustees of the Rhodes-Ruskin plan, there would be no one to prevent the dismantling of the British Empire, that empire which was to have been the foundation of the imagined political "heaven on earth".

But those organisations were not liquidated; they were taken over lock, stock and barrel, along with all their accumulated "goodwill", their image of establishment respectability, their history, idealism and mystique.[1] And, of course, their funds.

It was, after all, the image of an Anglo-American network, burning with zeal to promote the "English idea" which had proved so attractive in the United States, winning for the American Council on Foreign Relations broad support among men of wealth and influence who relished the idea of being identified with the English upper classes in a fellowship which helped to sanctify their personal ambitions. It was a feather in the cap for America's *nouveaux riches* to be associated with Englishmen described by Dr Quigley as "gracious and cultured gentlemen" who constantly thought in terms of high ideals and Anglo-American solidarity.

"Taken over" does not properly describe what happened to the English end of the Anglo-American network; in fact, it was *transmogrified,* subjected to some mysterious Jekyll-and-Hyde change which to this day its bureaucratic personnel can hardly be expected to understand, most of them having minds trained not to be affronted by inconsistency. These bureaucrats would not even notice that a network set up for the purpose of building a new world order *on the foundations of the British Empire* has been the main cause of the dissolution of that empire, one of its last major accomplishments being the delivery to disgrace and ruin of a small country in Africa which was to have been a permanent monument to the network's founder, Cecil John Rhodes.[2]

Nor was it only the organisational structure of the English end which fell into new hands; for taken over with it was an entire generation of British "humanist" intellectuals, a rootless and spiritually neutered intelligentsia, for whom visions of a new world order, in varying degrees influenced by the Marxist gospel, had replaced the Christian religion of their ancestors.

These happenings at the British end of the Anglo-American Establishment which, to Dr Quigley, were "not clear" can now be fully explained as the consequence of something that had been happening on a totally different plane. This was the plane of high finance where a British concentration of power had, by an imperceptibly gradual process, been drawn into the vortex of a vastly greater alien-controlled international finance power.

Hence a political will and ideal which had always been essentially British, by the occult processes of high finance had been transmuted into an essentially alien cosmopolitan political will and ideal, reared on the foundations of what had been accomplished in the Soviet Union and decidedly not on what the British had accomplished with their empire.

The operations of this financial "magic" had their exact parallel on the other side of the Atlantic and were there more clearly exposed to study.

If Dr Quigley had been able to put together and fully understand some of the facts which he himself supplies in *Tragedy and Hope* the suppression of his book, the product of 20 years of dedicated labour, would not have come to him as a surprise, and he would not have been puzzled over the identity of those "powerful people" whose interests it had disturbed. Indeed, so much did he reveal that the possibility cannot be excluded that he deliberately stopped short of putting together the explosive facts in order to evade the vigilance of the Macmillan Company's editors.

The following paragraphs should be read with the closest attention, if the riddle is to be unwrapped and its secret contents exposed to the understanding.

Dr Quigley says that the Eastern Establishment which formed the American end of the Anglo-American network was completely dominated by J.P. Morgan and Company "from the 1880's to the 1930's", and that it was "Anglophile internationalist, Ivy League, Eastern seaboard, High Episcopalian and European-culture-conscious". He adds that as late as the 1930s J.P. Morgan and his associates were the most significant figures in policy-making at Harvard, Columbia and to a lesser extent Yale, while the Whitneys were significant at

Yale, and the Prudential Insurance Company, through Edward Duffield, dominated Princeton.

Dr Quigley also tells us of "the decline of J.P. Morgan itself, from its deeply anonymous status as a partnership (founded in 1861) to its transformation into an incorporated public company in 1940 and its final disappearance by absorption into its chief banking subsidiary, the Guaranty Trust Company in 1959". He adds:

> The less obvious implications of this shift were illustrated in a story which passed through Ivy League circles in 1948 in connection with the choice of a new president for Columbia University. This, of all the universities, had been the one closest to J.P. Morgan and Company, and its president, Nicholas Murray Butler, was Morgan's chief spokesman from the ivied halls. He had been chosen under Morgan's influence, but the events of 1930-48 *which so weakenened Morgan in the economic system* also weakened his influence on the Board of Trustees of Columbia until it became evident that Morgan did not have the votes to elect a successor. (Emphasis added).

Unnoticed by historians was a "happening" of enormous importance: the overthrow of a moneyed power elite which Dr Quigley describes as "high Episcopalian" and which others have described as White Anglo-Saxon Protestant (WASP). When the WASPs lost top-dog position in Wall Street they naturally also lost the power to decide who should head the leading educational institutions like Columbia University.

Thus, one "money and intellect alliance" was subtly replaced with another. And the fact that such an alliance of money and intellect behaves much the same, regardless of who controls it at the top, made the change even more difficult to detect.

A difference there was, but this was at first completely invisible, being concerned only with the envisioned *end result;* the one was for *containing* the Soviet Union with its socialist rulers with a view to the ultimate absorption of the former Russian empire in a new world order which they, the inheritors of the Rhodes dream, would control; the other was for *building up* the Soviet Union as an industrial and military giant which would *replace the British Empire* (then still in full flower) as the foundation of a new world order; a mere technical difference, so it might seem, but one of stupendous consequence as

subsequent events have shown.

We learn, or are reminded if old enough, that Henry Ford in the 1930s became involved in a furious struggle with Wall Street — but only with one half of it! Dr Antony Sutton tells us that there was a time when Ford regarded all the finance capitalists as his adversaries; this is understandable, since finance capitalism is the natural foe of private ownership capitalism, of which Henry Ford was the supreme exponent. Dr Sutton writes:

> By 1938 Henry Ford, in his public statements, had divided financiers into two classes, those who profited from war and used their influence to bring about war for profit, and the 'constructive' financiers. Among the latter group he now included the House of Morgan. During a 1928 *New York Times* interview Ford averred that: 'Somebody once said that sixty families have directed the destinies of the nation. It might well be said that if somebody would focus the spotlight on twenty-five persons who handle the nation's finances, the world's real warmakers would be brought into bold relief'. The *Times* reporter asked Ford how he equated this assessment with his long-standing criticism of the House of Mogan, to which Ford replied: 'There is a constructive and a destructive Wall Street. The House of Morgan represents the constructive. I have known Mr Morgan for many years. He backed and supported Thomas Edison who was also my good friend'.

Frequent references at that time to the "anti-semitism" of Henry Ford and of J.P. Morgan, strongly support the contention that Ford came out in open support of the House of Morgan when he realised that Morgan represented the last stronghold of opposition to an international cosmopolitan finance capitalism which threatened to engulf America's own essentially WASP finance capitalism and free enterprise system.

The historical picture of those times is hard to read because both brands of finance capitalism were playing the same game and were using much the same methods; what is more, both had instantly and with marvellous realism recognised Marxist socialism as a most useful instrument for the expansion and concentration of financial power and its translation into political power by harnessing to their purposes all the rootless intellectuals.

Inevitably, too, there was a good deal of overlapping of interests and even co-operation. Indeed, the battle line existed only inside the

minds of *ad hoc* segments of the two elites. However, the difference between the two power vortices was important enough to guarantee that Henry Ford would hate the one and love the other — even to love one he had formerly hated.

Everything that has happened in the West, especially in the United States of America, in the last 50 years endorses the accuracy of this interpretation of history, as three major constellations of purposes, all of them ominous, now move at an increasing pace towards convergence:

1. The Soviet Union, *set up and built up from the West* as an industrial and military giant, and its socialist system repeatedly rescued from collapse.
2. The state of Israel set up and maintained almost entirely at the expense of the working populations of the Western industrialised countries.
3. The systematic looting of the West to finance innumerable artificially created "Third World" nations whose presence and votes in the United Nations and its innumerable subsidiaries are required for the promotion of an officially endorsed New International Economic Order (NIEO),[3] supported simultaneously by the Zionists in the West and the Communists in the Soviet Union and other Marxist states.

Failure to detect the preponderant *Jewish* influence in the West in the promotion of these converging purposes can today be attributed only to *wilful blindness*, that is, blindness required by a suicidal ideological commitment.

In all Western countries, nowhere more so than in the United States, election to high political office — and survival in office — are almost exclusively the prerogative of those willing to make the required genuflexions to the West's secret rulers. The same can be said of *all other careers with any bearing on finance and politics*, especially in the unversities and the communications media, including the book trade.

The peoples of the West mostly do not understand what has happened, but there must be few today not haunted by a feeling that the country in which they live and the nation to which they belong has been ravaged, and that the West as an ethnic and cultural entity

is in a most perilous situation.

The exercise of enormous power that dares anything except exposure to identification has generated a monstrous world of lies. As Dr Antony Sutton puts it in his book *Wall Street and the Rise of Hitler:* "Twentieth century history, as recorded in establishment textbooks and journals is inaccurate".

Dr Sutton adds: "Through foundations controlled by this elite, research by compliant and spineless academics, 'conservatives' as well as 'liberals', has been directed into channels useful for the objectives of the elite essentially to maintain this subversive and unconstitutional power apparatus".

Knowledge of the existence of this global system of mind control is the first requirement for an accurate interpretation of contemporary history. "No go" areas have been established in the realm of inquiry and debate, with terrifying penalties for trespass. One of the most important, if not *the most important,* of these "no go" areas is that which has to do with the organisational structure, operations and ambitions of modern Zionism, whose nexus with the highest concentrations of financial power is obvious.

Barricades of intimidation have been set up in the realm of public opinion, humming and crackling with danger like electrified fences, all designed to discourage "outsiders" from trying to find out what is "being made to happen", and by whom. All these devices of misinformation and suppression, however, only tend to strengthen the hypothesis that at the highest levels of power in America's Eastern Establishment, hence also of the "network", it is a Zionist imperialism that has replaced an Anglo-Saxon imperialism, and a Zionist idea which has supplanted the English idea of Ruskin, Rhodes and Milner, as the lodestar of those who seek to set up a new world order and to create their own brand of "heaven on earth" — if only for themselves.

Where the Soviet Union regularly exhibits a row of decrepit gentile heads on the Kremlin wall on ceremonial occasions, so in the West we are shown the membership lists of organisations like the Council on Foreign Relations, the Bilderbergers and Trilateral Commission almost exclusively adorned with gentile or "majority"

names, while the spotlight of public attention picks out and hovers on Mr David Rockefeller as the embodiment and personification of huge international finance and its one-world imperialist ambitions. We are told in effect that if we do not like what is being made to happen these are the people to blame, nearly all of them linked in one way or another to the Rockefeller financial empire.

But how strong is that Rockefeller financial empire?

We all know that it has been in the forefront as a lender to the Soviet Union, or as a leader of consortia of bank lenders, but is it the "big wheel" or just one of the innumerable planetary cog-wheels revolving in enforced unison with much larger ones? What is Mr David Rockefeller's position within the financial empire which carries his name? As this writer has remarked elsewhere,[4] by all the rules applicable to the rest of us, two of America's biggest banks, Rockefeller's Chase Manhattan and Citibank, have been bankrupt for years, but they are not going to be allowed to fail in the foreseeable future because they are indispensable as stage properties in the theatrical make-believe of modern international high finance.

*Notes:*

1 Dr L.A. Waddell, in his book *Phoenician Origin of the Britons, Scots and Anglo-Saxons* (Williams & Norgate, London 1925) pinpoints the attraction of that mystique when he reminds readers: "The United States is essentially 'British' in its fundamental constitution, civilization and language. Although now such a vastly composite nation. . . it is to be remembered that, besides being founded by British colonists and organized by the Englishman George Washington, the stream of emigration which flowed into the States down to the middle seventies of last century was almost entirely British and Scandinavian. . . "

2 Rhodesia, handed over to "majority rule" in 1981 and now called "Zimbabwe"; see *Truth Out of Africa*, Ivor Benson, the second edition with three new chapters on what happened in Rhodesia (Veritas, Australia 1984).

3 See Professor P.T. Bauer, *Equality. the Third World and Economic Delusion* (Weidenfeld & Nicolson) re the New International Economic Order (NIEO) and its setting up by the United Nations.

4 *Behind the News*, August 1984. In August 1982 the Washington-based investment newsletter *Globescan* threw some light on this subject: "American banks, once thought to be economically impregnable, are teetering on the brink of collapse. A review of Chase Manhattan's balance sheet reveals that the Rockefeller family's flagship is literally bankrupt. . .The Chicago Board of Trade said Chase Manhattan's

name was removed from the list of approved banks whose certificates of deposit may be delivered on the Board's future contract for domestic certificates of deposit".

Chapter 3

# WHO RULES IN THE USSR

*It pains us that the West heedlessly confuses the words 'Russian' and 'Russia' with 'Soviet' and the 'USSR'. . . It is a thoughtless blunder to consider the Russians the 'ruling nationality' in the USSR. The Russians were the recipients, under Lenin, of the first crushing blow.*

Alexander Solzhenitsyn

News item, May 24, 1983: "NEW YORK — An estimated 180,000 people marched through New York City to a rally on Sunday accusing the Soviet Union of persecuting Jews and restricting their emigration".

It is a question over which Western conservatives continue to be somewhat confused and divided: Do the Jews in the Soviet Union still have their hands on the levers of power — or have they been shouldered out of the way by representatives of the Russian "majority", the real Russians?

Before we even begin trying to find answers to such questions we should feed into the computer of our understanding a warning that we live at a time when public communication is corrupted and falsified, on a scale unprecedented in history, and when supposed "facts", supported by massive and repeated testimony, can nevertheless be false.

No one doubts that the Bolshevik Revolution was a Jewish exercise, as were the Marxist revolutions about the same time in Germany and Hungary.[1] The facts were clearly stated in 1922 by Winston Churchill, then Secretary for War and Air in the British Government, who had at his service the entire investigative resources of his government's military intelligence and diplomatic corps; and

the picture he then presented is relevant to any assessment of the global revolutionary situation today:

> This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany) and Emma Goldman (United States), this worldwide conspiracy for the overthrow of civilisation and for the reconstitution of society on the basis of arrested development, of envious malevolence and impossible equality, has been steadily growing. It played, as a modern writer, Mrs Webster, has so ably shown, a definitely recognisable part in the tragedy of the French Revolution.[2] 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 this enormous empire. (*London Illustrated Sunday Herald*, February 1920,article 'Zionism versus Bolshevism')

Churchill was not exaggerating, for official Bolshevik statements in 1920 showed that 545 members of the chief ruling bodies included 447 Jews, and even as late as 1933 the American Jewish journal *Opinion* was able to report that one-third of an estimated Jewish population of 3-million were Soviet officials. In White Russia 61 percent of all officials were Jews, most of them, we may be sure, in the higher echelons of government.

Douglas Reed, the then London *Times* correspondent, who accompanied British Foreign Minister Anthony Eden on a visit to Moscow in 1935, wrote: "The censorship department, and that means the whole machine for controlling the game and muzzling the foreign press, was entirely staffed by Jews, and this was a thing that puzzled me more than anything else in Moscow".[3]

It was at this time also, however, that, as Reed put it, "Jewish heads became fewer among the row that dotted the Kremlin wall" on those rare occasions when the Russian masses were allowed to get a glimpse of their leaders. It was between 1935 and 1938 that the world was treated to the spectacle of several great show trials which resulted in the elimination of "old guard" Bolshevik leaders, many of them Jews.[4]

Did this mean that already in the mid 1930s the Soviet Union's Jews were in the process of being dispossessed of the enormous power they acquired at the time of the Bolshevik Revolution?

Not so, said Russian emigre A. Stolypine in 1937. The substitution of Russians and others for Jews on the highest rungs of the official ladder, he said, was only a tactical move, for the Jews still held in their hands the principal levers of control *through terror*, these including the concentration camps, prisons and secret police. They also controlled the entire news distribution system and censorship, and the system of political commissars through which the armed forces were kept under terrorist discipline.

Solzhenitsyn has avoided direct reference to the role of the Jews in the Soviet Union, but in *The Gulag Archipelago Two* he has printed photographs of six of the great concentration camp bosses, all Jews, including one Naftaly Frenkel, one-time Black Sea timber millionaire, who is said to have been the architect of the entire slave labour system, designed to destroy all those prisoners from whom no more labour could be squeezed. And the Germans who fought on the eastern front could testify that "political commissars" who fell into their hands were almost invariably Jews.

The fact of Jewish predominance in the Soviet Union for some years after the Bolshevik Revolution can now be accepted as an indisputable fact of history. If, therefore, it is now argued that the tables have been turned and that the real Russians are back in power, an important question calls for an answer: At what moment, or over what period of time, did this happen? Plus other questions, like: What were the signs that it was happening?

For surely, if the events in St. Petersburg in 1917 which enabled "this band of extraordinary personalities from the underworld of the great cities of the world" to become "undisputed masters of this enormous empire" could be described as "ten days which shook the world", then, surely, their dispossession would be a correspondingly momentous happening!

In the West one of the leading proponents of the idea that the Jews in the Soviet Union have lost top-dog position is Wilmot Robertson who, in the latest and updated edition of his book *The*

*Dispossessed Majority*, writes: "Today the Soviet Union's ruling clique is once again composed almost entirely of Slavs, with a strong emphasis on Great Russians. As for the Soviet Jews, they eventually became the target of an official anti-Zionist and quasi-official anti-Semitic campaign — a turn of events which constitutued a supreme act of ingratitude towards Marx and other prime movers of Soviet communism".

This reversal of fortune for the Jews, he explains, can be traced to the fact that during the last war, "At the height of the German attack, when Russia was on the verge of collapse, the Russian majority came back into favour, since it was called upon to do most of the fighting".

Wilmot Robertson expands on this theme in his book *Ventilations*, in which he remarks that the present Kremlin leadership could do no better in its efforts to rebut accusations of anti-semitism than "trot out an obscure deputy premier Dimschitz". What he evidently did not know is that this "obscure deputy premier" Dimschitz,[5] was and at time of writing still is the Kremlin's economic "czar" who, with Lazar Kaganovich, has helped to maintain an unbroken line of Jewish control over the Soviet Union's economic existence ever since the Bolshevik Revolution, the big boss with whom Western bankers and businessmen have to deal.

"My conclusions are admittedly based on thin evidence", says Robertson, adding: "I doubt, however, if there is a firmer foundation for the theory that Russia is still part of a Jewish-directed international communsit conspiracy".

We must agree with Robertson that if real power in the Soviet Union was restored to the real Russians this could only have happened during World War II, or immediately thereafter, since no plausible case can be made out for it having happened at any other time.

It can be counted among the indisputable facts of history that during most of the war years virtually all power was concentrated in the hands of Generalissimo Stalin, whose non-Jewish image, like that of Lenin and a few others, had always been most useful in masking the Jewish character of the Bolshevik Revolution.

It is also indisputably true, as Robertson remarks, that when Russia was on the verge of collapse the Russian majority "came back into favour" since only they could supply the military might needed to halt the German onslaught. There can be no doubt that there did come a time when the party hierarchy, almost numb with fright as Hitler's forces came knocking at Moscow's gates, willingly delivered its power into the hands of one man, Generalissimo Stalin, well aware that he was being given an opportunity of establishing a personal power base independent of the party.

This raises the question of Stalin's ethnic identity, which will be discussed later in this chapter.

What happened in the USSR is comparable with what happened in other countries involved in the war: Churchill in Britain, Roosevelt in the United States, Mussolini in Italy and many other national leaders all found themselves armed with arbitrary power of a kind they never wielded in peace-time. Looking at the confused picture immediately after the end of World War II, Churchill is said to have described the Soviet Union as "a riddle, wrapped in a mystery inside an enigma".

What we want to know is whether the all-powerful Stalin ceased to operate as an agent of the Jewish revolutionary forces which he had served for more than 20 years as Lenin's successor in the Kremlin.

We can find some sort of answer to that question in history's account of what happened within that huge slice of Europe that fell into the Soviet sphere of influence as a result of the Yalta agreement. Do we here see any halting of the march of that "worldwide conspiracy" described by Churchill?

Here is how Douglas Reed answers that question in his book *The Controversy of Zion:*

> In communised Poland the United States Ambassador, Mr Arthur Bliss Lane, saw and recorded the prevalence of Jews, many of them alien, in the key posts of terrorism. . .
>
> To communise Hungary, the terrorist of 1919 Matyas Rakosi (born Roth in Yugoslavia) returned as premier in 1945 and on this occasion had the Red Army to keep him in that office. Eight years later (1953) the Associated Press reported that '90 per cent of the high officials in the Hungarian Communist regime are Jews, including Premier Matyas

Rakosi'. The London *Times* in that year said Mr Rakosi's cabinet was 'predominantly Jewish'. . .

Of communised Czechoslovakia, the London *New Statesman* (a trustworthy authority in such questions) wrote seven years after the war's end: 'In Czechoslovakia, as elsewhere in Central and South-Eastern Europe, both the party intellectuals and the key men in the secret police are largely Jewish in origin'. . .

Of Rumania the *New York Herald Tribune* reported in 1953, eight years after the war's end: 'Rumania, together with Hungary, has probably the greatest number of Jews in its administration'. In Rumania the terror raged under Anna Pauker, a Jewess, whose father, a rabbi, and brother were in Israel. . .

In communised East Germany the reign of terror was presided over by one Frau Hilde Benjamin, who was first made vice-president of the Supreme Court there and then Minister of Justice. 'Red Hilde' is frequently described as a Jewess in the press and her atrocious regime is beyond dispute, even the London *Times* having gone so far as to call her 'the dreaded Frau Benjamin'. In two years nearly 200,000 East Germans were convicted under her direction for 'political crimes'. . .

The Johannesburg *Zionist Record* in 1950 reported . . . The Supreme Judge in the Eastern sector of Berlin is a Jew and so are several senior judges in the provinces outside Berlin. In the press, too, as well as in the theatre, quite a considerable number of Jews have been given responsible positions. . .

All this happened while Stalin was undisputed *supremo* in the Kremlin; hence, no matter how much power he now held in his own right, no matter how independent of the party machine, he did continue to promote the purposes of an international revolutionary movement of which the real Russians, as Churchill and later Solzhenitsyn remarked, had always been major victims.

What is needed is a brief and simple narrative capable of gathering up a mass of seemingly contradictory evidence:

- The arrest of the Kremlin doctors, most of them Jewish, when Stalin believed that attempts were being made to assassinate him.
- The continued existence of innumerable millionaire Jewish-owned industrial and commercial enterprises inside the USSR.
- Many signs towards the end of Stalin's life of "an official anti-Zionist and quasi official anti-Semitic campaign".
- Freedom for Jews — denied to all other minority groups — to quit

the Soviet Union in great numbers, most of them to find their way to the United States of America.

- The Soviet role in the setting up of the state of Israel and as first major supplier of arms to that state.
- The uninterrupted flow of Western finance, technology, wheat and other forms of assistance to the Soviet Union, all of it unthinkable without Western Jewish approval.
- The considerable involvement of Jews in pro-Soviet subversive activity in the United States, including the theft and transfer of atomic bomb secrets.[6]
- To cap it all, a massive campaign of de-Stalinisation after the dictator's death, requiring the re-naming of a great city, the overthrow of statues and other monuments, the removal of the Stalin cadaver from the mausoleum in Red Square, etc.

The world may have to wait a long time for a "brief and simple narrative" capable of absorbing all the apparent contradictions, but it is possible in the meantime to explain some of them.

There is good reason to believe that there always was a felt need to prevent a revolutionary movement with global ambitions from being too clearly identified as Jewish, and it was for this reason that the choice fell on Stalin as the successor of Lenin, neither of them recognisably Jewish.

The disappointment of the hopes of the obviously Jewish Trotsky gave rise to a good deal of tension inside the Jewish hierarchy, which only worked itself out in the mid-1930s with the elimination of leading members of the "old guard" who had become unhappy about Stalin's increasing power.[7]

The pragmatists prevailed, convinced of the need to relieve international socialism of the handicap of an almost exclusively Jewish image, but aware, too, of the risks involved.

This would explain the replacement of Jewish heads where they would be most conspicuous to all the world — on the Kremlin wall on ceremonial occasions — while themselves retaining, as Stolypine says, all the instruments of *rule by terror* and all avenues of access to the minds of the people, not to mention continued undivided control of the country's economic existence.

A certain amount of overt "anti-semitism" that could be publicised abroad is not inconsistent with this interpretation.

There was, too, nothing genuinely "anti-semitic" about the "official anti-Zionism", for there always was a certain antagonism of ideas on this subject within the Jewish community inside Russia since long before the Bolshevik Revolution, as Chaim Weizmann has explained in his autobiography *Trial and Error.*[8] This dispute, however, which could divide a family, excited no more mutual animosity than the dispute that could arise inside an upper class English family over the rival claims of army and church as a career. The Communists were those who opted to fight the international socialist battle inside Russia and from the future Soviet Union, and the Zionists were those who were more strongly moved by an urge to get out of Russia and fight the battle of Jewish nationalism soon to be centred on Israel, some of them yielding also to the tug exerted by relatives already living in affluence abroad.

Those manning the administration and resolved to stay in Russia would naturally react negatively to the spectacle of a mass exodus of Zionists and would feel compelled eventually to make it harder for Jews to leave the country. This action, too, while some Jews bitterly resented it, was more grist for the mill of an international revolutionary movement bent on capturing the hearts and minds of gentiles.

Therefore, a mass anti-Soviet demonstration in New York, as reported in May 1983, does not necessarily mean what it seems to mean: it does not necessarily mean, as Mayor Edward Koch put it, that "today the Soviet system still maintains a stranglehold on the lives of its citizens but nowhere does the hand of oppression grip tighter than at the throats of the Soviet Jews".

It is perhaps significant that the only forms of "oppression" mentioned in press reports of this rally were the clamp put on Jewish emigration and the detention of a few academics. Very few of the 180,000 who are said to have attended the rally may have suspected that it might be the stranglehold of their own leaders they most of all have to fear, both inside and outside the Soviet Union.

The Zionist-Communist nexus can be explained in a few words:

for Jews, a homogeneous Zionist or *national socialism;* for others, a heterogeneous *international socialism* which the Jews will control — two areas of endeavour which outside the USSR frequently overlap.

It is reasonable to suppose that after the war's end the Soviet party hierarchy found itself wrestling with the problem of how to deprive Stalin of the enormous personal power he had acquired, now supported by his generals; and it is reasonable to suppose that Stalin, in his efforts to cling on to that power found Jews in the forefront of those now bent on cutting him down to size; hence more phenomena that could be interpreted as "anti-semitism" and persecution.

This interpretation is consistent with what happened after Stalin's death. None of those who followed him in the top position appears to have had any power in his own right. Malenkov was sent off to Siberia to manage a power station. Bulganin was thrust aside after a brief partnership, leaving the ebullient Kruschev to launch the de-Stalinisation programme and give vent to the venom which had been accumulating in the breasts of the party leaders.

The atmosphere that prevailed in the Kremlin as Stalin's struggle to cling on to his power manifested itself increasingly as a struggle against his Jewish comrades is reflected in the "Notes for a Journal" left by Maxim Litvinov, former Foreign Minister, by now relieved of his job and his country residence.

The process of de-Stalinisation was accompanied by an interregnum of freedom which made it possible for Solzhenitsyn, Pasternak and other writers to emerge into the sunshine of unhindered creativity — but this freedom was cut short when these writers began to draw attention to the fact that in everything else, KGB and slave camps included, the great Soviet administrative machine was grinding on unchanged and that no one was to be punished for the barbarities that had been exposed.

There can be a big difference between what can be known or reasonably believed and what can be *proved.*

Those who know as much as Wilmot Robertson about the situation in the United States are convinced that in that country the "majority", the real Americans who opened up the country, sometimes described as "White Anglo-Saxon Protestants" or WASPs,

no longer possess the power they once had, hence the title of his excellent book, *The Dispossessed Majority.* Yet there are millions of people in America, many of them otherwise well educated, who have come to no such understanding.

Therefore, Robertson should have been warned not to attach too much importance to certain signs that, as he put it, "the Soviet Union's ruling clique is once again composed almost entirely of Slavs"; if the same reasoning is valid for the United States it must follow that the WASP "Majority" is as firmly entrenched there as ever it was, with an unbroken succession of majority representatives in the White House and no signs of minority *predominance* in the administration, the judiciary included — over-representation, perhaps, but not predominance that would put the minority clearly on top.

We cannot hope to be able to form any clear and coherent opinion about what is happening at the highest levels of power in either the United States or the Soviet Union, or anywhere else in the Western world for that matter, *unless we can bring into our investigation a great deal of accumulated knowledge of a special kind.* This knowledge has to do with *Power,* what form it takes and how it can be exercised; for this is an arcane science, or, rather, a combination of art and science, a subject which Western universities evidently consider too dangerous to handle.

It is possible to be reasonably sure of an opinon that *cannot be proved,* because it is possible to accumulate in the computer of the memory and to analyse and synthesise particles of knowledge of quantity and kind language cannot communicate. Just about everything that has happened since the Bolshevik Revolution, both inside and outside the Soviet Union, has some light to throw on a question of the greatest imaginable importance: *Whose now is that power we know as the Union of Soviet Socialist Republics?*

All this information, or as much of it as any individual can collect and comprehend, can be summed up with the statement that there are no firm grounds for the belief that the Russian people have freed themselves from those who held them by the hair of their heads and have continued ever since to live out the pattern of Marxist-Leninist totalitarianism at home and in close co-operation with their former

oppressors both at home and abroad.

Western investigators have no vested interest in believing that the international conspirators described by Winston Churchill still lord it in that vast empire; on the contrary, they would like to be able to believe that the nation of Dostoevsky, Chekov, Pushkin, Gogol, Turgenev, Tolstoy, Tschaikovsky, Borodin, Solzhenitsyn, etc, has managed to take the control of its destiny back into its own hands; they have a right to rest on the assumption that there has been no change inside the USSR, leaving where it belongs *the whole onus of proving the contrary.*

This brief investigation of some of the evidence appertaining to the Jewish role in the Soviet Union has been confined, as far as possible, to statements of fact which can be reasonably regarded as well estbalished, or from sources that must command some respect — like Churchill, writing in 1920 when he had all the resources of the British secret service at his command, and Dr Konstantin Simis, who has revealed the existence of scores of thousands of Jewish-owned business enterprises in the Soviet Union.[8]

We have, therefore, avoided placing much reliance on other evidence which, if it could be proved true, would be powerfully corroborative. Such evidence includes statements that have been made — and not disproved — about the ethnic origin of two leading figures in Soviet history: Lenin and Stalin.

How genuine was the non-Jewish image which these two men bore and which proved so advantageous in masking the essentially Jewish character of the Bolshevik Revolution and of Communism in general?

What we do know for sure is that while the Soviet government and Communist spokesmen abroad have continued to exhibit both leaders as Russians, it has always been the policy to discourage any exploration of their antecedents. Consequently, we have no thoroughly trustworthy source material about the parentage of either man, but must depend on information acquired from persons who might reasonably have been expected to know the truth, supported by inferences to be drawn from these leaders' own actions and utterances.

What information we have about Lenin can be summed up as follows: he was born and christened at Simbirsk in 1870; his father Elias (or Ilya) Ulyanev was a Russian with some Tatar or Kalmuck blood, a mixture not uncommon in the Volga region in those days; his mother, born Maria Blank, was certainly Jewish on her father's side and may have been Jewish on her mother's side as well.

There has been complete frankness about Lenin's father, possibly because here there was nothing to hide. Lenin's paternal grandfather Nicholas was smart enough, like many others in his situation, to buy himself out of serfdom and set himself up as a tailor in the Volga town of Astrakhan. Nicholas's eldest son also did well in commerce, making it possible for a younger brother, Elias (Lenin's father), to gain a good education and graduate in mathematics and natural sciences at the Kazan University; this son of a former serf had a brilliant career in the public service, attaining the rank of "actual state councillor", equivalent to the rank of major-general in the army, and access to the ranks of the hereditary nobility.

It is over Lenin's mother, born Maria Blank, that a heavy fog of official reticence has fallen. There is a great amount of evidence to support the statement that Maria's father, Alexander Blank, was a Jew from Odessa who prospered considerably after his conversion to Christianity.

Here is a sample of the kind of evidence about Alexander Blank that is now available in the West: The French monthly *Lectures Francaise* (No. 163, November 1970) cited from the Jewish periodical ***Revue de Fonds Social Juif*** (No. 161, 1970) a report to the effect that Marietta Shaguinian, a well known Soviet novelist of Armenian descent, had been prevented from publishing some new material about one Alexander Blank which she had come upon by chance while carrying out research at the archives at Simbirsk about the early days of the famous annual trade fair at Nizhny-Novgorod (now called Gorky); named among the entrepreneurs involved in the fair, including her own grandfather, she found mention of one Sender Blank, a Jewish merchant, who later appeared as Alexander Blank after having accepted conversion to Christiantiy, together with his family. This Blank had a daughter Miriam, born at Simbirsk in 1835, whose

name on conversion was changed to Maria. There has never been any secret about the place and date of the birth of Lenin's mother: Simbirsk, 1835.

Marietta Shaguinian prepared all her findings for publication in the Soviet historical monthly *Veprosy Istorii* (Problems of History) in the summner of 1964. But then the local Soviet censorship "considering the matter of serious importance, alerted the Politbureau which requested the Russian Patriarchy to present information about Blank's conversion. Having examined the file, the Politbureau refused permission for the publication of Marietta Shaguinian's discoveries".

Stalin's Jewish biographer, Isaac Deutscher,[9] described Lenin as "a slightly Russified German or Balt", but Jewish biographer David Shub (*Lenin: a Biography*, New York, 1948) declared emphatically in a letter to the Russian emigre paper *Novyi Zhurnal* (No. 63, 1961) that Alexander Blank was a baptised Jew from Odessa. Shub wrote further that a Soviet Jewish historian, Saul Ginsburg, found the Alexander Blank file in the archives of the former Holy Synod and that it was promptly taken away from him, after which one of his research colleagues told him that this "Alexander Blank" was Lenin's grandfather. This Saul Ginsburg, Shub's friend, was later editor of the New York Jewish paper *Forwerts*.

The identity of Lenin's maternal grandmother (Blank's wife), born Anna Grosschopf, daughter of a wealthy Petersburg merchant, is not so clear. Professor Georg von Rauch of Munich wrote in *Osteuropa* (No. 4, 1970) that Anna's father was a German, Johann Gottlieb Grosschopf, born in Lubeck in 1766 who went to St. Petersburg in 1790 where he became a prosperous merchant. On the other hand, Lenin's wife Krupskaya, of Russified Polish descent, wrote in 1938 in the Soviet party monthly *Bolshevik* that Anna's father was a German born in the Ukraine.

The question, then, is whether or not Lenin's maternal grandmother, Anna Grosschopf, was also of Jewish parentage like her husband. Certainly she brought a good deal of money into the marriage, making it possible for Alexander Blank, her husband, to buy an estate at Kokushkine and to be received into the lesser nobility.

Lenin's friend, N. Valentinov, who wrote in friendly tones about Lenin in emigre periodicals after his own break with the Bolsheviks, makes a statement which may throw some light on this question, remarking that Lenin's father, *in contrast with his wife Maria,* was deeply religious and attended church regularly, accompanied by his children; in other words, it would seem that Lenin's mother, Maria Blank, *avoided going to church.* And Lenin claimed to have been an atheist from the age of 16 years.

Official Soviet reticence about the ancestry of Stalin also gives rise to a suspicion that here, too, there was something which for political reasons had to be kept secret.

Jean Boyer in his book *Le Pires Ennemies de Nos Peuples* states that Stalin, whose real name was Jossip Vissarionovitch Djhougashvilli, was no Georgian, but a descendant of a Sephardic Jewish family which, along with a number of others, was expelled by the Portuguese from one of their African colonies. These famlies settled for a while on their eastward trek on the island of Djou in the Persian Gulf, acquiring thereafter from their Georgian neighbours the name of "Djougashvilli", meaning the "men from Djou or Djouga".[10]

Boyer explains the post-war de-Stalinisation drama in the USSR as the climax of an internal Jewish power struggle which arose out of Stalin's efforts to establish personal ascendancy over the Jewish world leadership centred in New York.

This story, if true, would also help to explain Stalin's innumerable Jewish affiliations, his choice of three Jewish women as wives and the fact that he was able to use so many highly-placed Jews, in the KGB for example, to eliminate his old guard Jewish opponents and rivals.

Another story, also unsupported with authentic source material, is attributed to one Elizabeth Judas, who claimed to have been close to the Czarist family through her father who was a doctor at the palace. According to this account, both Stalin's parents were members of a dissident Jewish sect, known as the Kairams, who had rejected the Talmud. Young Jossip (Josef), it is said, after having completed elementary studies at Gori was persuaded by his mother to accept higher education in the form of a scholarship offered by the Tiflis

Seminary at a time of zealous Christian missionising among the largely pagan Georgians. However, soon after entering the seminary, Jossip got into trouble, and it was while serving a sentence for theft that he met among the prisoners some of the Marxist agitators and revolutionaries then active in Czarist Russia.

In the same way, there is no source material to prove beyond all doubt that a later Soviet boss Yuri Andropov was of Jewish ancestry, but some value can be attached to reports like these in the West: "One of Andropov's grandparents was of Jewish origin, according to a reliable source" (*Washington Post,* December 11, 1982); "Andropov's grandfather was a Jew" (*B'Nai Brith Messenger,* December 3, 1982); "Andropov's mother's family was most certainly Jewish ... Andropov speaks fluent Yiddish" (London *Times* November 1982), "Andropov's wife is Jewish and they have two children" (*Jewish Chronicle).*

No one has suggested that the former Soviet leader Leonid Brezhnev was Jewish, but there have been innumerable reports, including one in a Canadian Jewish newspaper, that his wife was Jewish and that his two children, Yuri and Gallina, had always regarded themselves as Jews. Other well known Soviet leaders who are said to have had Jewish wives include Molotov, Voroshilov and Krushchev; and it is said that at one time when the Soviet Union was being accused of being "anti-semitic" one of the senior members of the Politburo remarked with a laugh: "How can we be anti-Semitic when nearly all of us have Jewish wives?"

Any assessment of evidence of Jewish power and influence in the Soviet Union has been made more difficult by a radical change in the main component of the Jewish identity which had become noticeable even in Lenin's time. What had happened was that under the impact of the Western "enlightenment" Judaism, like Christianity, was rapidly being secularised, that is, stripped of its metaphysical content. This would have been most in evidence among the young educated Jews, for whom an ideology of secular "idealism" could be transformed quite easily into a virulent Jewish nationalist chauvinism.

Another of the effects of the "enlightenment" was to discourage among young Jews, customs, forms of attire, tonsure, etc, which had

hitherto made all Jews conspicuously different from other citizens of the Russian empire, a tendency further emphasised by the practice of very many Jewish revolutionaries to substitute a party name for a family name, thus: Zinoviev was Apfelbaum; Radek, Sobelsohn; Parvus, Helphand; Litvinov, Findelstein; Kamenev, Rosenfeld; Trotsky, Bronstein; Zorin, Sennenschein; Malik, Klein; Ustinov, Ulbricht; Zorin, Sennenschein; Malik, Klein; Ustinov, Ulbricht; Gromyko, Katz; and Grischen, Griasel — a process of name-changing that has continued to this day.

All this may be seen as part of a pervasive policy clearly aimed at concealing the essentially Jewish character of the Bolshevik Revolution and of subsequent power-wielders in the Soviet Union.

There is a mass of other evidence *of a totally different kind* equally supportive of the opinon that the Jews still have their hands on the levers of power in the Soviet Union, all of it bound up with another question of world-historical importance: *whose today are the hands on the levers of a highly concentrated and increasingly centralised international financial power?*

Although the exact character of control at the highest levels of international financial power is today a subject almost universally regarded as out-of-bounds for public discussion, no one would seriously challenge the contention that it is the great international Jewish banking dynasties whose power is decisive.

Whatever the precise degree of control or influence exerted by such banking families, it can be stated without fear of contradiction that the massive deliveries of Western wealth and technology and the repeated rescue of an unworkable Soviet socialist economic system, did not in any way conflict with the requirements of a highly concentrated Western high finance — an attitude and course of action hard to reconcile with the supposition that the Jews in the Soviet Union have been stripped of power and are now even being persecuted.[11]

Of this we can be certain: The Communist conspiracy, both inside and outside the Soviet Union, has generated fraudulent misrepresentation which, for quantity and scientifically refined expertise, has no precedent in history — a mighty challenge to which

the genius of the West has already begun to respond postively.

*Notes:*

1 See books by British historian David Irving, especially *Uprising: One Nation's Nightmare: Hungary 1956* (Hodder & Stroughton, 1981).

