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Zionism Is Not Judaism



**How Britain's biggest racists
created the Zionist cult**

the Campaigner

CAMPAIGN FOR HUMANISM



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ON THE COVER: Under the glare of torches, Israeli soldiers march to celebrate the existence of the Israeli state.

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Zionism Is Not Judaism

Many reacted to the horrors of Jonestown by recalling the Masada suicide complex familiar to students of current Israeli developments. Over the last several years the world has been brought to the verge of general nuclear war again and again by events in the Mideast, and it is the psychotic leadership of Israel, and its backers in the international Zionist lobby, who are responsible for threatening not only the population of Israel but the whole world.

For related reasons, it is urgent that American Jews begin to disassociate themselves from the criminal and treasonous embodiments of the Masada policy: organizations such as the B'nai B'rith and its Anti-Defamation League, the Jerusalem Foundation, and the overt and covert arms of Israel's murderous intelligence agency, the Mossad.

Notwithstanding Menachem Begin's sometimes delightful quips against the British during 1977, Ezer Weizmann and Moshe Dayan were brought into British secret intelligence under the patronage of one of the "Skorzenys" of that intelligence service, Orde Wingate. Most of the leading strata of the Israeli political parties are nothing but British intelligence agents — despite the lingering bitterness from the 1940s.

This is crucial to understanding Israel today. If the world gets safely through the dangerous period immediately before us, within a year or so popular elements of the Israeli population will almost certainly break through the tough crust of British agents controlling Israel's ruling organizations. The ugly, evil tradition of David Ben-Gurion and Orde Wingate will be reduced to a contained senility within Israel as a whole. The problem is getting through the present dangerous period.

The danger exists because Israel is essentially a British puppet-state within the Middle East, and because the British are desperate to the point of lunatic hysteria to prevent the new world monetary system centered around the European Monetary System from coming into being. The Israeli military capability, a U.S.-created surrogate arm of British foreign policy, now equipped with a thermonuclear capability, is the chief weapon London has deployed against the new monetary system. If used, that Israeli-puppet capability will almost certainly trigger thermonuclear war.

Israel is ruled from London as a zombie-nation. The

overall brainwashed state of Israel is Zionism in general. London manipulates Zionism internally by a combination of means. Inside Israel, Tavistockian methods are used to split the parties and factions of that tiny nation into the most exotic hodge-podge of special sectarian concoctions. By playing on this Hobbesian frenzy, using the leverage of "outside" controlling support conduited through international Zionist organizations, London can ordinarily set Israel onto any policy course London desires, and can wreck any Israeli leader who tries to adopt a policy of national interest contrary to London's whims.

Zionism itself is not the true source of the Israeli problem today. Zionism is the state of collective psychosis through which London manipulates most of international Jewry. If international Jewry were significantly freed of the grip of the Zionist psychosis, Israel would cease to be a puppet of London. Then the problems of the Middle East could be resolved in the interest of Jew and Arab alike.

Zionism is a hideous doctrine, a cult in the strictest, most rigorously restricted usage of that characterization. It ought to be opposed merely on the grounds that no human being's mind should be destroyed in the way that Zionism degrades its individual cultist. Worse, Zionist cultism is among the most important of the levers through which British criminality and miscalculation are plunging the world toward a war in which both Israel and the United States would be destroyed as nations — all for the most worthless, most contemptible of causes.

The impassioned sophistry which the Zionist demagogue offers to all foolish enough to be impressed with such hoaxes is the "holocaust" thesis: that the culmination of the persecution of the Jews in the Nazi holocaust proves that Zionism is so essential to "Jewish survival" that any sort of criminal activity is justified against anti-Zionists, in memory of the "six million."

This is worse than sophistry. It is a lie. True, about a million and a half Jews did die as a result of the Nazi policy of labor-intensive "appropriate technology" for the employment of "inferior races," a small fraction of the tens of millions of others, especially Slavs, who were murdered in the same way that Jewish refugee Felix Rohatyn and others of his ilk propose to revive today. The point is that Adolf Hitler was put into power largely

on the initiative of the Rothschilds, Warburgs, and Oppenheims, among other Jewish and non-Jewish financial interests centered in the City of London. Their support for Hitler during the 1930s (and sometimes later) was based on the same policy that the same financial interests are pursuing through the likes of Rohatyn today.

The Jews who did die at the hands of Nazism were the victims of fascism, of the Schachtian form of "fiscal austerity." The "holocaust" simply proves that the failure of the Nuremberg tribunal to hang Hjalmar Schacht, Hitler's economic czar, made the whole proceeding a travesty of justice. The murderers of the million and a half or more Jews are any group, Jewish or non-Jewish, which supported *then or now* the policies advocated by Felix Rohatyn or Milton Friedman.

ZIONISM AS TREASON

Modern Zionism was not created by Jews, but was a project developed chiefly by Oxford University, and brought into being through the same Oxford-centered frenzy of cult manufacture that also created the Chartists, the Bahai cult, Young Italy, Blavatskyian Theosophy, and the Order of the Golden Dawn.

And the use to which Zionism was put is exemplified by its introduction to the U.S. in the first half of the nineteenth century. Closely linked to top Rothschild agent August Belmont, the B'nai B'rith was, from the beginning, a special subdivision of treasonous British Freemasonic networks in the USA, intimately associated with the Palmerston projects for British reconquest of the U.S. through aid of black-chattel slavery and "free trade" policies and the attempted promotion of the alien, enemy political-economic doctrines of Adam Smith. From then to now the B'nai B'rith has been a treasonous conspiracy against the United States, working in the interest of the United States' most consistent and most dedicated adversary, Great Britain and the oligarchic interests centered around the British monarchy and Isis-centered cultism.

Since the dawn of history, as a series of articles in previous issues of *The Campaigner* has demonstrated, all mass-oriented forms of political-intelligence operations have been mediated under the auspices of either religious or quasi-religious cults. Even to this day, the population of the United States is principally organized not through political parties, but through either religious bodies and associations, or through secular cults which serve as substitutes for religious associations among non-religious persons. (The "unity of the left" is an expression of the cultist tendencies predominating in the personalities of "leftists.") The church may be separated from the state, but the state is in no real sense separated from the church. Through Protestant groups controlled

through the machinery of the British-intelligence-run World Council of Churches (the U.S. branch is the National Council of Churches), through the Anglican Jesuits' penetration of the Catholic Churches from their Georgetown University base, and through the Zionist takeover of most of the synagogues and temples, the associations are determined and influenced which predominantly shape the attitudes and opinions of a majority of the population.

The aspect of religious associations which must be most emphatically examined to discover the way in which that control is exerted is the "social action" activities either conducted by or associated with religious bodies. This is not to suggest that religious bodies should not have the right to conduct what might be termed "social action." It is to insist that the characteristic world-outlooks and commitments reflected in "social action" programs provide the most efficient insight into the way political outlooks of the electorate are being shaped.

The B'nai B'rith is the most evil and most dangerous of the "social action" programs associated with religious bodies in the United States today, as the U.S. Labor Party has had reason to note.

At the top levels of corporate and government power, the Order of Malta and other evil arms of British intelligence are often more important in the criminal operations deployed against the Labor Party than the "Zionist lobby" as such. However, in the deployment of illegal "black operations" such as Zbigniew Brzezinski's FIST and SWEEP operations, it is only the B'nai B'rith's Anti-Defamation League which is able to consistently deploy the manpower in depth for tightly coordinated surveillance and harassment of local organizations and members of the Labor Party. The ADL is literally the Gestapo of British secret intelligence in the urban centers in the United States. No other "social action" complement to a religious association is so consistently, so profoundly evil.

The problem among Jews is ancient. The B'nai B'rith today resurrects the tradition of the Jews who demanded the crucifixion of Christ, the Jews who pleaded with Nero to launch the "holocaust" against the Christians. These Isis-cult-linked moral imbeciles are the modern resurrection of the degraded creatures who were the chief enemies of the great Jewish humanist Philo and of Christ, St. Peter, and St. Paul throughout the Hellenic regions.

Since we know that the New Testament is not a collection of myths, since we know the crucial eyewitness and otherwise authoritative complements to the New Testament and the writings of Philo, we do not speak lightly in referring to ancient precedents. We know that Zionism today is a parody more hideous than what it imitates from the most evil period of Ptolemaic Egypt and the Roman Empire. You cannot be a Zionist and also a Jew.

The Method of Philo Judaeus: To Free the Jews from the Cult of Zionism by Robert Dreyfuss

The modern state of Israel, perched dangerously close to national suicide, would in its present form seize Philo Judaeus of Alexandria — were he alive today — with grievous and profound sorrow. The Zionist high priests of Israel, Philo would instantly recognize, are nothing more than a poor imitation of the first century A.D. fanatic Zealots who, like a band of programmed automatons, brought the monstrous wrath of the Roman Army crashing down on Jerusalem.

With no exaggeration, Israel today is a state *whose sole purpose is an unblinking dedication to mass, national suicide.*

It is a task of utmost urgency that we and our allies join together to rescue the good people of Israel from the grip of the Zionist death cult.

It is well known that the state of Israel is in possession of an arsenal of atomic and thermonuclear weapons. Leading Israeli spokesman Moshe Dayan and former President Ephraim Katzir have stated publicly that the government and army in Jerusalem are prepared under conditions of battle to employ this arsenal against the neighboring states. The terrifying implications of this policy, which is widely known to be Israeli strategic doctrine under General Dayan, is not lost on the population of Israel. Every Israeli citizen knows, in the very bottom of his heart, that such doomsday weapons may be un-

leashed in another war, targetting Arab centers of population and industry and the oil-producing areas of the Persian Gulf. And every Israeli citizen also knows that if such weapons are employed, the nuclear annihilation of Israel will be the immediate result.

Under no conceivable circumstances can such a policy of thermonuclear war on the part of Israel be justified in the strategic sense. All of Israel's neighbors, Egypt, Syria, Jordan, Lebanon, with the implicit backing of Saudi Arabia and the entire Arab League — emphatically including the PLO — are ready to conclude a permanent peace with the state of Israel on the basis of an Israeli withdrawal to the borders of 1967 and the establishment of a Palestinian state on the occupied West Bank and Gaza. Unless initiated by Israel itself, absolutely no threat to the existence of the Israeli state will develop.

Yet Israel persists in a pattern of threats and provocation to the Arabs, to the governments of West Germany and France, to the socialist countries, and, in a different sense, to the United States itself. The looming result of this pattern of policy actions by Israel is the eruption of nuclear Armageddon in the Middle East.

The fact that the population of Israel tolerates leadership that is clinically insane is the result of a cumulative brainwashing by the cult of Zionism. The Zionist priests of death have injected their followers with a concoction

of myths revolving around the extermination of Jews by "the others," of which the two most prominent myths are that of the massacre of the Zealots at Masada fortress during the first century, and that of the Nazi holocaust.

We do not, of course, say that these events did not happen or should be forgotten. But they most certainly did not occur as Zionist historians would have us believe. *In both cases, the cause of the slaughter was a deliberate killing of Jews by Zionists!* Unless this simple fact is understood, Israelis, and Jews generally, cannot be freed of their adherence to the Zionist cult.

MASADA TODAY

The facts of these cases will be presented below; first, however, we must examine the problem from the standpoint of current Israeli policy.

The settler-founders of the state of Israel in the period after World War II were not, except for a tiny handful of Zionist elite, aware of the strategic political importance of Zionism and the Israeli state in the overall design of British Imperial policy. But these settlers, who enlisted in the underground Haganah and other Zionist militia during and after the war, were a carefully selected "raw material" for the construction of the timebomb now called Israel.

During the 1950s, at the height of the Cold War, under the guidance of Prime Minister Ben-Gurion, Moshe Dayan, Shimon Peres and Yigal Yadin, Israel began an active policy of seeking to develop its "nuclear option."

This policy coincided with the promulgation of the doctrine of "limited nuclear warfare" and "theatre nuclear war" by Dr. Henry Kissinger and James Rodney Schlesinger, at the behest of London's Royal Institute for International Affairs (RIIA) and the London International Institute for Strategic Studies (IISS). For these gentlemen, the state of Israel was, test-tube-like, to become the first live model of the effects of a regional nuclear war.

In 1957, with the aid of Zionist French circles and British intelligence, Israel acquired a nuclear weapons research facility at Dimona. With the construction of the Dimona nuclear facility, Ben-Gurion and Dayan began to wage a factional battle within the Israeli military and scientific establishment for the hegemony of an active nuclear defense policy.