2 Nesta Webster, author of *the French Revolution, The Socialist Network, World Revolution,* etc (Constable, London).

3 Douglas Reed, *Insanity Fair* (Jonathan Cape, 1938).

4 A lively eye-witness account of the 1938 trials in Russia is given by British diplomat Fitzroy Maclean in *Eastern Approaches* (Jonathan Cape, 1949). See also *Notes for a Journal,* Maxim Litvinov (Andre Deutsch, 1955) and *Men and Politics,* Louis Fischer (Jonathan Cape, 1941).

5 Konstantin Simis, *USSR: The Land of Kleptocracy* (Simon & Schuster, 1981) as reviewed in *Fortune* magazine of June 29, 1981.

6 See *Technolgical Terrorism* by Professor Richard Clark of St. John's University on Long Island, New York, the chapter on Israel and the 'Apollo Diversions' (Devin-Adair, 1980).

7 Chaim Weizmann, *Trial and Error* (Hamish Hamilton, 1949); see also Douglas Reed's summary of Weizmann's autobiography in *Behind the Scene* (Part Two of *Far and Wide,* 1951).

8 Konstantin Simis, *USSR: The Land of Kleptocracy,* above-cited. A later edition of this book, published by Dent, London 1982, is entitled *USSR: Secrets of a Corrupt Society:* this edition seems to have omitted much of the material as disclosed in the *Fortune* magazine article referred to above — see Chapter 4, following (" 'Underground' Millionaires of the USSR").

9 Isaac Deutscher, *Stalin: a Political Biography.*

10 Jean Boyer, *Les Ennemies de nos Peuples,* published in Paris, 1975; Boyer does not give a reference for this information.

11 The argument has been raised that the USSR as the self-proclaimed friend of the Arabs, and funneling vast amounts of money and arms into the more anti-Zionist Middle East states, can hardly be described as demonstrating "pro-semitism"; this writer agrees that any attempt to unwrap the riddle of Russia's present rulers would be incomplete without an analysis of the Soviet Union's role in the Middle East, and such an analysis is provided in Chapter 5 of this book ("The Middle East Riddle Unwrapped"). Meanwhile, the shortest possible answer to reservations about the rulers of Russia is this: Soviet policy in the Middle East has served Zionist purposes admirably, plausibly justifying both Israeli expansionism and massive American backing for that purpose — such a situation was anticipated by Douglas Reed in *Somewhere South of Suez* (1949), the Postscript chapter.

CHAPTER 4

# 'UNDERGROUND' MILLIONAIRES OF THE USSR

*But why, you might reasonably ask, should the richest people in the world promote a socialistic system? The answer appears to be that under socialism the state owns everything, and these people intend, quite simply, to own the state.It is the neatest and completest way of bagging the lot!*

W.D. Chalmers,
*The Conspiracy of Truth*

The Soviet Union has given up another of its biggest and best-kept secrets — the great socialist republic, dictatorship of the proletariat, is swarming with millionaire capitalists, every one of them a Soviet citizen, many in the same league as the super-rich of the capitalist West.

Is it not strange, and most significant, that this fact should have passed unnoticed by the Western media and Western historians for more than 60 years, a fact of major importance that did not qualify for as much as a mention in *Time* magazine's most exhaustive 45-page presentation *Inside the USSR* in its issue of June 23, 1980?

Strange and significant, yes, but not altogether surprising when it is remembered that Western journalists and academics have not yet even got around to admitting that the Western super-rich with their banks and multi-national companies have likewise been swarming all over that vast country ever since the Bolshevik Revolution promoting another kind of economic colonisation.

The story of *Russia's Underground Millionaires* was first told in the June 29, 1981 issue of *Fortune* magazine, the plush and expensive sister journal of *Time*, by no less an authority than a former international law expert in the Soviet Ministry of Justice, one Konstantin Simis,

now resident in the United States of America.

There is no reason to doubt the accuracy of the facts supplied, but good reason to examine closely and critically the meaning which Simis and the *Fortune* editors give to these astonishing facts which have emerged so suddenly and without warning from what is certainly the biggest area of secrecy and disinformation (that is, lying) in the history of mankind.

We have been permitted to peep into what Winston Churchill once described as "a riddle, wrapped in a mystery inside an enigma" — but not intended for our final illumination, we may be sure.

*How to Succeed in Business Where Business is a Crime,* says *Fortune's* supplementary headline.

First of all, then, let us take a look at the "business" which has won such rich rewards while practised "underground" in the world's most efficiently and most rigorously conducted police state, whose citizens are said to live in constant dread of the KGB and its vast army of informers.

Writes Simis: "Everyone knows that the Soviet state is the monopoly owner of all means of production and that private enterprise is a crime. But the remarkable reality is that in the Soviet Union a great many private enterprises operate — at great profit. Indeed, a network of privately controlled factories spreads across the whole country and these factories manufacture goods worth hundreds of millions — perhaps even billions — of rubles. (A ruble is currently worth $1.40 . . .)".

Private enterprise, Simis goes on, cannot for obvious reasons handle items like motorcars and machinery, but must concentrate on items of the kind that most people want and can afford to buy, like clothing, shoes, artificial-leather goods, sunglasses, costume jewellery and recordings of Western popular music, etc.

But, how do they manage to do that in a country where every citizen is encouraged to spy on his neighbour?

Part of the answer: "A private enterprise will co-exist under the same name and the same roof with a state factory; it could not exist without this cover. In this symbiotic relationship the state factory manufactures goods as called for by the state plan. These goods

appear on the factory's books and are distributed through commercial channels for sale. But alongside these official goods the same factory is manufacturing goods not registered in any documents".

Goods of the first kind are called "registered for", and others in the jargon of the "underground" are described as "left hand". Simis tells us that not only are there "tens of thousands" of such factories all over the Soviet Union, most of them concentrated in the great towns and cities like Moscow, Odessa, Tiflis, Riga and Tashkent, but there exists also a vast distribution network handling a "left hand" trade worth possibly billions of dollars a year.

One "company" is mentioned, part of the "Glazenberg empire", which owned so many factories that it was forced to set up its own marketing group which proceeded to organise outlets of its own in 64 towns and regions — *in addition* to all the outlets provided by the state.

And who are these daring and energetic businessmen who appear to have fashioned for themselves cloaks of invisibility?

Writes Simis: "For historical reasons, the underground business milieu in the large cities of Russia, the Ukraine and the Baltic republics has been predominantly Jewish. While my clients included Georgians, Armenians and members of other groups, the great majority were Jewish — like myself".

What "historical reasons"?

Simis says that the Russian Jews, after having been discriminated against by the Czarist regime, were "liberated" by the Bolshevik Revolution, thereafter throwing themselves eagerly into spheres of life previously closed to them, like science, the arts and literature, etc. He tells us that during and after World War II Stalin turned against the Jews, many of whom were then forced to find outlets for their energies in "underground business".

Elsewhere in his article, however, Simis tells us about one Isaac Back, who in the mid 1930s set about creating a family company which by 1940 (when Stalin was at the peak of his power) owned "at least a dozen factories manufacturing underwear, souvenirs and notions, operating at the same time a network of stores in all the republics of the Soviet Union".

Some of these Jewish entrepreneurs, including Back and one of the three Glazenberg brothers, were prosecuted and imprisoned, but evidently not enough of them to discourage the rest. It was decided to "sacrifice" young Lazar Glazenberg, says Simis whose job it was to defend them in court, "at least partly because of his playboy life-style as reflected in his two dozen suits and the wardrobe of his wife. . ."

It is significant, surely, that although private enterprise carried on in secret must be regarded as the most dangerous and destructive form of sabotage, being the exact antithesis of Marxist socialism, there is no mention of this class of big-fish offender among the hundreds of individual cases discussed by Alexander Solzhenitsyn in the three volumes of his *Gulag Archipelago;* indeed, Jewish prisoners are rarely mentioned by Solzhenitsyn whereas, judging by their names, there was no scarcity of Jews among the slave camp bosses — Aron Solts, Jakov Rappaport, Matvei Berman, Lazar Kogan and, most notorious of all, Naftaly Frenkel who is said to have master-minded the whole slave-labour operation.

Nor have big businessmen figured at all prominently in the great show trials which the Western media were permitted to report and dramatise, most of these being reserved for Stalin's Jewish rivals in the great power struggle inside the Communist party which developed in the two decades after the Bolshevik Revolution.[1]

Next question: Why should this kind of activity, with its almost fabulous rewards, plus attendant dangers, be confined almost exclusively to Jewish citizens of the Soviet Union?

Simis gives us what is obviously an important part of the answer:

> The sense of national identity among Jewish underground businessmen is strong — much stronger than that of the Soviet Jewish intelligentsia. There may not be many among them who understand what Zionism is all about — even fewer who are prepared to relinquish their fortunes and emigrate to Israel — yet I never met a single one who was indifferent to the fate of that country and who did not feel a blood relationship with it. It came as no surprise to me that during the Six-day War the underground businessmen in many cities donated large sums in dollars — not rubles but dollars — to Israel.

These underground business tycoons would have been much assisted, we may be sure, by another circumstance revealed by Simis:

> Nevertheless, many Jewish underground businessmen of all ages eagerly joined the Communist party for desperately practical motives: to enhance their social prestige and gain some shield — beyond bribery — to keep them from being prosecuted by the DCMSP.

Here Simis seems to have forgotten what he told us a few paragraphs back: that Jews were forced into underground business by discrimination that excluded them from the party and state hierarchy.

Simis explains how the wheels of the "left hand" industry are copiously oiled with bribes. The blue-collar factory workers are bribed with additional tax-free incomes to work for the private operator and keep their mouths shut, as are also the clerical personnel and foremen; bigger bribes are paid to officials whose duty it is to establish quantity and quality norms for goods manufactured for the state, giving the private operator his main supplies of raw materials in the form of surpluses which do not have to be recorded; the biggest bribes of all are those paid to officials of the DCMSP, which is an arm of the KGB, whose precise task it is to "combat the misappropriation of Soviet property".

It would appear that the "underground" businessmen who are caught and punished are those whose operations have become too glaringly obvious, like one Golidze who "owned two magnificent houses, luxuriously furnished with antiques bought from dealers in Moscow and Leningrad" and who "entertained officials with banquets which would go on for hours. . ."

Most Soviet tycoons try not to be too ostentatious as they stash away most of their wealth in foreign currencies, precious stones, metals and gold coins. Simis tells us that during the 1960s and 1970s the salon of one Elizabeth Mirkien enjoyed great popularity in Moscow, for here middle-aged businessmen could enjoy excellent meals, plus the euphoria of *feeling rich* as they risked the loss of huge stakes at cards and roulette.

"But all to what end?" asks Simis rhetorically. "Dealers in precious stones in Moscow, Tashkent, Riga and other cities continue to operate diligently to this day, filling the caches of underground millionaires with their wares. These caches amount to vast treasures, probably worth more than all the pirate booty in Caribbean waters.

And yet — what about their owners? What are they waiting for? A fabulous future time when they will be able to unearth their riches and regally use them? Or the downfall of the Soviet regime?"

So, what does it mean? How is it to be explained, and all the contradictions resolved?

Simis himself does not seem to know, for he leaves many of the most insistent questions unanswered.

If we are to have any hope of getting at the real and final meaning of the Simis story, experience should have taught us that we are here exerting our investigative skills in an area of maximum falsification and concealment in which devices of deception are used which are the product of centuries, even millennia, of practice and accumulated experience.

Winston Churchill was certainly not exaggerating when he described the Soviet Union as "a riddle, wrapped in a mystery inside an enigma".

In these circumstances, the truth, if it is to be found, is more likely to be the product of what, for want of any better description, we call insight (or, as some would say, "an inspired guess") than the product of a detailed and laborious study and juxtaposition of all the available facts — which, in any case, are always in short supply.

Therefore, we should know in advance that the truth we are seeking is not something that can ever be "proved" with evidence and argument; it is truth of a kind which only unfolding history can prove or refute.

For example, no one was ever able to "prove" Oswald Spengler's axiom that "there is no proletarian movement, not even a Communist one, which does not operate in the interest of money. . . " — and yet it is one that continues to offer the clearest, most coherent and most consistent explanation of much that has happened in the world since those words were written, more than 60 years ago. Likewise, Douglas Reed's dictum that "similar men, with a common aim, secretly rule in both camps" — the capitalist West and the communist Soviet Union.

Insights of this kind are not pure guesswork, but can be described metaphorically as the product of some higher computing process of the mind in which the enquirer, having absorbed as many as possible

of the available hard facts, is able to "tune in" emotionally to the motivational systems involved — rather like having electronic devices planted inside the minds of those men whose policies and actions are being studied.

The infinitely wise Chinese call this *jen ai* — putting yourself in the place of the other person, the secret of all skill in human relations, whether these be friendly or hostile.

Now then, let us place ourselves in the position of Konstantin Simis and of his former Kremlin bosses, and see what turns up.

We are told in a biographical piece in *Fortune* magazine that from 1953 Simis acted as defence lawyer for dozens of prominent "underground" businessmen, giving up his practice in 1971 to join the Ministry of Justice as an international law expert. In 1976 the KGB raided his apartment and seized the manuscript of a book on Soviet corruption, the first draft of which was already in the hands of an American publisher.[2] Then Simis and his wife Dina, who is also a lawyer, were told that unless they left the Soviet Union they would be sent to a hard labour camp.

Simis could hardly be expected to regard this as severe punishment for so grave an offence, for he was able to join his son who was already established in the United States at Johns Hopkins University as director of a Soviet studies programme, thus acquiring a vastly improved launching pad for his literary assault on the Soviet regime.

All this does not make good sense in terms of the ostensible motives and expected natural reactions of those involved — whereas the expulsion of Solzhenitsyn is precisely what would have been expected by those able to share with the Soviet bosses the awful dilemma of what to do with a man who had become the glowing symbol of an awakened and aroused young Russian intelligentsia.

The statement by Simis that Jews went into the "underground" business because they were the victims of discrimination does not bear examination. For, obviously, no horny-handed blue-collar son of toil in a state factory would have been in a position to build up a huge private enterprise under the same roof; it would have to be someone already in a position of power and influence, like a manager.

Moreover, we must needs be dim-wits if we continue to believe this "discrimination" story after being reminded that the chairman of the Kremlin's economic council and czar of all industrial and commercial activity in the Soviet Union is (or was when this was written) a Jew, one Veniamin Dymshits, a post previously held continuously since the Bolshevik Revolution by Lazar M. Kaganovich, also a Jew — not to mention the succession of Jews who headed the dreaded OGPU and KGB.

What we may be seeing today are the first signs of dramatic change in the picture of the Soviet Union as presented by the Western media and contemporary historians. In other words, the whole story of what has happened since the Bolshevik Revolution is going to have to be retold in a revised form.

Chapman Pincher in his book *Their Trade is Treachery* tells us that KGB agents like Kim Philby, Guy Burgess and others had been taught that when being investigated they must keep their interrogators talking for the purpose of finding out how much these interrogators already know for certain, so that their own story can be tailored to fit in with facts that cannot be disputed. Moreover, finding out what is already known, the person being investigated is warned in time to change his original story as he goes along.

The story which the people of the West have been getting since before the Bolshevik Revolution is now going to be adjusted to accommodate and absorb information which has been seeping through and which could quite soon be common property. For the future edification of a deliberately stupefied public opinion in the West, there are to be, as it were, "guided tours" through what were hitherto "no-go" areas in the realm of news reporting, public debate and contemporary history-writing.[3] A start must be made in preparing the public mind for changes inside the Soviet Union and in East-West relations which are pending, or, at any rate, intended. These changes could be of a magnitude of, and every bit as traumatic as the Moscow-Berlin pact of 1939 or the process of de-Stalinisation after World War II.

Implied in the policies and actions of the leading Western powers, the United States of America in particular, is the assumption

that all are working towards the "ideal" of some sort of convergence of the two worlds, an "ideal" that does not, however, exclude the possibility of a third world war.

Meanwhile, it is becoming increasingly obvious that economic socialism of the kind implemented in the Soviet Union by Lenin and his successors cannot ever be made to work.

It is highly significant, therefore, that there came into existence in the Soviet Union, virtually from the time of the Bolshevik Revolution, a vast network of wealthy capitalists complementing in so many ways the super-rich capitalists in the West.

That would explain quite a lot — would it not? — including the massive participation of Western big business in building up the Soviet Union's industrial amd military might, much of it never to be paid for, most of it at the expense of the Western worker and taxpayer. And Churchill's "riddle wrapped in a mystery inside an enigma" begins to fall apart as we see this network of supercapitalists ideally situated to grab everything and take over total control when the official system collapses, as collapse it must, sooner or later.

When that happens, we may be sure, the Soviet Union's "underground" capitalists will be presented to the world as "heroes" of the anti-Communist, counter-revolutionary struggle, "freedom fighters" ushering in a new dispensation.

* * *

The Soviet Union is evidently not the only Communist country in which a privileged few are permitted to enrich themselves as private-enterprise capitalists.

We are now permited to know that in Poland, as in the Soviet Union, there is a whole class of prosperous private-enterprise businessmen, manufacturers and distributors of consumer goods, co-existing in perfect amity with a strict socialist economic system.

News of Poland's wealthy independent businessmen appears to have come to the West for the first time in the form of a low-key report by Tony Barber, part of the background material circulated by the Reuter agency; it was a copy of this report which the present writer found at the bottom of the editorial page of the Johannesburg

*Star* of January 24, 1984. It is reasonable to suppose that Barber's report will have been published by many other papers around the world — without, apparently, having produced the reactions of astonishment or incredulity that might have been expected. An extensive and prosperous system of private enterprise within a totalitarian Communist state! What could be more surprising than that?

Nothing could have been more casual than the Johannesburg *Star's* handling of the Barber report — with a heading that should have aroused instant curiousity: *Private Enterprise Thrives in Poland.*

"As Poland struggles to emerge from its economic crisis", wrote Barber, "some 500 foreign-owned private businesses are scoring successes which both please and perturb the communist authorities. They are called 'Polonian' firms, since the owners of all except 40 of them are North Americans, Europeans and Australians of Polish descent".

The report goes on: "Granted the right to operate in 1976 as part of a plan to encourage Westerners of Polish origin to maintain ties with their ancestral country, they are all small or medium-sized businesses with an average of 40 workers each. They produce clothes, shoes, leather articles, perfumes, furniture and a range of other goods that are instantly snapped up by Poland's shortage-plagued and quality-starved domestic market."

The range of products listed corresponds very closely with the list given by Konstantin Simis for the private operators in the Soviet Union.

The "Polonian" companies, says Barber, make only a small contribution to Poland's gross national product, "but they are growing fast and their success is a mild embarrassment to the authorities, whose ideology rules out the very survival of private enterprise".

Has Barber been fooled, or is he only trying to fool his readers? Or, is he being prevented by an Orwellian *Crimestop* from telling the whole truth?[4] He quotes Poland's Prime Minister and Communist Party leader, General Wojciech Jaruzelski, as having said last year: "We shall continue to secure conditions for their activities. But they should not be an enclave of unjustified privilege in our economy".

A better example of *Doublethink* and *Newspeak* it would be hard to find, for the Prime Minister must know perfectly well that these private enterprise businessmen inside a socialist system *do* form "an enclave of unjustified privilege"; not only do these "Polonian" businessmen have their own chamber of commerce, but at factory level the socialist government allows the company director to run his affairs without any interference.

Private enterprise is booming in Poland. Statistics provided by Mr Miroslaw Galczynski, a spokesman for the Polonian Chamber of Commerce, show that the number of "independents" has increased from three in 1977, with a total revenue of only R180,000 to 500 last year, with combined revenues totalling R400-million.[5] Prospects in poverty-stricken debt-laden Poland must be bright for these "foreign" entrepreneurs for, as Barber reports. "They have re-invested their profits in Poland and continue to recruit workers and diversify their activitites".

So much for some of the hard facts, but what do they mean?

We need an answer to that question because it could throw some light on hard-line Communist regimes which, ever since the Bolshevik Revolution, have been able to establish harmonious relations with some "capitalists" while continuing to belabour capitalists as a class with their Marxist-Leninist propaganda.

Who are these "North Americans, Australians and Europeans" of Polish descent who have returned to Communist Poland to launch themselves in business? How, when and by whom were they recruited? Did they bring their own capital, or was this supplied by the socialist state? The United States, Canada, Australia, Britain and many other countries, including South Africa, have substantial communities of Polish immigrants who have never shown any signs of wanting to return to their "ancestral country" while it remains under Communist rule.

Tony Barber's report contains no answers to these questions. So we cannot know *for certain* who are these most fortunate "North Americans, Europeans and Australians of Polish descent" who now form a highly privileged segment of Poland's populaton — but we *do know for certain* who are the privileged citizens who in the Soviet Union

today own and operate scores of thousands of industrial and commercial enterprises and have accumulated enormous private fortunes in the process: "the great majority", as Konstantin Simis tells us, are "Jewish — like myself".

The only difference, apparently, is that whereas in Poland the private enterprise businessmen operate openly and with state approval, their presence excused because they are all foreigners and not citizens, in the Soviet Union — so we are asked to believe — they operate *secretly*, using the same buildings, machinery and workers as the state factories, drawing their raw materials from the same source and even distributing their wares through state stores, all this without being found out by the ever-vigilant economic sabotage division of the KGB!

Therefore, it is not wholly unreasonable to assume, until evidence to the contrary can be produced, that the great majority, if not all, these "North Americans, Europeans, Australians" etc are Jews who emigrated from Poland and have been welcomed back with their capital and their industrial and commercial expertise — plus their strong links with big business outside Poland.

* * *

An interpretation of the history of our century which maintains that there has been secret collusion at the highest levels of power between Israeli Zionism and Soviet Communism in the Middle East[6] since even before the state of Israel came into existence would certainly be strengthened if proof can now be found that the Soviet Union is not the only Communist state in which the Jewish community occupies a highly privileged position.

Indeed, it is hard to imagine any ethnic minority occupying a highly privileged position in a totalitarian Communist state in which its power is not in fact paramount.

*Notes:*

[1] See note 4 at the end of Chapter 3, preceding.

[2] See note 9 at the end of Chapter 3, preceding — the English edition of Simis's book omits much of the revealing information which is to be found in the *Fortune* magazine review of June 29, 1981, which was evidently based on Simis's original

manuscript.

[3] *Vodka-Cola*, Charles Levinson's massive "epose" of the involvement of Western banks and multi-national companies in the expanding Soviet economy, and the publicity given to the book in a BBC television documentary in June 1981, must be seen as part of the same historical phenomena as the Simis report. What is not generally known is that Levinson was at the time a key figure in the international trade union movement, with headquarters in Paris, In this way, the one-worlders aim to retain control of the minds of the trade union masses by themselves undertaking to reveal much of the truth that can no longer be concealed; this is done with an exhaustively documented, highly plausible story carefully tailored to prevent the workers from finding out that they are themselves just as much under the control of the supercapitalists as the banks and companies operating in the USSR. *Vodka-Cola* by Charles Levinson (Biblias, England 1978).

[4] *Nineteen Eighty-Four*, George Orwell (Secker & Warburg, 1950).

[5] These figures refer to January 1984, when the US dollar and South African rand were almost at par.

[6] Douglas Reed explored this theme in his analysis of Chaim Weizmann's autobiography in *Behind the Scene* (Part Two of *Far and Wide*).

CHAPTER 5

# THE MIDDLE EAST RIDDLE UNWRAPPED

*Until I came to the West myself and spent two years looking around, I could never have imagined to what an extreme degree the West actually desired to blind itself to the world situation, to what an extreme degree the West had actually become a world without a will, a world gradually petrifying in the face of the danger confronting it. . . All of us are standing on the brink of a great historical cataclysm, a flood that swallows up civilisation and changes whole epochs. . .*

Alexander Solzhenitsyn,
BBC Address, 26 March 1976.

We cannot hope to be able to understand the present perilous and rapidly worsening situation in the Middle East unless armed in our minds with an interpretation of history which exhibits in their true colours the two main antagonists: the Soviet Union as the supposed supporter of the Arab states and the state of Israel as the supposed bastion of Western resistance to Soviet expansionism.

In other words, the real meaning of developments which threaten to draw the world into the conflagration and holocaust of another great world war is to be found *not in the Middle East today* but in developments of a very different kind which began elsewhere more than 60 years ago.

According to this interpretation of history, not to be found in media reporting or in any of the history books, all the major political changes which have occurred in our century can be traced to revolutionary changes which at that time began to take place in the realm of high finance.

Political happenings which are joined inseparably to these financial changes include: the Bolshevik Revolution and the

subsequent raising of the Soviet Union to the status of an industrial and military giant; World War II; the dismantling of the colonial empires; the setting up of the United Nations and the instant creation of innumerable new nations, some of them very small, none of them economically self-sufficient, all of them now represented in the new shadow world parliament and government.

Changes in the realm of high finance which made all these and many other revolutionary changes possible can be described briefly as follows.

For a long time after the beginning of the modern industrial era, finance-capitalism — not to be confused with private-ownership capitalism — existed almost entirely in *national* concentrations; there was a British finance-capitalism, answerable to a British government which was in turn answerable to an electorate; a German finance-capitalism, a French one, a Dutch one, etc, each one joined to a national government and finally answerable to a national electorate.

Last century and well into the twentieth, these national concentrations of financial power were in vigorous competition, a major example of this rivalry being the scramble for colonial possession in Africa and elsewhere in the industrially undeveloped world, and another was the first World War, which arose out of the rivalry of national financial powers centred in Britain and Germany.

What then happened was that the many national concentrations of finance-capitalism were drawn into coalescence to form something new in history: namely, an *international* finance-capitalism, fiercely resolved to free itself from answerability to any national government and its electorate.

This process of coalescence had already begun at the time of the Anglo-Boer War but only began to exert a major influence in world affairs in the next two decades.[1]

One of the last national concentrations of finance-capitalism to capitulate was that of the United States of America; this occurred in the middle 1930s when the multi-millionaire American pioneering families, led by J.P. Morgan, finally lost their supremacy in Wall Street to the internationalists, as recorded by Dr. Carroll Quigley.

There can be no doubt that a major factor in bringing about

revolutionary changes in the realm of high finance, was the existence within the different nations of Europe, of banking families or dynasties which had always specialised in transnational operations. The story of how these financial families consolidated their power on an international basis is told by Dr. Quigley in his "history of the world in our time", *Tragedy and Hope;* he writes:

> The greatest of these dynasties, of course, were the descendants of Meyer Amschel Rothschild (1743-1812) of Frankfort, whose male descendents, for at least two generations, generally married first cousins or even nieces. Rothschild's five sons, established at branches in Vienna, London, Naples, and Paris, as well as Frankfort, cooperated together in ways which other international banking dynasties copied but rarely excelled.

Dr Quigley names as some of the other international banking families: Baring, Lazard, Erlanger, Schroder, Seligman, Speyers, Mirabaud, Mallet, Fould and Morgan. This list could easily be extended — Warburg, Kuhn, Loeb, Schiff etc.

There is no need to enquire deeply into the genealogies of these internationally dispersed banking dynasties which, as Dr Quigley put it, "in time brought into their financial network the provincial banking centres organised as commercial banks and savings banks, as well as insurance companies, to form all of these into a single financial system on an international scale which manipulated the quantity and flow of money so that they were able to influence, if not control, governments on the one side and industries on the other".

Everyone knows that with very few exceptions these banking families are, and always were, Jewish — and even exceptions like Morgan and Rockefeller can be shown to support the thesis that the control of international finance as an integrated system is essentially Jewish. The all-important subject of the submergence of national high finance in a Jewish-controlled international high finance calls for some expansion: this is supplied as a note at the end of this chapter,[2] and further developed in Chapter 14.

With so much at stake for the West, and the peril increasing daily, the time has come to state bluntly that any further yielding to propaganda and pressure aimed at discouraging full and frank discussion of the Jewish role in power politics is an unforgivable

evasion of duty and responsibility.

All the major changes which have occurred in our century — the Bolshevik Revolution and its aftermath, the precipitation of World War II, the dismantling of the colonial empires and the creation of a bogus "world parliament", etc — all of these and much else can be explained as having been dictated by the needs and ambitions of the new international financial power; for there was obviously no way in which the prosperity and security of this Jewish-controlled money power could be reconciled with the continued existence of strong governments in Europe and Russia to which it would have to be responsible and answerable.

Only the wilful blindness of those totally committed to a socialist religion-substitute can prevent anyone from finding out for himself that the Bolshevik Revolution and the so-called "dictatorship of the proletariat" which it inaugurated, was an exercise in fraudulent misrepresentation without parallel in history. The Bolshevik Revolution was master-minded and financed from abroad, and the Soviet Union was set up, rescued from collapse, and raised to the status of an industrial and military superpower by the same international money-power which set up and has continued to maintain and massively arm the state of Israel; there is enough evidence to support that statement to fill a library, evidence which the media have found it safer to ignore than to challenge.

The dismantling of the colonial empires can be similarly explained as *the freedom which international finance secured for itself* as it detached vast territories from the jurisdiction of the European colonial powers, setting over them instead oppressive proxy regimes, easy to manipulate and even easier to remove when no longer required — with the weakening of the nation states of Europe and the creation of innumerable controllable votes at the United Nations as an additional gain for the internationalists.

While no one with any pretensions to a knowledge of history would dare to challenge the thesis that the Bolshevik Revolution was pre-eminently a Jewish exercise,and that there could have been no massive transfers of Western wealth and industrial technology to the Soviet Union without the endorsement and participation of a Jewish-

controlled international finance, there has been much confused debate down the years about the ethnic identity of the Soviet Union's political masters, particularly after the end of World War II. This subject is dealt with at some length in chapter 3 of this book ("Who Rules in the USSR?"), the conclusion drawn being that there are no firm grounds for believing that the Russian peoples were ever able to free themselves from the power of those who in 1917 imposed on them a Marxist-Leninist tyranny and have continued to this day to build up the Soviet Union's industrial and military might.

Soviet policy in the Middle East has been put forward as the strongest argument against the thesis that Jewish power still predominates in the Soviet Union. For it would seem, as one writer has pointed out, that being the self-proclaimed friend of the Arabs and funnelling vast amounts of money into the more anti-Zionist Middle East states is not exactly an exhibition of "pro-semitism". So it would seem, but how else than by false *seeming* could so many of the Arabs — and the rest of the world — have been deceived?

Where deception is suspected, as in the case of the ostensible Soviet support for the Arabs, should we not pay more attention to the *results produced* than to the kind and quantity of assistance given? So, what were the *results* of Soviet policy in the Middle East?

Answer: Both the Zionists and the Soviet Union have made important gains in the Middle East, and Soviet "assistance" has left the Arabs, especially the Palestinians, worse off than ever. The Soviet Union has been able to secure a firm foothold in the eastern Mediterranean, and Israel has been able to grab more Arab territory, both inside Palestine and from neighbouring states.

It is hard to see how the Israelis could have made such gains *without that ostensible Soviet support for the Arabs.*

The Israelis clearly *needed* the spectre of Soviet expansionism in the middle East; they *needed* to be able to represent themselves as a "bastion" of Western resistance to that expansionism in order to justify or explain the massive aid in money and arms they demanded and received from the Western countries and especially from the United States.

And the Soviet Union gave the Israelis exactly what they *needed,*

while at the same time taking good care of its own expansionist interests.

In other words, the Soviet Union behaved throughout exactly as might have been expected by those who knew it to be still covertly under Jewish control at the highest level — a false friend to the Arabs and a feeble and ambivalent opponent of the Israelis.

It is bad news for the Arabs to find that Soviet Communism and Israeli Zionism are two claws of one and the same world revolutionary movement — but it is the interests of the whole world which are now at stake, as the scene is set for an East-West conflict designed to draw to their final destruction as national and cultural entities all the peoples of the West and to usher in the kind of totalitarian one-world order which a globally concentrated financial power must have if *it* is to survive.

That, for the peoples of the West, is the real meaning of what is happening in the Middle East — or, as Alexander Solzhenitsyn warned: "All of us are standing on the brink of a great historical cataclysm, a flood that swallows up civilisation and changes whole epochs".

Jews and gentiles alike are imperilled by these developments in the Middle East, and it is significant that by far the strongest opposition to Zionism has occurred inside the Jewish community worldwide, nowhere more so than in Israel.

The late King Faisal never doubted that there had been continuous collusion between the Soviet Union and the Zionists in the Middle East; interviewed by *Newsweek* (December 21, 1971), he said: "Zionism and Communism are working hand-in-glove to block any settlement that will restore peace", and went on to describe Zionism as "the mother of Communism", adding: "It helped to spread Communism around the world. It is now trying to weaken the U.S. and if the plan succeeds it will inherit the world".

Asked how he reconciled this view with the fact that the Russians and Israelis were on opposite sides in the Middle East conflict, King Faisal replied: "It's part of a great plot, a grand conspiracy... They are only pretending to work against each other in the Middle East. The Zionists are deceiving the United States...

the Communists are cheating the Arabs, making them believe they are on their side. But actually they are in league with the Zionists".

Brigadier Sir John Glubb (Glubb Pasha), in his book *Middle East Crisis,* says nothing about possible Jewish influence in the Kremlin, but he never doubted for a moment that it was Soviet policy in 1967 "to cause the United States to come out irretrievably on the side of Israel" and then to "lure the Arabs into a catastrophic defeat" which would leave them even more helplessly dependent on Soviet support.

More important than the views of authorities like King Faisal and Brigadier Glubb is the evidence of *what actually happened* in the Middle East.

On whose side did the Soviet Union stand when the state of Israel was inaugurated? The Polish-born Jewish scholar Isaac Deutscher (Stalin's biographer) writes as follows in his book *The Non-Jewish Jew:*

> In 1948 when Israel was forming itself into a state we witnessed a curious situation in which the Russians and the Americans — the super-antagonists — joined hands. Together they managed to dislodge the British from the Middle East; and together they acted as midwives in the act of the birth of Israel.

This would not have seemed "a curious situation" to the *Times* of London correspondent Douglas Reed, who saw it all coming immediately after the end of World War II:

> Today the scene is set for the third act, intended to complete the process. The money-power and the revolutionary-power have been set up and given sham but symbolic shapes ('Capitalism' or 'Communism') and sharply defined citadels ('America' or 'Russia'). Suitably to alarm the mass-mind, the picture offered is that of bleak and hopeless enmity and confrontation. . . Such is the spectacle publicly staged for the masses. But what if similar men with a common aim secretly rule in both camps and propose to achieve their ambition through the clash between those masses? I believe any diligent student of our times will discover that this is the case.[3] (Emphasis added).

But the Soviet Union's role as a friend of Israel did not end when it joined hands with the United States in assisting at the somewhat gory parturition of the state of Israel. For, as Israel's first prime minister, Mr David Ben-Gurion, remarked in an address to university students at Haifa, "Russia supplied us with arms that helped

us to survive our war of independence", adding: "Present Soviet policy is only a passing stage" (*Chicago Tribune*, June 8, 1970).

Mr Ben-Gurion went much further in exonerating the Soviet Union from blame, for the *Chicago Tribune* report goes on: "Ben-Gurion said he could not accept popular current charges that the Soviet Union helped Israel from the beginning in hopes of using Israel as a stepping stone into the Middle East".

Why should David Ben-Gurion have spoken like that so soon after a war in which Israel's Arab enemies had been encouraged and armed by the Soviet Union, if it did not mean that he knew a lot more than it would have been expedient to reveal?

Millions of people in the West have been helped to forget — if they were ever told — that the part which the Soviet Union played in helping to dislodge the British from the Middle East included the arming of terrorist groups like the Stern Gang and Menachem Begin's Irgun Zvai Leumi, with consequences like the shooting down of British soldiers, the assassination of UN negotiator Count Bernadotte of Sweden and British ambassador Lord Moyne, and the bombing of the King David Hotel in Jerusalem. It was war material supplied by the Soviet Union that was used by Begin and his henchmen when, with a campaign of terror that began with a great massacre of civilians at Deir Yassin, the Jews drove close on a million Palestinians into the Negev Desert and into the neighbouring Arab states, including Lebanon.[4]

For obvious reasons it would have been impossible for Mr Ben-Gurion to publicly inform an entire body of Jewish students that there was collusion at the highest level between the Soviet Union and Israel, but he came as near as possible to so doing as he shared with them his own confident assurance that the Israelis had nothing to fear from that quarter.

It has never been seriously denied that the Six-Day War which ended so disastrously for the Egyptians was precipitated by the Soviet Union, nor is there any doubt about how it was done: Moscow's military intelligence informed the Egyptians that the Israelis were planning to launch an attack on Syria, one of Egypt's partners in a defence alliance of Arab states. It was common knowledge at the

time, confirmed by the Soviet specialist Isaac Deutscher, that it was as a result of this warning, "and with Soviet encouragement", that Colonel Nasser ordered mobilisation and a concentration of his troops on the Sinai frontier.

Is it possible that the Kremlin bosses were acting as genuine friends in offering this advice and encouragement to Egypt's Colonel Nasser?

There were certain suspicious circumstances which could only have come to the attention of a Soviet specialist with ready access to the Soviet press; Deutscher writes:

> Soviet propaganda still continued to encourage the Arabs in public. However, a conference of Middle Eastern Communist Parties held in May (its resolutions were summarised in *Pravda*) was strangely reticent about the crisis and allusively critical of Nasser. More important were the curious diplomatic manoeuvres behind the scenes. On 26 May, in the dead of night (at about 2.30 a.m.) the Soviet Ambassador woke up Nasser to give him a grave warning that the Egyptian army must not be the first to open fire. Nasser complied. The compliance was so thorough that he not only refrained from starting hostilities, but took no precautions whatsoever against the possibility of an Israeli attack: he left his airfields undefended and his planes grounded and uncamouflaged. He did not even bother to mine the Tiran Straits or to place a few guns on their shores (as the Israelis found to their surprise when they got there). (*The Non-Jewish Jew*, Isaac Deutscher).

Deutscher tries to explain what happened as Kremlin "bungling", but the facts he supplies make out a much stronger case for deliberate treachery; he goes on:

> Having excited Arab fears, encouraged them to risky moves, promised to stand by them, and having brought out their own naval units into the Mediterranean to counter the moves of the American Sixth Fleet, the Russians then tied Nasser hand and foot. Why did they do it? As the tension was mounting the 'hot line' between the Kremlin and the White House went into action. The two super-powers agreed to avoid direct intervention and to curb the parties to the conflict.

The decision of the superpowers not to intervene would have been communicated immediately to the Israeli government and would have been all they needed to know before launching their attack on the hopelessly inferior Egyptian forces on the other side of the border, paralysed into a state of unpreparedness by the belief that

they had the full support of an ally the Israelis would not dare to challenge.

Is it possible that the Kremlin bosses were so stupid as not to know that by committing themselves not to intervene they were giving a vastly superior Israeli army *carte blanche* to destroy the Egyptian army and to seize its huge store of weapons supplied by the Soviet Union? Could it have been "bungling" that reduced all the Arab states to an even worse state of helpless dependence on the Soviet Union?

Brigadier Sir John Glubb's answer:

> After the destruction of the Egyptian army in Sinai, the British press expressed jubiliation at the rebuff suffered by Russia, who had backed the wrong horse'. Unfortunately the Soviet government are not so simple-minded as that. On the contrary, Russia must have been fully aware that the Egyptians would be disastrously defeated, *and wanted it that way.* (*Middle East Crisis;* emphasis added).

Is it possible that the Kremlin bosses in their "bungling" imagined that the Egyptians would be able to withstand an Israeli onslaught? Glubb's answer:

> Everyone who had any military experience in the Middle East during the last twenty years was fully aware that the Egyptian army had not the faintest chance against the Israelis.

There were no signs at the time that the Soviet leaders were upset and angered over what looked like an appalling miscarriage of their Middle East policy: and a few days later, to the dismay of the whole of the Arab world, the Soviet delegate at the United Nations voted in unison with the Americans for a cease-fire *without attaching any conditions for an Israeli withdrawal from captured territory.* Deutscher writes:

> The debacle aroused an alarm in Eastern Europe as well. 'If the Soviet Union could let Egypt down like this, may it not also let us down when we are once again confronted by German aggresssion?', the Poles and the Czechs wondered. The Yugoslavs, too, were outraged. Tito, Gomulka, and other leaders rushed to Moscow to demand an explanation and a rescue operation for the Arabs. This was all the more remarkable as the demand came from the 'moderates' and the 'revisionists' who normally stand for 'peaceful co-existence' and *rapprochement* with the U.S.A. It was they who now spoke of Soviet 'collusion with American imperialism'.

The government of Red China was convinced that there had

been collusion, and stated so publicly.

A history of collusion between the top echelons of Zionism and Communism also offers to explain why the Soviet leaders harboured no feelings of resentment towards the Israelis for having apparently upset their political applecart in the Middle East. The Zionist *South African Jewish Times* shortly after the Six-Day War, reported a visit by four leading members of Israel's Communist Party to Moscow:

> Hardly had the Israeli Communists left the Kremlin gates *when rumours began to circulate that they had received important assurances.*
>
> Yet there is reason to believe that, if not actually an assurance, the Israeli Communists were given to understand that the Kremlin is not committed to support Nasser in his aggressive plans. . .
>
> To a certain extent this gesture was prompted by a desire to show Nasser that the Soviet leaders understand and appreciate the situation of Israel, where the Communist Party is officially represented in Parliament, has its own press and may criticise, if not actually influence, Government policy. No such conditions exist in Egypt. Hence the Israeli Communists were treated as real friends and people of importance.
>
> This importance was emphasised by the very warm reception which the Israeli delegates were later given in the editorial offices of the *Sovietisch Heimland.* More than that, the Kremlin went even further in preparing the ground and the warm atmosphere for the visit of the Israeli Communists. (Emphasis added).

There was no suggestion in the *South African Jewish Times* handling of this report that the Israeli delegation who went to Moscow so soon after the "debacle" were in any way out of favour with the government of Israel — or with the *Jewish Times.*

Evidence from many different sources falls into place as part of the picture of Jewish power in Moscow and of secret collusion, if only at the highest level, between the Communist Soviet Union and Zionist Israel, but it is evidence touching on the Soviet role in the Middle East which calls most urgently for our attention.

Konstantin Simis, a former international law expert with the Soviet foreign ministry, now living in the United States, tells us that the Soviet Union's innumerable "underground millionaires", nearly all of them Jews, have always been passionately pro-Zionist and that they donated "large sums of dollars — not rubles, but dollars" to Israel

at the time of the Six-Day War (see chapter 4 of this book). It is hard to believe, as Simis claims, that it was at the constant risk of being found out and arrested by the KGB that Jewish citizens of the USSR were able to run "tens of thousands" of privately owned commercial and industrial enterprises, but it is harder still to believe that they were able, without any protection from the highest level of government, to transmit large quantities of foreign currency to a state officially listed by Soviet orthodoxy as standing in the vanguard of "American imperialism".

There must, after all, be some limits to credulity!

Again, it is only the wilful blindness of the totally misled which can prevent anyone from seeing that all over the West there has been evidence of continuous collusion between Communism and Zionism, with examples enough to fill innumerable volumes. As Douglas Reed remarks in his great book *The Controversy of Zion*, Chaim Weizmann's autobiography, *Trial and Error*, "is the best single fount of information about the twin roots of Communism and Zionism and their convergent purpose. He was present at the birth of Zionism, he became its roving plenipotentiary, he was for forty years the darling of Western courts, presidential offices and cabinet rooms, he became the first president of the Zionist state, and he told the entire tale with astonishing candour".

Nowhere in post-war Europe was the conjunction of Soviet and Zionist interests more plainly in evidence than in the career of Britain's former Prime Minister, Harold Wilson, for whom, as he himself put it on one occasion, "support for Israel and friendship with Russia need not be mutually exclusive". (*Inside Story*, Chapman Pincher).

In his book, Chapman Pincher shows that in the case of this politician, support for Israel and friendship with the Soviet Union could even be complementary and mutually supportive; for virtually all Wilson's contacts with the Soviet Union after the end of World War II were exercised through Jewish intermediaries, "refugees who had retained and developed contacts behind the Iron Curtain which enabled them to make huge fortunes in Britain and acquire considerable political influence, some of them even to be raised to the

peerage".

Typical of these, all of them "passionate Zionists", was Lady Plummer (born Beatrice Lapsker), "a frequent and welcome visitor to the Soviet Embassy" who, with his lordship her husband, enjoyed the privilege of holidays at a Black Sea resort where they could bask in the company of Prime Minister Krushchev. Lady Plummer, Chapman Pincher tells us, "was instrumental in introducing Wilson to many of the Jewish businessmen to whom he later awarded honours", and Wilson was even employed for nine years by one of these Jewish tycoons, with duties that "took him to Moscow on several occasions".

Even a cursory scrutiny of post-war public affairs in the United States reveals similar convergence of Soviet Communism and Zionist affiliations, among "majority" politicians no less than among citizens of Jewish origin; nor has there been any evidence of antagonism between those promoting aid for Israel, by whatever means, and those involved in subversive activity on behalf of the Soviet Union.

Even the most concise interpretation of the history of the 20th century would be incomplete without some reference to the climate of ideas which made possible so many revolutionary changes.

We should remember, however, that it is strong *motives* rather than strong ideas which produce important changes, and that ideas are almost invariably found to be at the service of motives.

While it is true, therefore, as Solzhenitsyn remarked in his 1976 BBC address, that it is certain doctrines which have produced a widespread paralysis of the will in the West, the real danger will be found not in the doctrines or their misguided exponents but, rather, in the power-wielders of high finance who instantly recognised ideological socialism as a potent weapon to be used against the West.

For there was no way in which an aberration of the intellect, the treachery of the miseducated, *le trahison des clercs,* could have gained such ascendancy over the minds of many millions in the West, if it had not been massively funded and encouraged from centres of high finance. The establishment of the London School of Economics as a fountainhead of socialist indoctrination by millionaire banker Sir Ernest Cassel set the pattern for the ensuing decades and epitomises the fraudulent character of a doctrine which, by promising a brave

new world for the masses in the West, plans to grab everything for its own alien elite.

*Notes:*

1 See Chapter 15, "The Communist-Capitalist Nexus". The role of the money-power during the Anglo-Boer War is illustrated in Thomas Pakenham's *The Boer War* (Weidenfeld & Nicolson, 1979); see also, *The War in South Africa*, J.A. Hobson (James Nisbet, London 1905), *Sir William Butler, an Autobiography*, chapter XII-XIV and XXII and XXIII (Constable, 1911).

2 The thesis that revolutionary happenings all over the world in the 20th century can be traced to revolutionary changes in the realm of high finance raises some important questions. For example, it might be asked: How could changes in high finance, destined to introduce an unprecedented age of conflict, have passed unnoticed by the news media and historians? Or, to put the question differently: How was it possible for that "single financial system on an international scale", of which Dr Quigley writes, to take over and submerge all those national concentrations of high finance without encountering any noticeable resistance?

The short answer is that the representatives of an essentially *national* high finance found themselves *without any moral firm base* from which to defend their position; the American experience provides a showcase example of what happened, and how it happened, all over the Western world, The fate of the independent American bankers was sealed almost from the beginning, when they entered into working relations with the alien *international* bankers, a process which reached its culmination in 1913 when, as H.S. Kenan wrote, "a privately owned federal Reserve Corporation of international bankers, mostly foreigners, was fraudulently, unconstitutionally and surreptitiously foisted on the American people" *(The Federal Reserve Bank*, Noontide Press, California). Those who make a compact with the devil in the promotion of a system of banking that is nothing short of legalised depredation are powerless to resist or even complain when they find themselves outwitted. This thesis is expanded in Chapters 14 and 15 of this book.

3 *Far and Wide*, Douglas Reed (Jonathan Cape, 1951).

4 Deir Yassin and other Israeli acts of terrorism are detailed in *Dispossessed; the Ordeal of the Palestinians 1917-1980*, David Gilmour (Sidgwick & Jackson), *The Controversy of Zion*, Douglas Reed (Dolphin Press), *The Zionist Connection*, Alfred Lilienthal (Veritas, Australia), *Bitter Harvest*, Sam Hadawi (Veritas), and others. See also article by Dr R. Gayre in *The Mankind Quarterly*, Vol. IV No.2 Oct-Dec 1963, "Northern European Elements in the Eastern Mediterranean" (Armorial, Edinburgh).

CHAPTER 6

# TWO ANGLES ON THE MIDDLE EAST

*For it is the day of the Lord's vengeance and the year of recompences for the controversy of Zion.*

Isaiah 34:8

The emergence of the Jewish nation in the 20th century as by far the most powerful in terms of wealth and influence has left the Jewish community sharply divided under the labels "Reform" and "Orthodox", or "Zionist" and "anti-Zionist", these antonyms corresponding with the terms "secular" and "religious".

This sharp division inside Jewry, with all forms of worldly power overwhelmingly on the side of the Reformers, has given rise to a weirdly contradictory situation in which the Reformers, who have flatly rejected a Biblical interpretation of history, find themselves today without any religious support for their Zionist ambitions except that supplied by Christians who continue to believe that the Jews are "God's chosen people" now in the process of fulfilling prophecy.

As modern Jewish historians frankly admit (for example, Abram Leon Sachar in *The History of the Jews,* and Howard Morley Sachar in *The Course of Modern Jewish History),* Judaism and Christianity have been equally influenced by the so-called Enlightenment, ushered in by European thinkers like Kant, Hegel, Fichte and Charles Darwin. In the resultant secularisation, Reformist Jews, who today form the overwhelming majority, have dispensed with just about everything in the old orthodoxy based on an anthropomorphic concept of "God", many of them even taking pride, as Abram Leon Sachar remarks, in "aggressively spelling the name of the deity with a small 'g' ".

After much bitter internal strife among the Jews, some semblance

of order was restored at the Universal Synod of Berlin in 1889 when it was agreed that Jews would be free to interpret scripture as they pleased and could even be agnostics or atheists, provided they remained loyal members of the nation. Therefore, while today many Christians cling to the notion of a "Judeo-Christian God", the modern educated Jews, whose views are decisive in communal affairs, no longer believe in a God with human attributes, a God who is "pleased" or "angry", who "chooses" a people and confers on them territorial freehold in perpetuity. All this is dismissed by the Reform Jews as mere symbolism, now to be replaced with the concept of a nation which does not have to wait for a promised "Messiah", but is quite capable of being its own "God" and "Messiah".[1]

So why the schism within Jewry today? Why have they not all become equally secularised? The answer to such questions is that while Judaism always was something inseparable from the nationhood of a people living in dispersion, it was something more than that, something more deeply personal which had more to do with the preservation of the integrity of the psyche, the reconciliation of the contents of the *conscious* with the utterly incomprehensible contents of the *unconscious*.

Thus, it is a clinging to that in Judaism which was *more than nationalism* which explains the passionate intensity of many of those "orthodox" Jews today who even go so far as to associate with gentile opponents of Zionism.

On the other hand, the almost irresistible appeal of Zionism, especially among the young, arises from the fact that it has replaced the metaphysics of personal salvation with the motivating excitement of group ambition and aggrandisement — a regression to primitivism.

In other words, a latent Jewish nationalism which has quietly survived down the centuries, almost invariably conferring material advantage, has now clutched at the opportunity of making itself all-powerful in the world by fully exploiting its present predominance in high finance.

These facts have an important bearing on developments in the Middle East, where the exultant Zionists have made an astonishing demonstration of their power and influence and where, also, they

have encountered Jewish opposition on a scale not to be seen anywhere else in the world.

## 1. ZIONIST POWER

One headline in the Johannesburg *Star* of September 21, 1982 says it all, but only to the few who do not need to be told: "U.S. FORCES FOR BEIRUT — IF ISRAEL APPROVES".

The same news with similar headings must have appeared in establishment newspapers all over the world, but we may be sure that not one of them made any attempt to answer the obvious questions:

- How and why does the United States of America, a nation on which Israel is almost wholly dependent for both money and armaments, have to submit to the indignity of having to wait — like France and Italy, also — for permission to send its peace-keeping force back to Lebanon?
- Why no angry outcry from American congressmen and senators over ruthless aggression carried out by Israel in contemptuous disregard of all the conditions which Congress has attached to American military aid, one of these being that such arms are to be used only for defence?
- Why the nervous circumspection, even timorousness, of the leaders of so many other supposedly powerful industrially developed nations, in their reactions to Israel's long-prepared and massive invasion of Lebanon in equally contemptuous disregard of all the orders and injunctions of the United Nations, not to mention the rude brushing aside of a peace-keeping force which the UN already had in southern Lebanon?

On the same page in the *Star* was this heading over a Washington message: "ISRAEL IS NO LONGER DAVID, IT'S NOW A GOLIATH".

That remark, apparently wrung from President Reagan in an unguarded moment, also *says everything*, making nonsense of a Middle East policy that has cost Americans scores of billions of dollars since the state of Israel came into existence in 1948, and has brought American armed forces into the battle zone in Lebanon.

Another excessively condensed statement of the truth appeared

in the *Star* a few days earlier: "ISRAEL RANKS NO 4 IN MILITARY MIGHT".

Analysts of the International Institute for Strategic Studies in London had found that only three nations are, in military terms, more powerful than Israel — namely, the United States, the Soviet Union and the Peoples' Republic of China. A tiny country that receives nearly all its money and arms as gifts from the United States is now more powerful militarily than populous and highly industrialised countries like Britain, France, Italy and Japan, etc. Surely that cries aloud for explanation!

The only possible conclusion to be drawn from the foregoing and from a mass of similar evidence is that *in terms of some other kind of power* Israel today ranks a good deal better than No 4 in the world.

And what other kind of power is there to be found except the financial, from which all others, the industrial, commercial and politcal, are derived?

What this means is that if the tiny state of Israel is in its own right not a superpower, it is most certainly one of the limbs of a superpower — other such limbs including powerful lobbies in all the developed nations with effective participation in their administrations and almost total control of the world's network of public communication, or press, correctly described by Alexander Solzhenitsyn as being "more powerful than the legislature, the executive and the judiciary".

Understandably, therefore, the emergence in the West of a new and wholly unprecendented kind of superpower, with Zionism as its political aspect, has remained one of the twentieth century's biggest unreported happenings, hard to identify and even harder to describe because, unlike any other superpower that has ever existed, it has no territorial or geographical boundaries, Israel itself being no more than one of the innumerable signs of its existence.

And yet, how this weirdly different kind of superpower came into being can be quite simply explained to those not wholly ignorant of history.

The story of what happened is so strange and, for many, so hard to understand, that it can hardly be repeated too often.

Last century, and until quite early in this, great money power existed mainly in the form of *national* concentrations of it, bent on promoting national purposes. Thus, there was a British money power (for many years the greatest), an American money power, a Belgian money power, etc. Not only were these agglomerations of money power separate but they were even in fierce competition with each other, as witness the 19th century's scramble for colonies in all the so-called undeveloped parts of the world.

What then happened was that the Jewish banking families which had for a long time been operating from within the different Western countries, working in unison, were able to draw all the national concentrations of financial power into a single *international* or global financial system, which they now control and which they hope to be able to convert into a single global political power.

The United States, Britain, France, Belgium, Italy, etc, all look as if they are separate and independent nations, but let us not be deceived; all have lost their economic separateness, all are under the dominion of a kind of witchdoctor magic exercised by a single global money power.

One of the features of the new superpower that makes it different from all its predecessors is that since most of its influence and controls are *exercised through the mind,* it depends heavily on deception and, therefore, cannot afford to be open and honest about its operations and intentions.[2] The source of its great strength is, therefore, also the source of its weakness, its Achilles' heel — hence its frenzied and sometimes quite violent response when its paper curtain of protective falsehood is penetrated.

So massive, so intensive and so long-continued has been the falsification of information bearing on the Middle East situation, that today the reality bears hardly any resemblance to the media-sponsored appearance.

Signs of this antagonism of appearance and reality take the form of the most extraordinary contradictions which Western commentators do not even try to explain or resolve.

On the one hand, we have seen in Lebanon the triumph of an expansionist Israeli nationalism, presenting to the whole world,

including the Arabs' supposed supporter, the Soviet Union, a picture of insolent defiance, not unmingled with contempt.

On the other hand, we have seen furious public protest throughout Israel, culminating in a mass rally in Tel Aviv, attended by an estimated 400,000 people, at which the resignation of Prime Minister Begin's government was demanded.

Equally contradictory and unamenable to explanation have been the responses of the so-called superpowers, the United States and the Soviet Union, both to the original invasion of Lebanon and to the subsequent masscre of civilians in Beirut.[3]

Israel is represented as a Western bastion of resistance to the expansion of Soviet power and influence in the eastern Mediterranean, and the Palestinians expelled from their homeland from 1948 onward are represented as being now a major instrument of Soviet expansionism — and yet there is very little difference in the reaction of the superpowers to recent Israeli military action, a reaction in no way comparable to that inside Israel itself.

Obviously, when Israel's leaders flung a powerful army into Lebanon, rudely brushing aside a United Nations peace-keeping force which had the nominal support of both the United States and the Soviet Union, they knew for sure that they had nothing to fear from either of the "superpowers", and even less to fear from the UN.

The Israelis had no more to fear from the Soviet Union this time than before; for was not the Soviet Union the only country supplying Israel with arms during the 1948 fighting which resulted in close on one-million Arab inhabitants being driven from Palestine into the desert or into exile in the neighbouring Arab states? Nor would those Israeli leaders have forgotten that after the Six-Day War of 1967 the Arabs were astonished to see the Soviet delegate at the United Nations vote in unison with the American delegate calling for a cease-fire *with no conditions for a withdrawal of Israeli troops from the Arab territory they had seized.*

Western commentators, including many who like to regard themselves as "conservative" and anti-esablishment, demonstrate daily in what they write, that it is impossible to produce an intelligible and coherent account of what has been happening in the Middle East

*on the basis of the information which their own media make available.*

The main obstacle to understanding is an unwarranted compartmentalisation of political observation and thinking — the secret of the Soviet Union is sought in the Soviet Union; the secret of the Middle East is sought in the Middle East; the secret of the present distressing events in the Third World is sought in the Third World; and so on.

Let us only try to look at and study the history of our century as from a telstar in space and time, and all is different; for then we can find ourselves armed in our minds with a simple interpretation of history, a simple historical narrative, which absorbs all the facts and makes it much easier to interpret and even anticipate events.

## 2. THE CONTROVERSY OF ZION

What the Reform Jews see and celebrate as a triumph of Jewish nationalism in the Middle East, many Orthodox Jews regard with deep anxiety as an explosive disintegration of Judaism as a faith and a way of life, and as a manifestation of natonalist imperialism that could end even more disastrously than that of Nazi Germany.

Even Dr Nahum Goldmann, for many years president of both the World Jewish Congress and the World Zionist Organisation, who devoted his life to championing the interests of the Jewish people, later maintained a decidedly negative attitude towards the state of Israel and its leaders.

Himself not a "practising" Jew, as he admits, Dr Goldmann in his book *The Jewish Paradox* reveals that in his view all is not well with the Jewish people: "Today the exterior front has all the marks of prosperity: we have equal rights, anti-semitism is waning, and we are pretty well off. Even in Argentina, the Jews play a political role: there are Jewish ministers, Jewish MPs. But the interior front is looking terribly bad".

He goes on: "A people may reckon to be stronger outside than inside, but in the long run that does not work. If the facade is sound and the interior rotten, the whole thing will perish".

Dr Goldmann tells us that he advised against the publication of the results of an opinion poll among America's young Jewish

intellectual elite, "because they were too discouraging for the future of American Jewry".

And for many Jews today it is a somewhat frightening part of what Nahum Goldmann calls "the Jewish paradox" that it is now the Jews themselves, because their ancient religion is being tampered with, who more than any others are finding the courage to challenge their own rabid nationalism.[4]

It is possible that only a few of the 400,000 people who foregathered in Tel Aviv, angrily waving their banners, fully understood what had been happening, but most of them, we may be sure, were instinctively aware of the danger into which they and millions of other Jews around the world are being drawn.

A Judaism which offered the individual a religious interpretation of existence provided the Jewish people as a whole with a firm base to which they could return again and again down the ages from their adventures and misadventures, and which served also as an indelible badge of identity.

But when an expansionist nationalism like modern Zionism has finally worked its own overthrow, as inevitably it must, and all those who call themselves Jews find themselves everywhere dismayed and in disarray, there will be no firm base to which the individual can claw his way back. Jewish destiny will at last have been fulfilled.

*Notes:*

1 The Jewish "messiah" theme has been examined and analysed by Douglas Reed in his exhaustive interpretation of historical developments from before the Babylonian Captivity until modern times, *The Controversy of Zion.* See also *The Myth of Psychotherapy* by Dr Thomas Szasz, a leading American psychotherapist of Hungarian-Jewish origin.

2 In *Paradise Lost* Milton puts it this way: ". . .our better part remains to work in close design, by fraud or guile" (Book I:645,646).

3 An interesting sidelight on the invasion of Lebanon and massacre of civilians in Beirut is presented by American foreign correspondent Jim Taylor, writing in *The American Sunbeam* (Springdale, Arizona) on July 12, 1982 about the "Christian Militia" and the high proportion of U.S. Jews serving as "American mercenaries" in the Militia.

4 *The Jewish Paradox,* Nahum, Goldmann (Weidenfeld & Nicolson).

CHAPTER 7

# THE MEDIA AND ISRAEL

*Such as it is, however, the press has become the greatest power within the Western countries, more powerful than the legislature, the executive and the judiciary. One would then like to ask: By what law has it been elected and to whom is it responsible?*

Alexander Solzhenitsyn

Accuracy in Media (AIM), a Washington-based organisation, has made an excellent job in recent years of monitoring the American media and drawing attention to the falsification and suppression of information, especially in the area of international affairs — and it is a sad reflection on the media that there have always been enough instances of news distortion to keep a service like AIM fully occupied, month after month and year after year.

The September 1, 1982 issue of *AIM Report* drew attention to what looked like a startling reversal of policy on the part of a massively Jewish-owned and controlled American press on the subject of the Israeli invasion of Lebanon and the bombing of Beirut and other civilian targets. This was most puzzling, for how could it serve Jewish purposes to support Jewish ambitions in the Middle East *and* to express sympathy for its victims?

Instead of that "excellent press" which the Israelis have always enjoyed in the United States, there were many signs of apparent bias in favour of the Arabs, prompting AIM to ask: "Are the media anti-Israeli?"

Once again *AIM Report*, under the editorship of its founder, Reed Irvine, displayed considerable skill and thoroughness in exposing the distorted reporting and in drawing attention to other instances of

falsification, including full-page advertisements which appeared in a number of leading newspapers.

But how is this apparent contradiction to be resolved? How was it possible for a uniformly pro-Israel big press suddenly and simultaneously all over the United States to adopt a pronounced pro-Arab stance?

It appears to have been quite easy to find instances of what looked like a decidedly pro-Arab bias, and Mr Irvine quite rightly describes as "highly significant" the willingness of a number of America's leading newspapers "to accept a highly inaccurate ad placed by a phoney organisation without checking to see whether such an organisation existed or whether the respected relief organisations mentioned in the ad had authorised the use of their names".

The carrying of such an advertisement, highly critical of Israel, by important newspapers which had always hitherto been strongly pro-Israel, certainly called for an explanation.

On June 20 a full-page paid advertisement appeared in the *New York Times* with the bold heading "DEATH AND DEVASTATION IN LEBANON", followed by another in smaller type which read: "40,000 People killed and Wounded; 700,000 Homeless". This advertisement, which bore the signed endorsement of 214 Americans, highlighted the sufferings of women and children and the elderly and ailing, and called for the channelling of aid through six relief organisations, which were named, including the American Red Cross.

The same figures for casualties and homeless in Lebanon were used in an advertisement submitted by an organisation called Concerned Americans for Peace in several newspapers on July 11, including the *Los Angeles Times, New York Times, Washington Post, Chicago Tribune, Atlantic Constitution and Journal* and *Dallas Times Herald.* The cost of that advertising space can be imagined; it would have run into scores of thousands of dollars, not to mention the cost of canvassing the endorsement of 214 prominent Americans.

There were other mysterious circumstances. Writes *AIM Report:* "When a newspaper is offered an opinion ad that it does not agree with, the usual procedure is to go over the text with a fine-tooth comb to find factual errors or other plausible reasons for rejecting the ad".

Mr Irvine ought to know because, as he tells us AIM has encountered this every time it has sought to place an advertisement in the *Washington Post* or the *New York Times;* virtually every statement had had to be documented.

It would have required something less than a "fine-tooth comb" examination of the contents of the above mentioned advertisement to reveal that the figures given for the civilians killed, wounded and rendered homeless in Lebanon were grossly exaggerated.

Also significant was the *uniformity of response* to the offer of a highly inaccurate advertisement inserted by a phoney organisation. A slip-up on the part of one newspaper would have been understandable, but surely an explanation is called for when several of the United States' most important newspapers slip up at the same time and in precisely the same way!

Nor was it only those advertisements with their grossly exaggerated figures which attracted AIM's attention. There was a plentiful supply of sympathy-evoking stories with pictures like those about the Lebanese baby which was said to have lost both its arms, and gruesome descriptions of wounds said to have been caused by Israeli phosphorus shells and anti-personnel weapons, stories which were later discredited.

Even articles about the war, initiated and written inside the newspaper offices were seen by AIM as being heavily biased against Israel — in the case of the *New York Times* by 17 to 2, and in the case of the *Washington Post* by 20 to 4.

There can be no doubt, therefore, about the accuracy and justice of AIM's criticism — but how are we to explain this policy switch by important media which had been, and still are today, uniformly and strenuously pro-Israeli?

As if clutching at a straw, AIM seeks a possible explanation in remarks made by Martin Peretz, editor of the liberal *New Republic,* after his return from a visit to war-torn Lebanon; "Interviewed by a Washington talks show", says *AIM Report,* "Peretz was asked why professional journalists would engage in such inaccurate reporting. He replied: 'Revolutionary movements. . . still seem to have some romantic cachet and way of engaging sympathy with the Western

press' ".

"Peretz ought to know", comments *AIM Report.* "He was the leader of the anti-Vietnam movement".

Reed Irvine seems to accept the explanation — that it's all the fault of the journalists, the reporters, the cameramen and the editorial writers. He writes:

"The PLO is Marixst. It is backed by the Soviet Union and in turn it has given assistance to communist guerrillas in such countries as far-away Nicaragua. Those who have been responsible for distorted reporting and editorial comment supporting every communist-backed guerrilla movement in Latin America, Africa and the Far East were often restrained in dealing with the PLO and Israel. There was a lot more risk in trying to make popular heroes of the PLO than in performing that service for the Sandinistas or the guerrillas in El Salvador, Rhodesia or Southwest Africa. The Israeli invasion of Lebanon and the resulting casualties among innocent civilians provided an opportunity for some in the media to side as openly with the communist-backed terrorists in Lebanon as they had been siding with them elsewhere in the world. Those pro-terrorist journalists have had great success in intimidating the U.S. government, deterring it from taking the forceful action necessary to administer a decisive defeat to the terrorists anywhere in the last 20 years". *(AIM Report).*

If Mr Irvine had spent half a lifetime working *inside the media* instead of just a few years quizzing them from the outside (for which service, much credit to him), he would know that this explanation is wide of the mark. By blaming the journalists for the news-handling policy of the media, he gives credibility to a misconception that deflects attention from the real offenders, the owners and the financial and political powers behind the owners.[1]

As a British Royal Commission has found, nothing could be *further from the truth* than the notion that the media owners can always be set dancing to the tune played by their employees.

It can therefore, be taken as axiomatic that media policy generally and responses to particular unfolding situations, like that in the Middle East, are as prescribed by the owners.

However, the mention of the owners of America's biggest

newpapers, radio and television networks, will evoke in all except the innocent and untutored, visions of high tension wires crackling with danger. For who are those owners? and what are their purposes? Why, all down the years, have these owners been using their media to back Marxist guerrilla movements, with not a word to say when their journalists are blamed?

How does all this fit in with the fact that the same media that have so consistently backed Marxist guerrillas have also in the past been equally consistent in backing Zionist Israel in the Middle East?

A key to the riddle will be found in a highly condensed interpretation of the history of our century supplied by former London *Times* correspondent in Europe, Douglas Reed, in his book *Far and Wide*, which we quote again; "The money-power and the revolutionary-power have been set up and given sham but symbolic shapes ('Capitalism' and 'Communism') and sharply defined citadels ('America' and 'Russia'). Suitably to alarm the mass-mind, the picture offered is that of bleak and hopeless enmity and confrontation . . . Such is the spectacle publicly staged for the masses. But what if similar men with a common aim rule in both camps and propose to achieve their ambition through the clash between those masses? I believe any diligent student of our times will discover that this is the case".

The powers behind the giant media, always undeviating in their support of Israel, were most anxious to avoid alienating and releasing their grip on all those Marxist revolutionary movements, of which the Palestine Liberation Organisation (PLO) happens to be one, which they have been *using* everywhere else in the world.

The promotion of their aggressive purposes in the Middle East has presented these powers with a set of conflicting requirements. They are wholly committed to the grabbing of more and more Arab land but they do not want the unpleasant consequences of so doing; they are alarmed as they see the Arab states react by setting up a Third World alliance against them at the United Nations, including nearly all the states of the Organisation for African Unity; they are alarmed as they see America's negro population, hitherto pliant to their use, now increasingly aligned with the Arab states and

increasingly anti-Zionist, even anti-Jewish. There is also the danger of a more pronouced pro- and anti-Zionist polarisation among White peoples in the United States, with an undermining of "liberal" support for Israel, as a consequence of all the news of Israeli aggression in Lebanon.

How are these conflicting requirements to be resolved so as to ensure a nett gain for the world-revolutionary forces?

Answer: How otherwise than in the way it was done? — Use exaggerated figures which can afterwards be discredited, and further discredited by the suspicious circumstances in which published. An exaggeration believed has one effect; an exaggeration disproved has the reverse effect: people who find they have been cheated into believing that 40,000 Lebanese civilians were killed are likely to have lost all their sympathy and sense of shock if it is finally established that the figure, however dreadful by ordinary standards, was consideraby less than 40,000.

If we know *what Zionism needs*, we should have no difficulty in working out for ourselves what, in the present circumstances, it would be trying to do: continuing to promote its global power purposes while *at the same time* trying to retain its grip on Marxist revolutionary movements worldwide and on American public opinion.

*Notes:*

[1] The present writer started his writing career with the *Natal Mercury*, spent two years on the London papers the *Daily Express* and *Daily Telegraph*, later becoming Chief Assistant Editor of the *Rand Daily Mail*, Johannesburg; he has examined and analysed the role of the press in his book *The Opinion makers* (Dolphin Press, 1966), and in a paper entitled *The Role of the Mass Media in Contemporary History*, delivered at the 1977 Conference of the World Anti-Communist League in Taipei, Taiwan, Republic of China (which forms part of the last chapter of his book *The Battle for South Africa*). See also, *All The News That Fits* and *The Bleeding of America*, by Herman Dinsmore, former *New York Times* editor.

# CHAPTER 8

# 'ANTI-SEMITISM' EXAMINED

*The failure of the powerful and wealthy Jewish American community to launch one objective scholarly study of the causes of anti-Semitism is significant. Neither the religious nor the lay leaders of the many Jewish organisations wish to lose this potent weapon. Remove prejudice and lose adherents to the faith. . . This is the conspiracy of the rabbinate, Jewish nationalists and other leaders of organised Jewry to keep the problems of prejudice alive.*

Alfred M. Lilienthal,
*The Other Side of the Coin*

Of all the great falsehoods which combine to form the modern "world of lies", there is none more powerful or more heavily charged with peril than that labelled "anti-semitism".

It is most dangerous at this time because it is being used with great success as a weapon of psychological warfare to prevent the people of the West from discovering that they are in the process of being railroaded into a third world war situation. It can be described as most powerful because it is being used and backed up with a global network of organisations armed with seemingly unlimited resources in money and manpower.

This great lie is being used ruthlessly to suppress information and to veto all genuine debate on many issues, the most important of these being developments in the Middle East, where the setting-up of the state of Israel has produced a chain reaction of the most alarming consequences for Jew and gentile alike.

Dr Alfred Lilienthal, the Jewish historian who sees in Zionism a great danger to the Jewish people and to the whole world, tells us

how it is all done:

> At critical moments in U.S. relations with the Arab world and Israel, there has invariably been some one person who has seen the problem in perspective, bestirred himself and attempted to tell the story to the American public. Equally invariably, like the wolf at the head of the pack, he has been forthrightly shot down, his pen or voice stilled, and a gaping vacuum once more becomes apparent. With the help of the ever-willing media, the critic of Israel or the U.S. Israel First' policy has been made out to be the reincarnation of Hitler. . .Those who have dared to break the silence barrier have paid grievously for their courage in exercising what they considered their democratic prerogative. *(The Zionist Connection).*[1]

Dr Lilienthal then lists some of the leading clerics, politicians and scholars who were viciously defamed as "anti-semites" and in many cases destroyed for daring to "buck the tide of Jewish-Zionist nationalism". These include Rabbi Elmer Berger; Dr Arnold Toynbee; Senator J. William Fulbright, who dared to draw attention to the irresistible Zionist influence in Congress; James Forrestal, former US Defence Secretary, who either jumped or was pushed from an upstairs hospital window; Moshe Menuhin, father of the famous violinist; Dorothy Thompson, famous columnist and author; Count Folke Bernadotte, the UN emissary who was finally assassinated in Jerusalem; General Charles de Gaulle; plus leading American academics like Dr William Burrows of Yale and William Ernest Hocking of Harvard.

Dr Lilienthal's lengthy list of famous people who were assailed with accusations of anti-semitism, and in many cases bludgeoned into silence, could be extended to fill many pages — Ernest Bevin, former British Foreign Secretary; Bertrand Russell, the liberal philosopher; Professor Sir Arthur Keith, famous anthropologist and former president of the British Association for the Advancement of Science; Douglas Reed author and former European correspondent of the London *Times;* Brigadier Sir John Glubb; Swedish General Carl von Horn; etc — and recently Solzhenitsyn (Novermber 1985).

For all such "offenders" the "anti-semitic" smear was like one of those little white targets pinned to the breast of a captive as he stands before a firing squad, ensuring that no shots are aimed except where

they will produce the most deadly effect. The technique, as described by Dr Lilienthal:

> Surveillance, harrassment, character assassination, guilt by juxtaposition, suppression of free speech, repression of even minimal dissent — these are some of the basic techniques employed by the plethora of Zionist 'humanitarian', 'defence' and lobbying oranisations in silencing any and all opposition to the Israeli state and its policies.

Lilienthal goes on to tell us about that "plethora of oranisations" called on to do all the dirty work:

> Leading the high-pressure, efficiently organised, continuous campaign to keep anti-Semitism in the limelight through the pursuit of alleged anti-semites, as well as to suppress all dissent with Washington's 'Israel First' policy, is the well-financed offspring of the 130-year-old B'nai Brith, the Anti-Defamatin League, which was founded in 1913. Known as the ADL, this most powerful organ is supported on most occasions by other Jewish organisations. The ADL's earlier emphasis on stamping out genuine prejudice and bigotry gave way long ago to acts of defamation, spying and publishing spurious literary productions, motivated by support of Israel and effected by eliminating critics of Zionist tactics.,

The ADL backs up its New York City national headquarters with an annual budget of $7.4-million (1975), 28 regional offices around the country and professional staff of 300. Each regional office has its own board "drawn from leaders and prominent citizens in the area" — and the whole set-up in the United States is duplicated, if on a less ambitious scale, in every other country in the Western world, all, as Alfred Lilienthal tells us, exerting "enormous pressure, often bordering on blackmail."

To informed conservatives around the world, much of what Dr Lilienthal has to tell us is already well known, but it does make a difference, does it not, when we have it from a leading Jewish historian whose quarrel is not with his own people but with a chauvinist Zionism which now threatens to precipitate another global catastrophe.

It is not the purpose of this chapter to review Dr Alfred Lilienthal's massive book *The Zionist Connection*, but rather to concentrate attention on that "anti-semitic" trigger word, and to try to rob it of some of its power to intimidate.

The word itself is a lie of a very special kind, representing the

truth turned upside down or inside out. It is the lie in this form which meets the minimum of resistance, *because it most closely resembles the truth,* just as the left-hand glove most closely resembles its opposite, the right-hand glove. Thus, what is called "anti-semitism" is, in fact, its exact opposite — namely, *anti-gentilism.*

This trick of completely inverting the truth to produce a downright lie is the distingishing feature of Marxist-Leninist dialectics, which converts a ruthless conspiratorial elitism into "the dictatorship of the proletariat", a police state into "a democracy", war into "peace", etc.[2]

What upsets the Zionist leaders, as they have themselves admitted again and again, is not the fact that gentiles, especially Christians, scorn and reject persons of Jewish descent, but rather the opposite — *the readiness of the rest of mankind to receive and assimilate the Jews.*

Nothing, therefore, could be more typical of the prevailing Zionist sentiment than these remarks by Mr Isi Leibler, President of the Executive Council of Australian Jews, as reported in the *Australian Jewish Times* of December 30, 1979:

> The principal threat to our survival is still the ever-increasing loss of numbers experienced as a result of assimilation and intermarriage. Our problem in Australia is compounded by the fact that, like most Western communities, nearly all our young people attend universities. This is to be welcomed but it also accentuates assimilatory forces, because universities have always represented a challenge to religious, ethnic and particularistic groups.

Mr Leibler went on to urge "intensification of positive Jewish educational activity" as the best means of counteracting the acceptance and absorption of Jews by the non-Jewish community, adding: "We can take exceptional pride in the fact that well over 50 per cent of all Melbourne Jewish children of school-going age attend Jewish schools".

A policy like this, aimed at preserving identity, in South Africa is called *apartheid* (apartness).

Mr Isi Leibler's reaction to the "threat" of "assimilation and intermarriage" is typical of the reaction of Jewish leaders to what they have always seen as grave danger inherent in gentile liberalism and

generosity. Here is an example, taken at random, from Howard Morley Sachar's *The Course of Modern Jewish History:*

> Jewish nationalism emerged, too, during the Russian-Jewish "honeymoon" of Alexander II's regime, *by way of reaction to the danger of assimilation.* We recall the dismay expressed by Judah Leib Gordon and Perez Smolenskin as they suddenly recognised that *Haskalah* "modernism" was becoming a facade for the abandonment of Jewish loyalities. It was to stem the tide of this assimilation that Yehiel Michel Pines and Zeev Wolf Jawitz returned to a re-evaluation of the ghetto world, and discovered in that world a depth and tenderness they had not formerly recognised or appreciated. (Emphasis added).

Understandably, Czar Alexander II cut short his liberal policy towards the Jews when he realised that it was not producing the expected results, and that Jewish leaders were even using all the extra privileges to strengthen and harden the position of the Jews as a separate nation, insensitive to the needs and wishes of the rest of the population.[3]

There can be no doubt that Mr Isi Leibler of the Executive Council of Australian Jews was speaking for organised Jewry worldwide, as even an occasional casual glance at Jewish newspapers and periodicals will confirm.

Dr Josef Kastein, one of the most famous of Jewish historians, supports this view when he remarks; "Let us remember the great teaching of our history that anti-semitism is not a Jewish but a foreign problem" (*History and Destiny of the Jews).*

Louis Golding, another famous writer, says the same: "Anti-semitism is not a Jewish, but a foreign problem" *(The Jewish Problem).*

Thus, a secret or covert racism practised by the Jews produces an open and apparent racist response among the offended "foreigners" among whom they dwell, and this is then castigated as "anti-semitism".

The late Sir Arthur Keith summed it up with these words:

> My anthropological colleagues, under the spell of ethical ideals, have done Jews and Gentiles an ill-service by giving euphonious names to vulgar things. They have assured the Jews that they are not a race but only 'an ethnic group' kept together by having a religion in common. They also have assured all the other Caucasian people that they are raceless and that hence all the animosity which arises between gentile

> and Jew is an artificially fomented form of hysteria. With the best intention in the world professional anthropologists have succeeded in hiding from the world the nature of its running sores. *(A New Theory of Human Evolution).*

Does separation necessarily imply any antagonism? Here is Sir Arthur Keith's reply to that question:

> Another mark of race possessed by the Jews must be mentioned. Their conduct is regulated by a 'dual code'; their conduct towards their fellows is based on one code (amity) and that towards all who are outside their circle on another (enmity). The use of the dual code, as we have seen, is a mark of an evolving race.

The Jewish scholar Bernard Lazare was, therefore, only stating the obvious when he wrote:

> Inasmuch as the enemies of the Jews belonged to divers races, as they dwelt far apart from one another, were ruled by different laws and governed by opposite principles; as they had not the same customs and differed in spirit from one another, so that they could not possibly judge alike of any subject, it must needs be that the general causes of anti-semitism have always resided in Israel itself and not in those antagonistic to it. *(Anti-semitism,* Bernard Lazare).

Such, then, is the blinding and stupefying effect of egalitarian fanaticism that modern leftist intellectuals in the West, in their eagerness to promote the egalitarian creed, have always welcomed the co-operation and even the leadership of the world's most dedicated race separatists and race supremacists! The racially etiolated gentile intellectuals yearn for an imagined world in which all the supposed causes of antagonism and tension have been eliminated, while their Jewish comrades just as eagerly seek in the ethnic disarmament of others ideal conditions for the triumph of their own group consciousness and nationalism.