In 1960, the entire membership of the seven-person panel of the Israeli Atomic Energy Commission resigned in protest over the horrifying and suicidal implications of tiny, indefensible Israel developing an atomic weapons capability. Within the Israeli establishment, important "traditional Zionist" factions were purged, apparently

"England will get ten million agents for her greatness and influence."

— Theodore Herzl, the "spiritual father of Israel"

"Does not policy then ... exhort England to foster the nationality of the Jews and aid them, as opportunity may offer, to return as a leavening power to their old country?"

— Lord Shaftesbury

including the former Defense Minister Pinhas Lavon and other elements allied to him.

While the internal battles raged among the Zionist elite, British intelligence unleashed a two-phase effort to create the proper psychological climate within the Israeli population for the assimilation of an Israeli doctrine of national nuclear suicide.

First, beginning in 1955, General Yigal Yadin, an archeologist-intelligence agent in the best British tradition, began the excavation of the death-cult monument of Masada, leading a team from the Hebrew University and the Israel Exploration Society, with the official support of the Israeli Defense Force. Yadin, who was a former chief of staff of the IDF, had resigned his commission in 1952 and traveled to London to prepare for the Masada dig. The financing of the Yadin mission came from James A. de Rothschild.

In 1965, the publication of Yadin's work capped a decade-long effort at propaganda and mythmaking in regard to the Masada suicide of 960 Jewish Zealots. Gradually, the fortress at Masada came to represent a national symbol of Israel.

Second, the unspeakable horror of the Nazi holocaust was suddenly and shockingly revived by the announcement on May 23, 1960 by Ben-Gurion that Israeli secret services had arrested Nazi war criminal Adolf Eichmann.

Dying with Dignity

“My loyal followers . . . It is evident that daybreak will end our resistance, but we are free to choose an honorable death with our loved ones. . . This our enemies cannot prevent, however earnestly they may pray to take us alive. . . Let us do to each other an ungrudging kindness, preserving our freedom as a glorious shroud. . . Let us deny the enemy their hoped-for pleasure at our expense, and without more ado leave them dumbfounded by our death and awed by our courage.”

Jewish Zealot leader Eleazar ben Yair
to the 960 who committed suicide at Masada
(quoted in “Jonestown and Masada:
Suicide or Martyrdom?” in the
December 1, 1978
Baltimore Jewish Times)

“Jones, ‘the Father,’ had called his flock together and told them it was time to depart for heaven. . . The words kept coming over the camp’s loudspeakers. ‘There is great dignity in dying. It is a great demonstration for everyone to die. . .’ And then the final word, repeated six times: ‘Mother, mother, mother, mother, mother, mother.’ . . .”

From a description of the suicide of over 900 people at Jonestown in Guyana, in *The Suicide Cult*, November 1978

For almost two years, the population of Israel was assaulted by memories, in the form of testimony at the trial itself and historical accounts of the holocaust. In the words of H.M. Sachar in *A History of Israel*:

Public exposure to the trial itself had been constant and unrelenting. For more than a year Israeli newspapers, and much of the world press, had been filled with it almost daily; many of the sessions had been broadcast. The proceedings had their impact on all generations. For example, the memory of the Holocaust was vivid in the consciousness of every Israeli on the eve of the Six Day War. Research later by government and university sociologists revealed the profound impact of the trial on the minds of youth. Asked what lesson they derived from the Holocaust, students responded by emphasizing the dangers inherent in the position of a Jewish minority living among non-Jewish minorities, the need for an “ingathering of Jews” from all parts of the world in a homeland of their

own. These reactions were not the least of Ben-Gurion’s purpose in conducting the trial.

Together, the resurrection of the Masada myth and the Holocaust story served to quite literally brainwash the population of Israel. With that, the Jewish population of Israel — and, in a sense, the Jews of the world — was inextricably linked to an infantile dependence on “Mother Israel” as the protectress of the threatened Jew. It was only a short step to the adoption of a public posture of nuclear threats and the eruption of the 1967 war.

Today, the “Masada complex” is the name for a policy of the Anglo-American faction whereby the threat of a sudden, irrational outburst of suicidal fever on Israel’s part can be brandished as part of the RAND Corporation “Strangelovian” military doctrine. Israel, including its Zealot leadership, is not in control of its own destiny. Israel has become a zombie-nation, ready at the command of London to march into Armageddon.

The Masada Complex

Although the events at Masada in 70-73 A.D. came a generation after the death of the great Philo, in a very real sense the destruction of Palestine by the Roman hordes during the Jewish Wars was a desperate, futile gesture by the Isis Cult-controlled Empire to halt the rapid growth of the Judeo-Christian movement that was founded by Philo Judaeus.

A correct understanding of the atrocity known as the

Jewish War is crucial for breaking the stranglehold of Zionism today.

The war against Rome, which officially began in about 66 A.D., was begun not by Rome, but by the Jewish extremists in Palestine known as the Zealots. The Zealots were the forerunners of the Zionist cult. Rejecting the messianic doctrine of Perfection that was put forward by Philo and Jesus Christ, the Zealots began organizing for a "national revolution" against Rome that, even the moderate Jewish leadership knew, could only result in suicide against the vastly superior Roman legions.

The emergence of the Zealots was a tribute to the influence that Philo had developed among the entire Jewish population of the Roman Empire diaspora. At the beginning, Philo — and his allies in the movement that became known later as Christianity — targeted their attacks against the evil priesthood that ran the Jerusalem temple, the Sadducees and the Pharisees. The organizing of Philo, St. Paul, and St. Peter had managed to split the Pharisees, win over a crucial portion of the Jewish leadership and the majority of the followers to the Judeo-Christian perspective, and set into motion an organization committed to the uplifting of the Roman masses to a state of human Reason.

The Zealots, a terrorist organization, arose to provoke a bloodbath in Palestine. From every piece of evidence, the Zealots were a direct creation of the Egyptian Isis cult



A tree is planted in memory of Masada

priesthood, which exercised enormous influence in Palestine, to replace the factionalized and discredited Sadducean priesthood that had previously dominated the Jewish community.

By 49 A.D., the hegemony of the Judeo-Christians in the Jewish community caused Emperor Claudius to order the expulsion of the Jews from Rome. Since the year 42 A.D., both St. Peter and Philo had been in collaboration in Rome, teaching among the Jews and Gentiles alike. In 44 A.D., Philo actually spoke to the assembled Roman Senate to denounce the deposed cultist Emperor Caligula for his crimes against humanity. Together, it can be surmised, St. Peter and Philo exercised enormous influence over the Roman Jewish community. With Claudius's expulsion order against the Jews in 49, St. Peter was forced to flee for his life, and the Empire instituted emergency steps to prevent the non-Jewish population of the city from being infected with the Judeo-Christian message of the "Kingdom of God."

Immediately following this incident, the rumbling of war could be heard from Palestine.

In the view of the Roman-Egyptian death cult apparatus and the political secret societies that it controlled, the Empire's Jews had become far too dangerous for the continued symbiosis of the uneasy coalition between the federation of official Roman cults and the Jewish temple priesthood. Despite their eager and pathetic collaboration with the Roman empire, the Sadducees of Jerusalem soon found themselves under attack.

Following an incident that resulted in clashes between the Roman Army and the Jews, a civil war broke out in Palestine. It is important to stress here that the fighting that began the war was between two Jewish factions, the first being the Sadducees who urged that a submissive peace be made with Rome and the second the Zealots, the "war party," who quickly seized control of the temple. The palace of the High Priest was then seized by the fanatic Zealots, and the High Priest was assassinated. The traditional temple sacrifices to the Roman order were halted, and the Zealots raised up a militia against the imminent Roman invasion. The Rebellion had begun.

The British Spook Who Built 'The Army of Zion'

The ideologies, mythologies, and geopolitical strategies of the State of Israel, down to the minutest details, are the handiwork of a handful of Britons. In particular there was Orde Wingate, a representative of the Amery and Rothschild interests in the 1930s and a top British intelligence officer in Palestine. Moshe Dayan recently said of Wingate: "I remember Orde Wingate. And I salute him. He taught me and many another Israeli soldier everything we knew."

Wingate was himself a religious fanatic who was known to enjoy loud mystical revelations while sitting naked and cross-legged on the floor. As the British controller of the Haganah, the main Zionist armed force prior to the establishment of the Israeli state, he taught his Zionist puppets both military doctrine and how to use "biblical" myths to brainwash the population into obedience.

Wingate believed himself to be a modern Gideon, charged, according to the Bible, to "go in this thy might, and thou shalt save Israel," and his zombified Zionist pupils saw in him the source of all their ideas. Zionist leader David Ben-Gurion reminisced that Wingate could give a "military

interpretation" of the Bible's historic events ". . . as if they had happened yesterday." According to Wingate biographer Leonard Mosley, political intelligence officer Wingate had a "magnetic hold" over the Haganah brigades: "There was not a Jew in Palestine who would not do anything he said. . . . Certainly all the high officials of the Jewish Agency and the Haganah were ready to his bidding."

Thus it was Wingate, not Ben-Gurion or Dayan, who *began* the Zionist military strategy of brutal "retaliation" against the Arabs. When Zionist militiamen balked at this strategy, fearing — correctly — that it could only worsen strained Jewish-Arab relations, it was Wingate who insisted that the Haganah's special retaliatory Night Squads were proof that "the spirit of the Maccabees (Jewish nationalists of the second century B.C. — ed.) still lived" in Jewish youth — an argument that broke down dovish resistance to his schemes.

Mosley writes the following account of a Wingate-led retaliatory action against Arab villagers in which Dayan participated. The following excerpts begin after an incident in which

The revolt quickly degenerated into aimless killing and anarchical civil war. Isolated in this atmosphere of panic and insanity, the Christians quietly slipped out of Jerusalem to a village east of the Jordan.

Josephus, the Roman intelligence agent who was active at this time among the Zealot bands, was among the chief provocateurs of the crisis. He described the beginning of the Rebellion in the following terms:

Now a quarrel arose between the High Priests and the leaders of the people of Jerusalem. Each of them made for himself a band of the boldest revolutionaries, of which he was the leader. . . . This was done with license as though in a city without a government. The violence of the factions conquered all justice.

The Christian historian Eusebius then describes the emergence of political terrorism:

A certain kind of bandits arose in Jerusalem who murdered daily those whom they met, even in the midst of the city. In particular, at the feasts they used to mingle with the crowd and, concealing short daggers in their clothes, used to stab dis-

tinguished people with them; then, when they had fallen, the murderers themselves shared in the indignation. . . . Jonathan the High Priest was the first to be slain by them, but after him many were murdered daily, and fear was worse than the disasters, for as if in war every man was hourly expecting death.

Such terrorism, like today's Red Brigades of Italy, is a highly sophisticated political intelligence deployment. By this method, Jerusalem was completely destabilized.

The murderers were from the assassin cult called the Sicarii, named after the daggers they used. With no political leadership, the cult unleashed a new weapon, the Jewish death cult itself, which began to gain momentum among the Palestinian Jews. According to the account of Eusebius, there is little doubt that the cult originated in Egypt among the Isis worshippers that Philo, during his lifetime, fought so bitterly:

The Egyptian false prophet afflicted the Jews with a worse scourge than this, for this man appeared in the country as a sorcerer and secured for himself the faith due to a prophet. He assembled about

Dayan and another Haganah soldier had killed five Arabs and captured four.

Wingate came back, carrying a Turkish rifle over his shoulder. He looked calm and serene. "Good work. You are fine boys and will make good soldiers," he said.

He went up to the four Arab prisoners. He said in Arabic: "You have arms in this village. Where have you hidden them?"

The Arabs shook their heads, and protested ignorance. Wingate reached down and took sand and grit from the ground; he thrust it down (one Arab's) throat until he choked and puked.

"Now," he said, "where have you hidden the arms?"

Still they shook their heads.

Wingate turned to one of the Jews and, pointing to the coughing and spluttering Arab, said, "Shoot this man."

The Jew looked at him questioningly and hesitated.

Wingate said, in a tense voice, "Did you hear? Shoot him."

The Jew shot the Arab. The others stared for a moment, in stupefaction, at the dead body at their feet. . . .

"Now speak," said Wingate. They spoke.

Ben-Gurion later declared that "the Haganah's best officers were trained in the special Night

Squads" by Wingate. Trained terrorist Dayan added, "In some sense, every leader of the Israeli Army even today is a disciple of Wingate. He gave us our technique, he was the inspiration of our tactics, he was our dynamic."

And their ideological controller. Wingate would often begin special training courses for the Haganah elite by expounding, "We are establishing here the foundations for the army of Zion." His contribution extended to programming every minute detail of military strategy for the Haganah, thereby providing the entirety of Israeli military orientations from the 1948 declaration of statehood through to the present. According to Mosley, Wingate in 1938 authored "The Jewish State — Security and Defence, Transition Period," which is to this day "one of the most treasured Israeli documents." Mosley labels it a "brilliant forecast" of the needs of the state, how much these needs would cost, which "strategy and tactics the Arab states would use to upset the new state," how these could be defeated, and "what measures should be taken to mobilize and inspire the civilian population and grid industry and agriculture to the task of keeping the international machine in motion."

So successful was this strategy outline, Mosley reported, that Wingate's advice "has been followed, almost to the phrase, by the State of Israel. . . . It is still a practical paper which they constantly consult."

30,000 who has been deceived and led them round from the wilderness to the mount called Olivet, where he was in a position to force an entry into Jerusalem and overpower the Roman garrison....

The early rebellion was quickly crushed by the army of Rome. But the revolt was underway, and it spread rapidly.

This last quotation from Eusebius, which he in turn takes from Josephus, is testimony to the fact that the origins of the Jewish Wars can be traced directly to the Egyptian death cults that Philo fought in Alexandria throughout his life.

What followed the beginning of the Jewish Wars is almost too gruesome to relate. Jerusalem was besieged by the Roman legions. Within the city, food quickly ran out. Any semblance of human social life evaporated into a bestial horror as neighbors killed each other for a scrap of food. Families gnawed at leather sandals and belts as they starved to death, and cannibalism was reported. At night, Jews would sneak out to the surrounding fields to eat the grass and steal food, but if they were captured by the Romans they were executed, and if, on their return to the city, they were caught by the Zealot soldiers, they were robbed of their food. The Zealots broke into Jewish houses to steal food, and tortured anyone who was caught with a hoard of grain. Utter horror reigned. Hundreds of thousands of people died; the rest were massacred or sold into slavery when the city eventually fell.

The end of the inhuman war came with the three-year siege of Masada, a fortress in southern Palestine. There, less than a thousand Zealot fanatics holed up to resist to the end. As the Roman legion neared the capture of the fortress, the 960 Jews there killed themselves rather than be captured. The final speech by the Zealot leader Eleazar ben Yair began the mass suicide:

It is life that is a calamity to men, and not death; for this last affords our souls their liberty, and sends them by a removal into their own place of purity, where they are to be insensible to all sorts of misery....

This last horrifying death rattle, like the Stoic welcoming of death, began the death cult of Zionism as legend.

The question is: Who is to blame for the events at Masada and the destruction of Jerusalem? There is no escaping the conclusion that the Jewish War, in which hundreds of thousands of Jews perished, was the product of a hopeless nationalist rebellion launched by provocateurs for the purpose of giving Rome the excuse to crush the Jewish humanist threat to the broader cult apparatus. In other words, the Zionists, as a political intelligence arm of the same cults that controlled Rome, caused the holocaust!

The nationalist, land-based revolt of the Zealots stands in sharp contrast to the organizing conception of both Philo and Jesus. Both renounced any intention to estab-

lish a breakaway state that would seek independence from the Empire. Instead, they sought to take over the Empire itself by means of an evolutionary movement to establish the Kingdom of God, a government based on Reason.

THE SIX MILLION

If the worship of the fortress at Masada by the modern Oxford- and Cambridge-trained Israeli elite is bad enough, the stench of the Big Lie emanates from the current propaganda about the Nazi holocaust. This point the U.S. Labor Party has documented elsewhere; the point need only be recapitulated here.

Among the strongest backers of the rise of Adolf Hitler and the Nazi movement to power were the Zionist financiers of the City of London, the *Hofjuden* who had been deeply enmeshed in the "Return to the East" cult phenomenon since the rise of the official Zionist movement in the 1830s and afterwards. The Zionists viewed the role of Nazism in Europe as a process of race purification of the Jews, whereby the Jews that survived the holocaust would have passed through a "selection" process and would be fit colonists for Palestine.

The relevant point today is that conferences, seminars, and scholarly studies on the Holocaust, and popular presentation of Nazi war crimes such as the famous U.S. television program, "Holocaust," are trumpeted by the Zionists to capitalize on the supposed collective guilt of the West and the Germans for the crimes of Adolf Hitler and to stir up the pervasive fear of extermination among Jews.

This is a tried-and-true method among the Zionist movement of today. The Anti-Defamation League of B'nai B'rith, for instance, the political intelligence arm of the Zionists which works closely with the Israeli intelligence agency, Mossad, has repeatedly been caught either supporting or giving rise to American Nazi and fascist organizations. Arnold Foster, one of the leaders of the ADL, was arrested in the 1940s for painting a swastika on a New England synagogue, in order to scare Jews into demanding "protection" from the racketeers of the ADL.

Many Jews in the United States today are terrorized by the ADL and its allies. Jews who attack or even question the Zionist mythology are ruthlessly persecuted by the ADL gestapo, even to the point of physical assault. Enormous pressure is brought to bear — and threats made — to prevent the publication of information that is damaging to Zionist interests, especially by Jews. The fascist "Jewish Defense League" — a creation of the ADL and Zionist intelligence — has terrorized Jews into supporting extremist Zionist positions.

It is high time that Philo Judaeus is again enlisted into the battle against the Zionists and the Zealots.

The Humanism of Philo

Philo began his campaign to reshape world history by attempting to solve a problem of pedagogy that first was posed almost four centuries earlier in the *Timaeus* of Plato. In that work, Plato, describing the Creator God of Reason, states that this concept is “very difficult to find and, once it is discovered, impossible to explain to everybody.” Philo, rejecting the notion that ideas of the most sublime philosophy like Plato’s must remain the possession of only a small elite, sought a method to communicate to everyone — kings and peasants, merchants and soldiers — the method of Reason.

The prime target of Philo’s polemics was the Jewish population of the Mediterranean. The Jews, especially the Hellenized Jews, were among the most advanced layers of Roman civilization. Inhabiting virtually every city of the Mediterranean, from Rome to Athens, to Asia Minor, Syria, and Alexandria, the Jew was thoroughly committed to an urban, intellectualized life. They were traders, merchants, skilled workers, bankers. To Philo, the Jew potentially — and only potentially — represented a viable raw cadre force that, with the right guidance, might become the vehicle for a Renaissance of world civilization.

The enemies of Philo — and the prototype of the Jews of the Zionist cult — were the Pharisees and Sadducees of the Jerusalem temple establishment. They were the political high-priests of the Jewish community, in secret alliance with the cult priests of Isis in Egypt and in not-so-secret alliance with the despotic imperial ruler in Rome.

PHILO’S METHOD

The method that Philo used to build a movement that could eventually establish a victorious elite of philosopher-kings was as follows.

Philo began by establishing the undisputed authority of the Prophet Moses as the father, teacher, and, most important, law-giver of the Jewish people — and of the entire human race. In Philo’s work, the figure of Moses represented, allegorically, Plato himself!

To get across this point, Philo made use of the technique of *exegesis*. He would variously comment on the crusty old books of the Old Testament, especially Genesis. But, diabolically, Philo “explained” the passages of the Bible in terms of the philosophy of Plato, mapping meaningless and mythological descriptions onto the powerful Platonic corpus, as will be seen below.

By means of this method, Philo established that the law of Moses and the Law of Reason — that is, the idea of reason as first put forward systematically by Plato — were the same thing. This concept, together with the importance of Moses, is stated clearly in the introduction to Philo’s *On the Creation of the World According to Moses*:

While among other lawgivers some have nakedly and without embellishment drawn up a code of the things held to be right among their people, and others, dressing up their ideas in much irrelevant and cumbersome matter, have befogged the masses and hidden the truth under their fictions, Moses, disdaining either course, the one as devoid of the philosopher’s painstaking effort to explore his subject thoroughly, the other as full of falsehood and imposture, introduced his laws with an admirable and most impressive exordium. He refrained, on the other hand, from stating abruptly what should be practiced or avoided, and on the other hand, in face of the necessity of preparing the minds of those who were to live under the laws for their reception, he refrained from inventing myths himself or acquiescing in those composed by others . . . The world is in harmony with the Law, and the Law with the world, and that the man who observes the law is constituted thereby a loyal citizen of the world, regulating his doings by the purpose and will of Nature.

Throughout his writing, in which the “Mosaic law” is defined at length, Philo makes it quite clear that the actual content of the Mosaic law is, as Plato said, Reason itself: the *logos*.

To his followers, then, Philo laid out an exciting and formidable task, namely, to establish on earth a regime whose very basis was God’s law, the law of Reason. In Philo’s time, when Evil Incarnate ruled the Empire, that was indeed a formidable task. What Philo suggested was that the state his followers could establish, built according to the “Mosaic law,” would be the divine kingdom, the Kingdom of God, the “kingdom that would never pass away.”

That concept was revolutionary precisely because it implied within it the concept of Perfection. The state that Philo intended to establish was not merely another

empire to replace the present one, but a Perfect State — one whose perfection was contained within its ever closer approximation of truth.

What was implied by Philo's Kingdom of God was the Idea of Progress. Until then, ever since the dissolution of the Platonic Academy, the dominant political-philosophical system among the Roman elite was the *Stoic system*. For the Stoics — which included the Sadducees and Pharisees among their number! — world history was merely a huge, deterministic cycle of repetition: Linked to the motion of the stars, great empires would rise and fall, only to be replaced by others, and yet others, each undergoing the same up-and-down development to eternity. The Kingdom of God "which shall not pass away" was a revolutionary concept indeed, showing mankind that the form of political organization could be, and must be, the subject of man's own willful determination, as part of the overall task of achieving mastery over God's creation.

Now we come to the key to Philo's method. How did Philo intend to create a cadre force that could realize this Grand Design in actual fact?

With a direct assault on the Stoic backwardness of the temple establishment, Philo launched nothing less than the transformation of Judaism itself. No longer would Judaism be a mere tribal, sectarian, or regional body. Until Philo's time, the concept of "Jewishness" referred to members of a Palestinian group of tribes, worshipping the God Yahweh. But Philo at a stroke demolished the tribal-racial concept of Judaism: for Philo, to be a Jew was to subscribe to the principles of the Platonic-Mosaic law. Anyone could adhere to these principles. Thus, anyone could be a Jew.

Suddenly, Judaism had been universalized. The task of the Jewish humanists was now clear: Philo was challenging them to assume responsibility for organizing the rest of the human race to the humanist perspective as laid out in Philo's work. Intrinsicly, this concept was an anti-"Zionist" one, because it did not recognize the ancient cult aspects of the Jewish religion, the narrow restriction to "the land" of Palestine, the Temple, and its evil high priests.

Philo had split the Jewish world. The cultists, the traditionalists, Philo chose to call "those citizens of a petty state." But to his increasingly large and responsive faction, Philo gave the appellation "those on the roll of citizens of a greater country, namely, this whole world."

To achieve his goal, Philo outlined the process of individual spiritual perfection that each soul must pass through in order to become, like Philo, a "citizen of this whole world." The uplifting of the souls of the masses from beastlike to godlike was the the passionate commitment of Philo. As a model, Philo suggested that men take as their ideal the concept of "becoming like unto God."



Philo Judaeus, as depicted in a ninth-century manuscript

He distinguished three stages along this holy and spiritual journey. The first archetype of man Philo designated the *earth-born*, "hunters after the pleasures of the body," who represented the vast majority of the population of the Empire in their animal-like states. The second type he designated *heaven-born*, "who are men of art and scientific knowledge who are devoted to learning, for the heavenly portion of us is in our mind"; these men and women Philo considered to have partially assimilated the dialectic of reason. Finally, the third archetype named by Philo is the *God-born*, "who have risen wholly above the sphere of sense-perception and have been translated into the world of the intelligible and dwell there, registered as freemen of the commonwealth of ideas." With poetic mastery, Philo at last describes the state of reason, that state of human perfection to which all must aspire.

PHILO'S POLITICS

The enemy of Philo Judaeus of Alexandria was a powerful and evil one indeed.

As Philo himself had experienced, the power of the priestly oligarchy-landlord class was based on the immense power of the cults and mystery religions that dominated Roman life. More than once, raging mobs of

Isis worshippers and chanting cultists charged into the Jewish quarter of Alexandria, ransacking Philo's home and threatening life and property.

The pattern of Roman cults throughout the Empire was the same. In each major city, a female goddess-deity ruled supreme. In the Nile Valley, it was Isis; in Cyprus, Aphrodite; in Syria, Atargatis; in Ephesus, Artemis. Oriental in origin, these cults had taken firm root in the eastern Mediterranean, using Egypt and Syria as a springboard into Rome itself. From the earliest days of the City of Rome, the cults had been established there; but under the Empire, especially, during the first century A.D. — the period of Philo and the early Christians — the Oriental mother cults grew to enormous power.