Dr Nahum Goldmann put it with astonishing frankness: "We are at one and the same time the most separatist and most universalist people in the world" *(The Jewish Paradox),* and he makes it quite clear that the separatism is for "us", the Jews, and the universalism for "them", the gentiles — another version of the Pigs' doctrine in George Orwell's *Animal Farm:* "All animals are equal, but some are more equal than others".

The covert antagonism of a tightly knit unassimilable minority

has been expressed in innumerable different forms, but the general effect sought is nearly always the same — that of making the "foreigners" weak in the very things that make the minority strong, confusing group consciousness and attenuating the vitality, self-confidence and will of the host population. Setting aside the question of authorship,[4] the so-called *Protocols of the Learned Elders of Zion* contains as complete a compendium of the means employed as will be found anywhere in print.

One of the major factors in this process of culture distortion, without which the rest would have been impossible, has been the falsification of all those academic disciplines which have to do with the study of man, like anthropology, psychology, enthnology, human genetics, political science and history.

The malevolent corruption of scientific doctrine is nowhere better exemplified than in psychology, that science which by definition concerns itself with the operations of the psyche; and it is precisely where most damage can be done that the anti-semitic smear, or the fear of it, has exerted a major influence in our century. Writes Dr Thomas Szasz in his book *The Myth of Psychotherapy*:[5]

> The inconsistency between Freud's passionate anti-religious tirades and his profound commitment to Jewishness significantly highlights an important aspect of Freud's personality and production, namely his anti-Gentilism. The popular image of Freud as an enlightened, emancipated, irreligious person, who, with the aid of psycho-analysis 'discovered' that religion is mental illness is pure fiction. . . he was sympathetic to Zionism from the first days and was acquainted with and respected Herzl; he had once sent Herzl a copy of one of his works with a personal dedication. Freud's son was a member of the Kadimah, a Zionist organisation and Freud himself was an honorary member of it.

Dr Szasz remarks that Freud's vengefulness towards personal enemies in particular and gentiles in general, as well as the "potential destructiveness of psycho-analysis as a rhetoric of execration and invalidation" was heavily protected by the notion, current in those times, that "if it is Jewish it is liberal, progressive and scientific"; hence it was hard for anyone to criticise the teachings of Freud without laying himself open to accusations of being influenced by anti-semitic sentiments.

What always disturbed Freud most, therefore, was criticism which came from Jewish sources, like the courageous and penetrating analysis by the Viennese writer Karl Kraus, who described psycho-analysis as "the diseases of which it pretends to be the cure", and the description of psycho-analysis by another Jewish writer, Theodor Lessing, as "a monstrosity of the Jewish spirit".

Dr Szasz, himself born a Jew, who is professor of Psychiatry at the State University of New York, discusses a book by Frank Field in which an attempt is made to disvalue Karl Kraus's seemingly harsh judgment:

> Field's remarks epitomise an intellectual-scientific attitude towards Freud and his work that developed in the early days of psycho-analysis before the First World War, and one which Freud did everything he could to cultivate. I refer here to the view that it was in bad taste to point out that *psycho-analysis was not a matter of science but of Jewishness,* or that it was, especially in its actual use by Freud and his lackeys, *an immoral and ugly enterprise.* If such a charge was made by a Christian — so held the supporters of this position — it revealed the critic's anti-Semitisim; and if it was made by a Jew it revealed a lapse of his judgment, or grew out of his self-hatred as a Jew. since there were few Mohammedans in Freud's Vienna and fewer still who cared a whit about psycho-analysis, this attitude in effect exempted psycho-analysis from effective intellectual or scientific criticism. (Emphasis added).

There is a whole world of meaning in Dr Szasz's description of psycho-analysis as "not a matter of science but of Jewishness", for the same comment applies, and with equal cogency, to other Jewish scholars and their scientific doctrines, like Professor Franz Boas and his school of egalitarian anthropology which insists that there are no mental differences corresponding with all the obvious physical differences among human races.

As in the case of psycho-analysis, all the persons most prominently involved in launching and promoting this egalitarian anthropology were Jewish: Boas himself, born of Russian Jewish parents; Ruth Benedict, born in New York, later Professor of Anthropology at Columbia University; Isador Chein, born in New York, one of the Supreme Court authorities on the segregation issue; Theodosius Dobzhansky, born in Russia, Professor of Zoology, Columbia Unversity; Melville Herskovits, Professor of Anthropology

at North-Western University; Otto Klineberg, lecturer in anthropology and psychology, Columbia University; Ashley Montagu (not his original name), Professor of Anthropology at Rutgers University; Gene Weltfish, lecturer in anthropology at Columbia University; etc.[6]

Gentile critics of the Boas doctrine who extend to their opponents the traditional courtesies of academic discourse which naturally presupposes a shared honesty of purpose, surrender their one winning card, which is to show, as can be so easily done, that the Boas doctrine is *not a matter of science at all but of Jewishness,* being primarily an exercise aimed at promoting Jewish, and especially Zionist, political purposes. Moreover, it could be shown quite easily that all these Jewish proponents of the egalitarian dogma *themselves do not believe it,* since it is the exact opposite of what is practised by the community to which they adhere so loyally and uncritically.

It is precisely because the Boas school of anthropology *is not a matter of science* that, in all those universities where Jewish authority prevails, there can be no genuine debate on the subject, and any arguments against it are dealt with at once in the language of "execration and invalidation", including expressions like "racism", "fascism", "nazism" and even "mental illness".[7]

With history, especially that covering the period of World War II, it is precisely the same. The story of the alleged gas-chamber killing of six-million Jews by the Germans *is not a matter of history but of Jewishness;* hence it cannot be exposed to the normal processes of academic investigation and discussion; and, since Jewish geopolitical interests and security are involved, any attempt to refute it can only be countered by non-academic means, namely "execration and invalidation", supported sometimes even with physical violence.[8]

There are many signs that the instrument of intimidation is today used mainly against gentiles, whereas in the past, when the Jews were less powerful in the world, it was used frequently and effectively among themselves as a means of preserving group solidarity.

Bernard Lazare remarks that modern Jews have forgotten the meaning of the religious ceremonies, and that rabbinical Judaism

has been transformed into what he calls "a religion of rationalism".[9] What now holds the Jews together, he says, is "national consciousness"; the Jew practises his faith no longer, he is irreligious, even an atheist, "but he continues to be a Jew because he believes in his race". These remarks Lazare supports with quotations from other Jewish sources.

The transformation that has taken place in this century amounts to this: *fear* has been largely replaced by *appetite* as the major motivational source of Zionist cohesion. Thus, modern Jews are not so much afraid of stepping out of line as they are *enchanted* by the prospects of personal enrichment and advancement which loyalty to the group offers. In a Western world atomised by a spirit of bourgeois money-making and competitiveness, the Jews' own fervent unity-in-dispersion with its infinitely variable twin code of ethics is a veritable *open sesame* to success in both business and the professions.

Bernard Lazare even boasts of it: "the Jew who, personally, is better endowed than his competitors, increases his advantage by uniting with his co-religionists. . . and thus augments his power by acting in common with his brethren".

But, is the Jew "personally, better endowed than his competitors"?

Jewish leaders were stung to the quick by Boris Pasternak's comment that it is only the mediocre who find it necessary to seek advantage for themselves by banding together within a society — and Pasternak presently found himself branded as "an anti-semitic Jew".

Another enormous advantage accruing to the Jews in a modern bourgeois environment, where only personal success counts, is that their own success is massively compounded by the power of a patronage which they can exercise, with gentiles almost falling over each other in their eagerness to gain Jewish favour — in business, the professions and, most signficantly, in politics, which thus fall largely under Jewish control.

Finally, what can the gentile "foreigners" do about the "problem" which has been planted in their midst?

The first requirement, obviously, is *to understand the problem* and to define it correctly — which is what we have tried to do in this

chapter. What we, the "foreigners", need is something that only sympathetic comprehension of the problem can supply: namely, an attitude in which intelligence prevails over blind emotional responses.

After all, it is an attenuation of the problem and, hopefully, its final disappearance that we want, and not only an occasional discharge of the tension of resentment which only makes the problem more intractable.

Leading Australian Jew Isi Leibler himself gives us the answer we seek: We must accentuate and intensify those "assimilatory forces". What is to him the "principal threat" is to us the best hope.

The peoples of the West, both as nations and as individuals, have a duty to arm themselves in their minds against any dual code practised in their midst, thereby robbing it of most of its power.

Simultaneously, however, if they are wise, they will accentuate those assimilatory forces by extending to Jewish citizens, in all their personal contacts, unfailing courtesy, consideration and kindness — at the same time *taking great care not to expose themselves to the risks of unwarranted trustfulness.*

The experience of 2000 years should surely have taught us that the problem of what the Jews call "anti-semitism", but which we call anti-gentilism, is never going to be solved by rabble-rousing and persecution.

Meanwhile, however, we would do well never to forget that it is a chauvinist Zionist ambition that is edging mankind towards the brink of another global catastrophe, and that its most potent weapon is the mind-paralysing lie of "anti-semitisim".

*Notes:*

[1] *The Zionist Connection*, Alfred M. Lilienthal (Veritas, Australia 1983; first published by Dodd, Mead & Co, New York 1978).
Professor P.T. Bauer, of London School of Economics, says in his book *Dissent on Development:* "In recent decades several prominent writers, among them Karl Kraus, George Orwell, Jacques Barzun and Richard M. Weaver, have perceptively discussed what they have recognised as a debasement of (or what George Orwell calls an abuse of) the language. . .Marxist-Leninist literature has both promoted and exploited this debasement, by systematic reliance on vague general terms in a manner divorced from their accepted meaning, and by ceaseless repetition of

demonstrably untrue statements". *(Dissent on Development)*: in a footnote on the same page Bauer observes that the writings of Orwell, Barzun and Weaver are "less well known than they should be" although they "are at least reasonably accessible".

[3] A significant item is recorded by H.E. Jacob, biographer of the American Jewess Emma Lazarus (the words of whose poem about "the huddled masses" are inscribed on the Statue of Liberty in New York harbour), who writes that Emma was infuriated when *The Atlantic Monthly* journal published an article entitled 'Russian Jews and Gentiles" by Madame Zinaida Alexeievna Ragozin, who claimed that "the Jews waged an interminable war against the host people among whom they lived", that "they were now conspiring with foreign countries to destroy Russia", and that there was a "vast dualism which characterises the Jewish race". Madam Ragozin was a Russian scholar well-known at the time for her contributions to the Putnam series *The Story of Nations*, and a distinguished member of the Oriental Society, the Societe Ethnologique de Paris and the Victoria Insitute of London *(The World of Emma Lazarus*, H.E. Jacob, Schoken Books, New York, 1949).

[4] *Protocols of the Learned Elders of Zion*, a document which has been briefly described as "a blueprint for world government." The authorship has been bitterly disputed since the release of the English translation by Victor Marsden, Russian correspondent to the *Morning Post*. In 1933 the Federation of Jewish Communities of Switzerland brought an action, seeking a judgment that the *Protocols* were a forgery, and they were so declared by a Swiss court in 1935, after extraordinary procedure conducted outside the normal Swiss Civil Code, but in 1937 the Swiss Court of Criminal Appeal quashed this judgment in its entirety. The subject of the so-called *Protocols* has been examined and discussed by writers such as L. Fry *(Waters Flowing Eastward*, 1931), Nesta Webster *(World Revolution, 1921)*, A.K. Chesterton *(The Learned Elders and the BBC*, 1961), and Douglas Reed (in various books, notably *The Controversy of Zion).*

In 1948, a well known Jewish lawyer of New York, Henry Klein, declared in his book *Zionism Rules the World:* "the United Nations is Zionism, it is the super government mentioned many times in the *Protocols of the Learned Elders of Zion*, promulgated between 1897 and 1905."

[5] *The Myth of Psychotherapy*, Thomas Szasz (Doubleday, New York, 1979). It is of interest to compare what Dr Szasz has written of Freud's "anti-gentilism" and his "desire to inflict vengeance on Christianity for its traditional anti-Semitism", with what Benjamin Disraeli had to say in his *The Life of Lord George Bentinck*, written in 1852: '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 people of God co-operate with atheists; the most skilful accumulators of property ally themselves with Communists; the peculiar and chosen Race touch the hand of all the scum and low castes of Europe; and all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure".

[6] Articles on egalitarian anthropologists and their work have appeared down the years in such scientific journals as *The Mankind Quarterly* (Edinburgh), publications of the International Association for the advancement of Ethnology and Eugenics, New York, and The Cliveden Press, Washington DC.

[7] Professor John Baker, Oxford University, discusses this aspect in the Introduction to his monumental work *Race* (Oxford University Press, 1974).

[8] A notable recent recipient of "execration and invalidation" supported "even with physical violence" is British historian David Irving, author of *Hitler's War* and *War Path: Hitler's Germany 1933-1939*(Hodder & Stoughton).

[9] A brilliant analysis of the castigation of rabbinical Judaism by Jesus is given in chapter 3 of Thomas Szasz's *The Myth of Psychotherapy*, and by Douglas Reed in *The Controversy of Zion* (chapter entitled 'The Man from Galilee').

CHAPTER 9

# JEWISH HISTORIOGRAPHY

*Who controls the past controls the future;*
*who controls the present controls the past.*
George Orwell,
*Nineteen Eighty-four.*

A book published in 1980 provides as good a starting point as any for a general exploration of the almost infinitely complex subject of Jewish historiography; its title: *Jews and Zionism: the South African Experience 1910-1967;* its author: Dr Gideon Shimoni, Lecturer in Contemporary Jewry at the Hebrew University of Jerusalem; the publisher: Oxford University Press, Cape Town.[1]

This book is an excellent example of Jewish historiography, painstakingly researched and well written, from which it is possible to draw valid conclusions that are equally applicable to the works of most other Jewish writers in this field.

Here we have a history of the Jewish people in South Africa covering a period of close on 60 years which is also a history of South Africa. But it is addressed to the Jews and, with a few exceptions, will be read only by Jews. What distinguishes it from all other histories of South Africa is the fact that it is concerned exclusively with the interests of a tiny minority of the population of the country — indeed, in all its 364 pages there is not to be found any expression of genuine sympathetic concern with the interests of any other section of the population, except only where the grievances of one section can be used for the furtherance of the Jewish interest.

Professor Henry L. Feingold, Professor of History at the University of New York, has put it in a nutshell:

> Is it possible that there is something so idiosyncratic about the Jewish presence in history, considering the fact that it is a community based on an idea and on history itself, that it resists the tools and thwarts the assumptions of modern scholarship?[2]

Part of an answer to Professor Feingold's question is supplied by the French Jewish writer, James Darmesteter in his book *Coup d'Oeil sur l'Histoire du Peuple Juif* (Paris, 1892):

> Not all those engaged in these studies (i.e., history of religion etc) reached that degree of serene impartiality where facts are studied for the sole purpose of being understood and where thought is carried to a height that will not permit of conclusions dictated in advance by the ephemeral prejudices of politics, of faith, or of metaphysics.

For which sentiments Darmesteter is categorised by Richard J.H. Gottheil in his book *Zionism* as being not a genuine Jew but only "a Frenchman of Jewish race".

Professor Feingold can, therefore, expect to find no answer to his question unless, like Darmesteter, he can see history from outside the confines of his identity as a Jew — after which, if it is scholarship that commands his allegiance, again like Darmesteter, he will have ceased to be a Jew. In a word, he can be a Jewish historiographer, but he cannot at the same time be a scholar and a Jew for in historical scholarship, as in all the sciences, it is the shared interest of all mankind that is called on to preside over the study and contemplation of the legitimate separate interests of the innumerable groups of which mankind is composed.

That does not mean that all history not written by Jews qualifies as genuine scholarship; in fact, very little of it does so qualify. History is the story of what happened and is, therefore, always heavily influenced by those who make things happen and who are naturally inclined to represent their actions and intentions in laudable terms. In particular, the history of any great conflict is inevitably the victor's story; and in more general terms it can be stated as an axiom that it is the prevailing power, those who control the present, who dictate the story of the past and of the present — in their history books and in the media of public communication which they own or control.

Nevertheless, there is still a significant difference between Jewish and non-Jewish historiography, the one always more rigorously

partisan than the other, the one intended exclusively for a Jewish readership and the other, with all its faults and shortcomings, addressed to the world at large. The main difference is one of subject matter which, in the case of Jewish historiography almost invariably repels the attention of the gentile. Thus, opening Shimoni's book at random, at page 173 we read:

> Far more vibrant than *Mizrachi* was the socialist-Zionist *Paolei Zion* (Workers of Zion) Party, founded in Johannesburg in November 1918 by a group of young immigrant Jews of *Litvak* background, notably the brothers Richard and Leibl Feldman, Jacob Judelowitze, E.M. Pincus and S. Kartun. Emphatically preferring Yiddish to Hebrew, *Paolei Zion* produced a Yiddish monthly called *Unser Weg* (Our Way). . .

Closing the book and re-opening it at random we find ourselves at page 263 and we read:

> . . . and by the time *Habonim* augmented by the merger with *Dror* and *Bnei Zion* had at last crystallised its educational policy, there were far fewer candidates for *chalutz aliyah* than there had been at the time of Israel's establishment.

The general reader cannot be interested in all this because the concepts and the institutions lie entirely outside his own field of experience and have no meaning except to Jews, and words are used which are not to be found in any English dictionary.

There may be little genuine historical scholarship in very many books written by gentiles — but scholarship is always amply represented within the corpus of Western historigraphy. Thus, while British establishment writers, many of them highly gifted, were churning out shamelessly partisan histories of the Anglo-Boer War period in South Africa, it was still possible for British readers to find books on the same subject which were destined to stand the test of time, like J.A. Hobson's *The War in South Africa*. Genuine history in the West has tended to lag behind propaganda; yet truth has prevailed, if only, as Lord Acton put it, "when it is no longer in anyone's interest to suppress it". The propaganda story of the Anglo-Boer War period has tended to fade into popular forgetfulness, to be replaced in our time for the benefit of those who still want to know what happened,

by Thomas Pakenham's *The Boer War*, which hides nothing, falsifies nothing and makes no excuses for British policy in Africa.

On the other hand, in the entire corpus of Jewish historiography we find nothing but the most slavish subordination of scholarship to a stringently narrow conception of the Jewish national interest, accompanied very often by the execration of any Jewish writer who has fallen into the heresy of trying to achieve a reconciliation of the moral interests of Jew and gentile, the most bitterly execrated of these being the philosopher Baruch Spinoza.[4]

Moses Maimonides (born at the Talmudic Centre, Cordova, in 1135) drew up a famous code of the principles of Judaism and wrote: "It is forbidden to defraud or deceive any person in business. Judaist and non-Judaist are to be treated alike. . . What some people imagine, that it is permissible to cheat a gentile, is an error and based on ignorance. . . Deception, duplicity, cheating and circumvention towards a gentile are despicable to the Almighty, as 'all that do unrighteously are an abomination unto the Lord thy God' ". (Quoted by Douglas Reed in *The Controversy of Zion).* The Talmudists denounced Maimonides to the Inquisition, saying: "You who clear your own community of heretics, clear ours too".

It is thus by insisting on separateness and secrecy, that a Jewish presence in the West "resists the tools and thwarts the assumptions of modern scholarship". Nothing could be more idiosyncratic or peculiar than the presence in history of a nation, strongly united and organised, an endogamous or inbreeding biological unit, not confined like all other nations within territorial boundaries but dispersed worldwide among other populations. For Jewry, under the banner of Zionism, as Shimoni and virtually all other Jewish historiographers frankly admit, is a real nation in which religion is a factor of rapidly diminishing importance.

Many pages of Shimoni's book are taken up with an account of the struggle within Jewry which gathered pace early in this century as Zionism, an essentially secular nationalist ideology, prevailed irresistibly over Judaism as a religious adaptation to existence.

Prominent in the religious rearguard was the Reverend A.P.

Bender of Cape Town, of whom Shimoni writes: "He regarded Zionism as a misleading illusion, since the revival of a Jewish homeland was, in his view, a matter for God and not men. If anything, he preferred territorialism contending that, whereas the Zionist goal was only 'a far-off divine event', territorialism might at least provide immediate relief".

Shimoni writes elsewhere that Zionism made rapid progress in South Africa — more so than in the United States and Britain — adding: "Consequently it must be noted that in South Africa successive generations of Jewish youth were exposed, almost exclusively, to a mode of identification determined by Zionism".

Shimoni's book is virtually devoid of any religious tones and is the clearest imaginable statement of the fact that Jews within the nations of the West are alien political intrusions highly organised and integrated on an international basis as a separate nation with a different and separate set of interests and values.

Needless to say, it is nowhere suggested in Shimoni's book that the world's Jews regard Israel as a homeland to which they or their children hope one day to be able to return, this perception of the imagined destiny of the Jews being today almost exclusively confined to Christians.[5]

It is this idiosyncratic Jewish presence, exerting enormous and even decisive influence within all the nations of the Western world, including the Soviet Union, and in all spheres, economic, political and cultural, which today presents to what is left of Western scholarship a challenge which it declines or evades at its peril.

In other words, it has become the most pressing duty and responsibility of Western scholarship to penetrate, explore and fully incorporate in the shared knowledge and wisdom of mankind a partisan history from which it has allowed itself for so long to be rigorously excluded; the urgency of this duty has been enormously enhanced in recent years by developments in the Middle East where Jewish interests and those of all other nations are inseparably involved, and where it is Jewish interests which most frequently take the initiative and exert the decisive influence.

The late Professor Sir Arthur Keith, one-time President of the

British Association for the Advancement of Science, penetrated to the heart of the anthropological problem in the following paragraph in his book *A New Theory of Human Evolution:*

> Another mark of race possessed by the Jews must be mentioned. Their conduct is regulated by a 'dual code'; their conduct towards their fellows is based on one code (amity) and that towards all who are outside their circle on another (enmity). The use of the dual code, as we have seen, is a mark of an evolving race. My deliberate opinion is that racial characters are more strongly developed in the Jews than in any other Caucasian people. Anti-Semitism, then, is but an ugly and virulent form of racialism.

The two chapters in which Professor Keith examines the problem of Jewish minorities and of the phenomenon called "anti-semitism" form only a small portion of a book of more than 400 pages in which he explains the role of group consciousness in the evolution of races, nations and moral sentiment.

Dr Shimoni's history of the Jewish community in South Africa, like Dr B.A. Kosmin's history of the Jews in Zimbabwe[6] (formerly Rhodesia), like nearly all histories of the Jews and biographies and autobiographies written by Jews, endorses Professor Keith's thesis by illuminating it with innumerable examples.

What Professor Keith says is that *the Jews are permanently at war with the peoples among whom they dwell* — no less a state of war because the weapons used are almost exclusively those of the mind. This situation illustrates the *Ingsoc* dictum in George Orwell's *Nineteen Eighty-four*, "War is peace and peace is war", where war itself wears the disguise of peace; indeed, Orwell's book can be read as a brilliant expose of some of the methods now actually being used by a small alien power elite to expand its dominion over the rest of mankind.

However important the mind-bending technology analysed by Orwell, this is only a small portion of a technology of political warfare which covers the entire range of human activity, including high finance, the media of communication, party politics, the administration of justice, education and the arts — and does not even stop short, as Shimoni shows, at active involvement in revolutionary

subversion and terrorist violence.[8]

Dr Shimoni supplies the facts about Jewish involvement in revolutionary activity in South Africa but makes no attempt to interpret or explain, confident, no doubt, that his mainly Jewish readers will need no help in relating these facts to Jewish political aims and aspirations. The main struggle began, he writes, in 1950 when the South African Government introduced the Suppression of Communism Act, a measure amended from time to time to give the state powers to ban any organisation deemed to be furthering the aims of Communism.

Shimoni writes at page 227: "Apart from the effect of these dramatic events upon the lives of Jews as White citizens of South Africa, they had significant consequences for South African Jewry as a community. The reason was the extraordinary salience of Jewish individuals in the White opposition to the regime of *apartheid.* Throughout this period Jewish names kept appearing in every facet of the struggle: among reformist liberals; in the radical Communist opposition; in the courts, whether as defendants or as counsel for the defence; in the lists of bannings and amongst those who fled the country to evade arrest. Their prominence was particularly marked in the course of the Treason Trial which occupied an important place in the news media throughout the second half of the 1950s. This trial began in December 1956, when 156 people were arrested on charges of treason in the form of a conspiracy to overthrow the state by violence and to replace it with a state based on Communism. Twenty-three of those arrested were Whites, more than half of them Jews".

Shimoni lists the names of some of those accused: they included Yetta Barenblatt, Hymie Barsel, Lionel (Rusty) Bernstein, Leon Levy, Norman Levy, Sydney Shall, Joe Slovo, Ruth (First) Slovo, Sonia Bunting, Lionel Forman, Isaac Horvitch, Ben Turok, Jacqueline Arenstein, Errol Shanley, Dorothy Shanley. Then he adds, casually: "To top it all, at one stage in the trial the defence counsel was led by Israel Maisels, while the prosecutor was none other than Oswald Pirow. The juxtaposition was striking: Maisels, the prominent Jewish communal leader, defending those accused of seeking to overthrow White supremacy; Pirow, the extreme Afrikaner Nationalist and

former Nazi sympathizer, defending White supremacy".

It is significant, surely, that nowhere in Shimoni's books do we find any trace of an antagonism of interest and attitude between the Jewish community as a whole and those accused of seeking by revolutionary means to overthrow the state. The same bland non-commital attitude of the Jewish community towards revolutionary activity was revealed in 1963 when the police raided the luxurious home of one Arthur Goldreich at Rivonia near Johannesburg, where they captured almost intact the leadership cadre of a supposed Black Communist revolutionary movement called *Umkonto we Sizwe* ("Spear of the Nation").

Writes Shimoni: "Seventeen people were arrested, including Sisulu and Kathrada, leaders respectively of the banned African and Indian Congresses who were both hiding from the police. Five of those arrested were Whites, all of them Jews. They were: Arthur Goldreich, Lionel Bernstein, Hilliard Festenstein, Dennis Goldberg and Bob Hepple".

The Jewish community's weirdly antithetical role in South Africa (as in so many other Western countries) was summed up by Nathaniel Weyl in his book *Traitor's End,* when he wrote of anti-semitism in South Africa: "A perhaps more important ingredient was the prominence of South African Jews in finance, mining and other economic command posts of the nation on the one hand, and in revolutionary and racial reform movements on the other. From the outset Jews had been prominent in the Communist Party and its various fronts. They were equally conspicuous in the various movements which sought to break down the barriers separating the White from the non-White population".

Since the weird contradiction of a highly privileged ethnic minority represented out of all proportion among those who seek to overthrow the prevailing order is left unexplained in books written by Jews (like Shimoni's history of Zionism in South Africa) it must be assumed that among the Jews themselves no explanation is needed or required. Such an assumption which offers to resolve the contradiction would be fully in line with Professor Keith's thesis that the Jews, for reasons of group solidarity, are everywhere committed

to clandestine warfare against the majorities among whom they dwell as self-perpetuating minorities. Hence their continuous struggle to break down all barriers separating one ethnic group from another, except only that occult barrier that has always ensured Jewish separation.

Shimoni's handling of the subject of anti-semitism is founded on the simple presupposition that there never was and never can be any justification for gentile dissent or disapprobation of anything the Jews do or say in maintaining or promoting their group interests.

Anti-semitism is thus regarded either as an infectious form of moral perversion to be equated with "racism" and "intolerance" or as an evil ideology associated with "Nazism", "Fascism" and any other form of political totalitarianism — except Communism which, although frequently mentioned in the book, is nowhere disparaged.

Shimoni writes of that period in South African history when simultaneously nearly all White listed Communists were Jews and when Israel voted consistently against South Africa at the United Nations: "Also reflective of the groundswell of suspicion against Israel and Jewry was the hostility revealed by an organisation called the Inter-Church Anti-Communist Actions Commission (AntiCom). It published a bilingual newsletter which fostered the impression that there was a close tie between Jewry and Communism. With the support of 'evidence' taken from standard neo-Nazi propaganda, it purported to show how Communism and Bolshevism were fomented by Jews. In the circumstances prevailing in South Africa, these allegations were particularly insidious, for AntiCom ostensibly enjoyed the responsible auspices of the Afrikaner churches. Yet protestations by the Board of Deputies to the AntiCom committee were of little avail. It responded that in the light of 'the high percentage of Jewish names among the listed Communists', the Jewish community should declare where it stood in 'the fight against Godless Communism' ".

The Jewish community was evidently in no position to declare itself unequivocally against "Godless Communism", nor would it have been possible in an atmosphere of full and frank discussion to prove to AntiCom that its allegations were groundless and that there

had been no linkage between Jews and Communism before, during and after the Bolshevik Revolution. The Board of Deputies then, as always in such circumstances, could respond only in one way: by indignantly condemning all such accusations. Again, when at an International Symposium on Communism in Pretoria in 1966 Major-General Hendrik van den Bergh, chief of South Africa's security police, coupled Jews and Communism, there was nothing the Board of Deputies could do except angrily condemn the General's remarks and bring massive pressure to bear on him to retract them — without any attempt to prove that what he had said was untrue or incorrect, or even permit the matter to be debated.

There is not, nor has there ever been, in the West anything of the kind represented by the word "anti-semitism"; the West has never offered any resistance whatever to the acceptance and assimilation of persons of Jewish ethnic origin; in fact, innumerable Jews down the ages have disappeared through assimilation into the different nations of the West; and all the world's Jews would quickly vanish as ethnic minorities if they abandoned their policy of exclusiveness and the dual code of conduct which such exclusiveness necessitates. That which is called "anti-semitism" is, therefore, only a gentile reaction to the Jew's unwillingness to be accepted and assimilated and the steps which the Jews take to give effect to that unwillingness.

Anyone who studies Jewish newspapers and other publications — very few Westerners do — is left in no doubt that it is the ongoing process of assimilation that worries Zionist leaders most and that signs of gentile resentment are always given the maximum of publicity and are eagerly exploited to scare rank-and-file Jews back into line and increase resistance to the natural temptations of assimilation.

One of the consequences of all this, almost laughable for its absurdity, is that many gentiles find themselves burdened with guilt feelings over what they are supposed to have done to the Jews — when, in fact, all the trouble can be traced to what the Jews persist in doing in their efforts to preserve their exclusiveness and, when possible, extend their predominance over the gentiles.

Nothing could be more typical of the prevailing Zionist sentiment than the following remarks of Mr Isi Leibler, President of

the Executive Council of Australian Jews, as reported in the *Australian Jewish Times* of December 30, 1979, which we have previously quoted in this book, but which bear repeating: "The principal threat to our survival is still the ever-increasing loss of numbers experienced as a result of assimilation and intermarriage"; Mr Leibler went on to urge "intensification of positive Jewish educational activity" as the best means of counteracting the acceptance and absorption of Jews by the gentile community.

A great deal of space in Dr Shimoni's book is taken up with information and discussion about the strenuous and persistent efforts of Jewish leaders in South Africa to harden Jewish youth against the temptations of assimilation. Having already discussed the various Jewish youth movements and *Habonim* youth-training and indoctrination camps, he writes on page 253:

> Another index of Zionism's strength in South Africa was its influence upon the phenomenal development of the Jewish day schools after 1948. By 1967 there were 14 such schools spread throughout the major cities of Southern Africa, encompassing 5500 primary and secondary school children or about 30 per cent of the Jewish population of school age. Although these day schools were neither created nor directly sponsored by the Zionist Organisation, their protagonists and promoters were almost all Zionists. Moreover, as we have noted in an earlier chapter, the formula 'Jewish education based on broadly national-traditional lines' had been incorporated into the Board of Education's constitution in 1945.

The Jews' insistence on Jewish nationalism as a basis for their children's education did not predispose them to regard with sympathetic understanding the efforts of the Afrikaners to influence their children in favour of Christian-national principles. On the contrary, the Afrikaners' policy of Christian National Education (CNE) was regarded as "yet another reactionary and, therefore, potentially anti-Jewish expression of Afrikaner nationalism".

It is not simply the practice of a dual code, clearly distinguishing between "us" and "them", that is idiosyncratic about the Jewish presence in history, for the dual code, as Professor Keith explains, is part of an evolutionary process which has always ensured the promotion and preservation of group solidarity, as among all other social creatures; what is idiosyncratic is a dual code, as practised by

the Jews *within the territorial boundaries of other nations,* establishing within the nations so penetrated *an antagonism of group interest* hurtful to the host people and sometimes dangerous for the Jews.

Shimoni's history provides innumerable examples of the weirdly different kind of thinking and of expression made necessary by this idiosyncratic presence in history, producing in the reader who does not "belong" sensations of bewilderment much like those experienced by Alice in her Wonderland; for it is a world in which the unreal acquires to a quite marvellous degree the verisimilitude of the real and in which the most radical contradictions are rendered convincingly acceptable.

It is a kind of thinking with which the West has gained a slight acquaintance in its attempts to penetrate the mysteries of Marxist-Leninist dialectic, the main features of it being the subordination of all tests of truth and of logical consistency to the requirements of "the cause" — if it suits "us" it is true; if it suits "them" it is untrue; thus, it is possible to reconcile in a single belief what is both true and untrue; this is what George Orwell calls *Doublethink.*

It must be a source of infinite wonder and amused self-congratulation among the Jews to find that the whole world seems not to have noticed that what they so passionately condemn as "apartheid" is only an Afrikaans version of what they themselves preach and practise under the name of Zionism — namely, racial and national self-preservation and self-determination. At the same time, while Jews all over the world are in the forefront of every campaign against South Africa, Jews in South Africa, many of them Israeli citizens, work in the closest co-operation with the government on every plane, including high finance, industry, military defence and even in national security agencies.[9]

It would be tediously repetitive to list the innumerable examples of double standards, or *Doublethink* in Shimoni's book, for in virtually every page we see how it serves the purposes of a nationalism of the mind that lacks the security of geographical boundaries. One example, therefore, will have to suffice.

Question: What in the Zionist view is the most detestable of all political ideologies? Answer: National Socialism.

Next Question: What was happening in South Africa while German National Socialism was raging in Europe?

Answer: We read in Dr Shimoni's chapter on the war years in South Africa of the emergence of the Zionist Socialist Party — the word *Zionist* having by now been firmly established as synonymous with *national;* this Zionist Socialist Party, we are told, was "making great strides". Dr Shimoni writes: "In the late 1930s and during the war years a new ideological constellation at last conducive to socialist Zionism had been taking shape in the country".

International Socialism and its supposed deadly opposite National Socialism are brought together by Dr Shimoni without the slightest hint of contradiction in fact or logic:

> The ideological programme of the party affirmed that it stood together with the socialist labour movements of all countries and people in the struggle to 'liquidate the capitalist system of private property and to create in its stead a socialist society built on the basis of co-operative ownership of the means of production'. However, it contended that *for Jews* the prerequisite of socialism was a Jewish homeland in Palestine so that their occupational distribution and their *national existence* could be normalised. *Zionism embodies a progressive nationalism compatible with socialism,* according to the formula: *'Socialist in content and national in form'*". (Our emphasis).[10]

In a word, *national socialism* for "us" and international socialism for "them"; the preservation of group identity for "us" and the obliteration of group identity for "them"; one standard for "us", another for "them"; power for "us", impotence for "them".

Could it be purely fortuitous that the concept of *Doublethink,* so clearly enunciated and explained by George Orwell corresponds so closely with the kind of thinking we encounter in Jewish historiography, whether addressed to Jew or gentile? And could it be fortuitous that *Doublethink* and the behaviour that goes with it are precisely what is required to give effect to a dual moral code which Professor Keith has identified as a significant feature of race consciousness?

We are driven to the conclusion that Jewish historiography precludes any possibility of scholarly debate — for what kind of debate can there be with enmity, no matter how carefully disguised?

Or, to put it another way, what kind of debate can a gentile scholar have with those who insist in advance that Judaism's *separate interest* is sacrosanct, therefore non-debatable?

For the gentile student, Jewish historiography is like that legendary Cretan labyrinthine cave from which the hero Theseus would never have been able to extricate himself without the clew of thread given to him by Ariadne, daughter of King Minos. The detailed analysis and explanation of *Doublethink* which Orwell has supplied is for the gentile student the equivalent of Adriadne's clew of thread, the fibres of it *moral as well as intellectual.*

*We learn from Orwell that:*

> *Doublethink* means the power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them . . . The process has to be conscious, or it would not be carried out with sufficient precision, but it also has to be unconscious, or it would bring with it a feeling of falsity and hence of guilt . . . To tell deliberate lies while genuinely believing in them, to forget any fact that has become inconvenient, and then, when it becomes necessary again, to draw it back from oblivion for just so long as it is needed, to deny the existence of objective reality and all the while to take account of the reality which one denies — all this is indispensably necessary. Even in using the word *doublethink* it is necessary to exercise *doublethink.* For by using the word one admits that one is tampering with reality; by a fresh act of *doublethink* one erases this knowledge; and so on indefinitely, with the lie always one leap ahead of the truth. *(Nineteen Eighty-four).*

The Jewish historiographer is proof against any feeling of falsity, or any twinges of conscience, because the mystification of what is seen as a potentially hostile and assimilatory majority is felt to be necessary for the preservation of a separate Jewish identity and interest, therefore, *biologically necessary,* to be practised just as *innocently* as all those other forms of injustice which characterise vital oppositions of interest in nature.

*Doublethink* can be regarded as a kind of original sin that has been with the human species ever since it was discovered that an untrue statement, if believed, can produce the same effect as a true one, and that the misrepresentation of reality can be used by one to impose his will on another. Falsely inform someone that his house is on fire, and he will react and behave exactly as if it is on fire. *A state of persuasion*

has thus been substituted for a state of genuine knowledge and understanding. Plato in his criticism of the sophist (*Phaedrus* 261) draws attention to what he calls "the universal art of enchanting the mind with arguments", producing opinions that come from *persuasion* and not from truth. However, this is a process that places some strain on the persuader, because every factual misrepresentation and every misleading argument he uses requires the incorporation of more unreality in his own thinking processes, increasingly at the risk of undermining his own grip on reality. The end result is a state of alienation or schizophrenia where all ability to distinguish reality from unreality has been lost.

However, in much the same way that training and practice make possible certain physical feats otherwise impossible and even dangerous to attempt, so, too, can the practice of *Doublethink* be developed in some individuals far beyond the breaking point of the untrained and uninitiated. It is this highly sophisticated *Doublethink* which has been developed into a major weapon of psychological warfare in our century, practised with incomparable skill by nationalist Jews, either as Zionists or Communists, and with less skill by their gentile surrogates. Indeed, there is a big difference between *Doublethink* as practised by Jewish political activists, including journalists and historians, and as practised by their intellectually enchanted surrogates — the first energised by strong race instinct and reinforced with centuries of accumulated experience, and the other having no other source of motivation and assurance than a bloodless leftist ideology.

There is thus a world of difference between the *Doublethink* of a Whittaker Chambers (principal witness in the memorable Alger Hiss Soviet espionage case in the USA 1948-1950) and that of a leading modern Jewish historian like Professor Norman Cohn. Chambers, having broken under the strain of trying to live simultaneously in two mental worlds, explained as follows the purgation of his psyche which preceded his conversion to Christianity: "I have had to transform my whole way of life and thought. In the process I have thrown off many-year-old influences. It happened that they were almost completely Semitic. There is no question of blaming these influences. Rather

would I blame my own susceptibility to them" (Whittaker Chambers, letter to a friend in 1943).[11]

So complete is the amalgam of *reality* and *unreality* in the mind of the trained and instinctually strengthened practitioner of *Doublethink* that he can, as Orwell remarks, actually believe (if only for as long as necessary) what he knows to be untrue, without any risk of disturbing his total grip on reality; and it is the fact that he himself believes it that confers on his utterance a high degree of credibility.

An excellent example of this species of *Doublethink* is the concluding chapter of Profesor Norman Cohn's book *Warrant for Genocide,* in which he attributes gentile reactions of resentment to a psychological "mechanism by which human beings read into the behaviour of others the anarchic tendencies which they fear to recognise in themselves".

Cohn argues his thesis most ingeniously: ". . . the Jews, as a collectivity, are unconsciously seen both as the 'bad' son, i.e. the rebellious son full of murderous wishes towards the father, and the 'bad' father, i.e. the potential torturer, castrater and killer of the son".

He goes on to explain: "Following Sigmund Freud himself, various psycho-analysts have argued that the Jews, because they reject the Christian God, are unconsciously seen by some Christians as 'bad', rebellious sons — indeed, as parricides. this means that traditonally, it has been easy and tempting for a Christian to make the Jew into a scapegoat for any unconscious resentment he may have against his father, or for that matter against his God".