The first emperor to officially establish and recognize the Isis cult and its imitators was the Emperor Caligula (Gaius), who took power in 37 A.D. He was a certified lunatic, a psychotic mass-murderer who was controlled by a member of his entourage, a slave who was a member of the Isis brotherhood. Under Claudius, Caligula's successor, the cults flourished, under the watchful eye of the Roman Committee of 15, set up by the Emperor to organize and patronize the mystery religions for the Empire. And under his depraved successor, Emperor Nero, the power of the cults was even more reinforced.

The rites of the cults and mystery religions were unspeakable and barbaric. The most widespread of the cults was that of the Magna Mater, which was introduced into Rome around 200 B.C., but which did not become a major plague until many years later, around the time of Philo. The initiation ceremony for the Magna Mater cult involved a secret rite in which a live bull was butchered and castrated, to the sing-song chants of the priests of Magna Mater. Then, as the priests of the brotherhood bathed themselves in the warm blood of the dying bull, the new initiates — driven to a frenzy by pounding, primitive music and psychotropic drugs — ceremonially castrated themselves!

Such horrors, incredible as it might sound today, were commonplace. The entire civilization of the world was being plunged into unprecedented degradation. The elite of the Empire was increasingly nothing more than a front for the secret priesthoods that had infiltrated Rome.

With the accession to power in 68 A.D. of General Vespasian as emperor, followed by his son Titus, the Isis cult itself came to power. The Flavian family, of which Vespasian and Titus were scions, was the chief Roman oligarchical family that had sponsored the entry and maintenance of the Isis cult in Rome since the first century B.C. Secret societies proliferated, and the so-called sacerdotal corporations like the evil Arval Brotherhood were now fully in charge of the Empire.

Mass psychosis ruled.

Looking back, we can say with confidence that if it

were not for the Jews of the Roman Empire, the very civilization that we know today might never have come into existence. Emphatically led by the great Philo, the Jews threw off their dependence on the Jerusalem cult and began a movement that, in all likelihood, saved the world from the imminent plunge into the abyss of total collapse and degeneration. Quite literally, the world in Philo's time was on the verge of a crisis that might have, in a few generations, wiped all traces of science, philosophy, and art — the achievements of a thousand years — off the face of the earth!

Philo was eminently political. During his entire life he fought to ensure the primacy of his political world-outlook among his collaborators.

This was never more clear than with the rise of the Christian movement.

From the beginning, the Christian movement in Palestine was modeled on the work of Philo Judaeus. Although the evidence cannot be reviewed here, there is little doubt that the earliest Christians, and even Jesus Christ himself, were familiar with and understood the writing of Philo.

With the death of Jesus in 33 A.D., the movement had begun. Jesus, as is well known from the accounts in the Gospels, was bringing a new message to the Jews of Palestine whose essential content was for the construction of a humanist "Kingdom of God." In opposing the Sadducees and Pharisees, Jesus built a mass following by preaching a doctrine that was remarkably similar to Philo's universal Jewish brotherhood.

With Jesus's death, which was forced against the better judgment of the Roman government by the clamoring Sadducees, Pontius Pilate sent an intelligence report to the Emperor in Rome, in which he reported that the death of Jesus had, almost immediately, become a phenomenon of great importance, and was known throughout the land. In the years that followed, Jesus Christ's disciples met to plan strategy, gaining an increasing following among the Jews — and then the Gentiles — of the surrounding area. Saul of Tarsus, a Pharisee who converted to the movement, was only typical of the trend. Saul, of course, became the famous St. Paul, whose epistles laid the basis for the new movement.

In the year 41 A.D., the Council of Apostles and Disciples met to launch a planned organizing campaign across the Empire. Its occasion was the baptism of a former Roman centurion, formally signifying the determination of the new Jewish movement to reach out to the non-Jews of the Empire.

That, of course, was Philo's strategy, and he took part in it wholeheartedly.

For example, the following story is recorded by the great fourth-century Church historian Eusebius. In the years immediately after the decision by the Apostles to

organize the Gentiles, the intelligence services of the cults infiltrated the Church. One of the prime agents so deployed, in Samaria, was Simon the Magus. Promptly, the Magus was detected by St. Peter, who expelled him from the ranks of the followers of Christ. But Simon Magus fled to Rome, "to capture the capital in advance," records Eusebius, and there the Magus set up a phony, cult-oriented Christian movement, seeking to prevent the Christian organization from gaining a foothold in the capital.

But, in the year 42 A.D., St. Peter traveled to Rome to begin a long fight to oust the pretender, who was eventually crushed.

Philo, from Alexandria, had also traveled to Rome at the same time. Reportedly, Philo has already met St. Mark the Apostle in Egypt. In any case, Eusebius records that Philo and St. Peter met in 47 A.D. in Rome, in an apparent strategy session against the cult operation.

PHILO AND THE TRINITY

The atrocities launched against the Christians and Jews hardly stopped the growth of Philo's movement, even after the death of Philo around 50 A.D. In the years that followed the holocaust in Palestine, tens of thousands of Christians were assassinated and tortured by the monstrous emperors that ruled Rome. Christians were burned alive, thrown to wild beasts, pulled apart, crushed, flayed, and otherwise made spectacles of in front of bloodthirsty crowds of cheering cultist onlookers in the Roman circuses.

But, quietly, starting with the famous St. John the Divine, the Christian patriarchs instituted a stable form of Christian Academy, teaching the message of the Gospels to generation after generation of bishops and priests.

What was the message they taught?

To understand that, we must return again to the teaching of Philo Judaeus.

Emphatically, Philo revived the Creator God of the *Timaeus*, and gave life to a new philosophical idea — that of the divine *logos* — as the basis for the Neoplatonic Jewish movement and Christianity.

Before explaining Philo's philosophical concept of God, a word must be said about the nature of the sterile Aristotelian god that, until Philo, dominated the religious thinking of the time. Contrary to the Creator God of Plato's *Timaeus*, Aristotle denied that God had any immediate creative powers. For him, God was an abstract "first cause," which, perhaps, set the world into motion but did not intervene after that. For Aristotle, God was a remote, self-contemplative Being distant and estranged from the universe of man, lonely and self-

centered — as Aristotle put it, God was "thought thinking itself."

Aristotle's God was impotent.

For Aristotle, what was important was not God, but the world. What existed, and not *how it came into existence*, was all that mattered.

Philo — like Plato — did not agree. Philo put primary emphasis on the nature of creation, the process by which things of becoming are brought into existence. Witness the following passage, from the *Creation*, in which Philo bitterly attacks Aristotle and his followers:

There are some people who, having the world in admiration rather than the Maker of the world, pronounce it to be without beginning and everlasting, while with impious falsehood postulate in God a vast inactivity; whereas we ought on the contrary to be astonished at His powers as Maker and Father, and not to assign to the world a disproportionate majesty. Moses, both because he had attained the very summit of philosophy, and because he had been divinely instructed in the greater and more essential part of Nature's lore, could not fail to recognize that the universal must consist of two parts, one part active Cause and the other passive object; and that the active Cause is the perfectly pure and unsullied Mind of the universe . . . while the passive part is in itself incapable of life and motion, but, when set into motion and shaped and quickened by Mind, changes into this most perfect masterpiece, namely, this world.

The evident beauty of that passage is that it makes fun of those who admire "the world" rather than the "maker of the world," i.e., those who prefer to examine existence rather than creation itself.

Throughout his work — which should be read in the original by you, the reader — Philo often stresses the concept of the *logos*, of the "principle of creative reason," which is fundamental to the philosophical system of Philo.

That concept must now be explained, for it is the basis not only of Neoplatonic Christianity but of the entire history of humanist religion, in Islam as well as Judaism.

Consider the following passage quoted by Philo, from Genesis, and then his commentary:

On which day God created the heaven and the earth, and every green herb of the field, before it appeared on the earth, and all of the grass of the field before it sprang up. (Genesis 2:4-5)

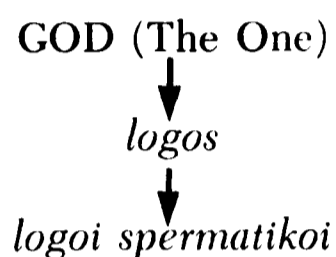
By one command, God makes both things, the idea of mind, which, speaking symbolically, Moses calls heaven, and the idea of sense-perception, which by a sign he names earth. . . . So before particular things perceptible only to the intellect had any existence, there was a preexistent abstract idea of what was perceptible only to the intellect, by participation in which other things received their names; and before particular objects perceptible to the external senses existed, there was also a generic

something perceptible by the external senses, in accordance with a participation in which the other things perceptible by the external sense were created.

Simply this: that before the individual ideas of the Mind exist — what he calls the “particular things perceptible only to the intellect” — there had to exist a preexistent capability for ideas, or the generic Idea, from which are derived the other ideas of the intelligible world. This concept is the “idea of ideas,” a higher-order idea, which Philo names the *logos*, or Divine Reason.

Philo’s idea of ideas is, simply, Plato’s “hypothesis of the higher hypothesis.”

In Philo’s pedagogical structure, the *logos* is positioned “in between” God and Creation, between the One and the Many, as a mediator or interlocutor. In diagrammatic form, it might be pictured thus:



The *logoi spermatikoi*, the “seminal reason-principles,” or “seeds of the *logos*,” are the differentiated ideas generated from the idea of ideas.

There is nothing mystical about this concept. What Philo is saying is that the principle of reason (the *logos*), generated in the Mind of God, in turn generates the ideas that lead to creation.

This concept of the *logos* laid the basis for the central doctrine of Christianity, that of the Trinity. Consider the following: In the mind of God, an idea exists. When that idea is realized — when it is made potent — it is spoken by God, that is, it becomes the Word (*Logos*). This process of real generation is analogous to that relationship that exists between Father and Son; indeed,

often Philo described the *logos* as the “Son of God.”

The relationship to Christ, the Son of God, is already obvious.

In the doctrine of the Trinity, the relation between the Father and the Son is one of *love*. That love, itself, becomes a generative, creative force that produces the so-called Holy Spirit, which is the representation of the Idea.

For Philo and for the early Christian doctors, this is no more than a heuristic representation of the inner workings of the creative mind. Here, God is meant to represent the Mind itself. Inside that mind, the Father represents the thinking, creative *knower*, the “I” of the Mind. When the mind thinks about itself, using itself to study the working of the Mind itself, then the *knower* becomes also the *known*; that is, the “Thou” of the Mind is the mirror against which the “I” tests its thought processes, its hypothesis-forming processes, in order to achieve Reason and scientific certainty. Then, in the dialogue between the I and the Thou — between the Father and the Son — *knowledge* is generated.

This is the basic doctrine of the Trinity, as stated even more clearly by Plotinus, Origen, and St. Augustine in centuries to come.

In the Christian era, immediately following Philo, the *logos*-Trinity doctrine is adopted whole cloth. St. John’s famous Gospel, beginning with the sentence, “In the beginning was the *Logos*, and the *Logos* was with God, and the *Logos* was God,” expresses the idea exactly. But the Christians added a refinement to the idea, when John further states, “And the *Logos* was made flesh, and dwelt among us.” For here, the *Logos* — Christ, the Son of God — is made concrete, for all to see. The universal is linked inextricably to the particular, God to Man; and John includes in his famous introduction: “And you shall become Sons of God.”

That was the message of Philo Judaeus.

A drawing of a bas-relief showing the Looting of the Temple



B'nai B'rith, British Weapon Against America

by Paul Goldstein

Since the time of Philo of Alexandria, as before him, the religion of the antiprogess, landed oligarchy has been and is Isis worship. Through the intervening centuries, the high priesthood of the Isis cult has consciously directed one of its prime strategic efforts toward molding a small fraction of Jews, the "selected ones," into an evil pseudo-religious cult. Drawing on the cult rituals of the mystical "Covenant" promise of return to the "Land of Zion," and the irrational Cabala tradition of Judaism, the oligarchy's priesthood formed from among its own secret society, the Scottish Rite of Freemasonry, a "Jewish" Masonic order. That order is the B'nai B'rith; its purpose to serve as defenders of the faith of the oligarchy against the threat of Neoplatonic humanism.

With the 1603 coup that "restored" the Stuart dynasty to the English throne, the seat of the oligarchy moved to Britain, where it remains to the present day. Beginning in the 18th century, the primary strategic threat to the oligarchy was the emergence of an institutionalized expression of Neoplatonic humanism in the form of the American republic's stated founding commitment to generalized scientific and technological progress. Against that republic the British-centered oligarchy has thrown its entire arsenal of subversion, to and including the assassinations of at least three American Presidents.

The B'nai B'rith, as the oligarchy's agents-in-place in America, has functioned as the clearinghouse for British subversion against the American republic. Therefore, the story of the B'nai B'rith, its Isis-cult roots, its 136-year record of treason against the United States, is essential to understanding who and what our enemy is, how it operates, and how we will destroy it.

BRITAIN'S "JEWISH IDEA"

The official history of the Scottish Rite of Freemasonry, the parent cult to the "Jewish" Masonic order of B'nai B'rith, testifies to the built-in, viciously anti-religious bias of the Rite's cultist outlook, and the so-called Jewish influence in its historical development.

Masonry derives much of its ceremonial practices from the Collegia of Rome and their prototype, the Ernoi of Greece. In these societies the pattern of imitation was the Sun God under the name of Dionysus..., whose death and resurrection formed the main theme. In Masonry their place has been taken by Hiram as the type of Sun, whose name is derived from light. These are traces of *Jewish influences on the Craft*. Perhaps the

reason for this may lie in the fact that when the Baccaric were suppressed in Rome Caesar permitted the Jews “and only these” to continue their rites. *The placing of the Jewish Scriptures on the Altars of Masonry as the Volume of the Sacred Law may be due to the tenacity with which the Semitic Race clung to the conception of the Unity of the Deity.* “Hear O’Israel — Tetragamma-tion — Our God Tetragamma-tion — Unity” was the rally cry of the “Chosen People.”

The cult outlook becomes even clearer by examining and comparing a relatively buried account recorded by a member of the order at the time of the B’nai B’rith’s founding. The official journal *The Menorah* stated:

Their reunions were frequent and several of them being *members of existing benevolent societies, especially of the order of Free Masons and Odd Fellows*, they finally concluded that a somewhat similar organization, but based upon the “Jewish idea” would best obtain their object.

The Jewish religion has many observances and customs corresponding to the secret societies known to us. The synagogue, for instance, might be compared to a lodge room. It used to be open twice a day; for a Jew desiring to find a friend, he had but to go there and make themselves known by a certain sign and token. . . . The sign consisted of a grip with a full hand and the magical word Sholem Alachem. The messusah on the doorpost was the countersign, Shema Israel (Hear, O Israel — ed.) was the password. (emphasis added.)

Known as the “Order of the Sons of the Covenant,” the B’nai B’rith came into existence under the personal direction of the Earl of Shaftesbury, Lord Palmerston, who was the Grand Patriarch of the Scottish Rite of Freemasonry, and their “Hofjuden” (Court Jew) accomplices, Sir Moses Montefiore and the family of the Rothschilds. In a July 1841 memorandum to Foreign Minister Palmerston, written in part as a motivation for the then recent founding of the “Colonization of Palestine Society,” Shaftesbury described the usefulness of the Jews for British strategic intentions, an idea elaborated as follows in his biography, *The Life and Work of the Earl of Shaftesbury*;

They (the Jews —ed.) have ancient reminiscences and deep affection for the land . . . ; they are almost everywhere, accustomed to arbitrary rule and being totally indifferent to political objects, confine their hopes to the enjoyment of what people to habits of endurance and self-denial (are accustomed) they will submit to the ex-

“... Several of them being members of existing benevolent societies, especially of the order of Free Masons and Odd Fellows, they finally concluded that a somewhat similar organization, but based upon the ‘Jewish idea,’ would best obtain their object.”

— The B’nai B’rith journal *Menorah*, on the organization’s founding

isting form of government having no preconceived theories to gratify, and having almost everywhere trained in implicit obedience to autocratic rule. . . .”

Financing for the British colonization scheme was arranged by Queen Victoria’s “favorite Jew” Sir Moses Montefiore, who, along with his brother-in-law Nathaniel Rothschild, used their financial conduits in the United States as a major feature of the plan. The Montefiore Society, the North American Relief Society for Poor Jews in Palestine, the Widows’ and Orphan Fund, plus dozens of other benevolent societies, provided the funds to establish a “Jewish homeland.”

From its inception in 1843, the American side of this operation, the B’nai B’rith, functioned not only as a secret Masonic cult to undermine the humanist Judaic tradition of Philo of Alexandria but, moreover, to use American Jews as part of Britain’s strategic design to destroy the American republic. The special role assigned to the leadership of the “Jewish” Masonic cult was to facilitate the deployment of numerous secret societies and cults the British had implanted in the U.S. during the last decade of the 18th century and the first half of the 19th century.

Working with the Anglican-American heresy tendency among the Jesuits and B’nai B’rith under the direction of

the British Secret Intelligence Service, the “mother cult” Scottish Rite created numerous secret societies and cults modeled to varying degrees on the cult of Dionysus. The Transcendentalists, the Know-Nothings, the abolitionists, the secessionists of the Knights of the Golden Circle, and more, including the post-Civil War Ku Klux Klan, were synthetically created to participate in subverting U.S. institutions and leaders. Among the crimes committed by these networks were the assassinations of three U.S. Presidents; the sabotage of the American System economic program; and the undermining of the population’s belief in Reason and its product, Progress, as the guiding force of the U.S.’s and global development.

One humanist Jewish visitor to the U.S., Israel Joseph Benjamin, writing in his book *Three Years in America, 1859-62*, commented on the B’nai B’rith: “This is a secret society, like the Freemasons with passwords and the like and was quite a new phenomenon for me ... still I think the existence of such a society not at all necessary.” Benjamin’s remarks, in contrast to standard portrayals of the B’nai B’rith as a “benevolent society” dedicated to defending and propagating “Jewish heritage” in the United States, are not only accurate, but place those authorities of the “benevolent viewpoint” in the category of the morally insane.

MOTHER CULTS AND CULTISTS

Under the Black Guelphs’ Knights of St. John Of Jerusalem, the Scottish Rite of Freemasonry emerged as the aristocracy’s major political secret intelligence operation against humanist forces throughout Europe and the Mediterranean over several centuries. Officially, the Scottish Rite did not surface as the “mother cult” until the 18th century, but its roots are directly traceable to the destruction of the city-building Knights Templar in the 14th century, and to King Robert Bruce of Scotland, who declared himself “Grand Master of the Order of Heredom de Kilwinning,” the predecessor of the Scottish Rite.

The wave of repression begun by King Robert Bruce against the Knights Templar and their allies among the Philo-oriented Jews of Europe during the 14th-17th centuries, offered an early occasion for “Zionist project” recruitment and profiling of “selected Jews.” The symbiotic relationship that developed between the Jewish “chosen ones” and the knights of St. John of Jerusalem stemmed from the unique services the Jewish merchant banking families offered the Knights of St. John, under the overall control of the Genoese-Roman black nobility families.

The “selected Jews” were assigned a twofold task in the designs of the black nobility. First, by papal edict

they were permitted to participate in usurious mercantile “money-lending” practices among the larger masses of Jews — those, that is, who did not flee to Greece, Turkey, and the Eastern Mediterranean — who were being herded into ghettos and victimized in the pogroms. Second, the “selected Jews” were to employ Cabalistic mysticism as a form of “mass-brainwashing” control over ghettoized Jews, creating false messiahs and holding out promises of salvation in the Land of Zion.

One Jewish writer recounts the story of one such false prophet produced during the period of the pogroms named Abraham Abulafia. “Abulafia, was a Cabalist, ... to him the Bible was one huge cipher. He was able to rise to heights of ecstasy by concentrating on the letters of the Scripture, not on words or sentences, but on individual letters, combined and recombined in an infinite number of forms.”

One of the biggest frauds perpetrated during the 13th century, and which had a lasting impact on Jews into the 18th century, was the publication of *Zohar, the Book of Splendor*. In keeping with the priesthood tradition of the Pharisees, the “selected Jews” used *Zohar* as the outstanding “Talmudic”-type text for interpreting Moses’ law and for creating a distorted version of the Mosaic “Covenant.” Commenting on the *Zohar*, Jewish scholar Bernard Bamberger states, “The *Zohar* was put before the public by Moses de Leon, a well-known cabalist; (it) was composed in moments of exaltation and high emotional stress and its author no doubt believed himself to be writing under direct divine guidance.”

Mere publication of such texts or the emergence of mystic leaders in the hideous ghettos was not enough for the black nobility, however. Several “return to the Land of Zion” projects financed by the King of Portugal and his “selected Jewish financiers” were carried out over a period of time. In 1524, for example, David Reubeni and Solomon Molcho, self-proclaimed emissaries of the “Ten Lost Tribes,” arrived in Venice and traveled through northern Italy calling for “Holy War” against the Turks so that the Jews could return to their homeland and so that the Messiah could reveal himself. Theirs was a short-lived project — Reubeni ended up in prison, while Molcho was burned at the stake.

Perhaps the most infamous of these “self-appointed” messiahs was Sabbatai Zevi, who had gathered a vast following among Turkish Jews in the 1640s. After several years of intensive study of the Cabala, Sabbatai proclaimed himself the Messiah and by 1648, with the Jewish population inundated in the belief that 1648 was the year of the advent of the Messiah, Sabbatai launched his campaign. One account described Sabbatai as a “devoted student of the Cabala, (who) began to indulge in practices that kindled the hope of his enthusiasts”; Sabbatai’s aim was to restore Palestine to “Jewish con-



Judah Benjamin, Confederate leader, controller of B'nai B'rith, funder of the KKK

trol." An indication of the source of his messianic zeal is that Sabbatai's father had been for years in contact with certain British merchants seeking to break open the Turkish Empire's control over the Near East.

Our historical research to date reveals these 17th century messiah projects to be the direct result of work done at Oxford and Cambridge Universities, where Hebraic "scholarship" had been restored under the direction of the leading priests of the Black Guelph oligarchy in Britain, Sir Francis Bacon and Robert Cecil. The Fifth Earl of Shaftesbury, who, with others, enabled the Genoese-Dutch banking interests aligned with the Bruce dynasty to defeat humanism in England under Elizabeth I and laid the basis for destroying Cromwell's Commonwealth, shaped the Oxford and Cambridge projects.

As Scottish Rite historian Henry Evans develops in his book, *The History of the Scottish and York Rite of Freemasonry*, "it (the Scottish Rite) has been allied with the Jacobite movement (cult of fundamentalism — ed.) in Scotland and England, and with the Cabalistic (Jews) and Rosicrucian societies in Europe ..." Pointing unmistakably to the direct interconnection between the early Scottish Rite and the Cabalistic societies' promotion of the "Jewish idea," Evans states further that the key figure of the mid-17th century, after Bacon's death, was Elias Ashmole.

Ashmole is, in fact, perhaps *the* most important figure in the development of the Scottish Rite and the "Jewish idea" project for Zionism — Ashmole, that is, and his band of Oxford cultists including William Lilly, Christopher Wren, Sir Edward Dugdale, and Dr. Robert Plot. In an 1880s official Scottish Rite biography of Ashmole, Dudley Wright states: "Ashmole was made a mason in 1645 at Warrington, a society of Rosicrucians

formed in London on the principles established in Germany about 1604, and partly perhaps in the plan of Literary Societies, allegorically described in (Sir Francis) Bacon's *New Atlantis* as the House of Solomon; ..."

Ashmole and his Scottish Rite cultists reorganized Oxford University for the purpose of resurrecting the ancient cult of Hermes occult practices of the Egyptian priesthood, fully integrating ancient Hebraic scriptures and the Cabala into these rituals. By directing the research projects, by setting up the Scottish Rite Organization, and by founding the Ashmole Museum, Elias Ashmole institutionalized the beginnings of the modern "Zionist project."

In commenting on these activities, Sir John Alexander Cockburn and Oxford biographer C.H. Joster have shown clearly the relationship between the Scottish Rite practices and the Cabala. Cockburn writes: "Christopher Wren maintained that *the Scottish Rite derived its origin from the symbolic minds of the Eastern Races* and was imported into Europe by the Crusaders, who thinking to subdue the Saracens, *were themselves made captive by the enchantment of the Eastern mysticism and the Jewish Cabala*" (emphasis added). Joster added: "In Feb. 1652, Ashmole added yet another subject to his learned pursuits. *The practice of engraving magic sigils with Cabalistic signs and related studies he had brought to his notice on Judaic sources which made Hebrew most desirable*" (emphasis added).

The purpose of ritualized mystical cult practices became clear when, in 1763, the first official Hofjuden institution, the Board of Jewish Deputies, was created by the British oligarchy to oversee the "Jewish idea" project. The board was composed of Cabalistic rabbis and Hofjuden financiers, including the Montefiores, the

Sebags and, later, the Rothschilds. The board was the brainchild of the “Hebraic studies” project of Ashmole and Rabbi Solomon Frank, who converted to Anglicanism after the 1603 Stuart Restoration but continued to work with Ashmole. Ashmole, for example, recorded in his diary lessons in Hebrew scriptures given by Rabbi Frank.