If that explanation leaves us unpersuaded, Professor Cohn has a couple of others to offer: "Unconsciously, the Jew is even more closely identified with the 'bad' father than he is with the 'bad' son. This is understandable enough, for the historical relationship of the Jewish people to Christiantiy and to Europe makes it almost inevitable that it should be seen as a kind of collective father-figure. As an identifiable people the Jews are, of course, very much older than most of the European peoples, but that is not all: the Jewish religion is the *parent* religion out of which, and in rivalry with which, Christianity developed".

Still not persuaded? Professor Cohn has yet another explanation

to offer: "Most important of all, perhaps, is the fact that while the God of Christianity combines the attributes of father and son, the God of the Jews is father only — and, one might add, in the eyes of the Christians who learn of him only from the Old Testament and know nothing of the later development of Judaism, a singularly tyrannical and merciless father at that."[12]

We are reminded that exactly the same kind of persuasion is used in Orwell's *Nineteen Eighty-four*, where O'Brien (his name now interchangeable with that of Emmanuel Goldstein) says to Winston Smith: "You know perfectly well what is the matter with you. You have known it for years, though you have fought against the knowledge. You are mentally deranged. You suffer from a defective memory"; it is explained to Winston that his memory can be described as defective because he has insisted on retaining knowledge that ought to have been forgotten and so rendered totally non-existent.

Similarly, the gentiles are called on to expunge from their collective memory all knowledge about injuries and injustices suffered at the hands of the Jews, and to understand that anything short of total conformity with Jewish requirements is classifiable as no more than what Professor Cohn calls "collective psycho-pathology".

In tones of cold superiority, Mephistophelian in confidence and arrogance, Professor Cohn presents a highly complex explanation of "anti-semitism" which the unwary student, impressed by its ingenuity and logical consistency, will be tempted to accept — without pausing to scrutinise the dubious foundations on which it has been reared; namely, a murky and wholly unsubstantiated Freudian thesis of innate "father-son" enmity.

All such "explanations" of "anti-semitism", like much of Freud's writing, are identifiable as a form of psychological warfare passed off as scholarship, cunningly contrived to disable the Western mind and to transfer and transfix attention as far away as possible from an area of inquiry where, logically and realistically, any genuine investigation should begin: actual complaints of Jewish injustice which have been made almost continuously down the ages by people of different race and nationality among whom the Jews have dwelt as minorities.

Instead of the *complaint* being made the subject of inquiry, it is the *complainant* who is put on trial or, better still as Professor Cohn suggests, handed over to the psychiatrists for clinical study!

Jewish injustice, the practice of which Professor Sir Arthur Keith has described as a "code of enmity", is proverbial in all the languages of the Western world. Thus we find in standard dictionary English the noun "Jew" defined as "an extortionate usurer, driver of hard bargains", and the transitive verb "jew" as meaning "to cheat, overreach" *(Concise Oxford Dictionary).*

All the facts appertaining to the perpetually troubled relations of Jew and gentile are readily accessible to investigation; all that is lacking most often is *the will and the power* to investigate. The Jews in their determination to survive, prosper and grow strong; as a self-conscious, geographically dispersed nation they have always found it necessary to concentrate their energies on precisely those forms of economic activity which lend themselves most readily to the "driving of hard bargains, cheating and overreaching" where, by collective action, they can most easily control the flow of money and goods. So, also, they have always shown a marked preference for those professions and occupations which provide firm bases for a maximum exercise of influence over the host population; on the other hand, rigorously avoided are all those avenues of employment in which a firm and inseparable *common interest* prevails, such as agriculture, the armed services and all the skilled trades.

Thus, armed in our minds with complete insight into the motives and methods at work, we can venture into the dark labyrinthine caverns of Jewish history-writing, whether addressed to Jew or gentile, without much risk of being overcome with giddiness or of losing our way, firm in our faith — like Christian in *The Pilgrim's Progress* — that there does exist truth, the truth we need for our health and happiness, capable of standing firm against any statistical odds mounted by the powers of persuasion.

*Notes:*

[1] *Jews and Zionism: the South African Experience 1910-1967*, Gideon Shimoni (Oxford University Press, Cape Town 1980).

[2] Professor Henry L. Feingold, in *Special Interest Report,* August 1982, published by The American Council for Judaism.

[3] *The Boer War,* Thomas Pakenham, (Jonathan Ball and Weidenfeld & Nicholson); The War in South Africa, J.A. Hobson (James Nisbet, London, 1900); see also *Sir William Butler, an Autobiography,* Lieut-General the Rt. Hon. Sir W.F. Butler G.C.B., chapters xxi, xxii and xxiii (Constable, London, 1912).

[4] The anathema pronounced against Spinoza by the Amsterdam rabbinate is given in *The Controversy of Zion* by Douglas Reed. More recently the distinguished American Jewish scholar Dr Alfred Lilienthal, author of *The Zionist Connection,* was excommunicated by the Jewish hierarchy in the United States.

[5] Dr Alfred Lilienthal, in his newsletter *Middle East Perspectives* of December 1984, reports on his visit to Israel and the various evangelical Christian movements operating inside Israel to form "an invaluable adjunct to the Zionist movement".

[6] *Majuta: a History of the Jewish Community in Zimbabwe,* (B.A. Kosmin, Mambo Press, Zimbabwe, 1981); this is a significantly different history of Rhodesia (now called Zimbabwe).

[7] Referring to the destruction of Carthage, Professor C. Northcote Parkinson, in his book *East and West* (Riverside Presss, Cambridge 1963), makes the following observation which would appear to coincide with that of Professor Sir Arthur Keith: "Carthage had been destroyed, but among the Carthaginian satellites had been the Jews, scattered westward from Palestine but of Asian origin and sympathies, potential spies and rebels, difficult to assimilate and impossible to trust. The Jew represented then, and has appeared ever since as an enemy agent behind the European lines. . . "

[8] Dr Nahum Goldmann, former president of both the World Jewish Congress and the World Zionist Organisation, put it this way in his book *The Jewish Paradox:* ". . . the fact is that the Jews are revolutionaries for other peoples but not for themselves".

[9] A significant article on 'The Relationship between Israel and South Africa' appears in the February 1985 issue of *Israeli Foreign Affairs,* "an independent Monthly Research Report on Israel's Diplomatic and Military Activities World Wide" (5825 Telegraph Ave No., 34, Oakland, California, 94609 USA).

[10] It is of interest to note that E. Ben-Shaul, writing in the *South African Jewish Herald* of August 27, 1974, stated that the Israeli Establishment "was by its very nature secularist and Marxist, a socialist-cum-nationalist movement. . . (whose) external policy towards the Mandatory was dovetailed into the socialist programme of creating a new Marxist, secular society on a selective basis".

[11] Whittaker Chambers's letter to a friend is quoted by Allan Weinstein in his book on the Chambers-Hiss case, *Perjury;* it was Alger Hiss who was convicted of perjury for denying under oath his treasonable activities. A brilliant summary of the Chambers-Hiss case is given by Douglas Reed in *Behind the Scene* (a reprint of Part Two of *Far and Wide*); see also Whittaker Chambers's autobiography, *Witness* (Random Press, New York 1952).

[12] A healthy corrective to the involute thinking of Professor Norman Cohn on so-called "father-son" psychology is given by Professor Thomas Szasz in *The Myth of Psychotherapy,* and Douglas Reed in *The Controversy of Zion.*

CHAPTER 10

# GEOGRAPHY OF THE INTELLECT

*A sentence, even a phrase, may seem plain enough; yet when its meaning has been thoroughly examined, the intricacies and errors that were hidden in apparent simplicity are startlingly revealed.*

John Baker, *Race.*

Dr Nathaniel Weyl and his wife Sylvia Castleton Weyl have been active in promoting the theory that the Jews are the leading "creative elite" in the United States of America, and that their superiority is the product of genetic inheritance.

In an article in *The Mankind Quarterly;*[1] the Weyls suggest that the source of Jewish superiority is "an aristocracy of religious scholarship, and the development of institutional and religious pressures upon this scholarly element to marry early and procreate much". They state:

> In short, the acute and subtle minds, winnowed out of the Jewish mass by the competitive educational process, must have outbred the others for they married earlier, were eagerly sought after for marriage alliances with the richer and merchant families, and hence through such advantages as better diet, housing, clothing, sanitation, medical care, foreknowledge of impending persecutions . . . were more likely to succeed in raising more of their children to maturity.

Dr Weyl has already explored this theme with some thoroughness in learned journals and in two well-documented books, *The Creative Elite in America,* and *The Geography of the Intellect* co-authored with Dr Stefan Possony.[2]

Another major contributor to this branch of sociological research is Professor Ernest van den Haag, whose book *The Jewish Mystique* was

promoted with a great fanfare of academic trumpets in 1970 and was, paradoxically enough, warmly endorsed by several of the world's most vehement protagonists of the "race equality" theory, including Professor Ashley Montagu, thus lending more weight to the doctrine enunciated by George Orwell in his book *Animal Farm* that "all animals are equal but some are more equal than others".[3]

No fault can be found with the statistical methods used by Nathaniel and Sylvia Weyl in establishing Jewish predominance in terms of performance coefficients, calculated on a percentage basis, in various academic disciplines, but the question arises whether all the facts which they offer can be accepted as proof of their main thesis that Jewish success is attributable to genetic factors. And their conclusions are reasonable deductions from the evidence which they supply.

But, have they supplied all the evidence? Have they even considered all the evidence from which a historically valid assessment of Jewish intellectual talent can be drawn? It would seem that the whole of their study has been conducted within a too severely restricted intellectual frame of reference.

As we are so often reminded in the teachings of the Chinese savants, the truth will often elude us unless we seek it in the "whole" to which it belongs. Bring one set of facts together, and we get one result; increase the number of relevant facts, and it can happen that we get a totally different result. The important thing, therefore, is to be sure, in respect of any proposition or any statement of what we hold to be true, that it is indeed the product of all the necessary facts.

In fairness to Dr Weyl, it should be pointed out that in *The Geography of the Intellect* he does give us a clue to the possible existence of some more comprehensive frame of reference, for he tells us that "both Spengler and Toynbee contributed to cultural anti-semitism" — meaning, of course, that these two leading Western scholars did not endorse the Jewish assessment of Jewish intellectual superiority.

"To Spengler", wrote the Weyl-Possony partnership, "Judaism was a 'fellah religion' which had been lifeless for at least nine centuries". The expression 'fellah" as used by Spengler refers to those peoples who are without history of their own. The two authors add:

"To Spengler also the Jews were decadent because they were vestiges of a Magian culture-civilisation which had long since exhausted its creative impulse".

Toynbee, on the other hand, they go on, "discovered that the Jews were 'fossilised fragments of the Syriac civilisation'; in other words, he appropriated Spengler's ideas, but changed the vocabulary".

Carl Gustav Jung, the great Swiss-German psychologist, also drew some unwelcome attention to himself with his comments on some of the qualities which make the Jewish intellect significantly *different* from that of the typical Western European. Freely admitting that there was an area of activity in which the ordinary Jew enjoys competitive advantage, Jung writes: "As a member of a race with a 3000-year-old civilisation, the Jew, like the cultured Chinese, has a wider area of psychological consciousness. Consequently it is, *in general,* less dangerous for the Jew to put a negative value on his unconscious . . . "

Jung adds: "The Jew, who is something of a nomad, has never yet created a cultural form of his own and, as far as we can see, never will, since all his instincts and talents require a more or less civilised nation to act as host for his development".

These brief references to Spengler, Toynbee and Jung should at least indicate that there has existed in some gifted minds an intellectual frame of reference which could put a wholly different construction on all those facts so painstakingly gleaned from the statistics of the US Department of Health, Education and Welfare by Nathaniel and Sylvia Weyl.

Any thoroughgoing investigation of the comparative intellectual status of different ethnic taxa would need to begin with some agreement over the meaning of expressions like "intelligence", "cognitive ability" and "performance", all of them frequently used when the achievement levels of different races of people are compared.

Dr John Baker, in his momental work *Race,* discusses some of the innumerable definitions of the word "intelligence" which have been offered by psychologists and others. Alfred Binet, who gave his name

to a system of intelligence testing which, with variations, is still in use, settled for a rather prosaic explanation of what the word means: "Intelligence reveals itself by the best possible adaptation of the individual to his environment". Dr Baker adds that "one can find in the literature a number of definitions that follow this line", and he gives several examples.[4]

An expression like "adaptation to environment" presents no difficulty when applied to fauna and flora and even to human beings in small and primitive communties, but how is "adaptation to environment" to be evaluated in an infinitely complex and even dangerously unstable human environment of the kind to be found in most civilised countries today?

Here the concept of "adaptation" acquires hitherto-undreamed-of dimensions of meaning. In Germany before World War II the Jews had an elitist coefficient easily comparable with what has been achieved in the United States of America, but, as events were to show, this did not prove the "best possible adaptation" to that particular environment.

Even in the short range, in respect of the performance of the individual in a relatively homogeneous community with a shared genetic inheritance, there can be an elusive dynamic element in that "environment" that can make all the difference in the world. Hence the old English saying: "From clogs to clogs in three generations", meaning that a very ordinary man, possibly even a peasant-type, can produce a son who is an outstanding performer, who in turn produces a son who is a bitter disappointment in spite of, possibly even because of, all the apparent environmental advantages conferred on him by his successful father.

The operative environment in the case of the outstanding performer must thus be conceived of as essentially a dynamic reality, a special kind of stimulus-response motivational system giving rise to chain-reactions of energy release which can even transmute environmental disadvantage into its very opposte, a sort of spring board of advantage! And all within a shared pool of genetic inheritance.

Establishment academics who do not happen to be Jewish can be

expected to give a wide berth to the issues raised by the Weyls, Possony and Van den Haag because, as experience has shown they must either agree wholeheartedly with the conclusions drawn by these scholars, or else, like Spengler, Toynbee, Jung and Keith, expose themselves to the risk of being tagged as "anti-semites".

For it is obviously impossible to make a full and proper comparative analysis without acknowledging that from the point of view of performance Jews and gentiles are different people occupying different stimulus-response motivational systems. In other words, the two groups are not competing on one track but on parallel tracks, are differently mounted and perhaps even have different winning posts in view.

For how is it possible to compare on a percentage basis the contributions to any kind of elitism of two communities so different in character and so differently situated? On the one hand, a majority which needs for its cultural survival a substantial reservoir of skilled artisans and even unskilled workers, plus an agricultural or peasant class with its roots deeply planted in the soil; and on the other hand, a small population minority, its nerves always under great strain, wholly committed to the preservation of its national identity and unity while dispersed in a much larger host population.

Jung showed that he understood the subtle but most important difference in the area of motivation and performance when he remarked that the Jew has a wider area of consciousness and that it is consequently "less dangerous for the Jew to put a negative value on his unconscious".

Obviously there is some competitive advantage in being able to put a negative value on the unconscious, but the question might well be asked whether the Jewish people are not paying too high a price for this advantage in terms of long-term viability. Are they not just packing up for some future day of reckoning a danger inseparable from the downgrading of the unconscious?

Indeed, the very influences which confer elitist success on Jews in Western society have been the very ones from which persons of Jewish descent *have frequently sought emancipation* in order to be able to operate intellectually on a very much higher plane — men like Moses

Mendelssohn and his son, the musician, Spinoza and Disraeli, not to mention Moses ben Maimonides and many others, including courageous Jews of our times named elsewhere in this book.

Thus, it would seem that the high degree of intellectual specialisation and differentiation is for the Jews both an advantage and a disadvantage — and at many times in their troubled story it has been a grave disadvantage.

There are other and even more important aspects of the subject of intelligence. If a capacity for what Dr Weyl calls "abstract thinking" is to be the measure of all things when different peoples are to be compared for their powers of intelligence, should we not first explore at depth the concept of abstraction?

Here a few moments of reflection should suffice to inform us that what is commonly described as "abstract thinking" is no more than a stripe in a broad spectrum of abstract mental activity drawing into co-ordination the total resources of the mind, both conscious and unconscious. The Jewish people may be able to read a warning out of Friedrich Schiller's remarks about the perils of excessive specialisation of functions:

> When the commonwealth makes the office or function the measure of the man, when of its citizens it does homage only to memory in one, to a tabulating intelligence in another, and to a mechanical capacity in a third; when here, regardless of character, it urges only towards knowledge, while there it encourages a spirit of order and law-abiding behaviour with the profoundest intellectual obscurantism — when, at the same time, it wishes these single accomplishments of the subject to be carried to just as great an intensity as it absolves him of extensity — is it to be wondered at that the remaining faculties of the mind are neglected, in order to bestow every care upon the special one which it honours and rewards?

*The profoundest intellectual obscurantism!* Schiller saw it coming — a much honoured and richly rewarded elitism of one-sided mental development, accompanied inevitably by generalised intellectual obscurantism!

We can think of two other dimensions in which a study of this kind could be extended. One of these is the factor of mutual support and recommendation among academics forming a self-conscious racial

or national minority, and the other is the present Jewish preponderance in what could be called "fringe sciences" like social anthropology, sociology, political science and psychiatry, each and every one of them, for Jew and gentile alike, an impenetrable forest of obscurantism.

There are some questions which the Weyls, Van den Haag and others might have asked before committing themselves to the notion that Jewish elite leadership is mainly attributable to genetic factors. For example: What is the real character of this "leading elite"?

The Jewish elite has undergone a radical transformation in our time; where for many centuries it was an elite of the synagogue, now it is an elite of the university and counting house. From being an elite which put *some* value on the unconscious it is now one that owes its predominance to the fact that it puts a *negative* value on the unconscious, playing down almost to vanishing point metaphysical factors which were always a binding force or cement of the Jewish consensus.

Both elites, the Jewish and the gentile, are now living out at an accelerating pace a process which prompted the Old Testament prophets to utter a warning that "God will not be mocked", which the modern psychologist might translate as: the unconscious will not permit itself to be suppressed or under-valued. For the unconscious thus offended can re-assert itself in unpleasant ways, among some elitists as neurosis, alcoholism, etc. And among the Jews today there is good reason to believe that it is an outraged Jewish unconscious — their God,[5] and the tribe of Judah — which is producing a most dangerous reversion to primitivism in the form of a rabid Zionist nationalism, "primitive" in that it lacks any religious content, setting the mass in motion but offering no enlargement of the moral resources of the individual.

Thus, in the mindlessness of an inflamed group spirit we see the sharp knife of Jewish intellectualism now pressed against its own breast.

Karl Marx was right when he remarked that Western finance capitalism "generates Jews out of its entrails",[6] meaning that a *milieu* has been created in which the upper strata of *both* Jews and gentiles

are forced to think and act in the same way — both putting a maximum premium on the intellect and a negative value on the unconscious which is the source of all life-serving creativeness.

Spengler takes up the same theme in *The Decline of the West:* "Today this Magian nation (the Jews), with its ghetto and its religion, itself is in danger of disappearing — not because the metaphysics of the two cultures come closer to one another (for this is impossible) but because the intellectualised upper stratum of each side is ceasing to be metaphysical at all. It has lost every kind of *inward cohesion,* and what remains is simply a cohesion for practical purposes" (emphasis added).

Another question to be asked: Is it not just as easy to attribute Jewish predominance in the race of the elite to a set of competitive advantages arising form certain peculiarities of the Jewish presence in the West? In other words, is it not possible that Jewish predominace is the product not of genetics but of circumstances of a kind which did not exist in the past and could disappear in the future?

With the progress of industrial revolution in the West, private ownership capitalism which released astonishing amounts of Western enterprise and energy, especially in the United States, gave rise to pure finance capitalism, first on a national scale and then on an international scale. These developments, to which gentiles contributed substantially, would have occurred — if at a slower tempo — even if there had been no Jews in the world.

However, the Jews as a people who have for centuries concentrated their energy and intellectual skills on monetary transactions, and as a cohesive nation dispersed among other nations, were ideally placed to exert a wholly disproportionate influence in promoting the concentration of finance capital, nowhere more so than in the United States, in time swallowing up and absorbing the great gentile family fortunes represented by names like Morgan, Ford, Carnegie, Vanderbilt, Rockefeller, etc.

In the United States a compelling advantage thus acquired (as Dr Carroll Quigley has explained in his book *Tragedy and Hope)* instantly took effect as a rapidly expanding control of all higher education, starting with Columbia University, plus, of course, predominance in the ownership and control of the news media and the power to

manipulate, by means of funding, the country's party politics, its administration, judiciary, etc.

A truly awesome power, compounded in this way, makes complete nonsense of any comparison of the two elites, history having provided one of them with an irresistible advantage that requires no genetic explanation — in much the same way that historical processes have conferred on a few ethnic groups among the innumerable artifically created Black "nations" in Africa the power to tyrannise other groups which had previously ruled the roost for a very long time.[7]

Another major advantage enjoyed by the Jews in the "latter days" of Western capitalism is group cohesiveness with its freemasonry of mutual trust and co-operativeness, maintained by what Professor Keith has described as the Jews' "dual code" in their relations with "strangers", an advantage compounded by the prevailing atomisation of the Western elite, all of whom are too busy competing among themselves to think of responding to the challenge by working in concert against the Jews.

In a word, what does it matter which elitist group is out in front when neither knows where it is going and when there are many signs that both are running into trouble?

*Notes:*

[1] *The Mankind Quarterly*, Edinburgh, Scotland — Nathaniel Weyl contributed regularly to this quarterly journal, under the editorship of Dr R. Gayre of Gayre, during the 1960s and 1970s.

[2] *The Creative Elite in America*, Nathaniel Weyl (Public Affairs Press, Washington DC, 1966); *The Geography of the Intellect*, Nathaniel Weyl and Stefan Possony (Henry Regnery Company, Chicago, 1963).

[3] *Animal Farm*, George Orwell.

[4] *Race*, John Baker (Oxford University Press).

[5] As Ben-Gurion declared: "Why should the Arabs make peace? . . we have taken their country. Sure, God promised it to us, but what does that matter to them? Our God is not theirs . . . " — quoted by Dr Nahum Goldmann in his autobiographical book *The Jewish Paradox*.

[6] Quoted by Zygmund Dobbs in *The Great Deceit*. (Veritas Foundation, New York, 1964)

[7] For example, the Matabele nation in Zimbabwe, formerly Rhodesia; see *Path of*

*Blood*, Dr Peter Becker's account of the founding of the Matabele nation, an offshoot of the 19th century Zulus, and *Truth Out of Africa*, chapter entitled 'The Tragedy of the Matabele'.

CHAPTER 11

# DISSECTING A RACIAL MYSTIQUE

*No one must lightly dismiss the question of race. It is the key to world history and it is precisely for this reason that written history so often lacks clarity — it is written by people who do not understand the race question and what belongs to it. Language and religion do not make a race, only blood does that.*

Benjamin Disraeli

A subject which has been made topical in a number of learned journals in the United States, following the publication of Professor Ernest van den Haag's *The Jewish Mystique,* is the claimed superiority of the Jewish "intellectual apparatus" as a possible explanation of the truly astonishing predominance in wealth, power and influence of a tiny Jewish minority in the Western world.

We may be sure there is some truth in the claim put forward by Dr Nathaniel Weyl (some of whose work has been discussed in chapter 10 of this book) and others that centuries of "selection for intelligence" has played an important part in the evolution of a Jewish race and nation with an exceptionally high average standard of intelligence and a remarkable dearth of fools and misfits. We also know that the same "intellectual apparatus" works differently in different circumstances and in response to different stimuli, and we know, or ought to know, that the peculiar circumstances of the Jewish people, always a tiny minority in a human environment which they feel to be potentially hostile, must have the effect of prodding their minds into alertness and activity.

What we really want to find out is whether the present extraordinary disparity is the product only of a superior "intellectual

apparatus" or whether there are other important factors involved.

How, for example, are we to reconcile the present apparent disparity in peformance with the indisputable fact that the whole might of the West, the civilisation which has today spread its influence all over the globe, is essentially a product of the energy and creative genius of Western Christian European people, and that in 3000 years the Jews have been unable to produce anything even remotely comparable?

One of the distinguishing features of the European people, as a race,[1] is that they are to a most unusual degree "culture builders", with countless individuals, often at some sacrifice of their private interests, contributing to a vast shared cultural treasury. By comparison, as Spengler and Toynbee have pointed out, the Jews are basically a nomadic "fellah" people who accommodate themselves readily to a culture created by others.

How do we reconcile the present competitive inadequacy of the Western European with a recognition of the mighty powers of mind and spirit whose achievements in every field of human endeavour, especially in architecture, art, music and literature, represent to this day, after centuries of competitive striving, the highwater mark of human achievement?

We cannot hope to be able to understand the world in which we live and our own situation in that world if we are unable or afraid to try to find the answers to questions like these.

We do know also that there have been lengthy periods in history when the inferior status of the Jewish people has contrasted markedly with the power, confidence and brilliant achievement of the people among whom they dwelt; and we are not aware that such inferior status was ever attributed to any inferiority of the Jewish "intellectual apparatus".

One part of the explanation of the apparent contradiction can be traced to the well-established fact that the human mind can function in radically different ways. It can function solely at the service of the individual, when it fully deserves the description of an "apparatus". Or it can function almost entirely at the service of the community, when it is not so much an apparatus as a super-personal phenomenon,

a sort of cyclonic funnel drawing to its centre and expressing in works the entire cultural resources of the race.

Western European achievement has never depended on a high average of intellectual activity but more often on the exceptional performance of a few gifted individuals. Those who form the bulk of the population are then naturally inclined to coast along as comfortably as possible, sharing and enjoying the benefits provided by the activated few, propping up and carrying along with them many who might otherwise fail to keep up, and carrying along with them also a genetic inheritance capable of throwing up more exceptional individuals when these are required.

This phenomenon of the exceptional individual is better known as genius, where the great tidal flow of race energy and will forces itself impetuously and turbulently through the narrow strait of the individual mind, too often at terrible cost to the individual concerned.

Only by an unusual accident of circumstances has the Western European brand of originating and pioneering excellence any chance of exhibiting itself today, one example of this being space travel, which calls for rare qualities of character as well as a good "intellectual apparatus". This may explain the resentful and vindictive condemnation of the Moon Project by writers like Norman Mailer and newspapers of America's money establishment like the *Washington Post.*

What it all comes to is that prevailing historic circumstances, including the almost complete domination of the economic motive in modern life, are as advantageous to the Jewish people as they are disadvantageous to the Western European people, depriving them almost entirely of outlets for the kind of mental activity which has always been the secret of their greatness.

The disparity continues to widen as private-ownership capitalism degenerates at an accelerating pace into anonymous international finance capitalism.

The "degeneration" refers, of course, to the fact that the displacement of private-ownership capitalism is one of the evil results of the betrayal by governments of one of their most important social responsibilities — that of preventing the emergence of concentrations

of economic power large enough and strong enough to control government itself, all this being part of the process whereby the Western European, whether in Europe or elsewhere, has been largely dispossessed of the control of his own destiny.

For this state of affairs the Western European has no one to blame except himself, because in making money and material possession the only measure of value, he has created an environment and a complex of human relationships more advantageous to the energetic and self-reliant Jewish minority than to people of his own kind.

The results we see all around us. The essential Western European, whether he be an Englishman, a Frenchman, a German. an American or South African, is afflicted with a form of soul-sickness which undermines his morale, stifles imagination and enterprise and inhibits mental activity in all its forms, an illness which naturally varies in intensity according to personal circumstances. Unable to be true to himself, the Western European has become the victim of cultural and political distortion, the main symptoms as experienced by the individual being the lack of a sense of direction and purpose; in other words, a haunting sense of the futility of existence, all concentrated finally in an intense desire, most keenly felt by young people, to kick over and destroy the prevailing order.[2]

It is not enough, however, to say that the Western European is today afflicted with soul-sickness and to make an inventory of the symptoms and consequences of that sickness.

What we need, if we are to do ourselves any good, is to gain an insight into the etiology of it, tracing with precision the nature of the distortion and the causes which lie immediately behind the symptoms. That means, before all else, knowing something about the political nature of man. After all, how can we hope to be able to identify and understand a distortion of moral and political identity if we do not already possess in our minds a reasonably clear picture of the pattern before it was distorted?

The entire known history of the human race will confirm that man is essentially a social animal and that he needs, as one of the first requirements of his moral health, the security provided by a sense of

community or sense of belonging, which is something he has never been able to find hitherto except in some circumscribed group or community made up of individuals much the same as himself.

Inseparable from such a pattern of existence which has persisted through millennia and is shared by the greater part of the animal kingdom, is a dual code of attitude and conduct clearly designed by nature to preserve that pattern — inside the group, amity and co-operation and mutual sympathy (even if spiced with a little competition between the individuals composing it); towards all those outside the group, an attitude of indifference which can harden into hostility and conflict, as circumstances dictate.

The individual living in such an environment is never morally confused. "These people", he says to himself, in effect, "are my people. These I can trust and they can trust me. I help them and they help me". He draws a deep-rooted sense of security from the knowlege that there are people joined to him by a shared set of interests and obligations. Operating from such a firm base of security, he is prepared to risk his life, nay, even willingly sacrifice it, giving his all to the group from which he derives all.

What the individual, then, calls his "conscience" is part of the psychological machinery required to ensure that he always maintains towards other individuals in the group, or towards the group as a whole, a code of attitude and conduct calculated to serve the best interests of the group and of all the individuals composing that group.

The moral and political distortion which afflicts the people of Western European origin can thus be ascribed to the obliteration of the ancient boundaries separating groups of self-consciously similar people and their absorption and intermingling in larger political units.

The individual, saddled with a psychology which is the evolutionary product of millennia of experience, now finds himself on the horns of a dilemma. Drawn or forced into a heterogeneous human environment, he brings with him, and cannot be parted from a deep-rooted need for a *homogeneous* human environment. The psychology of the dual code has been built into the cells of his body and brain.

But how, in a heterogeneous society with its strange new matrix of

relationships dictated by an economic ordering of society, does the individual distinguish between "us" and "them", between those who belong with him and those who do not? Even more painful is his dilemma when he finds himself in a greatly expanded political unit which includes people widely different in race and life-style, in some cases not even sharing with him the same language.

The result for the Western European individual is inner conflict and confusion; his responses, instead of being simple and clear-cut, as they would be in the simpler form of society whence he emerged, are mixed up in such a way as to produce psychological disturbances, including guilt feelings and a weakened morale. The individual is divided within himself and his creative and intellectual potential greatly reduced, likewise his capacity for effective combination with other individuals of his own kind.

The trouble does not end there — far from it! Society itself shows signs of deep inner division as the many soul-sick individuals tend to cluster together according to the way in which they seek individually to resolve their dilemma of a dual code which has ceased to work, giving rise eventually to two major groupings which we can identify with the terms *right* and *left.*

On the *right* are those who hope to find salvation in the re-establishment of smaller, more homogeneous units of humanity in which the psychology of the dual code can once again be made to work freely; or, at any rate, resist all those influences tending towards the creation of still larger, more heterogeneous political units, culminating even in the possibility of a one-world state.

Conspicuous among those on the *left* are individuals in whom intellect has been developed at the expense of instinct, and who now seek salvation in an imagined world in which all people will be equal and undifferentiated and in which mankind's primordial heritage of a dual code can be replaced with a single code of universal amity and "brotherhood".

Thus a conflict which originates inside the individual is transferred to society itself, even dividing families, and creating a situation which any alien minority can exploit to its own advantage.

We cannot know how all this is going to work out in the years

ahead, but we do know for sure that the psychological disturbances which arise out of efforts to apply a single code of universal amity and equality in a dual-code world which no one can change, constitutes a form of soul-sickness which has everywhere reduced the moral and political potential of the Western European peoples, and has created conditions highly advantageous to a small Jewish minority which has never allowed itself to be separated from its ancient two-code psychology.

The key to this unique minority advantage is a system of institutionalised learning, hitherto reinforced by religion, which makes it possible for the Jewish people to preserve an intensely self-conscious racial and national *unity in dispersion*, whereas for others, national and racial unity has always depended on geographical boundaries. Instead, Jewish race-consciousness and nationalism have become all the more intense for having been confined entirely to the mind.

The science of anthropology has had to be falsified and smothered to a truly astonishing degree to prevent information of this kind being universally known and understood. Many of those sciences whose purpose it is to help man understand himself — anthropology, psychology, genetics, etc — are in the same state of eclipse today as were astronomy and other sciences in the Middle Ages and for the same reason: that their findings threaten the foundations of existing power structures, whether these be religious or political or financial.

It may, therefore, come as a suprise to some readers to learn that what is written above has long been known by scientists and thinkers who have managed to remain loyal to the highest ideals of Western intellectual courage and honesty. Whole volumes could be quoted, of which the following from the writings of the late Professor Sir Arthur Keith, world-famous anthropologist and scientist, is only a tiny sample:

> Another mark of race possessed by the Jews must be mentioned. Their conduct is regulated by a 'dual code'; their conduct towards their fellows is based on one code (amity), and that towards all who are outside their circle on another (enmity). The use of the dual code, as we have seen,

> is a mark of an evolving race. My deliberate opinion is that racial characters are more strongly developed in the Jews than in any other Caucasian people. *(A New Theory of Human Evolution).*

Political commentators and analysts who decline for one reason or another to probe below the surface for causes of what is happening in the world today, so far from making any contribution to public enlightenment, are only helping to thicken the fog of confusion in which millions of the soul-sick flounder.

A strong sense of group identity, pride of race, nationalism — call it what you will — gives people a strong sense of purpose and direction which renders them almost totally immune to the culturally and morally subversive influences which are rampant in the Western world, all utterly destructive of the health and happiness of mankind.

From which it follows that when a civilisation is in decline and the process of culture-building has virtually ceased, the Jewish people with their strong sense of race identity and their readiness to associate closely for practical ends, enjoy an enormous competitive advantage.

*This is not a situation which can be expected to continue indefinitely.*

*Notes:*

1 See definitions of race as given by Dr John Baker in his book *Race.* See also Dr Revilo Oliver who, in his book *Christianity and the Survival of the West,* states: "It is a fact, which Christians will regard with satisfaction and some atheists may deplore, that Western civilization, for about half of its recorded history, has been a Christian civilization", and he goes on: "Christianity is a religion of the West, and, for all practical purposes, *only* of the West".

2 Dr Michael Hurry, in *Who Hold the Balance?,* examines patterns of subversion and culture-alienation as promoted in the media of mass communication, and gives a number of examples of the effects on young people, especially in South Africa but which hold true throughout the West in our times.

CHAPTER 12

# BEHIND THE SCENES WITH DR. GOLDMANN

*The world is governed by very different personages to what is imagined by those who are not behind the scenes.*

Benjamin Disraeli

Dr. Nahum Goldmann could not have chosen a better title for his book — *The Jewish Paradox.*[1]

What is a paradox? The definition in the *Concise Oxford Dictionary* is itself somewhat paradoxical, explaining that a paradox is either "a seemingly absurd though perhaps really well-founded statement" or "a self-contradictory, essentially absurd statement" — take your choice. The prefix "para", from the Greek, is defined as having any of these meanings: "beside", "beyond", "wrong", "irregular".

However, we can learn far more about the paradox from the way it has been used from time to time by those who handle it with skill, like the late George Bernard Shaw — and like Dr. Nahum Goldmann.

As the experts have demonstrated, the paradox is simply the truth stood upon its head. A writer can attract attention to what he wants to say by making a statement which is instantly noticed and challenged because it is obviously absurd — but behind that absurd statement there can lurk an important truth which takes the reader or listener by surprise. The mind is first boggled, then suddenly illuminated.

The paradox can be used for very different purposes, as Dr Goldmann has demonstrated in his book, producing the effect of a sort of double paradox, simultaneously mind-boggling and instructive, words used with consummate skill to instruct some readers while at the same time thrusting others more deeply into

ignorance and confusion.

But, who is Dr. Nahum Goldmann? In a few words he was the world's top Jew, having combined for some years the presidency of the World Jewish Congress and the World Zionist Organisation, the man who spoke for world Jewry with all the world's leaders since long before World War II.

Goldmann is himself a sort of walking paradox. Having campaigned all his adult life for a return of the Jews to Palestine in fulfilment of Bible prophecy, he candidly admits that he is himself *not* "an orthodox Jew" — "I stopped being religious in the traditional sense at the age of 17, meaning that I stopped observing the laws, eating kosher, going to the synagogue. . . "

There are evidently many other Jews who have been estranged from orthodox religion, for Goldmann remarks that "relations between the state and religion constitute one of the great unsolved problems in Israel where a formal separation of the two could produce a splitting of the population into 'believers and unbelievers' ". Having informed us that not all Jews are religious believers, he goes on to say that they are united in believing that *for religious reasons* the Jews were fully justified in taking Palestine from the Arabs.

What Goldmann has to say about the "Jewish identity" reminds us of the mazes of the Cretan labyrinth from which heroic Theseus was able to extricate himself thanks only to a clew of thread given to him by Ariadne, daughter of the King of Crete. Prepare to enter the labyrinth on the subject of "Jewish identity". Says Goldmann:

> I remember giving a lecture when I was a student during which I offered more than twenty definitions: Judaism is a religion, a people, a nation, a cultural community, etc. None of them was absolutely accurate. . . For some the keystone is religion. For others it is the glory of a people which has given the world monotheism, the prophets, Spinoza, Marx, Freud, Einstein and so many other geniuses. For others again it is their respect for Jewish sufferings past and present that cements their adhesion.

Goldmann rejects a definition offered by one of Jewry's staunchest defenders, Jean-Paul Sartre: "A Jew is anybody whom other people designate as such".[2]

It is somewhat paradoxical that the short list of Jewish "geniuses"

should have included Spinoza, who in 1632 was cursed and anathematised by the Amsterdam rabbinate — "... with all the cursings which are written in the Torah; cursed be he by day and cursed by night, cursed when he goeth out and cursed when he cometh in ... There shall be no man to speak to him, no man write to him, no man show him any kindness", etc.[3]

On the other hand, the claim that Jews gave the world "monotheism" is no paradox at all, but a simple falsehood — for we may read in the ancient Egyptian *Book of the Dead*, dated approximately 2600 BC: "Thou art the one, the God from the very beginnings of time, the heir of immortality, self-produced and self-born; thou didst create the earth and make man" (translated by the British archaeologist and Egyptologist E.A. Wallis Budge).

"Jewish philosophy, thought and ideology", Dr. Goldmann goes on, "are made up of manifold contradictions. One of them is that we are at one and the same time the most separatist and most universalist people in the world". In support of this statement he quotes the Talmud as saying that "a *ger*, a convert, is as hard to bear as a sore".

However, Goldmann has some words of comfort for those who might begin to fear that they have been discriminated against by what he calls "the Jewish God": "That is the great characteristic of our people; we are apart and isolated from the rest, and at the same time destined to fulfil a mission which concerns the whole world, to be the servants of humanity".

The paradox here is concentrated in one word, "servants", which stood upon its head gives us the word *rulers* for was there ever a ruler, no matter how vicious and arbitrary, who did not regard hmself as the servant and benefactor of his people?

There is much more in the same vein. In one and the same paragraph in the introduction we read that "the Jews are the most separatist people in the world" whose "belief in the notion of the chosen people is the basis of their entire religion", and we read also that no other religion has "proclaimed so passionately the equality of all races and all classes before God". In other words: "All animals are equal, but some are more equal than others" — since there must surely be some superior kind of equality among those who qualify as

"the chosen".

There is, of course, no mention in Goldmann's book of the fact that most of those who now call themselves Jews have no lineal connection with the Jews of the Bible, being the descendants of a Turko-Mongol people, the Khazars of South Russia, who were converted to Judaism during the seventh century of our era.[4]

If, instead of trying to follow Dr Goldmann all the way through the labyrinthine caves of the Jews' "revolutionary notion" of a people that is at once "separatist and universal", we drive a perfectly straight, well-lit tunnel right through this great mountain of paradoxes, what do we find?

Let's try another metaphor! If we switch on a powerful fan and blow away the dense clouds of paradoxical bull-dust, what do we find?

We find that the Jews are a chauvinist, nationalist and racially-oriented people who have learned how to preserve their unity and cohesion in spite of geographical disperson. This lesson, first learned during the Babylonian Captivity, has been vastly amplified down the centuries and is the central teaching of the Talmud.[5] Once we understand this, we have a key which instantly unlocks every imaginable manifestation of "the Jewish paradox".