Sir Robert Gould reports in his five-volume work on the *Library of Freemasonry* that the Hebrew words “Akiman Rezon” or “akim” (brothers), “manah” (to appoint), and “ratzon” (to select) were chanted as part of the daily ritual of the Hofjuden deputies as they went about their tasks.

Many of the first rabbis to come to America had been trained by the Ashmolean-Oxford school and the Anglican Church-created British and Foreign School Society, which was founded in 1807 as a direct continuation of the earlier Ashmole project.

EARLY NETWORKS OF THE “SELECTED JEWS”

Prior to the emergence of a “Jewish” Masonic cult, the high priesthood of the oligarchy relied upon the already established network of Jewish merchant families that were part of the old Dutch West Indies gold and slave trade. Practically all of these so-called Sephardic Jews had been in the United States since the late 18th century and some even from the 17th century. Most were the initiating members of the U.S. wing of the Scottish Rite of Freemasonry.

Based in New York City, Charleston, South Carolina and other southern cities including Baltimore, these “selected Jewish” merchants operated as part of Britain’s Secret Intelligence Service networks. Among them were Moses Cohen, Moses Levi, Isaac Da Costa, and Moses Peixotto, who organized the initial web of associations called the Hebrew Benevolent and Hebrew Orphan Aid Societies — the earliest of which was founded by Mendes Lopez in Charlestown in 1784. Numerous Hebrew Literary Societies were set up alongside these benevolent organizations.

It is important simply to note here, for development further on, that Judah P. Benjamin, later Secretary of War and Secretary of State of the Confederacy — and the man who more than likely gave the order for the assassination of President Abraham Lincoln — was recruited into the Charleston Hebrew Orphan Aid Society in 1827.

At the outset the benevolent associations were either simple extensions of the Knights of St. John of Jerusalem Hospitallers (hospitals and hospices) or of the “Literary Societies” of Sir Walter Scott and Sir Isaac Disraeli. Disraeli’s *History of the Jews in England* provided the ideological bond and historical justification for the Hof-

juden’s servile relationship to the oligarchy, while Sir Walter Scott’s feudalistic extravaganza novel, *Ivanhoe*, glorified that theme — colored, of course, with Scott’s typical anti-Semitic emphasis. Scott’s heroine is a Jew named Rebecca, namesake of Rebecca Gratz, the daughter of a Philadelphia Jewish merchant Scott knew well.

The point to be understood about these early developments in the U.S. is twofold. First, the British had to create the conditions for imposing upon American Jews the belief that the American notion of progress and assimilation could not be allowed to occur. Therefore the need for a “separate” Jewish organization based on the mythos of Zion, on the return to the “promised land of Palestine,” had to be infused into American Jewish thinking as the only chance Jews had for true salvation. The earlier Hofjuden were not doctrinally equipped to serve British design in this fashion. Second, and particularly important for today, was the need to replicate the same servile dependency outlook among American Jews that the Montefiores, Sebags, and the like had for their British lords. The Jewish benevolent societies created in the U.S. were to serve as indoctrination centers for inculcating this outlook among the Jewish immigrants newly arrived from Germany and Poland, Jews who had fled the ghettos and pogroms of Europe.

By 1801, in keeping with the need to train both a religious and political-financial leadership among Jews in the U.S., the “Grand Council of the Princes of Jerusalem of the Mother Supreme Council of the Knights Commander of the House of the Temple of Solomon of the Thirty-third Degree of the Ancient and Accepted Order of the Scottish Rite of Freemasonry” conferred an official charter upon the former Dutch West Indies Jewish merchants of Charleston, South Carolina — Da Costa, Cohen, Israel de Lieben, Dr. Isaac Held, Moses Levi, John Mitchell, and Frederick Dalacho — the men who had established a foothold in America for Britain’s “Jewish idea” through the Hebrew Benevolent and Orphan Aid Societies.

The task assigned these American Jews was not an easy one, however. Intense animosity between these “established Jews” and the new Jewish immigrants from Germany, Bavaria, and Poland prevented any coherent organization from coming into existence. Moreover, the immigrant Jews recognized in the American republic and the promise of assimilation the potential for far more advanced levels of technological, scientific and cultural achievement than anything even conceivable in the ghettos of Europe. Commitment to generalized scientific and technological progress ran very high in the Jewish immigrant community.

Therefore, a new program had to be developed to subvert that commitment and to bring leading American Jews into line with Britain’s schemes.

B'nai B'rith's Organized Treason

“Glance at the attitude of England toward the United States. We see there are two well-defined parties, neither of them friendly to us as a nation; one the cotton interest siding with the South, and the other, the abolition coteries siding with the North, and so England, balancing herself adroitly between these two parties can give aid ... to one section or to the other or both, to prevent conciliation, as best may service the political purpose of England, the Permanent Division of the United States.”

With these words, penned in 1860, the famous inventor Samuel Morse, an American counterintelligence officer, summarized his findings in connection with a vast British espionage network operating in the United States by the time of the Civil War. At the center of the network was B'nai B'rith.

As Morse says, the network included the Southern secessionists, and also the so-called Abolitionists. It also included American Heresy Jesuits, whose political descendants operate out of Georgetown University today. It included most of the leading figures in the Democratic Party, and a boatload of others. But the Zionist “Order of the Covenant,” popularly known as B'nai B'rith, squatted at the center.

At the time Morse wrote, the B'nai B'rith was a British intelligence cult dedicated to the destruction of the American Republic. It was an arm of British intelligence with that chartered purpose at the time of its founding in 1843, and remains so to this day.

The founder of B'nai B'rith, contrary to official histories, was Henry Lord Palmerston, then British Foreign Minister, who simultaneously created the entire international Zionist movement, in the period of 1843-1860. Zionism was only one of tens of cults created under Palmerston, some “Jewish” and some “Christian” in name, and spread across Europe and America as subver-

sive arms of the British Empire. Each cult was modeled on the Ashmolean Scottish Rite of Freemasonry — of which Palmerston was Grand Master — itself modeled on Ptolemaic Egypt's death cult of Isis. B'nai B'rith emerged in 1842 as the American extension of the “Jewish” Rite of Freemasonry in America.

According to the history of B'nai B'rith by Edward Grusd, “the mastermind” behind the early growth of this Jewish Masonic order was Baruch Rothschild, relative of the original Meyer Amshel Rothschild who founded the family banking dynasty in 18th century Germany. Rothschild was sent into the B'nai B'rith shortly after its founding to launch a “membership drive” because, as he himself put it, “the members were not all equally well educated and of far different mental capacities.” In short, B'nai B'rith was not for just any Jew. Through Rothschild's building job, it was to become an intelligence executive body, whose leaders would subsequently play controlling roles in other British networks, directing the Abolitionist-Slaveholder confrontations of the 1840s and 1850s, the Secession of the South that produced the Civil War, the assassination of President Abraham Lincoln, and numerous post-war destabilizations of the American Republic.

The impetus which got B'nai B'rith and other, interfacing British networks off the ground in the United States was provided by the “Oxford Movement,” a groundswell of evangelical religious reform fever organized in the 1820s by the Anglican Church itself, Kings College of London University, and Oxford University, home of British intelligence. The religion the “Oxford Movement” espoused under the leadership of John Newman, and E.G. Pusey, Regius professor of Hebrew at Oxford, was neither Christian nor Jewish, but a simple revitalization of the old Ashmolean cult of Isis-Osiris-Dionysus, whose spiritual leaders were actually Palmerston and the Scottish Masons.

The “Oxford Movement” was deployed as a cult-creating force internationally. Into the United States, in conjunction with Hapsburg-Holy Alliance forces on the continent, Newman and Pusey sent the “American Heresy” Jesuits, “Christians who are not Christians,” who still operate on behalf of the British monarchy out of Georgetown. The second phase of the Oxford deployment, slightly later, would be B'nai B'rith, “Jews who are now Jews.”

The Jesuits launched an organizing drive among Irish Catholic immigrants, welding this mass into a base of support for Andrew Jackson's ascension to the Presidency. Jackson, controlled by British agent Martin van Buren, subsequently destroyed the backbone of American economic development with his destruction of the Bank of the United States. The Jesuits also set up a vast spy apparatus called the St. Leopold Foundation, based in Baltimore, Maryland, the city that would also be the “Cradle of American Zionism.” The principal product of the seminaries and schools operated by the St. Leopold

Foundation was assassination and other dirty work. The inner circle of figures involved in the Lincoln assassination, including John Wilkes Booth, were in the main trained by these Jesuits.

Samuel Morse, who was part of the overall U.S. political intelligence service numbering Edgar Allen Poe, Winfield Scott, and Washington Irving among its active agents, exposed the Scottish-Hapsburg Rite deployment of Jesuits to America with his pamphlet, "Foreign Conspiracy Against Liberties of the United States." At approximately the same time, "Oxford Movement" leader John Newman proposed to the Anglican Church that it create a Jesuitical order of its own, so impressed was he with the work of the order in America.

During the same period of Jesuit activity, the Scottish

Rite circles in England sent agents to organize an "anti-Catholic" ferment in the United States, producing mass anti-Catholic riots under the banner of the "Order of Native Americans," and the "Order of the Star-Spangled Banner." These operations later fused under one umbrella, the ritualized political organization known as the "Know Nothings." Under the American Party banner, this British-controlled agency ran presidential candidates which played a determining role in the outcome of the Pierce (1852) and Buchanan (1856) presidential elections. Both Pierce and Buchanan were pro-British.

The same period of pre-Civil War subversion saw British promotion and manipulation of both Abolitionists and Secessionists, in a manner exposed by Morse in his 1860 pamphlet, "The Present Attempt to Dissolve the American

The Platform of Zionism's Humanist Enemy

In 1861 Rabbi David Einhorn was driven out of Baltimore for his attacks on the proslavery Zionists who (as today) ran the city. Reprinted here is the text of his "Pittsburgh Platform," as adopted by the Central Conference of Reformed Rabbis in 1889. Ninety years later, it still embodies the ecumenical qualities of humanist Judaism.

IN ACCORD WITH REASON

First — We recognize in every religion an attempt to grasp the infinite, and in every mode, source, or book or revelation held sacred in any religious system, the consciousness of the indwelling of God in man. We hold that Judaism presents the highest conception of the God idea as taught in our Holy Scriptures and developed and spiritualized by the Jewish teachers, in accordance with the moral and philosophical progress of their respective ages. We maintain that Judaism preserved and defended, midst continual struggles and trials and under enforced isolation, this God idea as the central religious truth for the human race.

Second — We recognize in the Bible the record of the consecration of the Jewish people to its mission as priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bi-

ble reflecting the primitive ideas of its own age, and at times clothing its conception of divine providence and justice, dealing with man in miraculous narratives.

Third — We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and today we accept as binding only the moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

Fourth — We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress, originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt to rather obstruct than to further modern spiritual elevation.

Fifth — We recognize, in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel's great messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any laws concerning the Jewish state.

Union, a British Aristocratic Plot." Morse told his readers of a conversation between the Earl of Shaftesbury, and a Dr. Cheever, who ran the Abolitionist-Secessionist scenario from England. *Shaftesbury* said "I, in common with almost every English statesman, sincerely desire the rupture of the American Union." Morse, writing in mock reply, said, "True words, my lord, you have epitomized with great precision and conciseness the inner political workings of the British aristocratic mind for many long years."

Each of the above cited operations by the British actively involved the networks of B'nai B'rith. Evidence of the interface that existed between Jesuit and Zionist is had in the authoritative report that it was Judah Benjamin, a secret controller of B'nai B'rith, who gave the directive for Lincoln's assassination to networks of the St. Leopold Founda-

Sixth — We recognize in Judaism a progressive religion, ever striving to be in accord with the postulates of Reason. We are convinced of the utmost necessity of preserving the historical identity with our great past. Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to aid in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfillment of our mission, and therefore we extend the hand of fellowship to all who operate with us in the establishment of the reign of truth and righteousness among men.

Seventh — We assert the doctrine of Judaism, that the soul of man is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject as ideas not rooted in Judaism the beliefs both in bodily resurrection and in Gehenna and Eden (Hell and Paradise) as abodes for everlasting punishment or reward.