A relationship of competitive nationalism — for that is what it is — gives rise inevitably, as Professor Sir Arthur Keith has explained, to the practice of twin ethical codes, an "in" code and an "out" code, one for "us" and the other for "them".[6]

On this subject, too, Dr. Goldmann is surprisingly frank, but always, of course, in the same paradoxical way. Thus, the man who made no secret of the fact that he carried the passports of eight different countries, quotes himself as saying in an interview with Dean Acheson, then US Secretary of State: "Listen, Mr Acheson, I am talking to you now not as a Jew but as an American. I am an American citizen".

Further on in the book Goldmann writes of his influence with leading Western politicians: "Seduction can become a passion. When one seduces a woman, the sensation may be more acute, but seducing a statesman comes close to it. When I convinced Dean Acheson to

accept the partition of Palestine in spite of his anti-Zionist convictions, I felt an almost sensual pleasure . . . a success of that sort makes you feel that you are cleverer than your opposite number".

There, of course, he was implementing the *out* code, treating the US Secretary as an enemy to be outwitted and defeated.

Numerous other examples of the practice of what Leon Abramowicz describes in a laudatory preface to Goldmann's book as a combination of "prudence, dissimulation and astuteness" are provided. Thus, we learn how President Truman, "a simple, upright man" whose "honesty was proverbial", arrived at a decision of global historical importance "against the advice of all his advisers, *except one who was a Jew*" — said Truman: "My friends are Jews, the Jews want partition; alright, they can have it".[7]

It would be hard to find another book which tells us more about the way modern power politics are conducted — provided, of course, that we have first acquired the art of translating paradoxes into plain, straightforward English.

Writes Goldmann: "All through my life I have observed the same thing: the diplomats were against the resurrection of Israel, and the great statesmen were for it. Without Balfour, Lloyd George and Wilson we would never have obtained the Balfour Declaration of 1917 and what ensued from it. All the ministerial machines were hostile to the project and all the functionaries said . . . 'It's unheard of' ".

Translated out of the lingo of paradox, what that means is that it is easier to "seduce" a few top "statesmen" who depend heavily on Jewish favour in terms of votes, financial backing and press support, than to seduce scores and possibly hundreds of people lower down in the echelons of power who have nothing to gain by surrendering their integrity and self-respect, and are, in any case, not so easily reached by those who would like to influence them.

Similar methods, Goldmann informs us with unconcealed pride, were used to persuade Lyndon Johnson to grant him a two-million dollar Aid for International Development (AID)[8] low interest loan for the purpose of financing the *Encyclopaedia Judaica:* "One of Lyndon B. Johnson's friends was a Polish Jew called Jim Novy who . . . was

treasurer of the committee which financed his presidential campaign and had a pass authorising him to enter the White House day or night, and even to request a bed there, just like a hotel".

Again, Goldmann tells us how, as a youth in Lithuania, he was able to avoid conscription into the army: "Luckily there was a law exempting 'only sons' from military service, and in Jewish communities it was the Rabbi who kept the birth register. So when my father had three sons, they were each entered under a different name". (Good for "us", not so good for "them").

On the subject of the Soviet Union Goldmann makes some interesting admissions: "After the Revolution in 1917 there was a very intense Jewish cultural life in Russia, both in Yiddish and Hebrew. It should not be forgotten that Israel's present national theatre, Habima, was created in Russia".

He quotes Ben-Gurion as saying that it was thanks more to the USSR than America that the state of Israel came into existence. As for Israel being the West's great "bastion" of resistance to Soviet expansion in the Middle East, he explains: ". . . if today, they" (the Russians) "have an interest in the existence of the Jewish state, it is *paradoxically* because it was Israel which brought them a political victory they had awaited for centuries, *by enabling them to gain a foothold in the Mediterranean*". (Emphasis added).

Dr Goldmann's book is a perfect treasure-house of paradoxes. We are told that "Israel is one of the most conservative countries in the world", while "Jews are revolutionaries for other people but not for themselves".

The Jews, Goldmann tells us, have always taken the initiative against discrimination, "in the United States together with the Blacks, in Catholic countries together with the Protestants and in Protestant countries together with the Catholics — in other words, wherever discrimination exists". A minority, he insists, has a right to preserve its separate identity and to have, "for example, its own schools". The paradox here is that minorities may preserve their own identity and have separate schools, *but not majorities.*

Another interesting item: How many Catholics know that such has been the influence exerted by Dr. Nahum Goldmann on the

Vatican that there now exists "a composite commission of Catholics and Jews which meets three times a year to delete or modify controversial passages in the various Catholic books — from the elementary catechism to the textbooks used in Catholic universities and seminaries, by way of liturgy and, most of all, the service for Good Friday".

What have they done with the *New Testament*, we wonder — surely the most "controversial" book of all? Dr. Goldmann does not tell us.

The crowning paradox is Israel itself as it now exists: Dr Goldmann does not believe in it; it should have been something quite different, something even the Arabs could have accepted. He tells us that Ben-Gurion was himself most pessimistic about the new state's ability to survive: "Why should the Arabs make peace? If I were an Arab leader I would never make terms with Israel. That is natural; we have taken their country. Sure, God promised it to us, what does that matter to them? Our God is not theirs".

*Notes:*

1 *The Jewish Paradox*, Nahum Goldmann (Weidenfeld & Nicolson, 1978).

2 *Existentialism from Dostoevsky to Sartre*, Walter Kaufmann (World Publishing Company, 1969).

3 Quoted by Douglas Reed in *The Controversy of Zion*.

4 Arthur Koestler, in *The Thirteenth Tribe* (Random House, New York, 1976), traces the history of the Khazars, who "in the Dark Ages became converted to Judaism" and later "migrated to Poland and formed the cradle of Western Jewry". See also, Douglas Reed, *The Controversy of Zion;* Reed was accused by his critics in the 1950s of having "invented the Khazars". *The Jerusalem Post International Edition* of 27/10/84 reviews *Khazarian Hebrew Documents of the Tenth Century* by Norman Golb and Omeljan Pritsak (Cornell University Press), and describes it as "one of the most interesting historical and philological works to appear in the last decade".

5 Douglas Reed's chapter "The Fall of Babylon" in *The Controversy of Zion* shows, in the writer's words, that "the resemblance between the pattern of events today (that is to say, the shape taken by the outcome of the two World Wars) and that of the fall of Babylon is too great to be accidental".

6 Professor Sir Arthur Keith, *A New Theory of Human Evolution*.

7 Eliahu Elyat, former Israeli ambassador to the United States, says that

the much-publicised "Truman love affair with Israel is a sentimental myth"; in his book of 1200-plus pages (published in Israel during 1985), Elyat admits that Truman supported anti-Zionist elements in the State Department, but was virtually blackmailed into compliance with the American Jewish lobby's demands. Henry Wallace, Truman's first Secretary for Commerce, whose diary for the period was recently opened to the public, wrote: "President Truman expressed himself as being very much 'put out' with the Jews. He said that 'Jesus Christ couldn't please them when he was here on earth, so how could anyone expect that I would have any luck?'. President Truman said he had no use for them and didn't care what happened to them".

[8] See the Postscript chapter in *Somewhere South of Suez* by Douglas Reed (Jonathan Cape, 1950) in which the author traces the AID Programme (then known as the Point Four Program) back to the then American Communist leader, Earl Browder, as outlined in his book *Teheran, Our Path in War and Peace.*

CHAPTER 13

# THE ZIONIST ROLE IN RHODESIA

*I am not anti-semitic. One must avoid imagining anti-semitism everywhere . . . The truth, or its research, cannot be anti-semitic.*

Professor Robert Faurisson,
*Storia Illustrada*, August 1979.

A significantly different version of the Rhodesian drama, in which the Zionist role is explained at some length, is presented in a book published in Zimbabwe, formerly Rhodesia — *Majuta* by B.A. Kosmin, with the sub-title *A History of the Jewish Community in Zimbabwe.*[1]

The author makes no secret of the fact that in Rhodesia long before the unilateral declaration of independence (UDI) the terms "Jew" and "Zionist" were, as he puts it, "almost interchangeable". He tells us that in 1967, when the Rhodesians were already feeling the bite of UN-imposed economic sanctions, the President of the Central African Zionist Organisation (CAZO), Mr A.E. Abrahamson, led a delegation to Prime Minister Ian Smith *"to inform him* of their planned manpower and financial aid to Israel", a move which, he adds, "achieved the desired results". (Our emphasis).

In the 1930s, says Dr Kosmin, the per capita monetary contribution of Rhodesian Jews to the Zionist cause was the highest in the world, "a tradition maintained into the 1970s" in spite of sanctions which had virtually placed the country in a state of siege.

Equally disproportionate, it would seem, was the attention lavished on Rhodesia, with its tiny Jewish population, by the world's Zionist leaders: we read that visitors to the country included Chaim

Weizmann, Vladimir Jabotinksy, Nahum Sokolov, Moshe Sharett, Nahum Goldmann, Norman Bentwich, Cecil Roth and, in more recent time, Generals Moshe Dayan, Yigal Allon, Chaim Hertzog and Ezer Weizmann.

Kosmin's book makes it clear that a highly organised and powerfully united Rhodesian Zionist community, which dominated the country's economic life, was always totally opposed to independence as envisaged by the ruling Rhodesian Front party although frequently compelled for reasons of strategy and tactics to occupy positions on both sides of the battle line.

White Rhodesia is described by Kosmin as a "Herrenvolk democracy" with political trends "dangerous to Jews", among these dangerous trends being "a greater and more exclusive British patriotism" engendered by World War II, to be further enhanced when British forces were drawn into a struggle with Irgun and other Zionist terrorists in Palestine.

In 1952, therefore, it was firmly decided at the annual congress of the Jewish Board of Deputies to urge Jews to become more actively involved in Rhodesian politics.

"It was perhaps no coincidence", says Kosmin, "that Jews returned to the Federal and Territorial Assemblies in the 1953 elections were all actively identified with the community and had experience of Jewish organisations".

With the dissolution of the Federation of the Rhodesias and Nyasaland,[2] the White population, including the Jewish community, found itself massively concentrated in Southern Rhodesia where there were already signs of growing White dissatisfaction with the policies being promoted by the United Federal Party (UFP), which had hitherto held the reins of power in both parliaments and in which, as Kosmin adds, the Jews were by now "over-represented".

Mr Garfield Todd had been ousted as Southern Rhodesia's prime minister for pressing forward too rapidly with a policy of racial integration, to be replaced by Sir Edgar Whitehead, a dyed-in-the-wool Fabian socialist, who was no better and had to be removed. Then came the Southern Rhodesian general election of 1962 when the United Federal Party, with its constant facing-both-ways attitude on

the race question, was swept out of power in a White backlash by the then recently established Rhodesian Front (RF) under the leadership of Mr Winston Field.

From the Zionist point of view what had happened was just about the worst imaginable, for the government was now firmly in the hands of the very people whom they had for years fought tooth-and-nail to keep out, and they now had only one representative in parliament, Mr A.E. Abrahamson, who had managed to retain his UFP seat in the predominantly Jewish constituency of Bulawayo East.

However, they could hardly have found a better man to represent them, for Abrahamson was President of the Jewish Board of Deputies, Vice President of the Central African Zionist Organisation and also a member of the executive of the World Zionist Organisation.

To make it worse for Rhodesia's Jewish community — or so it seemed at the time — the hardliners in the Rhodesian Front ousted Winston Field in a "cabinet revolt" and replaced him with Ian Smith, who had only joined the RF shortly before the 1962 election after resigning from the UFP in which he had figured prominently. Smith was preferred by the RF as a leader, partly because he had had considerably more parliamentary experience than most of the RF "new boys" and partly because he expressed himself more vigorously in favour of securing early Rhodesian independence; he was also preferred as leader of the Rhodesian Front on the grounds that he was a "born Rhodesian", whereas Winston Field was born in Britain. Dr. Kosmin writes:

> The scene was thus set for the intrusion of racial politics in all spheres of social action. In June 1964, Ivor Benson, a 'far rightwing political theorist', was imported from Natal as Government Information Adviser. Up until that time there had been no coherent R.F. ideology but merely an updated amalgam of the thinking of those groups and factions which had opposed Huggins[3] in the past. At the 1962 election the R.F. had fought on the type of programme which would have been advocated among the more enthusiastic Tories of the English shires. Law and order was advocated and the war service of their candidates was well featured.
>
> Benson, however, offered the new Government a coherent radical rightwing policy which would suit both their internal and external

> problems. Rhodesia began to be presented as the last bastion of Christianity and Western tradition against the attack of sinister forces directed from joint headquarters in New York and Moscow. This type of insidious propaganda began to infiltrate the Government controlled media of radio and television with attacks on the ever ubiquitous communists and international financiers. This, of course, was the Europeans' answer to the Third World Revolutionary ideology of the African nationalists . . .
>
> The Jewish community which had been in the forefront of the liberal multiracial camp felt very vulnerable in this heightened political atmosphere . . .

At the 1964 proceedings of the Jewish Board of Deputies Congress, Mr I.R. Rosin, a leading surgeon in Rhodesia, spoke optimistically about the Jewish community "helping the emerging African". Kosmin quotes Rosin as saying: "I pay tribute to Northern Rhodesia for their attitude in accepting the changed political situation in their country".

The attitude of the Whites in Northern Rhodesia — now called Zambia — was, in fact, no different from that of Southern Rhodesia's Whites, the only difference being that in Northern Rhodesia the Whites were too few to be able to offer any resistance.

As was only to be expected, Mr A.E. Abrahamson lost no time in using the shelter of parliamentary privilege to launch a viciously defamatory attack on the Rhodesian Government's recently imported Information Adviser, quoting extensively from an assessment provided by the Zionist Weiner Institute of Political Studies in London.

Rhodesia's Zionists must have felt even more vulnerable when Ian Smith, anxious to consolidate his position among rank-and-file supporters of the Rhodesian Front after having helped to dislodge Winston Field, and still under some suspicion as a former UFP parliamentary whip and cabinet minister, found it necessary to garnish his conservative image by using speeches and radio scripts prepared for him by his new Information Adviser. Indeed, it was Ian Smith's enhanced conservative image which made it possible for the RF to administer an even more crushing defeat on the UFP in the 1965 elections in which Smith gained the two-thirds majority necessary for

amendment to the constitution.

The uneasiness among Rhodesia's Zionists is understandable, for it must have seemed inconceivable that Rhodesia's Whites would not eagerly accept the offer of what they lacked and so obviously needed: "a coherent policy that would suit both internal and external problems".

Another factor which Rhodesia's Zionists found discouraging was the reaction of sympathy and support for Rhodesia all over the Western world, where literally hundreds of "friends of Rhodesian independence" organisations came spontaneously into existence within a few weeks of the subsequent unilateral declaration of independence.

Dr. Kosmin remarks that overseas support for Rhodesian independence "was mainly confined to groups in the Western democracies which linked Zionism along with Wall Street and Communism as part of the three-prong attack on Western Christendom".

He adds: "As a result, from 1965 onwards Rhodesia was visited by extreme rightwing propagandists and known anti-Semites such as Eric Butler of the Australian League of Rights and Major Bundy of the U.S.A. In their public pronouncements, such people studiously refrained from open anti-Semitism, but dwelt on the more obvious racial themes. However, when Col. Curtis B. Dall and the American Liberty Lobby visited Bulawayo they made anti-Jewish remarks in front of Jewish Councillors at a civic reception".

As events were to prove, Rhodesia's Zionists had nothing to fear from a Rhodesian Front party that remained under the firm control of Prime Minister Ian Smith, who emerges in Dr.Kosmin's book with a clean bill of health and without the blemish of a single adverse personal comment.

Dr. Kosmin goes on: "The confidence of Rhodesian Jewry was restored in 1967, the year which saw the Israeli triumphs in the Middle East and the departure from Rhodesia of the much loathed Ivor Benson".

In fact, Kosmin makes it clear that the turn-about in the political fortunes of Rhodesia's Zionists could be attributed entirely to Prime

Minister Ian Smith after they themselves had been humiliatingly defeated in their efforts to set up an opposition to the Rhodesian Front with a new Rhodesian Party under the leadership of Sir Roy Welensky,[4] and their long continued support of other opposition groups and factions, including the Centre Party.

For it was after the most crushing defeat of Sir Roy Welensky in a Salisbury by-election and his final elimination from public life, that the Zionists who had sponsored him offered their support to Prime Minster Ian Smith, were warmly accepted and were soon again "over-represented" in government. Writes Kosmin:

> After the Arundel by-election the R.F. undertook a policy aimed at wooing the Jewish community in order to enhance European unity and convince some ditherers who respected Jewish opinions on economic questions. In the 1962 elections they had not fielded any Jewish candidates, but in 1965 they put forward three successful ones: Mr Joel Pincus who was their candidate in the traditionally Jewish seat of Bulawayo East, Mr Bernard Ponter who was surprisingly successful in the constituency of Willovale with its large proportion of coloured voters, and Mr Theo Ellison who won Salisbury, Greenwood . . .
>
> Thus while Ian Smith juggled the hard-line and pro-settlement factions within his Cabinet and tried to prevent the emergence of any significant White political opposition on his left or right, the leaders of the Jewish community began to assert themselves a little more. For a long time the community had studiously avoided official contacts with the Government and there were no invitations to communal functions for politicians. This was not due to personal hostility on either side, for most of the people involved had gone to school together and knew each other socially. Ian Smith even had a Jewish godmother, Mrs Tilly Jacobson of Gwelo.

One of the biggest problems which presented itself to the Zionist leaders in Rhodesia was that of trying to reconcile their own conflicting responses to economic warfare waged jointly by the British Government and the United Nations.

They shared with these outside forces a strong desire to bring about the overthrow of White local self-determination. But they also realised, as Kosmin tells us, "that to the overseas politicians they (Rhodesia's Jews) were expendable, and believing that their own survival and their families' livelihood depended on frustrating the efforts of the British civil servants, they launched into a wholehearted

campaign of sanctions-busting". He records with evident pride:

> The result of this contest was easily predictable, for on the one side there were committed imaginative persons with a stake in what they were doing, and on the other impractical, faceless bureaucrats with no stake in the contest, who were much less willing to put the necessary time and effort into the economic war. . .
>
> Jewish businessmen made use of their friends and relations and linguistic skills in order to evade the restrictions placed on their activities by the United Nations.

One key figure in the sanctions-busting operation was William Margolis, an economic consultant to successive Rhodesian governments after World War II and now chairman of the Grain Marketing Board, whose sale of $20-million worth of maize to Zambia (formerly Northern Rhodesia) in 1971 served the double purpose of earning much-needed foreign currency and of helping to feed the scores of thousands of Joshua Nkomo's terrorists being trained in that country.

Another was Elias (Elly) Broomberg who, on being re-elected in 1974, became Ian Smith's Minister of Commerce.

However, Dr Kosmin draws a veil of modesty over the sheer magnitude of the Zionist come-back in a party which, until their defeat in the Arundel by-election, they had fought unceasingly to destroy.

In 1976 when Prime Minister Smith was confronted with a revolt in the party and the resignation of twelve members of parliament, the party's national chairman and many others, he shifted this same Elias Broomberg to the post of Minister of Information and Tourism and permitted him to fire the entire board of the RBS/RTV and its director-general Harvey Ward, and install himself in undivided control of Rhodesian radio and television.

By this time, then, the Rhodesian Front had become little more than a Zionist operation.

In the light of this development, those members who had resigned from the RF to form the Rhodesian Action Party (RAP), and others who had resigned or been expelled, could hardly be blamed for wondering whether Ian Smith had not been deliberately planted in the RF when it had become clear that the RF was headed for victory

in that 1962 election.[5]

Meanwhile, the anti-RF side of the Zionist operation was partly in the hands of lawyers like Ben Baron of Bulawayo (whose daughter Saone is married to Chester Crocker, the present US Secretary of State for African Affairs)[6] and Leo Baron, Joshua Nkomo's one-time legal adviser who later fled the country after a brief period of detention (Kosmin says he was "expelled"), returning after Black "independence" to take up a post as an Appeal Court judge.

Shared Zionist aims, we now find, easily reconciled these apparent contradictions in the Zionist response to the Rhodesian challenge.

As events were to prove, economic sanctions greatly strengthened the Jewish hold on Rhodesia's commerce and industry, since inevitably the persons who benefited most from the sanctions-busting operation were those mainly responsible for conducting it; and those most vulnerable to sanctions were also most vulnerable to campaigns of intimidation and pressure exerted by Black nationalist revolutionaries inside the country.

The net result is that commerce and industry in the new Zimbabwe are more than ever concentrated in the hands of the Jews, with big companies powerful enough to be able to influence the Black politicians, and strategically placed to share with them the abundance of money coming into the country in the form of low-interest loans and foreign aid grants.[7]

On the military front, too, Rhodesia's Zionists demonstrated that they knew how best to take care of themselves as a "culturally autonomous" group bent on promoting its own "national liberation" (the quoted words are Dr Kosmin's).

There had been some diminution of the Jewish population shortly after the dissolution of the Federation of Rhodesia and Nyasaland, says Kosmin, but "the most striking loss was in persons in their twenties" — the age group on which Rhodesia depended most heavily in its constantly expanding bush war. A.E. Abrahamson is quoted as saying in 1973: "We see the elimination of almost an entire generation of young men and women who leave us to study in South Africa and overseas and, save for a few, do not return".

In fact, by 1969 already, according to a survey quoted by Kosmin, there were ony 227 Jews (of both sexes presumably) between the ages of 20 and 25 in the country; there were then only three Jews in the police and only seven in the armed forces establishment — enough of them, at any rate, to keep the Jewish Board of Deputies and CAZO informed about what was going on in these two important services.

Whatever young Jews did get into uniform were, as Kosmin makes clear, in the Middle East fighting for the Israeli state.

Dr Kosmin's book is thus a rare and most valuable contribution to the literature of political science, recording with commendable frankness and with much detail what can be accomplished by a small, tightly knit, well organised, passionately group-conscious community (only 2.2. percent of Rhodesia's White population) in preserving itself and advancing its long-term purposes in difficult and even daunting circumstances.

The book may even provide an answer to a question which appears to have baffled Dr Henry L. Feingold, Professor of History at the University of New York, who asks: "Is it possible that there is something so idiosyncratic about the Jewish presence in history, considering the fact that it is a community based on an idea and on history itself, that it resists the tools and thwarts the assumptions of modern scholarship?"[8]

The "much loathed" former Rhodesian Information Adviser would answer that question as follows: Nothing could be more idiosyncratic or anomalous than the presence in history of a fervently self-conscious and ambitious nation dispersed thinly among innumerable other nations. For such a nation can only survive, as Professor Sir Arthur Keith has explained, by implementing a dual code of ethics which clearly distinguishes between *us* and *them*, giving rise to a relationship between the two which is ambivalent if not always hostile.

Such an idiosyncratic relationship cannot possibly be maintained except by means of a continuous exercise of the arts of mystification; and it is this dependence on mystification that makes it difficult and even hazardous for the Jewish community to engage in the writing of

its own history.

The struggle of a predominantly British White Rhodesian population to avoid being drawn into the internationalists' New International Economic Order [9] occupies only a small part of Dr. Kosmin's rather indiscreet history, which traces the role of the Jews since they entered the country before the turn of the century, mostly as pedlars and cattle dealers, to be joined later by numbers of "refugees" from Czarist Russia. The writer has been remarkably candid in revealing by what means they gained an economic foothold — the burning down of insured trading stores, phoney bankruptcies and currency smuggling being at one time highly rewarding.

The real secret of the Rhodesian Jews' success, however, as we are shown quite plainly in the book, was that exercise of double standards — one for themselves and another for the "stranger", rigid segregation and group self-interest for themselves and "liberal" policies of multiracialism and non-discrimination for others, all this while maintaining the closest bonds of co-operation with their co-nationals abroad.

Yet there is not one chapter in the book which does not contain some reference to the pained surprise and reproach with which Rhodesia's Jews reacted from time to time to signs that the rest of the White population did not always take kindly to such behaviour on the part of those whom they had so willingly accepted as fellow Rhodesians.

Of this we are left in no doubt by Dr. Kosmin: The overthrow of White rule in Rhodesia and its replacement with a puppet Black regime is fully in line with Zionism's long-term requirements.

*Notes:*

1 *Majuta: a History of the Jewish Community in Zimbabwe*, B.A. Kosmin, with a foreword by Professor Michael Gelfand (Mambo Press, Zimbabwe, 1980).

2 Now called Zambia, Zimbabwe and Malawi, respectively.

3 Sir Godfrey Huggins, later Lord Malvern, a former Prime Minister of Southern Rhodesia and an architect of the short-lived Federation of the Rhodesias and Nyasaland.

4 Roland Welensky, son of a Polish-Jewish immigrant, his mother an Afrikaner; Welensky was prominent in Northern Rhodesian politics and trade unionism before

succeeding Sir Godfrey Huggins as Prime Minister of the short-lived Federation of the Rhodesias and Nyasaland.

[5] The present writer has analysed the struggle for Rhodesia and the role of Ian Smith in *Truth Out of Africa*, the second edition, published in 1984. As was only to be expected in the light of all the information supplied by Dr Kosmin in his book *Majuta*, the Zionists finally dropped Ian Smith and transferred their support to a Black government under Robert Mugabe who was installed by international high finance under the useful guise of "liberation" and "Black self-determination".

[6] An item in the *Bulawayo Chronicle* of September 11, 1967, carries a picture of the couple on a visit to Rhodesia, with the caption: "Mr Chester Crocker (25), an American post-graduate research student, and his Bulawayo-born wife, Saone, who are visiting the City. Mrs Crocker is the daughter of Mr and Mrs Ben Baron. Mr Crocker has a Ford Foundation grant to study African security problems, on which he will write a Ph.D. thesis".

[7] The fraudulent nature of "foreign aid" to undeveloped countries of the so-called Third World has been examined in detail by Professor P. T. Bauer, London School of Economics, in his books *Dissent on Development* and *Equality, the Third World and Economic Delusion* (Weidenfeld & Nicolson). Two significant contributions to the truth about "foreign aid" are *The Destruction of a Continent* by Professor Karl Borgin and Kathleen Corbett, lecturers at Kenya University (Harcourt Brace Jovanovich) and *The Third World Calamity* by Brian May (Routledge Kegan Paul). See also, *Somewhere South of Suez* by Douglas Reed, the Postscript chapter in which President Truman's "Point Four Program" of foreign aid is examined; this book was published in 1950.

[8] Professor Henry L. Feingold was quoted in the conservative American Council for Juadism publication *Special Interest Report* in August 1982.

[9] The New International Economic Order (NIEO) was established by United Nations declaration, and is referred to in Professor P.T. Bauer's book *Equality, the Third World and Economic Delusion*.

CHAPTER 14

# THE WALL STREET STRUGGLE

*Tha-a-a-a-t Lenin understood very well! That bare ideas will get you no further forward, that you cannot make a revolution without power, that in our time the primary source of power is money, and that all other forms of power — organisation, weapons, people capable of using those weapons to kill — are begotten of money.*

Alexander Solzhenitsyn,
*Lenin in Zurich*

The need for an impartial treatment of Jewish history has become greater than ever before, writes Professor Hannah Arendt in the preface of her 500-page book *The Origins of Totalitarianism.* She adds: "Twentieth century political developments have driven the Jewish people into the storm centre of events; the Jewish question and anti-semitism . . . became the catalytic agent, first for the rise of the Nazi movement and the establishment of the organisational structure of the Third Reich. . . then for a world war of unparalleled ferocity".[1]

Professor Arendt makes it clear that no story of that "storm centre of events" can be intelligible, for Jew or gentile, if the Jewish presence as a "catalytic agent" is excluded.

Benjamin Disraeli, Queen Victoria's prime minister, put it like this: "No one must lightly dismiss the question of race. It is the key to world history, and it is precisely for this reason that written history so often lacks clarity — it is written by people who do not understand the race question and what belongs to it".[2]

But what has race to do with the Jewish presence in history?

Professor Sir Arthur Keith compresses into one sentence the

contents of two lengthy chapters of his book *A New Theory of Human Evolution:* "My deliberate opinion is that racial characters are more strongly developed in the Jews than in any other Caucasian people".

This statement Keith supports with quotes from many other authorities.

Those in whom racial characters are strongly developed have a keen awareness of kind, like the pigs in George Orwell's *Animal Farm* sometimes fighting among themselves, even to the point of slaughter, but always drawing a clear distinction between themselves and the "other animals".

Dr. Carroll Quigley, late Professor of International Relations at the prestigious Georgetown Foreign Service School, Washington DC, in his monumental world history *Tragedy and Hope* makes no attempt overtly to explore the "catalytic" role of the Jews in the history of our century; indeed, in a book of some 1300 pages he has virtually nothing to say about the Jews except when writing about the inauguration of the state of Israel; and the 36-page index does not even contain the words "Zionism" or "Zionist".

Nevertheless, the publisher, the Macmillan Company, abruptly ceased distributing this book when it was realised in establishment circles that it contained a great deal of information, some of it from confidential sources, from which sound conclusions about the racial aspects of twentieth century history could be drawn by the perspicacious student. Whether it was by an exercise of cunning that Dr. Quigley managed to get his book accepted and launched by an important establishment publisher, or whether he was so naive as to suppose that he could safely throw so much light on the activities and policies of the great power-wielders of high finance, we may never know. But Quigley demonstrated, as others had done before him, that there prevails in the West a system of censorship not as obvious as that behind the Iron Curtain but equally effective.

And historiography most rigorously excluded from establishment bookshelves is precisely that in which some attempt has been made to explore and explain that "catalytic" Jewish presence — in other words, the "racial" factor.

In this chapter, therefore, we propose to illustrate Disraeli's

comment by examining and comparing two modern books of history covering the same period and handling the same subject: *Wall Street and the Rise of Hitler,* by Antony C. Sutton, and *Who Financed Hitler* by James Pool and Suzanne Pool.[3]

## 1. DR. ANTONY SUTTON AND THE WALL STREET TRILOGY

Dr Antony Sutton admits that there is something missing from his "Wall Street" books,[4] for in one of them, *Wall Street and the Rise of Hitler,* at page 167, he writes: "Why did the Wall Street elite, the international bankers, want Roosevelt and Hitler in power? That is an aspect we have not explored"; and on page 174 he raises the question whether the New York elitist establishment is "a subversive force" deliberately trying to suppress the constitution and a free society, adding that a consideration of that question "will be a task ahead in the next decade".

It is precisely the *"Why?"* question which George Orwell in his *Nineteen Eighty-four* regards as all-important, for he has Winston Smith write in his secret diary: "I can understand HOW: I do not understand WHY".

We can find out quite easily *what* happened and *how* it happened, but we are no better off if we cannot find out *what were the real motives* of those who made it happen.

In all three books, Sutton writes as if Jews as an ethnic entity are now of more historical significance than Gypsies or Eskimoes. Having thus excluded race, or ethnic identity, as a factor, Sutton does not feel called upon to try to explain why, after World War II, only Max Warburg was exempted when all the German bankers on the supervisory board of directors of the great I.G. Farben industrial empire were tried as "war criminals".

*Wall Street and the Rise of Hitler* is notable for another most significant omission: There is no mention of the financing of the other "extremist party" in Germany which won spectacular successes in the elections of September 1930; namely, the Communists, who had launched the internal revolution that brought World War I to an abrupt end and who subsequently operated on a massive scale as a legitimate political party. It is reasonable to suppose that the identity

and motives of those who financed Hitler might have had something to do with the identity and motives of those who were financing the Communists.

Without this information and the inferences to be drawn from it, we are left with a book like *Wall Street and the Rise of Hitler,* containing a great deal of painstakingly researched and documented information, which could even be dangerously counter-productive, inspissating rather than clarifying an establishment version of history "designed to hide a pervasive fabric of deceit and immoral conduct" (Sutton's words).

On the other hand, as we shall try to show, the information supplied by Sutton does have some value as being half of the truth — *but only if it can be brought into combination with the missing half.* The danger to be avoided is that of accepting Sutton's books about Wall Street as a balanced and objective account of the influences at work in modern politics promoting "deceit and immoral conduct".

Sutton remarks that "Quigley goes a long way to provide evidence for the existence of the power elite, but does not penetrate the operations of the elite", adding: "Possibly the papers used by Quigley had been vetted or did not include documentation on elitist manipulation of such events as the Bolshevik Revolution, Hitler's accession to power and the election of Roosevelt in 1933".

Sutton had evidently failed to notice in Quigley's book a number of hard facts which provide a fairly complete answer to the question which he had decided to leave unexplored ("Why did the Wall Street elite want Roosevelt and Hitler in power?").

Sutton avoids the race question as such, but it is significant that the Wall Street financiers he most frequently names are all unmistakably gentiles, these forming part of a vast constellation of financial and industrial power with J.P. Morgan in the centre of it. And it is this financial elite which he blames both for the success of the Bolshevik Revolution and for the precipitation of World War II, supporting his accusations with much sound documentation.

What he does *not* tell us, and what we most of all need to know, is that the major revolutionary changes which have characterised our century of conflict can be traced to *two* financial elites, their

separateness hard to detect because they so often operated in unison, which found themselves increasingly in a relationship of fierce antagonism from about 1930, the one a gentile elite and the other Jewish.

Sutton comes close to admitting the existence of two Wall Street elites when he says that Henry Ford divided financiers into two classes, the "constructive" and the "destructive", the first personified by J.P. Morgan, the others "the world's real warmakers". Thereafter, however, he continues to write about Wall Street financiers as a homogeneous species in which there is no need to draw any distinction between Jew and gentile.

To cut a long story short, it turns out that World War II was a struggle between *two* financial elites, the one, including a substantial sector of Wall Street, using the German people as its proxy and the other, also with a Wall Street segment, using Germany's enemies.

We need to know the truth about what happened because, as George Orwell succintly put it, "Who controls the past controls the future; who controls the present controls the past". In other words, we cannot hope to be able to understand what is happening now unless we know what happened in the past, and if we do not know what is happening now, we have lost all control over what happens to us in future.

We know that the Germans were defeated in World War II, but what were the consequences of the real struggle between the two financial elites? It is an answer to that question we must have, if we are to understand what is happenig now and what perils are to be averted.

First of all, however, we need to know how a situation arose in which two financial power elites became involved as opponents in a world war. The following is a much abridged account of what happened, for which endorsement can be found in Quigley's *Tragedy and Hope.*

For several centuries international financial activity was largely monopolised by Jewish banking dynasties, the most powerful and best-known of these being the Rothschilds. However, financial capitalism was only *fully consolidated on an international basis* in the early

years of the twentieth century.[5]

During the second half of the 19th century the unprecedented economic development in the United States of America, nearly all of it under the direct control of pioneering families, including Rockefeller, Carnegie, Ford, Astor, etc, gave rise to a corresponding development of banking under the control of the same kind of people, the most conspicuous of these being J.P. Morgan. Much the same happened in Britain and Europe, where gentile predominance in private-ownership capitalism and industrial enterprise produced national concentrations of finance capital which the Jewish banking families could exploit but could not dominate.

It should be remembered that industrialisation in the West was *exclusively* a product of the inventiveness, energy and enterprise of ethnic Europeans; that is why no Jewish names are to be found among the names of those who founded the great industrial empires, whether in oil, coal, iron and steel, railways and shipping, automobiles, aircraft, electricity, chemicals or anything else. It was thus an explosive increase in the production of real wealth which conferred on the ethnic Europeans — the Christians, or gentiles — a short-lived supremacy in the realm of high finance.

So enormous was the new wealth generated that a newly created gentile financial power, in which personalities like J.P. Morgan and Montagu Norman figure most prominently, superseded the Jewish financial power of which the house of Rothschild formed the apex.

A very complex struggle ensued on many different planes. One major setback for the gentile financiers, engineered by their Jewish rivals through their growing influence in the media and their direct involvement in party politics and the trade union movement, was the inheritance tax and graduated income tax aimed at the powerful gentile families in particular and the middle class in general.

Then, when the gentile elite allowed themselves to be lured into complicity in establishing privately owned central banking systems in all the countries of the West, the tables were decisively turned and the gentile elite began to lose ground at an alarming rate in the competitive rivalry of the two elites. In the United States the instigator of central banking was Paul Warburg, a scion of the

powerful German-Jewish banking family.

The Morganites realised at once that their rivals had stolen a march on them by master-minding the Bolshevik Revolution and funding it from Germany, so they hastily got into the act — as Dr Sutton has reported in great detail. J.P. Morgan also took the precaution of supplying funds to Admiral Kolchak in Siberia, since it was by no means certain at that time that the Bolshevik Revolution would succeed — and Morgan, like some members of the British financial elite, might even have pinned his hopes on the victory of the counter-revolution.

In Germany it was different; although traditionally hostile to any form of German nationalism (hence World War I), here British and American gentile bankers saw in the emergence of the National Socialist movement an opportunity to back a likely winner against their rivals who had given early financial and leadership backing to the Marxist revolutionaries.

Was there no other way in which the Morganites could defend or recover their top-dog position in international finance capitalism? The answer is *No!* The only possible way in which the battle against Jewish predominance could have been fought was closed to them because, as partners in the conduct and exploitation of a fraudulent centralised banking system, they had *abandoned the moral position* from which such a battle could have been fought. The Morganite bankers had been drawn too deeply into the dirtiest forms of financial power-politics and had even tried to compete with Jewish rivals in buying their way into the control centres of radical leftist movements, including the Communist party, even in their own country.

Henry Ford, on the other hand, as a self-made and independent industrialist, came right out into the open and attacked those he regarded as his and his country's enemies, and he made no secret of his pro-German sympathies before World War II.

In *Tragedy and Hope*, Quigley tells us that between 1922 and 1930 there came into existence an integrated international banking system, and he tells us how and by whom it was instigated and controlled:

> The apex of the system was to be the Bank of International Settlements in Basle, Switzerland, a private bank owned and controlled

> by the world's central banks which were themselves private corporations. Each central bank, in the hands of men like Montagu Norman of the Bank of England, Benjamin Strong of the New York Federal Reserve Bank, Charles Rist of the Bank of France, and Hjalmar Schacht of the Reichbank, sought to dominate its government by its ability to control Treasury bonds, to manipulate foreign exchanges, to influence the level of economic activity in the country, and to influence co-operative politicians by subsequent economic rewards in the business world.

Long before that, of course, the financiers within these different nations had gained a stranglehold on national politics, promoting an outburst from Gladstone in England as early as 1852. In this system, operated with some inconvenience across national boundaries, the Jewish banking families were an important factor.

Writes Quigley: ". . . the Rothschilds had been pre-eminent during much of the nineteenth century, *but at the end of that century, they were being replaced by J.P. Morgan* whose central office was in New York, although it always operated as if it were in London, where it had, indeed originated as George Peabody and Company in 1838" (emphasis added).

The power of Morgan, Norman and their close associates "reached its peak during the last decade of their supremacy, 1919-1931, when Montagu Norman and J.P. Morgan dominated not only the financial world but international relations and other matters as well". Quigley adds that on November 11, 1928 the *Wall Street Journal* described Montagu Norman as "the currency dictator of Europe". Biographer Andrew Boyle says that Norman was "instinctively pro-German", and he quotes Norman's devoted private secretary, Ernest Skinner, as saying that Norman "had some fundamental dislikes . . . the French, Roman Catholics and Jews". Morgan was also known to be hostile to Jews in general.

Quigley says of this group, which in the United States was completely dominated by J.P. Morgan and Company from the 1880s to 1930, that it was "cosmopolitan, internationalist, Ivy League, Anglophile, eastern seaboard, high Episcopalian and European-culture conscious", with a signficant influence over policy-making in the principal American universities. This, then, was the American

"establishment", closely associated with a similarly oriented English "establishment".

It was this "Anglo-American" establishment, "European-culture conscious" if not always "high Episcopalian", which from reasons and motives springing from instincts of race identity, sought first of all to prevent war with Germany, then did what it could to strengthen the National Socialist movement as a bulwark against a Jewish-sponsored Communist take-over bid in Germany, and even helped to arm Germany. It is all in Quigley's massive "history of the world in our time" for those not blinded and stupefied by an egalitarian "idealism" that *needs* to believe that "all men are equal".

The activities of the British end of the gentile Anglo-American axis, inheritors of the Cecil Rhodes vision of a new world order to be set up and managed by the Anglo-Saxons and their German cousins, are also chronicled at some length by Quigley. At page 581 of his book he names most of the principal personalities and organisations involved, and goes on: "The anti-Bolsheviks, including D'Abernon, Smuts, Sir John Simon and H.A.L. Fisher (Warden of All Souls College), were willing to go to any extreme to tear down France and build up Germany".

A more moderate group, including Lionel Curtis, Leopold Amery (described as the "shadow of Lord Milner") and Lord Astor, according to Quigley "sought to weaken the League of Nations and destroy all possibility of collective security in order to strengthen Germany in respect to both France and the Soviet Union, and, above all, to free Britain in order to build up an 'Atlantic bloc' of Great Britain, the British dominions and the United States".