Eighth — In full accordance with the spirit of the Mosaic legislation, which strives to regulate the relation between rich and poor, we deem it our duty to participate in the great task of modern times, to solve on the basis of justice and righteousness, the problems presented by the contrasts and evils of the present organization of society.

tion. Similar connections existed between Zionists and Abolitionists. When Moses Wiesenfeld, business partner of Aaron Friedenwald, the prominent Baltimore Zionist traitor, was arrested and convicted of maintaining Confederate war materiel in his factory, he was defended by Johns Hopkins, the leading Quaker "abolitionist."

WHO WERE THE TRAITORS?

The British-Scottish Rite intelligence agents who played the most prominent role in the subversion of the American Republic before, during, and after the Civil War were Judah P. Benjamin, Benjamin Peixotto, Albert Pike, and August Belmont. Peixotto, was a President of B'nai B'rith; Albert Pike, a Confederate General, was a Grand Master of the Scottish Rite of Freemasonry in America. Their superiors were Lincoln-assassin Benjamin and August Belmont, Lord Rothschild's personal agent in the United States.

August Belmont made his inauspicious arrival in the United States in 1832, a decade before B'nai B'rith's founding. Of Jewish extraction, he later "converted" to Christianity by marriage into the Perry family, and was never officially a member of B'nai B'rith. The same story of "conversion" applies to Judah Benjamin. Belmont and Benjamin's long and close association with the Zionist leadership, however, is a matter of public record, and might be compared to the relationship of Henry Kissinger and the Zionist Lobby today. Belmont, Rothschild's official financial representative in New York, was a British puppet, like each leader of B'nai B'rith.

Belmont, whose activity as a British agent was most notoriously conducted through the leadership role he played in the Democratic Party, (double-crossing and bribing his way into the chairmanship 1856-76) depended on the B'nai B'rith leadership in almost every dirty operation he carried out. An exemplary instance was the Belmont project to create an ultra-revolutionary pseudo-Republican "youth cult" formation within the Democratic Party.

The "youth cult" project was a British design which went far beyond America. Its architect was British Colonial Secretary Edward Bulwer-Lytton, a builder of the British opium empire with Palmerston, a leading Knight of St. John of Jerusalem, and a man whose writings did most to promote the revival of Isis-worship internationally. In England, Lord Lytton's disciple, Benjamin Disraeli, founded the feudal-romantic Young Englander movement. Similar movements were created by British intelligence in virtually every European country — Young Italy, Young Turkey, Young Russia, and so forth — an international terrorist network at the disposal of the British Empire.

In 1845, at the direction of August Belmont, a pamphlet appeared in the United States called "The Position and Duties of Young America." The pamphlet had been copied

in outline from a tract by Young Germany British agent Arnold Ruge. The American author was a powerful man in B'nai B'rith. Edwin deLeon.

As early as 1515, the Portuguese marrano deLeons were active in the slave trade for New World plantations. They later settled in Charleston, which many marranos preferred because its "liberal" state constitution permitted them not merely to trade in black flesh, but to own slaves and plantations themselves. Every member of the deLeon family was a traitor during the Civil War. David deLeon took command of the Confederate Army medical corps. Edwin deLeon, author of Belmont's "Young America" pamphlet and later Consul General to Egypt under the pro-slavery President Franklin Pierce, was sent to Europe by Judah Benjamin on behalf of Jefferson Davis's Confederate Government to meet with Lord Palmerston to raise funds for the Confederacy. The deLeon family's slave-trade partner, Seixas, published a poem in the South Carolina Gazette that fervently extolled the joys of slave trading.

Edwin deLeon, whose appointment as Confederate Commissioner in Europe came from B'nai B'rith controller Judah Benjamin, joined with George Sanders, a Belmont man and former employee of the Bank of England, to form the youth cult within the Democratic Party, appropriately called Young America. The movement had a threefold program, published in a journal, also called "Young America," run by "Abolitionist" Ralph Waldo Emerson:

- Reciprocal Free Trade
- Special cooperation with European (British-run) republican movements

- Ally with Great Britain against Russia and Austria

British formation of these "youth cults" in cooperation with Zionists internationally was merely a prelude to the formation of an international assassination bureau at the disposal of the high priests of the Scottish Rite. In 1853, Franklin Pierce appointed George Sanders to be U.S. Consul in Liverpool, England; August Belmont became Ambassador to Holland, Belmont's James Buchanan became U.S. Ambassador to England, and Senator Pierre Soule, owned by Judah Benjamin, became U.S. Ambassador to Spain.

In June, 1853, the high priests themselves, Lord Palmerston, the Earl of Shaftesbury, and Lord Russell, brought Sanders, Belmont, Buchanan, and Soule together at a series of meetings in London with Mazzini, Garibaldi, and Orsini of Young Italy; Arnold Ruge of Young Germany, Alexander Herzen of Young Russia, and Kossuth of Young Hungary. Out of this meeting came the international assassination bureau of the Scottish Rite-Order of Zion, whose first target was Louis Napoleon of France. A later target was Abraham Lincoln, first in 1861 in Baltimore, B'nai B'rith stronghold, and then, the fatal 1865 "hit" in Washington.

Samuel Morse, in works cited, labelled the American Civil War a "British Aristocratic Plot." The vehicle selec-

ted by Palmerston, Russell, Shaftesbury et al. for their long-planned rupture of the American Union was a secret society, the Knights of the Golden Circle. It was in the main composed of the leadership of the Scotch Rite Freemasons in America and the leaders and controllers of B'nai B'rith: Judah Benjamin, Benjamin Peixotto, August Belmont, Albert Pike, Jefferson Davis, George Sanders, and others.

The Knights of the Golden Circle emerged out of the Nullification Crisis of 1828-32, when South Carolina set a precedent for sectional strife by attempting to secede from the Union over the tariff issue — the state was controlled by deLeon-striped Zionist slave-traders who controlled B'nai B'rith. In the 1840s, the Knights of the Golden Circle arranged — through Knight General William Walker, with Albert Pike serving under him — the U.S. military expedition into Mexico (something not ordered by the President), and related attacks on Cuba and Central America whose open object was the seizure of new slave-territory, fanning tensions between North and South which "Abolitionists" made the most of.

Subsequently, as the crisis they were building reached a head with Lincoln's election and the waves of secession by Southern states, the Knights of the Golden Circle attempted a coup d'état against Lincoln's government immediately upon his inauguration. Involved directly were Judah Benjamin, Grand Master Mason Robert Toombs, Scottish Rite Commander Albert Pike, and the leading Zionist banking houses in Baltimore and New York, led by the Seligmans. The Seligmans financed all of the B'nai B'rith's New York front organizations for the assimilation and indoctrination of immigrant Jews ("The German-Hebrew Literary Society" and so forth). The coup would have involved seizure of the capital city's railroads, the Treasury and other strategic points, an assassination of Lincoln enroute to the Baltimore stronghold of B'nai B'rith and the Jesuits, and the installation of John Breckenridge, secretly a Knight. The object of the coup was to ensure that the Civil War, already inevitable, would be fought out in the North, ravaging American industry in the British interest. The coup had been well planned, and only General Beauregard's premature firing on Fort Sumter gave Lincoln and General Winfield Scott the warning they needed to crush the coup.

Immediately, the B'nai B'rith leaders in the Knights assumed leading positions in the Confederacy, with notably Judah P. Benjamin becoming first Attorney General and then Secretary of War under Knight-President Jefferson Davis. Benjamin subsequently became Secretary of State, assuming control of the espionage service of the Confederate States. Coordinating with Benjamin's office was a "Secret Cabinet" located in British Canada, which helped run the Copperhead draft resisters' operation in the north, created by August Belmont, and employing the talents of George Sanders among others. Among the spies in the North directly controlled by Benjamin and the Cana-

dian "Secret Cabinet" was John Wilkes Booth. Also at Judah Benjamin's disposal throughout the Civil War was every branch of B'nai B'rith.

B'nai B'rith's networks consisted of those synagogues and Jewish welfare organizations established by Zionist slave-traders in the first half of the century. Their deployment was open and loud from the first days of the Secession Crisis. During the peak of the crisis in 1861, "Covenant" Rabbi Morris Raphall of New York City gave a sermon on the "Bible View of Slavery," justifying every hideous aspect of the previous 300 years' Zionist fortune-making off black flesh. His sermon was widely praised in synagogues controlled by B'nai B'rith everywhere.

The Baltimore Hebrew Congregation, established in 1830, received its funding monies from the Dutch banking family of Judah Benjamin. Among its members were the treacherous Friedenwalds. Rabbi Bernard Illomay, in support of Raphall, addressed the congregation on Lincoln's government: "Who can blame our brethren of the South for their being inclined to secede from a society under whose government their ends cannot be attained and whose union is kept together by heavy iron ties of violence and arbitrary force? Who can blame our brethren of the South for seceding from a society whose government cannot or will not protect the property rights (read: slaves) and privileges of a great portion of the union?" Slavery, said Illomay, is "divinely ordained."

Baltimore, a strategically placed port city and transportation center, was a key to the B'nai B'rith-Knights of the Golden Circle's attempted coup against Lincoln, and the Confederacy's broader strategy throughout the Civil War. In this city, the Zionists of the "Covenant" and other British agencies planned chaos. In April, 1861, rioting broke out between Union soldiers attempting to reach Washington to crush the Golden Circle coup and mobs led by members of B'nai B'rith, Young Italy, and the Jesuits. Persons opposing the mob "were molested; some were beaten and killed" including one Union soldier, according to eyewitnesses. Printing presses, including those which printed the "Sinai" newsletter of Rabbi David Einhorn, an anti-Zionist Jew who denounced slavery, were destroyed. Homes were set afire; train tracks entering the city were destroyed. One of the individuals arrested was Joseph Friedenwald, sire of a leading Zionist family in Baltimore. Opposition to B'nai B'rith within the Jewish Community was crushed. Rabbi David Einhorn was run out of town and to this day, he is slandered by B'nai B'rith Anti-Defamation League spokesman as "merely an abolitionist."

Not only in Baltimore, but throughout the border state area and South, B'nai B'rith lodges were functioning as "safehouses" and centers for espionage operations directed by Judah Benjamin. It was this that prompted General Ulysses Grant, late in the war, to issue a directive that all Jews from Tennessee to Mississippi were to be arrested for espionage. Those B'nai B'rith officials and

others subsequently put on trial for espionage were defended by lawyer Simon Wolf. Grant then ordered Simon Wolf himself arrested. Wolf's release was secured by the traitor Edwin Stanton, Lincoln's Secretary of War. Wolf went on to become the President of B'nai B'rith some years later.

B'NAI B'RITH'S KKK

Eight months after Lincoln's assassination in 1865, Judah Benjamin and Albert Pike created the Invisible Empire of the Knights of the Ku Klux Klan out of what remained salvageable from the Knights of the Golden Circle. Aiding them in this project, and a Klan leader, was a Charleston South Carolina Zionist named Baruch, Bernard Baruch's grandfather. Judah Benjamin contributed some funds for the funding of the KKK, but the bulk of the financing was handled by the southern branches of B'nai B'rith. The various Klans in the United States are controlled by the Anti-Defamation League and related Zionist organizations to the present day.

Benjamin and George Sanders subsequently fled to the safety of England, with Pike remaining to run the Klan operation in the South. The operation was modelled on the Scottish Rite of Freemasonry, with all the rituals attending thereto. Pike had been one of the intellectual guides of the order, and had written extensively on the subject of mysticism and the ancient cults, including books: "The Christian Mysteries," "Gnosticism, the Kabala and the Mysteries of Masonry," and "Zoroaster of Sarathrustra and His Doctrines." Pike described his (and B'nai B'rith's) worship of the goddess Isis, as follows:

"It began to shape my intellectual vision," wrote Pike in reference to the Scottish Rite, "into something imposing and majestic . . . It seems to me like the pyramids in the grandeur and loneliness whose yet undiscovered chambers of generations of the sacred books of the Egyptians (are) . . . so long lost to the world; in its symbolisms which are its spirit of brotherhood and its essence, Freemasonry is more ancient than all of the world's living religions."

Another famous quote of Pike's was, "Masonry says, 'Be content, compare not your condition with the few above you . . . that he hath not the wealth of Rothschild' . . ."

After the Civil War, Benjamin Peixotto, the former B'nai B'rith president, secured an appointment as U.S. consul to Romania, through the intervention of German-born Carl Schurz, a long-time British intelligence agent. As an advisor Peixotto took along Simon Wolfe, also a B'nai B'rith president. The appointment had been an aim of the Rothschilds and Montefiores in London. In Romania, Peixotto created the infamous Order of Zion, which worked to destroy the Russian-U.S. entente that had helped save Lincoln's Union from British intervention during the Civil War.

How Britain's Biggest Racists Created Zionism

by Mark Burdman

There is one man who can properly be regarded as the father of Zionism and Nazism: Benjamin Disraeli.