Armed in our minds with a comprehensive picture provided by Quigley, we can give to Sutton's three books an interpretation quite different from that indicated by Sutton himself.

It is hard to believe that Quigley was not deliberately exposing what he knew to be a new and very different financial imperialism when he wrote as follows: "The shift occurred on all levels, from changing tastes in newspaper comic strips (from *Mutt and Jeff* or *Bringing Up Father* to *Steve Canyon* or *Little Annie*) to profound changes in the power nexus of the 'American Establishment'. It was evident

in the decline of J.P. Morgan itself, from its deeply anonymous status as a partnership (founded in 1861) to its transformation into an incorporated public company in 1940 and its final disappearance by absorption into its chief banking subsidiary Guaranty Trust Company in 1959".

One of the major cultural and sociological consequences of the shift of the nexus of power in Wall Street, if not the most important of all, was the stripping from that "Ivy League, Anglophile, high Episcopalian, European-culture-conscious" elite of the power to nominate the presidents of America's great universities (as recorded at page 937 of *Tragedy and Hope*). Quigley's elliptical references to "changing tastes in newspaper comic strips" and Morgan's inability to nominate a replacement for Dr. Nicholas Murray Butler as President of Columbia University can only mean that he was drawing attention to radical policy changes in American higher education and in the media which followed as a direct consequence of the shift in Wall Street. An extra dimension of meaning is thus given to Dr. Butler's oft-quoted remark, made at that time:

> The world is divided into three classes of people: a very small group that makes things happen, a somewhat larger group that watches things happen, and the great multitude that never knows what happened.

* * *

Fitting perfectly into the pattern of what was basically a racial struggle in the realm of American high finance is another political drama which Sutton has chronicled at some length in his *Wall Street and FDR*, but has failed to understand: a plot to install a "fascist-style" dictator in the White House.

Again, it is exclusively the gentile power-wielders of high finance and big business who are named by Sutton as the culprits, all linked in one way or another with J.P. Morgan: Grayson Murphy, a director of the Morgan-controlled Guaranty Trust Company; Jackson Martindell, associated with Stone and Webster, allied to the Morgans; the Du Pont Company; the Remington Arms Company, controlled by Du Pont; and the Morgan-Harriman financial interests. Again the motives are left unexplored.

News of the plot was given brief front-page treatment by the *New York Times* of November 21, 1934; a Congressional committee was set up to investigate the allegations; then news of the plot faded out of the press, and a subject of enormous possible national interest was buried in oblivion. Others involved — since bankers alone cannot stage a coup — were a few men holding important positions in the American Legion, the ex-servicemen's organisation, and another organisation known as Liberty League, which together seem to have undertaken to make a fighting force of some 500,000 men available. Leadership of the military operations was offered to Major-General Smedley D. Butler,[6] a much decorated military hero, but there is no evidence that he actually agreed to go along with the plotters; he would have needed a good deal of persuasion because his distrust of bankers in general as "warmakers" was well known; what is certain is that the General discussed the matter with a journalist who blew the whistle on the whole exercise.

Contact between the Morganite bankers and the soldiers and ex-soldiers was established by two members of the American Legion, Gerald MacGuire, who worked for Grayson Murphy, and Bill Doyle. Also directly involved was Captain Samuel Glazier, Commmander-in-Chief of CCC Camp at Elkridge, Maryland, who afterwards testified that he had had talks with Jackson Martindell at the latter's luxurious home in New Jersey and that these had "anti-semitic overtones".

Quite clearly, the Morganite financiers and industrialists with whom they were linked, finding their hegemony and independence heavily threatened in Wall Street, had been tempted to try to turn the tables on their Jewish opponents with a Mussolini-type political take-over.

Why, then, the clampdown on news of the plot once it had been brought to light? Why the White House silence? Why the abrupt curtailment of the Congressional committee investigation? Why no backlash from the Jewish sector of the Wall Street elite and the powerful news media with which they were already aligned?

The most likely answer is that it would have suited neither side to flush the plot right out into the open, thereby possibly precipitating a massive polarisation of popular opinion and sentiment on racial lines;

after all, both sides, by reason of the nature of their financial and political operations, feared publicity as bed-bugs fear the light, and it would have been impossible to breach the secrecy surrounding the Morganites without serious risk of exposing the political significance of the rapidly increasing power of their Jewish opponents.

* * *

In *Wall Street and the Bolshevik Revolution* Sutton presents an accurate picture of the American financial and industrial power structure early in the twentieth century, "dominated by two conglomerates: Standard Oil or the Rockefeller enterprise, and the Morgan complex". In Sutton's three Wall Street books, criticism is concentrated almost entirely on these two power conglomerates, which included Guaranty Trust, the United States end of the giant German I. G. Farben Company, International Telephone and Telegraph (ITT), Standard Oil of New Jersey, and Chase Bank.

As in *Wall Street and the Rise of Hitler,* Sutton leaves unexplored the funding of the Communist Party and its revolutionaries, so in *Wall Street and the Bolshevik Revolution* he ascribes no significance to the identity of those who financed the revolution and were afterwards instrumental in setting up Rustombank, the Soviet Union's national bank. In the forefront of these, as we are told, was Olof Aschberg, of the Swedish Nya Banken, who channelled funds from "German" bankers and the then hard-pressed German Government to the revolutionaries in Russia; there was also Alexander I. Helphand (Communist Party name of "Parvus") whose role as the conduit for the flow of funds to the Bolshevik underground in Russia throughout World War I, and in the actual launching of the revolution in St. Petersburg which forced the abdication of the Czar, is discussed at some length in Solzhenitsyn's book *Lenin in Zurich.*

Parvus, or Helphand, was a rabid revolutionary from Odessa who helped to launch the Communist paper *Iskra* in Germany and was the person directly responsible for arranging the transit of Lenin and his band of Jewish revolutionaries through Germany in a sealed railway carriage. Solzhenitsyn's book is exhaustively detailed and hard to read, but it endorses the thesis that the Bolshevik Revolution

was essentially a politically activated Jewish financial operation, and that Lenin's role in the scenario was basically no more than that of an instrument to be used. Indeed, we find that no one was more surprised than Lenin, the supposed "architect of the Bolshevik Revolution", when informed in his flat in Zurich on March 15, 1917, that the revolution had begun.

Aschberg became head of the Soviet Rustombank, which included among its directors the heads of the former "tsarist banks", privileged "capitalists" who escaped "liquidation" and were drawn into the new socialist power structure.

Sutton remarks of all the financiers — the Russian and the foreign — who helped to launch the Bolshevik Revolution and later supported the Soviet Union, that "their common objective was profit, not ideology". This wholly unwarranted remark, excluding politics as a primary source of motivation for any of those involved, helps to explain the misleading incompleteness of all three of his Wall Street books.

With his mind securely insulated against disturbing considerations of race or other ethnic identity as a source of political motivation, Sutton summarily dismisses the hypothesis that the Bolshevik Revolution was essentially a Jewish enterprise (*Wall Street and the Bolshevik Revolution*, page 185 *et seq*). On this subject we are asked to accept Sutton's unsubstantiated opinion rather than that of Winston Churchill who, as Britain's Secretary for War and Air at the time, had access to confidential information made available by the secret services and the diplomatic services of several countries. Sutton quotes some most damning statements from a US State Department document, but attaches no value to these because "not supported with empirical evidence"; he seems to have required no "empirical evidence" to support his own conclusion that all these stories of Jewish involvement in the Bolshevik Revolution were "spurious" — as he described them.

It was hardly to be expected that Churchill and the other authorities involved would be in a position to make a complete public disclosure of all the top-secret information concerning the Bolshevik Revolution in their possession and its sources.

* * *

Thus, in the three books forming Dr Antony Sutton's Wall Street trilogy we find a complete avoidance of the factor of "race and what belongs to it", and a quite misleading concentration of attention on the misdemeanours of that Wall Street elite which Quigley has identified as "high Episcopalian, European-culture-conscious" etc, these being exhibited throughout by Sutton as the "destructive financiers, the world's real warmakers", while those so described by Henry Ford are presumably exculpated.

Sutton has been quoted as referring unflatteringly to "amateur historians, not fully trained in modern research techniques", who were admittedly advancing a "conspiratorial theory of history" long before the professionals; it would seem, therefore, that there is still some need for such "amateur historians" to undertake the dangerous and thankless task of establishing new bridgeheads in revisionist history, and to blow the whistle from time to time on professional historians, who by avoiding what they would regard as "controversial" issues produce versions of history which are misleadingly incomplete.

## 2. HIGH FINANCE AND WORLD WAR II

Of the authors of *Who Financed Hitler*, James Pool and Suzanne Pool, we know nothing except that James Pool is said to be an investment consultant operating from Cincinnati, Ohio, and that his sister Suzanne was at the time of writing engaged in advanced study at an American university. What we do know about their 500-page book is that it was well received when first published, and was praised by the reviewers in several important establishment journals including the *New Yorker* ("One of the most illuminating studies of Nazism"), the *San Francisco Examiner and Chronicle* ("Revealing, well documented"), and *Newsday* ("Well written and copiously documented").

This book, with its rather unflattering picture of a top-hatted Adolf Hitler on the front cover, and its several derogatory remarks about Hitler, "anti-semitism" etc in the preface and then, more by implication, all through the book, has the appearance of just another

"history" designed to place the blame on the German people and their leaders for both world wars — but those who go on reading soon begin to realise that what they have before them is a thoroughly conscientious work of historical analysis that quietly disregards all the requirements of partisan propaganda.

To take one example at random: the chapter dealing with Henry Ford and the financial assistance he is supposed to have given to the Nazi party. There appears to be no proof of actual cash transfers, but Ford made no secret of the fact that he warmly admired Hitler and his party, and there is ample evidence of channels through which financial assistance to the Nazis could have been, and probably was, transmitted. And, as every American knows, no important figure outside Germany more vigorously displayed his dislike of the Jews than did Henry Ford with his newspaper the *Dearborn Independent,* his book *The International Jew* and the aid and encouragement he gave to others in the United States who were hostile to the Jews. The Pools tell the Ford story in some 45 pages and in such a way that, were he alive today, Ford could hardly find fault with it. We are told in considerably detail what it was that made him regard the Jews as deadly enemies:

> Ford clashed with the Wall Street financiers not only in the pages of his newspaper and books, but in reality as well. Authorities say that many of his ideas about Jewish financiers came from unpleasant personal experiences with bankers; one of the most violent conflicts between Ford and the financiers occurred early in 1921. At that time rumours circulating the nation claimed that Ford was in difficult financial straits. Reports varied but each represented some aspects of the truth. It was said that Wall Street intended to foreclose on Ford and bring him to his knees. Many bankers were eager to supply him with capital. Some thought that General Motors would obtain financial control of the Ford Company. However, Ford was adamant in his refusal to part with one share of his stock. 'Henry Ford has reached his limit', the Dow-Jones Financial Ticker Service informed its clients. 'It is beyond the power of any one man to raise money and carry forward single-handed the manifold enterprises in which he has started'.

*The Denver Post* announced in bright red ink on its front page: "Ford Battles Wall Street to Keep Control of Property". But Ford proceeded to outwit the bankers with a massive cut-back in

expenditure, by selling off some assets and by making the dealers pay cash for the cars they bought, thereby *forcing many of them to borrow* or lose the franchise.

Not only do the Pools reveal that Henry Ford was hostile to the Jews, but they go on to repeat many of the most provocative statements which Ford made at that time in his newspaper and in his books. Here is an example from a reported press interview: "When there's wrong in a country you'll find the Jews . . . the Jew is a huckster who doesn't work to produce but to make something of what someone else produces".

Nothing irritated Ford more than the idea of someone getting something for nothing. The Pools add: "In his autobiography Ford said he believed that a man should be permitted to take away from the community an equivalent of what he contributes to it, 'if he contributes nothing, he should take away nothing'. In America he saw 'a sinister element, made up of Jewish middlemen whose only aim was to get money'. The *Dearborn Independent* said a Jew 'has no attachment for the things he makes, for he doesn't make any; he deals in the things which other men make and regards them solely on the side of their money-making value' ".

Not surprisingly, "the major role Jewish leaders played in the November (1918) revolution" which led to and followed the German surrender in World War I, convinced Henry Ford that what he was seeing in Germany was a repetition on a national scale of what he had himself experienced as an independent industrialist — a massive Jewish attempt to grab control.

Written history is seldom found to live up to the ethical requirements of genuine scholarship, for the obvious reason that most of it has been written by and for the victor in every major conflict, but the fact that most history, as Henry Ford put it, is "bunk" should not be allowed to obscure the all-important fact that there has always continued to exist in the Western world a scholarship which, when the emotions of partisanship have been allowed to subside, does try to set the record right for the better instruction of all mankind.

The Pools were smart enough to realise that the full meaning of the period between the two world wars, which was the subject of

their investigation, must be sought in a much deeper and broader context of history; since, nearly always, it is the past which gives meaning to the present and no period of history is, as it were, written on a clean slate. Thus, we are sure to fall deeper into error and confusion if we begin a study of the emergence and growth of the National Socialist revolution in Germany before we have acquired clear ideas about World War I and its causes, and about the Versailles Treaty which the victorious nations imposed on a prostrate opponent. So, let us have a brief statement of the Pools' opinion on that subject:

> The Treaty of Versailles was finally signed by the Germans on June 28, 1918, after the resignation of several German officials who refused to sign their names to such an 'unjust' treaty. Territorially, Germany lost 25,000 square miles in Europe, inhabited by over six million, and all her colonies, totalling more than a million square miles. In raw materials she lost 65 per cent of her iron ore reserves, 45 per cent of her coal, 72 per cent of her zinc, 12 per cent of her principal agricultural areas . . . In addition to limiting Germany's potential to move into expanding overseas markets, the Allies obtained a virtual blank cheque from Germany in terms of reparations . . . *In retrospect it is clear that the Versailles Treaty was one of the primary causes of the failure of German democracy* . . . Was the Versailles Treaty designed simply to protect the world from the threat of German militarism, or was the treaty deliberately planned to strangle Germany's economy and make her uncompetitive in world markets? To answer this question it is only necessary to look at the treatment of German non-military shipping . . . The treaty called for the confiscation of Germany's entire ocean-going fleet . . . All German freighters and ocean liners were handed over to the Allies. . . (Emphasis added)

The Pools quote American economic writer Ludwell Denny to the effect that it was Germany's bid for industrial and commercial supremacy, based on a huge merchant fleet "that perhaps threatened British supremacy most and for which, had there been no other reason, Britain went to war".

In *Who Financed Hitler* we are presented with a horrifying picture of a crushed and humiliated nation: 'The so-called 'dismantling' demanded by the Versailles Treaty was a very bitter experience for many German industrialists and undoubtedly played a part in their later willingness to accept Hitler. Thyssen, Krupp, Kirdorf and other executives stood helpless as they watched the work of generations

senselessly destroyed. The forges were shut down and the dismantling began. It was a grim business. Toiling in the summer heat of 1920, the workers were forced to destroy their own source of livelihood . . . They scarcely spoke a word to one another. The allied engineers paced the shop floors marking with coloured chalk the machine tools, lathes and other equipment to be shipped abroad. Once the crates had been hoisted away, the dynamiting began . . . "

Even this was evidently not considered sufficient protection against Germany as a competitor in foreign markets. As one example of the ruthlessly unfair application of tariff barriers against German goods, the Pools mention a shipment of toy dolls and dogs to England which moved by a clockwork mechanism; these were taxed as "automobiles" because they could be described as being able to "move under their own power". Likewise, a shipment of plate glass was stopped with a 33⅓ per cent tariff because "it could be cut and used as windscreens and windows for automobiles".

The Pools show that Hitler would have had no chance of persuading the German people to accept a one-party and one-man dictatorship, and by none would he have been more strongly opposed than by the big industrialists, except in the dreadful circumstances that prevailed after the end of World War I.

One fact of history that has been played down in the West almost to vanishing point is that the German people, the industrialists included, had to choose in the end between two forms of totalitarianism: a Nazi one (national socialism) or a Communist one (international socialism).

In the dramatic September 1930 elections, which came as a shock to the Bruning regime: "It was the extreme parties, the Nazis and the Communists, who had won the most spectacular successes at the polls". It was no part of the Pools' terms of reference to find out who was financing the Communists, but the scale of their operations suggests that the Reds were never starved of funds. It is unlikely that Hitler would have found it necessary to go to the trouble and expense of setting up his own private SA and SS army if he and his followers had not encountered massive and well organised mob violence, which continued until he finally gained full control of the government.

On the subject of "anti-semitism" the Pools have at least done the Germans the justice of permitting them in the pages of this book, to make a statement of their case. One of those who early regarded the Communist revolutionary movement as Jewish-instigated and led was Fritz Thyssen, the industrial tycoon, who lived in daily dread of the "Red terror" after he had narrowly, as he believed, escaped assassination at the hands of a gang of armed revolutionaries who abducted him from his home. Thyssen wrote in his autobiography: "I have spent my life among workers. My father had worked with them at the beginning of his career. Never have the workers of our factory shown us any kind of hostility, still less of hatred . . . all disorders and excesses have almost always been due to foreigners".

Thyssen believed that the organisers of the strikes and riots were professional political agitators and agents of Moscow — "Radek . . . Levine. . . Axelred. . . these were the men responsible for the riots and murders".

All the revolutionary leaders Thyssen came in contact with or mentioned were Jewish.

It was not only big industrialists like Thyssen, Kirdorf and Stinnes who identified the Jews with their country's sufferings and the danger into which it was being drawn; others deeply concerned included the country's large farming community and peasantry. The Pools write:

> This image of conflict between the Jew and the peasant was not just propaganda, but had some foundation, however slight in reality. Jews functioned as middlemen in many German agricultural communities. It was usually in the capacity of cattle trader or small merchant that the Jew came into contact with the peasants. As a money lender he was hated most when the peasants were in financial difficulty, such as after a bad harvest, and had to rely on his loans at high interest rates to tide them over.

As German agriculture fell increasingly into ruin from a variety of causes beyond the farmers' control, we read of families "driven from the soil which they and their ancestors had tilled for 300 years" by moneylenders who never seemed to be short of funds.[7]

The Pools chronicle the dreadful hardships and injustices suffered by the German people in the decade following the end of

World War I with innumerable personal stories which bring history to life and grip the attention of the reader from the first page to the last: runaway inflation which ruined "good solid middle class citizens who had saved for the future" and enabled speculators with foreign currency to grab property at give-away prices; one-third of the population out of work and many of the others working only part-time; all this comes to a climax in the winter of 1931-32, "the hardest winter in one hundred years", which struck Germany in the depths of the depression "when only a few people could afford warm clothes and coal for their furnaces".

"Hitler", say the Pools, "was one of the few politicians who correctly assessed the inflation as a deliberate campaign to defraud the middle class of their savings" — the middle class being then, as always, the main bulwark against Marxist totalitarianism.

Supporting their statements with quoted passages from many sources, the Pools reveal that, if only in the earlier years of Hitler's career, Germany's National Socialist movement had many powerfully placed sympathisers abroad, one of the best known of these, on account of his outspokenness, being Henry Ford. The others may not have donated much money if any at all, but their support was sometimes of a kind that money cannot buy, as when Lord Rothermere with his mass circulation *Daily Mail* came out openly in support of the Nazis and their British counterpart, Oswald Mosley's British Union of Fascists; and Montagu Norman, chairman of the Bank of England, of whom the Pools write: ". . . because he was pro-German one cannot jump to the conclusion that there was a connection between Norman and the Nazis; however, the fact that he also hated Jews arouses suspicion even more".

They add: "Naturally, Norman did not supply Hitler with money from the Bank of England, but there is evidence that he played a significate role in arranging the financing of the Nazis".

There is much more in the book about "powerful friends" in the United Kingdom: these included Lord Sydenham, author of the book *The Jewish World Problem;* the Duke of Northumberland, a big shareholder in the *Morning Post,;* Geoffrey Dawson, editor of *The Times* of London; the Duke of Windsor (who abdicated as King Edward

VIII); and Sir Henri Deterding, head of the giant Anglo-Dutch Shell conglomerate. Not only are these and other distinguished persons named, but we are permitted to gain some insight into their attitudes and thinking. Of the Duke of Windsor, the Pools write: "Legend has it that Edward was compelled to abdicate due to his refusal to give up 'the woman he loved'. However, this issue was used as a facade to conceal the more critical objection which the Government had with the King — namely, his pro-Nazi attitude . . . it was not certain whether, because of his views, he would co-operate in an anti-German policy".

So, where did all the money come from that put the National Socialist movement in Germany on its feet and kept it going? Very little came from the German industrial magnates, except towards the end under threat of civil war and a Communist take-over; substantial donations were made from time to time by a number of wealthy individuals who had been fascinated by Hitler's oratory, typical of these being Frau Helen Bechstein, wife of the piano manufacturer; but most of the financing came from the German masses, some as party membership dues and much more as unpaid services.

The American writer on economics and business, Peter Drucker, is quoted as follows: 'The really decisive backing came from sections of the lower middle classes, the farmers and working class, who were hardest hit. . . as far as the Nazi party is concerned, there is good reason to believe that at least three-quarters of its funds, even after 1930, came from the weekly dues. . . and from the entrance fees to the mass meetings from which members of the upper classes were always conspicuously absent".

The Pools make no attempt to place their story in world-historical perspective but, unlike Antony Sutton, they present a rounded and balanced account of what happened and what was said; it is a story that conforms with the requirements of scholarship and strongly endorses Quigley's version of the history of the world in our century.

## 3. THE GRAND DESIGN

What happened in Germany between 1918 and 1932 is not a

complete historical drama in its own right, but only an episode in a much bigger world revolutionary drama which includes the Bolshevik Revolution, the dispossession of the nations of Europe of their colonial empires and the setting up of a spurious "world parliament" in the form of the United Nations, a drama now hastening towards some fearful denouement as war clouds gather in the Middle East.

Therefore, we can only grasp the full meaning of the historical story so conscientiously and excitingly told by James Pool and Suzanne Pool if we can place it, like a piece of mosaic, in its correct position in the history of our century, for all the major changes in our "century of conflict" *belong together and cannot be understood separately.* This bigger, more comprehensive history can be compressed into a few words without any loss of essential meaning.

Last century finance capitalism existed in separate *national* concentrations, all in eager competition — hence the keen industrial and commercial rivalry, culminating in World War I, and last century's "scramble" for colonial possessions. Early in the twentieth century the great banking families or dynasties (Rothschild, Baring, Erlanger, Schroder, Seligman, Speyers, Mirabaud, Mallet, Warburg, Oppenheimer, Wallenberg and Schiff, etc),[8] which had increasingly dominated the different national concentrations of high finance, were able to join hands and bring about a revolutionary change, drawing these national concentrations into coalescence to form a single integrated *international* financial system which they planned to control.[9]

This revolutionary change in the realm of high finance called for a corresponding revolutionary change in the realm of politics, since a fully internationalised high finance cannot co-exist in harmony with innumerable national concentrations of political power.

Zionism, which is the nationalism of those who control global high finance, and Communism, a political high explosive to be used against all other nationalisms, are only two major aspects of the war which international high finance has been waging in the realm of world politics.[10]

All the major changes which have occurred in the twentieth century can be easily explained in terms of the political requirements

of those who control high finance on an international basis — and all the great struggles of our time, whether that of Henry Ford to retain control of his own great company, or of Montagu Norman, Geoffrey Dawson and others to preserve the national integrity of British capitalism, or of Henri Deterding to keep control of Shell in genuine British and Dutch hands or of Germany to resist a Marxist revolutionary take-over bid, belong together as parts of Western civilisation's struggle to survive an alien onslaught.

*Notes:*

1 Professor Hannah Arendt's remarks may be compared with those of George Orwell in his essay *Anti-semitism in Britain:* "Anti-semitism should be investigated — and I will not say by anti-semities, but at any rate by people who know that they are not immune to that kind of emotion. . . it would probably be best to start, not by debunking anti-semitism, but by marshalling all the justifications for it that can be found, in one's own mind or anybody else's".

2 *Endymion,* Benjamin Disraeli.

3 *Wall Street and the Rise of Hitler,* Antony C. Sutton (Bloomfield Books, 1976); *Who Financed Hitler,* James Pool and Suzanne Pool (Dial Press, New York, 1978).

4 Antony C. Sutton, *Wall Street and the Bolshevik Revolution; Wall Street and the rise of Hitler* and *Wall Street and FDR.*

5 See *The Middle East Riddle Unwrapped,* Ivor Benson (Canadian League of Rights, 1984); also chapter 5 of the present book.

6 Major-General Smedley Butler's book *War is a Racket* was recently published in the United States (1984).

7 The Pools' comments on farmers' problems in post-World War I Germany may be compared with those of Donald Day, concerning Poland, in his book *Onward Christian Soldiers* (Noontide Press); for 22 years Day was Baltic correspondent for the *Chicago Tribune.*

8 The names of these financiers, and others, are given by Dr. Carroll Quigley in *Tragedy and Hope,* and by some Jewish historians, including Howard Morley Sachar in *The Course of Modern Jewish History.*

9 L.T. Patterson in the March 1985 issue of his newsletter *A Monthly Lesson in Criminal Politics* (P.O. Box 37432, Cincinnati, Ohio, 45222) endorses the present writer's thesis that the main purpose of the soaring US dollar is to set the scene and create the required atmosphere of despair for a further massive concentration of the world's finances; Patterson reports: "We have a purposely created crisis — at just the time that they have announced their plans for a second 'Bretton Woods style' monetary conference. Their goal *all along* has been a world central bank — with the ability to issue its own fiat currency and thereby manipulate Western non-Communist governments. In a key article they have exposed their plan . . . it

appeared in the Fall '84 Party Magazine *Foreign Affairs*, entitled 'A Monetary System for the Future', written by Trilateral Party functionary Richard N. Cooper: *'A new Bretton Woods is wholly premature, but it is not premature to begin thinking about how we would like international monetary arrangements to evolve in the remainder of this century. . . With this in mind, I suggest a radical alternative scheme: The creation of a common currency for all the industrialised Democracies. . . with a common monetary policy. . . . and a joint bank of issue to determine that monetary policy. . . "*

[10] A clear picture of the nature and aspirations of Zionism as Jewish nationalism in dispersion emerges in the following two books by Jewish scholars: *Jews and Zionism: the South African Experience 1910-1967*, Gideon Shimoni, and *Majuta: a History of the Jewish Community in Zimbabwe*, B.A. Kosmin. The twin source of Zionism and Communism is examined by Douglas Reed in his books *The Controversy of Zion* and *Behind the Scene*, based on Chaim Weizmann's autobiography *Trial and Error*.

## CHAPTER 15

# THE COMMUNIST-CAPITALIST NEXUS

*There is no proletarian movement, not even a Communist one, which does not operate in the interests of money, in the direction indicated by money, and for the period permitted by money, and all this without the idealist in its ranks having any suspicion of the fact.*

Oswald Spengler,
*The Decline of the West*

Even the briefest survey of the forces which are shaping the history of the twentieth century, creating social and political conditions correctly described by Spengler as "anarchy become a habit", would be incomplete without a closer look at the relationship of those supposed mighty opposites: Capitalism and Communism.

The key to the riddle is the word *capitalism*. Most people, most of the time, make the mistake of supposing that the word *capitalism* means one thing; in fact, the word as commonly used has two sets of meaning as different as chalk and cheese.

If we are to understand why governments representing capitalist states adopt the most weirdly ambivalent attitudes towards Communism, we must first learn to separate in our minds the two sets of meaning which that one word *capitalism* has been called on to represent.

Thus, two words are needed: *capitalism*, meaning what that word originally meant, what the dictionary says it means; and *supercapitalism*, meaning the wholly changed form of what was once correctly called capitalism.

*Capitalism*, as originally and correctly understood, means private

ownership of property and resources and competitive free enterprise in the supply of goods and services.

*Supercapitalism,* which can be defined as highly concentrated finance-capitalism, is not only different from capitalism, it is the antithesis of capitalism and sooner or later acquires the character of being actively *anti-capitalist.*

For it is not possible to continue *concentrating ownership* and control of property and resources without *at the same time reducing the number of those who own and control property and resources.* Likewise, there can be no huge concentration of ownership and control without a corresponding inhibition or suppression of competitive free enterprise.

What we have seen in the West is a progressive degeneration of capitalism into a form of supercapitalism or anti-capitalism, which the less it resembles the original capitalism *the more it resembles socialism, or communism.*

Just enough genuine capitalism has remained in most of the countries of the West, and especially in the United States of America, to confuse the picture and make it harder for most people to see that capitalism has been largely replaced by what is essentially supercapitalism. In other words, the weak and struggling capitalism that survives serves as a camouflage for an all-powerful anti-capitalism which dominates both economics and politics.

Modern supercapitalist regimes, like the American and Communist regimes, have their differences and their oppositions of interest, but these are unimportant when compared with what they have in common.

Both are irreconcilably antagonistic towards nationalism. Therefore, both supercapitalism and Communism are essentially *revolutionary,* having set themselves in fierce antagonism towards all political forms which are essentially *evolutionary.*

Since nationalism is inseparably joined to a people's cultural heritage, it follows that all attacks on nationalism must include cultural sabotage and subversion — which is what we see today on both sides of the Iron and bamboo Curtains, promoted with equal zeal by supercapitalists and Communists.

There is only one genuine nationalism they both support and that is Zionism, which is an internationally dispersed Jewish nationalism — plus, of course, all sorts of spurious "nationalisms" which they themselves set up and use, like "Black nationalism" in Africa, and even these are nearly always heavily laced with Marxism.

The reason why Western supercapitalism lives in constant dread of nationalism can be easily explained.

The fundamental issue in any state is whether or not there shall be an authority superior to economics. Which shall rule — politics or economics? There can be no doubt that nationalism, in spite of all the ailments to which it is heir, energised by the instincts and will of the population, means that politics is the master and that economics, no matter how important it may be, has been reduced to its proper and natural subordinate status.[1]

Since there is no way in which Communism can be effectively resisted and defeated *except by nationalism*, it follows that Western supercapitalism is totally committed to co-existence with Communism, and that supercapitalists, even if not Zionists, can have no other long-range aim except that of ultimate convergence with Communism — never suspecting that the ultimate triumph of their anti-nationalism would manifest itself instantly as the triumph of Zionist nationalism.

Likewise, and this is most important, there is only one political weapon that supercapitalism can use against nationalism, and that is a socialist or Communist ideology that marshals the forces of the underworld and of rootless intellectualism, holding them ready to be aimed like a battering ram against all nationalist targets — *except only one*, that of Zionism.

What, then, is the real relationship of Western supercapitalism and Marxist-Communism? Is there one new global imperialism? — or two? — or, with Zionism, three? If only one, how are they all conjoined?[2]

There is no way in which we can hope to find clear answers to questions like these unless we are armed in advance with a sound political philosophy which serves us both as a firm foothold in reality and as an instrument of the mind with which to dissect, analyse and

evaulate all political phenomena.

As this writer has observed before, any individual who has, from whatever causes, begun to adopt a detached, sceptical and critical attitude towards an ailing 20th century world and its dubious values has, in fact, set his feet on the path towards personal regeneration and that of the community to which he belongs.

*Notes:*

1 This aspect, the authority of a genuine nationalism, has been developed by the present writer in his book *Truth Out of Africa*, chapter 9, 'Dr. Sun Yat-sen and the Principles of Nationalism'.

2 The relationship of Western supercapitalism and Marxist-Communism has been explored in the above-cited work, chapter 10, 'Capitalism and Communism: an Unholy Alliance Explained.'

CHAPTER 16

# SOME REFLECTIONS ON 'THE MAMMON OF UNRIGHTEOUSNESS'

*The final battle for Christianity will be over the money problem, and until that is solved there can be no universal application of Christianity.*
Honore de Balzac

A question is asked: *What do you consider to be the subject on which, more than any other, the people of the West need to be enlightened?*

The monetary question — more precisely, the principle of usury, which is the keystone of the present monetary system and the key to all modern monetary questions.

*Why is the principle of usury the most important part of the most important issue now troubling mankind?*

The principle of usury is the eye of the octopus of that huge unrighteous power which Alexander Solzhenitsyn has called "the concentration of world evil". Or it could be called the eye at the apex of the pyramid of worldwide illegitimate power.

*Is there any possibility of overthrowing the present global usurocracy?*

The power of money is symbolised by the Tower of Babel; those who labour to build it higher are not going to desist until the tower totters and the stones fall about their heads. This the usurocrats know, and they are now desperately trying to save themselves *and perpetuate their power* by converting their money power into a global political and military power.

*Precisely what is meant by the word "usury"?*

Usury means money lent at a profit; it means converting money, a medium of exchange, into a commodity which can be bought and sold like any other. A clear distinction must be drawn between

money lent at a profit and other things of value lent at a profit. A farm or house for which rent is paid can be said to have been lent at a profit, but that is something fundamentally different from money, *the medium of exchange,* lent at a profit.

*Is it possible to compress into a few words the truth about usury that all people need to know?*

We can say, as has been said again and again all down the ages, that usury is intrinsically evil, but it is not possible to convey in a few words an insight that recognises at a glance its appalling *potentiality* for evil. Some truth is of that kind. Pythagoras could "see" that the square of the hypotenuse of a right-angle triangle is equal to the sum of the squares of the other two sides; most of us still do not "see" it, we only believe it because it has been *demonstrated* or infallibly proved true by experience. The truth about usury can be *seen* clearly only on the screen of the moral imagination.

The lending of money is not always and inevitably disadvantageous to the borrower — a particular loan can even be highly advantageous — but those who make a trade of lending place themselves *at a compounding statistical advantage* over those who borrow and, collectively, against the whole class of those who work and produce, *by declining to share the borrower's risks;* the balance of advantage is, therefore, always with the lender, as with one who operates a sweepstake or plays with loaded dice.

The socially injurious *compounding* advantage enjoyed by the practitioner of usury consists of this: he frees himself from *the natural law of enrichment.* As men work and produce, contributing to the common weal, there is a *natural limit* to the surplus available for lending to others, but there is no limit to the surpluses capable of being generated by those who deal in money; hence the existence of banking families powerful enough to place a lien on the productive powers of entire populations by lending to governments. Money in such quantities serves only one appetite: an insatiable appetite for power.

*What authority is there for the statement that the principle of usury is pernicious?*

We find it in the Holy Bible, in the Holy Koran, in the writings

of the West's greatest savant, William Shakespeare, and in many other authoritative places — if we are to be guided more by authority than our own insight.

In chapter 15, verse 6 of the *Book of Deuteronomy* we read: "Thou shalt lend unto many nations but thou shalt not borrow and thou shalt reign over many nations but they shall not reign over thee".

And again, in chapter 18, verses 12 and 13: "Thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath".

These were injunctions addressed to the Judahites by their tribal god and not by the Creator and God of *all* mankind.[1]

*Deuteronomy*, like other books in the Old Testament, draws a clear distinction between two radically different moral codes — a code of righteousness and justice to be practised inside the community and a code of indifference or enmity to be practised against all those who do not "belong". It is obvious that the writers of the *Book of Deuteronomy* understood with complete certainty that usury, money lent at a profit, the conversion of the medium of exchange into a commodity, is in its final analysis a principle hostile to group unity and amity, establishing, as it must sooner or later, relationships of injustice and unrighteousness — usury leading in the end, inevitably, to *usurpation*. Hence, money lent at interest to "a brother" is condemned as an abomination (*Deuteronomy* 23:20).

Islam is equally categorical in its condemnation of usury, declaring that both the lender and the borrower and the writers of its papers are guilty. On the other hand, Islam, worshipping the God of all mankind, does not recommend usury as a form of political warfare designed to enable one set of people to get "above" and to "reign" over others. There can be no doubt that the Prophet Muhammad saw usury as a form of social poison utterly irreconcilable with a faith that promotes the principle of the equality and brotherhood of man *in the sight of God* — which was also the teaching of Jesus Christ.

The same would apply to any kind of lending which permits one man to take advantage of the misfortunes or needs of another in order to gain possession of his property. Shakespeare, with his genius for

penetrating the deepest recesses of the human heart and mind, is no less definite in his understanding of usury, and his play *The Merchant of Venice* is a masterly treatise on the subject, leaving nothing unsaid. Shakespeare pinpoints the essentially evil character of usury in the dialogue between Antonio and Shylock, in which Shylock tries to justify usury as a form of "thrift" comparable with the lawful but morally indefensible trick used by Jacob in getting as his wages more than a fair share of his uncle Laban's flocks which he had been minding (*Genesis 31*).

*How, then, are we to explain the persistence down the ages of a principle of evil which has been exposed so often by mankind's most revered philosophical leaders?*

For reasons much the same as those that explain the persistence of habit-forming drugs — because profitable to the "pusher" and because if confers the euphoria of a short-term advantage, or an illusion of advantage, on the user.

As the proliferation of the opium trade in China reduced a large part of the population to a condition of drug dependence, so has usury reduced most people in the industrially developed countries to a condition of loan-dependence.

Like grains of steel under the influence of a powerful magnet, we are all held, and held together, by confused sentiments of self-interest, real or imagined, participating in varying degrees of compromise, as lenders, borrowers or "writers of its papers". And everyone knows that any sudden "kicking" of the habit is liable to produce painful withdrawal symptoms, for the "hooked" nation no less than for the "hooked" individual.

That means that the salvation of a nation would require a careful process of detoxification, not to be undertaken as national policy without some danger. Meanwhile, however,there is a great deal the individual can do to effect his own personal salvation; and there is no possibiity of effective collective action which does not begin with the awakened individual doing something to protect himself.

Stated bluntly, what has come into existence in the world is an enormously powerful criminal *overworld* — power unregulated by moral obligations — corresponding exactly with a much publicised

criminal *underworld*, with unmistakable signs of a nexus between the two as the dregs and drop-outs of society are incited, financed and regimented in subversion and revolution against all who offer any resistance to the overworld's ambitions.

This criminal overworld profits enormously as it builds up the Communist states, and profits again as it sells the so-called "free" nations the arms with which to try to defend themselves.

The evil of lending at a profit is multiplied a thousandfold by a system of legalised counterfeiting and theft as vast quantities of money are created out of nothing and pumped into the economic system as interest-bearing debt. For how else has there come into existence a quantity of debt which compares with money in circulation and on deposit as a mountain compares with a molehill, turning the banking system into an insatiable cancerous growth on the body of society?[2]

How else was it possible for the West to channel into the Communist and Third World countries hundreds of billions of dollars' worth of goods and services, to be paid for finally in the form of inflation and taxation by the diminishing few in the West who work and produce or render genuine service?

If that is true, how is it to be explained that the Western European intellect, which has proved itself capable of placing men on the moon, has failed to discover that usury is being used to corrupt and dragoon the West into slavelike subjection?

One part of the answer is that the Western intellect for more than a century has been concentrating its attention almost exclusively on problems of science and technology and has been richly rewarded and further motivated by the results produced.

The other half of the answer is that the income of a fraudulent monetary system is so enormous that the hordes of otherwise innocent and well-meaning people drawn into active participation in the swindle can be handsomely rewarded, people like politicians, bankers, academics and journalists. Human nature is so constituted that very few are proof against the temptations of obvious private advantage, whether in terms of cash or advancement in their careers. The evil is compounded by the Westerner's pronounced acquisitive

instincts, nowhere exhibited more clearly than in the present-day consumerist mania which binds the masses ever more securely to the debt system, as the instant euphoria of acquisition blinds them to all other considerations.

*That is all very well, but what about the economists and monetary experts — haven't they been using all the disciplines and explorative skills of modern science in their efforts to solve the problems of the distribution and exchange of the products of human endeavour, assisted today by a computer science that can multiply a thousandfold the powers of the human mind?*

The short answer is that economics is a bogus science; it betrays its bogus character by evading its moral obligation to define its own terms — the term "money", for example, or "credit". Economists can hardly be expected to solve problems *which they cannot even state and make comprehensible!*

However, to be more precise: before we can solve a problem we must know precisely what is the problem we are trying to solve. Even then, we cannot solve it unless we have been able to bring together all the information relative to that problem. By placing men on the moon, American scientists showed that they were in possession of all the facts relative to the problem of putting men on the moon and bringing them safely back to earth. If those scientists had proceeded as economists do, those men would either have been burned to a cinder on the ground or shot off into space to be lost forever.

Not only do the economists fail to bring together all the necessary information, *but the most vitally important information is expressly excluded,* as we shall see.

The writers of the *Book of Deuteronomy,* the Prophet Muhammad, Shakespeare and others did not have anything like the *quantity* of information available to the modern economist, but they could solve the problem of usury with what they had because they did not lack that knowledge which is the key to the whole problem: *information about man himself and his moral nature.*

Thus the discipline of scientific "detachment" and "objectivity" with which economists flatter themselves, by excluding man himself, his appetite for possession and power and his susceptibility to the temptations of injustice, not only fails to produce good results but is

dangerously counter-productive, compounding and consolidating the evils of usury instead of exposing them.

The very thing that adds telescopic and microscopic power to the intellectual eyes of the scientist only fixes and confirms the economist in his incomprehension — an incomprehension not punished with natural consequences, as in the exact sciences and technology, but *rewarded* with prestige as well as high incomes.

Economists see usury only as an apparently necessary part of a monetary mechanism which they hope will one day be made to work; wise men of all ages have seen it as something that cannot be prevented from adding strength to the elbow of unrighteousness, a weapon of aggresssion against "strangers", and an "abomination of desolation" when practised against a friend or brother.

*Final question: How is the individual helped by fully understanding the truth about usury in a society which has almost turned it into a condition of existence?*

The short answer is that a knowledge of the truth, in all circumstances, operates on the individual as a *liberating force*, even if it tells him no more than that he is not free and that *only the truth will make him free.*

In other words, there is no one who is not fortified inwardly and better equipped morally and intellectually to solve the problems of his adjustment to society by a clear insight into those influences which are so obviously spreading a soul-sickness and discouragement among the people of the West.

*Notes:*

[1] A detailed study of this aspect is contained in *The Controversy of Zion* by Douglas Reed, supported with material drawn from authoritative Jewish and gentile sources. See also the present book, Chapter 10 note 5, Ben-Gurion's remark about God.

[2] A few of the many works dealing with modern banking systems, economics etc recommended for further reading are: *Money: the Decisive Factor*, Desmond Allhusen & Edward Holloway, with foreword by Sir Arthur Bryant (Christopher Johnson, London, 1959); *Equality, the Third World and Economic Delusion*, Professor P.T. Bauer (Weidenfeld & Nicolson, 1981); *The Income Tax: Root of all Evil*, Frank Chodorov (Devin-Adair, 1963); *The Monoploy of Credit*, C.H. Douglas (Bloomfield Books, 1979); *Individualism and Economic Order*. Friedrich A. Hayek (Routledge & Kegan Paul, 1949);

*The New Despotism*, Lord Hewart of Bury, Lord Chief Justice of England (Ernest Benn, London, 1945); *The Federal Reserve Bank*, H.S. Kenan (Noontide); *The Bankers' Conspiracy*, Arthur Kitson (Omni, California, 1967); *Banking and Currency and the Money Trust*, Charles A. Lindbergh Sr; *Wealth, Virtual Wealth and Debt*, Professor Frederick Soddy (Omni, 1961); *The Jews and Modern Capitalism*, Werner Sombart (Macmillan Company); *The Menace of Inflation*, G. Carl Wiegand, ed. (Devin-Adair, 1977); *God and the Goldsmiths*, R. McNair Wilson ((Omni, 1961).

# CHAPTER 17

# THE GENOCIDE CONVENTION

*. . . and upon the earth distress of nations, with perplexity. . .*
Luke 21:25

After this chapter was written, the United States Senate yielded at last to enormous pressure and voted on February 19, 1986 for ratification of the Genocide Convention but with seven provisos designed to protect USA sovereignty. Implementing legislation by the House of Representatives would also be needed to give the Convention the effect of law.

* * * * * *

Any study of the Jewish role in 20th century history would be misleadingly incomplete without some reference to the United Nations Genocide Convention, which had its origin in the mind of a Jewish lawyer from Poland, one Raphael Lemkin,[1] and has been promoted with the utmost vigour by Jewish organisations around the world since it was passed by the UN General Assembly in December 1948.

The Genocide Convention has all the appearance of having been from its inception a Jewish exercise. There is no record of any prominent Jewish individual or organisation having ever opposed it, nor, as far as can be ascertained, has any other "national, ethnical, racial or religious group, as such", all supposedly objects of the convention's concern, joined forces with the Jews in promoting it.

It is thus necessary to bring to bear on the Genocide Convention all the insights and powers of political analysis which have been exercised in the preceding chapters of this book.

By the end of 1984 this treaty, whose ostensible purpose it is to brand genocide as an international crime, had been ratified by some 90 member nations of the United Nations, including the United Kingdom, France, Western Germany, Sweden, Norway, Canada, and many Communist states — but had not yet, by the end of 1984, been ratified by the United States, where more strongly resisted than anywhere else in the world.

James J. Martin, in his book *The Man Who Invented Genocide*, tells us what happened when the treaty was first presented to the United States Senate for endorsement:

> The signal for the really heavy political traffic on the Genocide Convention was the announcement in August 1949 that a sub-committee of the Senate Foreign Relations Committee would start hearings on the ratification question, chaired by Senator Brien McMahon (D-Conn) during the early weeks of the coming session of Congress. On August 23 a combined pressure move by 26 national organisations, all associated with the National Civil Liberties Clearing House, hailed this new development and began their squeeze on the Senate for agreement on GC ratification. This band of groups included the American Veterans Committee, the Americans for Democratic Action, B'nai Brith, the American Jewish Committee, Hadassah, the Amalgamated Clothing Workers and the Evangelical and Reformed Church.

The "band of groups" continued to expand rapidly and presently included, among scores of others: the American Jewish Congress, the Central Conference of American Rabbis, the Committee of Jewish Writers and Artists, the Consultative Council of Jewish Organisations, the Federation of Jewish Women's Organisations, the Institute of Jewish Affairs, the Jewish Reform Congregations, the National Conference of Christians and Jews, the National Federation of Temple Sisterhoods, the Synagogue Council of America, the Union of Hebrew Congregations, and the Union of Orthodox Rabbis — to be joined in a "last-minute flurry of heavy pressure group muscle" shortly before the McMahon report was due to be presented to the Senate in 1950, by the National Community Relations Advisory Council, the "policy formulating body" of six national Jewish organisations and 28 local community councils.

We therefore, labour under a disabling handicap if we continue

to accept the Genocide Convention at face value as a genuine international instrument of law aimed at the protection of innumerable "national, ethnical, racial, or religious groups". As such, it makes no sense. On the other hand, it lends itself readily to explanation as a legal construct meant by its principal promoters only to strengthen and protect one group, namely, the Jews.

It should be noted that "genocide" is a new word not to be found in the standard dictionaries until about ten years after the end of World War II, and then defined only briefly as "deliberate extermination of race, nation, etc". In the Genocide Convention, however, the word "genocide" has been invested with innumerable other meanings — a circumstance that should warn us to be most wary about all that follows.

Lemkin in his book *Axis Rule Over Occupied Europe* used the word at first only to mean "extermination". He must soon have realised, however, that the kind of convention he had in mind would be hamstrung by so narrow and precise a definition, so he proceeded to give it an expanded meaning: "By 'genocide' we mean the destruction of a nation or ethnic group . . . Genocide has two phases: one, the destruction of the national pattern of the oppressed group; the other, the imposition of the national pattern of the oppressor . . . Denationalisation was the word used in the past to describe the destruction of a national pattern".

Extermination is thus replaced by assimilation (the remedy offered by Shakespeare in *The Mechant of Venice)* as the main danger, and this Lemkin calls genocide, showing again that it was only the Jewish group and its resistance to "denationalisation" that he had in mind in explaining his plan for a Genocide Convention.

In the Genocide Convention as finally passed by the United Nations the process of redefinition is carried a stage further:

> Article II
>
> In the present convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:
>
> (a) Killing members of the group;
> (b) Causing serious bodily or mental harm to members of the group;

(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
(d) Imposing measures intended to prevent births within the group;
(e) Forcibly transferring children of the group to another group.

Article III

The following shall be punishable:
(a) Genocide;
(b) Conspiracy to commit genocide;
(c) Direct public incitement to commit genocide;
(d) Attempt to commit genocide; and
(e) Complicity in genocide.

Anyone with an elementary knowledge of law and of court procedure in Western countries will realise after a few moments of reflection that any attempt to implement the above would produce the utmost confusion.

But why? Short answer: Because these two Articles alone flout one of the basic requirements of jurisprudence as understood in all civilised countries where some measure of freedom remains: that of using words and phrases that are capable of legal definition. Thus differences of interpretation which have always exercised the minds of lawyers and judges would be multiplied a thousandfold by words and phrases which no one has even attempted to define.

For example, all the offences listed hinge on the word "group" — but what exactly, in the context of the convention, is a "group"? All human beings belong to some group or other, so which qualify for protection under the convention and which do not? How about the Muslim Black Panthers; are they another group or just part of the Negro group? Are the Moonies, Scientologists, Mennonites, Doukhobors all groups to be protected along with a variety of immigrant minorities in Western countries? And if the "Gays" (homosexuals), who have complained of harsh treatment, decide to claim the status of a religious group — which they could so easily do with so many clergymen in their ranks — who is to say them nay?

It stands to reason that any group claiming protection for its members will have to satisfy a "genocide" convention court under what heading it falls — national, ethnical, racial or religious? The British House of Lords has ruled that the Jews have no separate status

as a group except as "a dissenting religious denomination";[2] that means that they have no more claim to a separate status in Britain than the adherents of any other religious denomination except the state religion of Anglicanism. Dr Nahum Goldmann, at one time President of both the World Jewish Congress and the World Zionist Organisation, tells us in his book *The Jewish Paradox* that at a student lecture he once provided more than 20 definitions of Judaism, "not one of them absolutely correct". If Dr Goldmann, then the world's number one Jew, could not even define his own group, how then is the word "group" to be defined in its applicability to the rest of mankind? It might also be argued plausibly that a group which has survived for more than 2000 years and is today probably the wealthiest and most powerful on earth hardly qualifies for special protection of the kind offered by the Genocide Convention.

Equally unamenable to legal definition are the words and phrases used in the list of punishable offences. There need be no doubt about the meaning of the word "killing", but how is "killing" to acquire the more serious aspect of "genocide"? And how is it to be proved that the killing of "part of a group", which could be one member of it, formed part of an intention to wipe out the entire group? Grotesque, too, from a legalistic point of view, is the expression "mental harm". How is that to be defined in such a way as to leave a court in no doubt as to what is and what is not "mental harm"? A businessman in California, one Mermelstein, brought an action for damages against the Institute for Historical Review on the grounds that he had suffered "mental harm" as a result of reading that not every one accepted the story of the gas-chamber killing of six-million Jews during World War II — although it was never argued on his behalf that he had suffered any permament impairment of his mental faculties.[3]

A word or phrase that can mean almost anything can be said in legalistic terms to mean nothing whatever.

The categories of offence listed in Article III are not rendered less problematic when attached to clearly defined offences under common law, like murder, arson, hijacking, kidnapping, etc; as supplementary to the offences listed in Article II they only make "confusion worse confounded", depriving the Genocide Convention

of any claim to the serious consideration of trained legal minds in any country still enjoying some measure of "rule under due process of law".

Nearly all the convention's other articles are equally vulnerable to examination.

What it amounts to is that those who drafted the convention felt no need to define the words and phrases used. Like Humpty Dumpty in Lewis Carroll's *Alice Through the Looking Glass,* they say, in effect: "Please don't trouble yourselves trying to find out what our words mean; they mean what we say they mean, no more and no less". Or, to put it differently, the Genocide Convention can be made to work without any difficulty in a totalitarian state where words mean what the police and prosecutor say they mean, no more and no less, and where the courts, as an executive arm of those who rule, are no more than a public place where punishments can be seen to be imposed.

If the Genocide Convention does not mean protection for endangered groups, and if wholly irreconcilable with trial procedures in the West, then what does it mean to those who continue so strenuously to press for its acceptance and implementation by all nations?

An answer to that question will be more easily understood after we have dealt with a couple of other questions: how and why has the convention encountered more powerful opposition in the United States of America than anywhere else in the world? How has it been possible for the Americans to spend 35 years wrestling with the problem without coming to a final decision?

A short answer to the first of those two questions is that in terms of the Constitution of the United States an international treaty takes effect automaticlly as the law of the land, prevailing over any existing law that might stand in the way of its implementation. Thus, in the United States the Genocide Convention would operate at once as a *legal instrument* capable of revolutionising the legal system, whereas in most other countries it could be regarded as no more than a political statement of intent having no immediate effect on existing laws. More particularly, the Convention could be seen at once as a threat to the powers enjoyed by all the states of the union, powers of local

independence and limited self-government which it is the principal function of the US Senate to protect. The struggle over the Convention has continued down the years because of the enormous power of those promoting it, who evidently hope to be able, sooner or later, to overcome all resistance.

What we have found in the United States, therefore, is a classical illustration of the theme of an *irresistible force* pitted against an *immovable object*, with the increasing irresistibility of the one matched with the increasing immovability of the other.

From Harry Truman in 1949 to Ronald Reagan in 1984, seven presidents of the USA have given the convention their personal approval. One or two of them — Jimmy Carter, for example — may have been stupid enough to see no harm in it, but one fact emerges clearly: For any aspirant for the high office of president, and any president hoping for re-election, it would have been politically suicidal to challenge those powers on which both main parties are largely dependent for funds; powers, moreover, whose control of the mass media of communications is almost complete. As was only to be expected, therefore, a few days before the 1984 presidential election, Ronald Reagan and his principal opponent, Walter Mondale, presented themselves personally before the national convention of the Jewish organisation B'nai Brith, yarmulkas on their heads, to pledge their support for the Genocide Convention.

However, it needs more than the assent of the president to make an international treaty; a two-thirds majority vote in the senate is also required. Therefore, the president, even if personally opposed to the convention always had an easy way out: he could leave it to the senate to handle in the usual dilatory way, untroubled by any fear that he might have "sold the pass".

But, how were the senators, many of them not always in safe seats, to resist the same dangerous presure to give the convention their endorsement? Answer: by interminable deferment and delay, a process of stalling much facilitated since the end of World War II by America's involvement in a succession of major global disturbances, including the Vietnam War. Nevertheless, senators have had to exercise their wits to a maximum to prevent the convention coming

to a final vote in the senate, dutifully endorsing the "sentiments" and the "principle" of the convention while at the same time never ceasing to render it inocuous with "amendments", "conditions", etc.

Significantly, too, it was the clearly perceived revolutionary implications of the Genocide Convention and the senate's constitutional powers of obstruction which made possible a more thorough professional examination of the convention than anywhere else in the world.

It says much for the power and tenacity of purpose of its promoters that a convention stripped of any semblance of juridical respectability by two sub-committees of the Senate Foreign Relations Committee (1949 and 1970) could still be primped up for presentation to the senate again in 1984 — when once again a seemingly irresistible combination of persuasion and terror just failed to shift an immovable spirit of foot-dragging, deferment and delay. The following quote from a report in the Washington weekly *The Spotlight*, October 22, 1984, even lends strength to the hope of many Americans that the immovable object may perhaps have gained something in immovability:

> The defeat of the Genocide Convention did not come without cost, however. After opponents threatened to load up the bill with amendments, Senate Majority Leader Howard Baker (R-Tenn) proposed a non-binding resolution supporting the 'principles' of the treaty and expressing the interest of the Senate to work in the next session to act 'expeditiously' on the treaty . . . Eleven senators did not bother to show up for the vote which was considered little more than a sop to those who have been promoting the treaty.

The first major rebuff which the Genocide Convention received in 1949, even before the commencement of the sittings of the McMahon sub-committee of the Senate Foreign Relations Committee, would have sufficed to knock out any set of political proposals less powerfully and resolutely sponsored: this was the flat rejection of it by the American Bar Association, a rejection to be repeated just as firmly 20 years later.

In 1954 the chairman of the American Bar Association, Frank E. Holman, in an address to the well known patriotic organisation Daughters of the Revolution, denounced the treaty as "fraudulent",

and Leander Perez of Louisiana, chairman of the States Rights Committee described it as "monstrous" and 'a dishonest subterfuge". Generally, however, when the convention has been under discussion in the United States, those who criticise it have extended to its promoters and defenders the conventional courtesy of not questioning their *bona fides* and the purity of their intentions.

The Genocide Convention remained in a state of suspended animation until 1970, when it was revived by President Richard Nixon. Again the senate was asked to confer on it their blessings, and again the senate handed it over for further examination to a sub-committee of the Foreign Relations Committee, this time under the chairmanship of Senator Frank Church and with Senator Jacob Javits of New York, a passionate proponent of the convention, as one of its members.

The weird *unreality* of the convention was never more clearly exhibited than by those who set out to defend it before the Frank Church sub-committee, especially those sent by the State Department.

Senator Church asked at one stage: "Can any of you cite a single instance where any one of the 70-odd countries that have in fact become members of this treaty have proceeded against any citizen within their jurisdiction, charged them with genocide, tried them and convicted them? Has there been a single case where this treaty has actually been invoked on the part of any of the 75 countries that have ratified it?"

Charles W. Yost, then United States ambassador to the United Nations, replying for the rest, conceded that he was "not aware" of any such action either, but continued to insist that ratification by the United States was worthwhile.

Senator Church was still baffled: "I find it hard to conceive that any government, even though it might be a signatory to this convention, which actually engages in such practice in the future, is either going to confess to the crime or is going to take any action to punish itself. That exceeds the bounds of realism. Moreover, it is difficult to believe that any government, so inclined, would act against individual citizens within its jurisdiction guilty of genocide".

So, why ratify? Ambassador Yost remarked that by ratifying, the

United States would add to the "weight of public opinion" on the subject of genocide.

Had nothing happened since 1949 that could be classified as genocide? How about the Biafra-Nigeria imbroglio, the Indonesian massacre of 200,000 so-called "communists", or the mutual killings in India and Pakistan? The only explanation Ambassador Yost could offer was that "serious arguments" challenging the description of any of these as genocide had stopped any further action at the United Nations.

James Martin, in *The Man Who Invented Genocide,* published in 1984, brings us up to date: "Though there have been many accusations of 'genocide' made against a variety of countries in the last 35 years, in the United Nations there has never been a single international indictment, trial or conviction for such a 'crime' before that body in all that time, or anywhere else".

Another intriguing feature of the evidence given by the State Department professionals, when their attention was drawn to the serious implications of some of the obligations to which the United States would be bound as a signatory, was the argument that these could be disregarded. One of the principal witnesses before the Frank Church sub-committee, Senator Sam Ervin, himself a lawyer by profession, remarked: "The State Department baffles me why it wants to get a treaty like this ratified and then tries to devise dubious ways to show that we don't have to do what it obligates us to do; that is something I can't comprehend".

A sub-committee member, Senator John Cooper, was also baffled: "One of the problems that concerns me in ratifying the treaty relates to the obligations we undertake in carrying it out. But the arguments we heard concerned methods of evading it".

The thoroughly professional treatment given to the genocide Convention by Senator Sam Ervin before the Senate sub-committee on May 22, 1970 leaves nothing more to be said or written by way of showing that the convention has no meaning whatever as an instrument of law aimed at discouraging and punishing acts of genocide either by individuals or nations.

Before proceeding to analyse the convention's articles one by

one, he presented a short history with almost the whole truth compressed into a dozen lines of the printed record:

> During the 1940s activists connected with the United Nations engaged in a strenuous effort to establish by treaties *laws to supersede domestic laws of nations throughout the earth.* The Genocide Convention represents one of these efforts. It originated in a resolution of the United Nations condemning genocide as a crime whether 'committed on religious, racial, political or any grounds'. When reduced to its final form it excluded genocide committed on 'political' grounds because some of the parties to it did not wish to surrender, even nominally, their right *to exterminate political groups hostile to their rulers.* (Emphasis added).

Senator Ervin added: "The only argument now advanced for ratification of this convention is that it would improve the image of the United States in the eyes of Russia and other totalitarian parties to the convention which, strange to say, have repudiated by understanding and reservations many of the provisions of the convention".

Senator Ervin's comments on one sub-section provide a good example of his annihilating analysis of nearly all the convention's clauses:

"If the convention is ratified, Article II(c) would impose upon the United States the duty to prevent and to prosecute and punish anyone who deliberately inflicts 'on the group conditions of life calculated to bring about its physical destruction in whole or in part'. What this means, no mind can fathom. Does it mean that a state or county official who refuses to give to a member of one of the four groups designated in the convention the amount of welfare benefits deemed desirable is to be punished or prosecuted for genocide? Does it mean that the Court of International Justice shall have power under Article IX to adjudge that Congress or a state legislature which does not make available to one of the four groups what the court deems to be adequate welfare benefits has violated the convention?"

Senator Ervin read into the record another thorough analysis of the convention in the form of an article by Orie L. Phillips, Chief Judge, United States Court of Appeals for the Tenth Circuit, published in the August 1949 issue of the Journal of the American Bar Association.

All this expert criticism of the Genocide Convention having been strengthened rather than weakened by the searching questions addressed to Senator Ervin by the three members of the sub-committee, Senator Jacob Javits created something of a precedent by asking for and being granted permission to submit later what he called " a point-by-point rebuttal".

This "rebuttal" admits of no possibility of an intelligible replying point-by-point rebuttal, because it draws the whole subject of the Genocide Concention into a kaleidoscopic world of the mind in which all the meanings which form part of the process of coherent thought are so altered by distortion or inversion that they can be handled only by a trained practitioner of a form of intellectual aggression which George Orwell has called *Doublethink.* This is a form of rhetoric in which the promotion of hostile intentions prescribes the subordination of truth to policy; in other words, it is a form of warfare, still to be universally recognised as such, in which physical force, so long the arbiter in any contest of interests between human "groups", is replaced by a "peaceful" applicaton of moral violence.

Therefore, no purpose would be served by trying to summarise Senator Javits's "rebuttal". It has been reproduced verbatim in James Martin's book from the printed record of the sub-committee, where it is available to anyone wishing to sharpen his wits by studying it.[4]

Thus, it is obvious that even more dubious means of securing senate compliance will have to be used by the promoters if the convention is ever to be ratified by the United States; this was frankly and shamelessly admitted by one of the convention's most ardent proponents, Senator William Proxmire, in a statement to the media on September 5, 1984, a few days before the senate was expected to vote on the issue, when he declared gleefully: "No senator will dare to vote against it".

As it turned out, the senators were able to save themselves once again by contriving to vote only for another deferment.

The possibility cannot be excluded, however, that those who already exercise enormous influence in American politics at all levels will succeed eventually in so packing the senate with their own nominees, and so intimidating the rest, that the last great obstruction

to ratification of the convention by a major power will have been removed.

So, what is the real meaning of a Genocide Convention which evidently means so much to those who invented it and have always been most active in promoting it?

That question has already been partly answered: The convention is a purely Jewish exercise masked only very thinly with tender concern for innumerable unnamed other groups but intended solely to promote and protect the interests of one group: namely, a powerful and highly organised Jewish nation dispersed among other nations, nowhere more plentifully than in the United States of America and Europe.

But why should the Jews attach importance to so flimsy an instrument of international law at a time when their own great power appears to be approaching its zenith and when, as a group, they appear to be less under threat than ever before in their long and troubled history?

The short answer to that question is that in spite of their present great wealth and power the Jews have a haunting fear that they are headed for trouble; they know that they are exposing themselves increasingly as an identifiable group with separate interests, and they know that the policies they are now promoting, aimed at placing themselves in a final and unassailable position of power and safety at the apex of a planned new global dispensation, are bound to give rise, sooner or later, to an escalation of alarm and antagonism among other peoples.[5]

For reasons of expediency, the Jews have always pretended not to be able to understand the phenomenon misleadingly labelled "anti-semitism"; but more than 2000 years of experience will have taught them beyond any shadow of doubt that the antagonism of the peoples among whom they dwell is only part of the price they must pay for the advantages of a heightened sense of group togetherness and the material rewards of a dual code of ethics. They know, also, that the increasing internationalisation of Jewish attitudes and activity in the 20th century is being accompanied by a corresponding internationalisation of "anti-semitism", bringing with it the possibility

of a disaster of unprecedented magnitude for the Jewish people.

The Genocide Convention is thus an exercise aimed at laying the foundations for a system of punitive international law, complete with an international genocide tribunal under Article VI, fortified with the respectability of endorsement by all nations, ready to be invoked and put into use when required.

That explains the almost boundless expansion of the meaning of the word "genocide" in the convention, since the Jews would feel threatened and dangered by virtually any sign of negative reaction which they themselves arouse as they press forward with plans to gain final control of a totalitarian world order now in the process of being set up.

Such an instrument of totalitarian world terror was brilliantly prefigured by George Orwell in his novel *Nineteen Eighty-Four*, in which any exercise of independent thought and freedom of expression is punishable as a threat to the security of the rulers. By means of an ingenious application of *Doublethink*, which seems to have baffled even Jews, Orwell presents Emmanuel Goldstein, a symbol of Judaism, as "saviour", and main opponent of Big Brother, *and also as the principal exponent of the phoilosophy of terrorism that keeps Big Brother in power;* and he gives us a key with which to unlock the riddle in O'Brien's statement that he had himself helped to write Goldstein's book; in other words, translated from *Doublethink*, he tells us that Emmanuel Goldstein and Big Brother are one and the same totalitarian authority, the tyrant who comes in the guise of "saviour".

Moreover, *Doublethink* as so brilliantly analysed by George Orwell is unthinkable except as a mode of thought and communication calculated to make it possible for a Jew to live two lives simultaneously: one with his own community and the other with a potentialy hostile host people. By himself using the trick of *Doublethink*, Orwell managed to smuggle his book through an invisible but highly effective establishment censorship that vetoes any work that is recognisably critical of Jewish purposes and intentions.[6]

The real meaning of the Genocide Convention also offers to explain a range of other phenomena, including the indefatigability of efforts to secure United States ratification — for of what use are all

the other ratifications if this one is still lacking? Another question: How otherwise are we to explain the presence among those who have ratified the convention of many Third World states whose leaders have never ceased inflicting genocidal oppression on dissenting cultural minorities? The fact that the convention could be so readily accepted, with only minor conditions, by notoriously cruel and oppressive totalitarian states like the Soviet Union and Communist China, also brands it as a terrorist instrument for the control of populations — the very opposite of what it is made out to be, a means of ensuring the survival of "national, ethnical, racial or religious groups, as such".

Dr Nahum Goldmann, in his book *The Jewish Paradox* describes the Jewish people as "the most paradoxical in the world", a description that fully embraces the Genocide Convention, an instrument of international law designed to take the risk out of risky Jewish policies and actions and reconcile two completely contradictory fears: *the fear of being rejected and persecuted and the fear of being accepted and assimilated.*

* * *

It would be a gross and misleading over-simplification to suggest that the power nexus now promoting a plan for the centralisation of all political power in a new world order is exclusively Jewish. As explained earlier in this book, the plan for world government in its present form first took shape in the 20th century as an "Anglo-American" exercise, promoted from one side of the Atlantic by Cecil John Rhodes and his associates, including Lord Milner, and on the other side by the super-rich White Anglo-Saxon Protestant (WASP) pioneering families headed by banker J.P. Morgan; when this essentially non-Jewish financial elite lost its position at the apex of international finance-capitalism (as recorded by Professor Quigley), it was not wiped out but only drawn into orbit in a constellation of financial power it could no longer control, to be held in position thereafter by strong motives of shared worldy interest. Similarly drawn into orbit in the great 20th century power constellation were successive generations of intellectuals who found in an ideology of

universalism and "world order" the double advantage of filling the gap left by a lost religious faith *and* of being richly rewarded in worldly terms.

## *Notes*

1 *The Man Who Invented Genocide*, James J. Martin (Institute for Historical Review, California 1984).

2 See *Who are the Jews?* by Christian Borg (Veritas, Australia 1984), from the record of an historic New Zealand court case and appeal hearings throughout 1977-79.

3 Mermelstein's action against the Institute for Historical Review was extensively reported in the Washington weekly newspaper *The Spotlight*.

4 Is there a word for Senator Javits's kind of thinking? Indeed there is, but it is one to be found only in expanded dictionaries of the English language: "pilpulism", a word which our *Webster's Dictionary* defines only as "casuistic argumentation, esp. among Jewish scholars on talmudic subjects"; it would be more aptly defined, the present writer suggests, as a form of casuistry designed to disable the critical faculties of those to whom it is addressed.

5 See chapter 6 of this book, 'Two Angles on the Middle East'.

6 George Orwell's personal attitude towards the Jews is discussed by one of his biographers, the Jewish writer J.R. Fyvel, who admits that Orwell was strongly anti-Zionist but denies that his friend was also "anti-semitic". However, Fyvel quotes a remark made by Malcolm Muggeridge after attending Orwell's funeral: "Interesting, I thought, that George should have attracted Jews, because he was at heart strongly anti-semitic". The most likely explanation is that Orwell, a person of kindly disposition, like the Christians in Shakespeare's *The Merchant of Venice*, had no feelings of animosity towards individual Jews, taking exception only to injurious aspects of their group attitude and activity as concerning host populations.

7 The constantly recurring Jewish fear of assimilation was indicated quite recently, for example, in a Canadian paper in the Owen Sound area, in the *Sun Times* of October 5, 1985; citing a demographic study of the Board of Deputies of British Jews, the paper reported that "Leaders of Britain's Jewish community are alarmed about a wave of secularisation that is sweeping thousands of young people away from Judaism", and quoted Lionel Kopelowitz, newly elected president of the Board of Deputies, as saying: "In the past we had to fight for the right to be equal. Now our major concern is how to be equal but different". British Jewry, it may be noted, is acknowledged by Shimon Cohen, director of the office of the Chief Rabbi, to be "one of the best-organised communities in World Jewry", with plenty of "political clout".

# EPILOGUE

*And high permission of all-ruling Heaven*
*Left him at large to his own dark designs,*
*That with reiterated crimes he might*
*Heap on himself damnation, while he sought*
*Evil to others, and enraged might see*
*How all his malice served but to bring forth*
*Infinate goodness, grace, and mercy, shown*
*On Man by him seduced, but on himself*
*Treble confusion, wrath, and vengeance poured.*

John Milton,
*Paradise Lost* 1:210-220.

We must now try to compress the content of the foregoing chapters into a few general statements, presenting the subject of the Jewish presence in 20th century history in the broadest and deepest context of ideas. What we need is the total picture, even if only a glimpse of it.

To begin with, it can be confidently stated that there is no such thing as a Jewish problem *per se*, but only a vast 20th century global human problem in which the destinies and responsibilities of Jew and gentile are inseparably joined.

There has come into existence in our century a vast and irresistible power vortex, one of the major consequences of the emergence of science and technology as multipliers of the production of wealth. This phenomenon can be described in many different ways. Spengler calls it "an alliance of money and intellect". P.T. Bauer calls it "a concensus" — by this he means that the vast majority of people in the so-called developed world are powerfully inclined to believe, to think and to act unison. It is represented symbolically by George Orwell in his novel *Nineteen Eighty-four.*

Whatever its real nature, it can be imagined as a huge vortex in human afairs which has drawn into orbit nearly all human energy, both physical and mental; and it is "an alliance of money and intellect" in which the policy requirements of highly concentrated money power have been made to correspond with the policy requirements of an intellectual world view which bears the name of socialism.

This century's great revolutionary vortex can be seen to have three main components: money, political idealism as a religion substitute, and Jewish nationalism or Zionism — with political idealism clearly subordinate to a preponderant Jewish control of finance-capitalism at the highest level.

The progress of this power vortex cannot be halted or deflected by any human agency but must continue on its present destructive course until all the forces of human appetite which it has harnessed are finally spent.

This is the "great World Evil" which, in the words of Alexander Solzhenitsyn, is now drawing the Western world towards disaster, "Mammon's ordered state of sin" urged with "such majesty of pride" that few can understand it, and even fewer dare challenge it.

The drama now unfolding has been played out again and again down the ages, but never before on so grand a scale. Shakespeare pictures it on a national stage, in the words of the dying John of Gaunt:

> This land of such dear souls, this dear, dear land,
> Dear for her reputation through the world,
> Is now leased out — I die pronouncing it —
> Like to a tenement or pelting farm.
> England, bound in with the triumphant sea,
> Whose rocky shore beats back the envious siege
> Of wat'ry Neptune, is now bound in with shame,
> With inky blots and rotten parchment bonds;
> This England, that was wont to conquer others,
> Hath made a shameful conquest of itself.
> Ah, would the scandal vanish with my life,
> How happy then were my ensuing death!

What was then seen as true of England is true today of the whole of the Western world; from which it follows that the measure of

Jewish power in the world today is an almost exact measure of Western self-betrayal.

The present relationship of the Jews and the peoples of the West must, therefore, be seen as a disturbance of the natural order of things, which is bound in the end to be equally disastrous for both.

C.S. Lewis, in his *Preface to Paradise Lost,* explores the question of *legitimate rule* as a basis for natural order: "This thought is not peculiar to Milton. It belongs to the ancient orthodox tradition of European ethics from Aristotle to Johnson himself, and a failure to understand it entails a false criticism not only of *Paradies Lost,* but of nearly all literature before the revolutionary period. It may be called the Hierarchical conception. According to this conception *degrees of value are objectively present in the universe.* Everything except God has some natural superior; everything except unformed matter has some natural inferior. The goodness, happiness, and dignity of every being consists in obeying its natural superior and ruling its natural inferiors. When it fails in either part of this twofold task we have disease or monstrosity in the scheme of things until the peccant being is either destroyed or corrected. One or the other it will certainly be; for by stepping out of its place in the system . . . it has made the very nature of things its enemy. It cannot succeed". (Emphasis added).

The illegitimate exercise of the power of money has resulted everywhere in a disturbance of the natural order by rendering politics subordinate to economics. More precisely, it is a violation of the law of "degree, proportion, season, form, office, and custom", a transgression which, as Shakespeare reminds, turns appetite into "an universal wolf, so doubly seconded with will and power, must make perforce an universal prey, and last eat up himself".

Shakespeare's play *The Tempest* can also be read as symbolic representation of competing sources of power in mankind, with Caliban representing the animal appetites to be used but always held in strict subordination to mind and spirit. symbolised by Prospero — no less true for the individual than for society, and even in the control of entire nations.

Thus it was the secret of the success of Alexander the Great in expanding his empire beyond the limits of the known world that

wherever he went he did much *to restore the natural order of things*, placing in power and gaining as friends those best qualified to rule in the lands he nominally conquered. He did not just conquer; he everywhere helped the hand of nature. That is why the name of Alexander is remembered and revered to this day in all the distant lands which he supposedly "conquered". Napoleon also did much to help the hand of nature before being finally overthrown by the powers of money; and it is significant that news of his defeat at Waterloo produced an immediate boom on the Paris bourse.

If the power vortex of *illegitimate power* is one which cannot be stopped but must be left to run its predestined course until, "like an universal wolf", it at last eats up itself, how does it help us to know and fully understand what is happening in the world?

A short answer to that question will be found in a Christian precept of ancient origin: *And ye shall know the truth, and the truth shall make you free.*

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*For nothing is secret, that shall not be made manifest,*
*neither anything hid that shall not be known and come abroad.*
— Luke 8:17.

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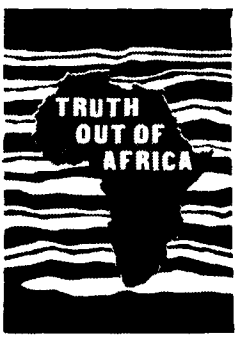


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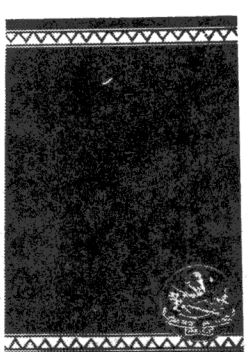

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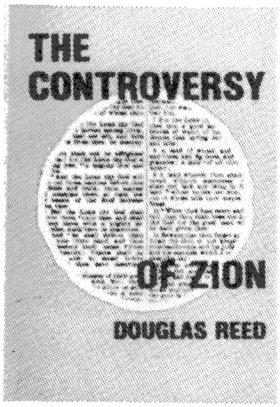


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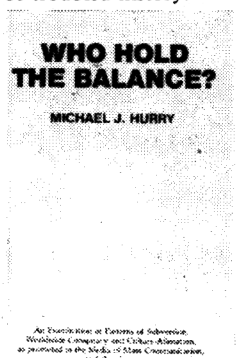


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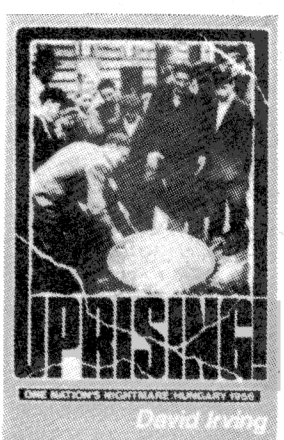


## UPRISING
**By David Irving**

A fearless narration that pulls no punches, the author David Irving goes to the root cause of the uprising in Hungry in 1956. To write this book Irving has researched widely, to Moscow, to the United States, to Hungry itself, to bring to the reader in 628 pages, a story of heartbreak, treachery and heroism. The book deals essentially and with remarkable detail with the days of the October revolution. But in his opening chapters, David Irving however sets the scene by demonstrating that for all of its sudden and unexpected appearance, the uprising had beginnings which could be traced to the very heart of the system. David Irving's views may not always be in accordance with our received knowledge. However, whether you agree with him or not, he makes you sit up and think.
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## IVOR BENSON'S BEHIND THE NEWS

When *Behind the News* was first launched in October 1969, it was addressed almost exclusively to a South African readership, and had to be discontinued after three years for personal reasons, including the need to become involved in other work. This newsletter was revived in April 1977, with the following introductory note: "Copies of *Behind the News* seem to have continued to circulate down the years, as almost every week since August 1972 has brought enquiries, some from the other side of the world".

Back issues of *Behind the News* contain many articles which would be printed and read again today with advantage. That explains why much of the material has, in fact, been reprinted regularly in conservative newsletters and journals around the world, and gathered together in books and booklets with titles like these: *This Worldwide Conspiracy* (now out of print, but much of the material has been used, greatly expanded, in *The Zionist Factor), Behind Communism in Africa, The Middle East Riddle Unwrapped, The Technology of Illegitimate Power, The Battle for South Africa,* and *Truth Out of Africa* (with 'Lessons for All Nations').

Here are a few of the many noteworthy articles which have appeared in *Behind the News* and which are as valid today as when first written:

A series of Solzhenitsyn, including 'What Happened to the Church in Russia'. ' Rhodesia — the Investment Vultures Wait' — the internationalists grab what White Rhodesians have been forced to abandon. 'Anglo-American Goes to Moscow' — Harry Oppenheimer's son-in-law is spotted in Moscow on a trip to arrange diamond and gold dealings. 'Antidote to Fabian Socialism' — an examination of the work of Professor P. T. Bauer. Who Controls, History Controls the Future'. ' Undeclared Civil War in the West'. 'The 20th Century Religious Problem'.

*Behind the News* is not an investment counselling service, but readers have found that a knowledge of what is being *made to happen* in the world helps the individual to make decisions protective and promotive of his own economic interests.

## THE BOOK:

Developments in the Middle East which threaten to draw all mankind into the catastrophe of another world war make it more urgently necessary than ever to explore Zionism as one of the major forces shaping the history of our century. As the Jewish historian Professor Hannah Arendt has put it: " . . . the need for an impartial, truthful treatment of Jewish history has recently become greater than it has ever been before".

In the handling of a subject so complex and multi-faceted, the author of this book has used the method of presenting a series of separate studies, each of which it is hoped will contribute something to a deep and comprehensive understanding of the long troubled relationship of Jew and gentile. The important message of the book is this: The entire burden of responsibility for "the decline of the West" in our century must rest squarely on the shoulders of the peoples of the West and not on the Jews, for the peoples of the West have themselves created the morally unhygienic social and political conditions which render them susceptible to debilitating influences which hitherto they were able to resist quite easily.

## THE AUTHOR:

Born in Bethlehem, South Africa, schooled in Rhodesia and Natal, Ivor Benson is a former South African and Fleet Street journalist, whose career included two years with the *Daily Telegraph* and *Daily Express*, London; later he was Chief Assistant Editor of the *Rand Daily Mail*, Johannesburg, and Assistant Editor of the *Sunday Tribune*, Durban. During World War II he served with the armoured cars in Abyssinnia and the Western Desert and in a tank unit in Italy. As a freelance in the Belgian Congo in 1960, his pictures and reports in the *Sunday Mail*, Rhodesia, were a world scoop of the Elisabethville riots.

In 1963 Benson was a news analyst/commentator with the South African Broadcasting Corporation, and in 1964/1965 he was Information Adviser to the Ian Smith Government in Rhodesia, resigning after two years. Ivor Benson is an independent political analyst, writer and lecturer on international affairs, and has travelled widely; he produces a monthly newsletter, entitled *Behind the News*, and is the author of several books.

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