To omit Disraeli from a central place in the 19th century development of Zionism, agent historian Barbara Tuchman once said, "would be as absurd as to leave the ghost out of Hamlet." As prime minister under Victoria in the 1870s, Disraeli was the overseer of Britain's imperial design to secure a "homeland" for Jews as a British outpost in the Middle East, and a secret document authored by Disraeli became the manifesto for early Zionism in Europe. That much is admitted on the public record.

What's hidden are Disraeli's motivations. In the 40 novels he also authored, Disraeli called for an Aryan-Semitic alliance to form an organized superior "Caucasian race" that was destined to rule the world with British power and the Hebrew-centered "sacred mysteries of the East." This was the counter-cult to the rising demand for industrialization and progress throughout Europe, the United States, and the Arab world. As we shall show, Nazism and Zionism were the hideous twin offspring of the same Anglican racist mother.

Disraeli himself was the son of an early British cultist, Isaac D'Israeli, a dilettantish figure and literary critic associated with circles around the Edinburgh Review and Sir Walter Scott. Nominally a Jew by name, Isaac

D'Israeli was involved in the Isis cult worship of these circles and encouraged his son to study Jesuit teachings and explore other pagan anti-Christian teachings. The Walter Scott clique was the originator of numerous myths and cults conduited into Europe, including the Odin cult in Germany that supplied a mythical history for Nazism.

Early in his political literary career, Disraeli made two important connections. The first was to the up-and-coming Rothschild family. The most notable Hofjuden ("Court Jew") family of Britain patronized Disraeli's activities and Disraeli wrote in a letter, "I have always been of the opinion that there cannot be too many Rothschilds."

Secondly, he was introduced to Edward Bulwer-Lytton, an arch-priest of the Isis cult in Britain. Bulwer-Lytton was the author of the *Last Days of Pompeii* which promulgated the Isis cult and the novel *Rienzi*. The latter supplied the story for one of Wagner's first operas which became another manifesto of Nazism. Bulwer-Lytton and his son were both to serve as Colonial and India Office secretaries during the mid-nineteenth century.

Bulwer-Lytton's novels became the seminal tracts for a whole variety of cults devoted to spreading the cult of Isis directly or in other guises. Those included the 1848 creation of the Pre-Raphaelite Brotherhood, the 1860s

Metaphysical Society and Masonic Rosicrucian Lodge, the 1880s creation of the Isis-Uranus Temple of the Hermetic Students of the Golden Dawn, the Theosophy Society founded by Madame Blavatsky, who published *Isis Unveiled* and *The Cabala Unveiled*, and end-of-the-century grotesqueries like the Cannibal Club and the Suicide Society. There was one aim behind all these cults: the formation of ritual worship cults for the creation of terrorists, environmentalists, anarchists, and other zombified enemies of progress that could be deployed against whatever obstacle stood in the way of Britain's imperial designs.

Disraeli's own initiation into the Isis cult came with an early 1830s trip to the countries of the Mediterranean, a trip that took him to Malta, the home base of the Knights of St. John of Jerusalem, Greece, Egypt, and Palestine, the latter two for extended stays. In Greece, the future prime minister expounded on the theme of the "Oriental background of Hellenistic civilization." According to Disraeli, "in art the Greeks were the children of the Egyptians," the originators of Isis. The trip provided Disraeli with his hallucinatory raw material for his "cabalistic" 1830s-1840s novels, which according to one of their Rothschild-modeled characters, Sindonia, were aimed at "penetrating the great Asian mystery." Upon his return from the Near East, Disraeli set to work on writing *Alroy*, his first call for a return to Palestine.

THE STRATEGIC AIM

The first British cries for a return to Palestine were sounded when Napoleon conquered Egypt. In entering Egypt with the idea of creating a modern nation in this country that had fallen to the rule of the homosexual Mamluks, Napoleon was carrying out the Grand Design of the great 17th century humanist Gottfried Wilhelm Leibniz. That Grand Design, the design of humanist republicans in the United States, France and elsewhere, called for industrializing Asia, the Near East, and Africa — the Third World — as a means of advancing the process of industrialization of Europe and America. Leibniz's special project for conquering Egypt to open the Mediterranean as a trade route for a France-centered European trade drive was coopted in full by Napoleon in the 1790s. When Napoleon's troops landed in Egypt, the British press shrieked in loud headlines: "Napoleon: Plagiarist of Leibniz."

Upon arriving in the Near East, Bible in one hand, Koran in the other, Napoleon made an appeal for an ecumenical alliance of Christianity, Islam, and Judaism to bring the Near East under the hegemony of republican forces in Europe. Within this ecumenical

***“Kike, take care! Friends,
Zionism’s arrow is aimed at
Kike’s breast.”***

— Theodore Herzl,
founder of Zionism

framework, Napoleon called for the return of Jews to Palestine as a crucial input for the development of the entire region.

Upon routing Napoleon from Egypt, the British moved quickly to subvert the potential the project had represented. First, through agents like explorer and profiler Richard Burton, the British Foreign Office set about infiltrating Islam with overlays of Isis cult mythology through Sufism and other cults. Secondly, Zionism emerged as a fundamental tool to secure British imperial designs.

In the first decade of the 19th century, a few ideologues pushed for the Palestine return perspective as an anti-French weapon; not until the 1830s did leading British policy makers, however, turn Zionism into a live operation, and the search began for Jews who could be duped, coerced, or threatened into allying with the scheme. Except for a few Hassidic elements in Eastern Europe, Zionism had little attraction for Jews. Western European and American Jews were celebrating the recently won achievements of emancipations brought with the Napoleonic Code to Europe and republicanism. Eastern European Jews in Poland, Russia, and elsewhere eagerly awaited the process of industrialization and de-ghettoization of their countries. And for every one or two who trekked off to Palestine to worship the

land of Mother Zion, tens of thousands of Jews migrated to the "Promised Land" — the United States.

THE CULT AGAINST SCIENCE

The first important impetus for Zionism from Britain came with the formation of an "Evangelical Revival." Its best-known preacher came from the highest ranks of the British aristocracy: Anthony Ashley Cooper, the seventh Earl of Shaftesbury. The revival was the promotion of an anti-Vatican, anti-French "Anglican Israel" movement which called for the restoration of British-sponsored Jews to a "homeland" in Palestine.

Shaftesbury sounded the trumpet for a "Second Advent" of the Messiah. Calling for a "return to Hebraism," the Anglican Earl molded the Old Testament doctrines into a weapon against the humanist hopes of Europe's Jews and against "continental rationalism and revolution." In one telling outburst on this theme, Shaftesbury attacked science as follows: "Revelation is addressed to the heart and not to the intellect. God cares little comparatively for man's intellect. He cares greatly for man's heart. Two mites of faith and love are of infinitely higher value to Him than a whole treasury of thought and knowledge. Satan reigns in the intellect; God in the heart of man."

By the 1820s, Shaftesbury's irrationalists were compiling a monthly periodical entitled "Jewish Intelligence," under whose auspices missionaries were sent to Eastern Europe to proselytize for the Anglican "return to Israel" doctrine to Jews.

As a result of this mission, Shaftesbury was to write in late 1838 of a "resurgence of feeling" among Jews in Russia and Poland that the moment "for the turning of their captivity was nigh at hand." He described images of Jews "once they felt the soil of Palestine beneath their feet...again becoming agriculturists"; and of Jews' willingness, by nature, to "*implicitly obey...the existing form of government.*" (emphasis added.)

For this racist claptrap, Shaftesbury has been called a "Zionist-before-the-fact," and during the 19th century membership in his Jews' Society (or the London Society for Promoting Christianity Among the Jews) was occasionally cited as proof of insanity before a Lunacy Commission established in London.

But exactly such insanity became a centerpiece of British Near East strategy during the 1838-40 period, under the aegis of Shaftesbury in-law, British Foreign

Secretary Lord Palmerston, the same Lord Palmerston who was overseeing the establishment of Scottish Rite freemasonry cults across the globe.

Palmerston's turn toward Zionism as a useful tool was again the result of a renewed threat of an Egyptian-French alliance. Egyptian leader Mohammed Ali had conquered much of Syria and Palestine beginning in 1832, and he had established allies in both these areas. Mohammed Ali was a strong believer in development and had secured the first major imports into the Arab East of the technologies, skills, and trained manpower that had transformed the European nations into modern, industrial societies. The Egyptian ruler was threatening to catalyze a "bonapartist" momentum throughout the Islamic world which would reverse centuries of stagnation and would jeopardize two centuries of British East India Company-Levant Company control of the region.

To "check any...evil designs of Mohammed Ali or his successor," Palmerston was by 1838 quite ready to set in motion the proposals of Shaftesbury and several other Church of England and Church of Scotland officials for a Jewish Palestine. In 1839, a Foreign Office outlet, the London Globe, ran a series of articles envisaging the mass settlement of Jews in the context of the establishment of an independent state in Syria and Palestine — without, of course, there being any Jews to enlist in such a mission.

This fact did not stop Palmerston from exclaiming in an August 1840 memorandum, "There exists at the present time among the Jews dispersed over Europe, a strong notion that the time is approaching when their nation is to return to Palestine." Palmerston "strongly recommended" that the Turkish Sultan be persuaded "to hold out every just encouragement to the Jews of Europe to return to Palestine."

During the same month, the Times of London reported on a scheme to "plant the Jewish people in the land of their fathers." The Times praised Lord Shaftesbury's "practical and statesmanlike" efforts to this end. According to the article, Shaftesbury was in the process of "canvassing...Jewish opinion" to see how both masses of Jews and rich Jews "felt about a return to the Holy Land," and to see "how soon they would be ready to go back."

In preparation for this new exodus, Shaftesbury appointed an "Anglican bishopric" in Jerusalem to be overseen by a converted Jew, "an Israelite belonging to the Church of England." This Reverend Alexander was also a professor of Hebrew and Arabic at the King's College.

Zionists for the Queen

The Zionist project, however, would have remained a harebrained scheme of Shaftesbury and his brother-in-law had it not been for the “in field” operations of Charles Henry Churchill, the progenitor of the British warmongering tradition of Lawrence of Arabia and Henry Kissinger.

Churchill was in the British army that defeated Mohammed Ali in 1840 and was one of the intelligence officers assigned in the late 1830s to foment anti-French tribal uprisings against the French and pro-French Maronite Christians in Mount Lebanon. Working primarily among the Druze tribes, Churchill was responsible for instigating bloodbaths in the regions matched only by the Lebanese civil war set off by Kissinger in 1975.

A deliberate consequence of Churchill’s tribal provocations was an environment of terror and tension throughout the Levant area. In an incident that gained international publicity, a Jew was accused of committing ritual murder involving the death of a friar in Damascus. The facts surrounding the case have never come to light, but it was the British that gained by playing both sides in the international uproar. First, the prosecution of the Jew in question gave a new impetus to Shaftesbury propaganda about the “protestant duty toward Jews,” and the call to bring in Jews to the region for an anti-French, anti-Vatican crusade. Secondly, the incident gave a sudden shot in the arm to “Jewish nationalism” as press coverage induced a wave of paranoia throughout the world’s Jewish communities. Hofjuden Moses Montefiore, the first Jew to become a member of Queen Victoria’s Most Venerable Order of the Knights of Saint

John of Jerusalem, made a much-publicized investigatory trip to the Levant accompanied by several continental European Jewish leaders.

Within Damascus, Churchill pleaded with the city’s Jews to remember first, that “England was the most constant and loyal friend of the Jews”; second, that Palestine was still “echoing with the songs of the Daughters of Zion”; and third, that hopes were growing that “the hour of liberation of Israel was approaching.” Churchill’s speech was called the “first public Zionist manifestation.”

Then, on June 14, 1841, Churchill wrote the following astounding letter to Montefiore:

I cannot conceal from you my most anxious desire to see your countrymen endeavor once more to resume their existence as a people. I consider the object to be perfectly obtainable. But two things are indispensably necessary. Firstly, that the Jews will themselves take up the matter universally and unanimously. Secondly, that the European Powers will aid them in their views. It is for the Jews to make a commencement. Let the principal persons of their community place themselves at the head of the movement. Let them meet, concert, and petition. In fact, the agitation must be simultaneous throughout Europe.... The result would be that you would conjure up a new element in Eastern diplomacy—an element which under such auspices as those of the wealthy and influential members of the Jewish community could not fail only of attracting great attention and of exciting extraordinary interest, but also of producing great events.

Continuing that “these countries must be rescued from the grasp of ignorant and fanatical rulers,” Churchill “predicted” the imminent collapse of the Ottoman Empire and swore that “progress” could never be achieved “under the blundering and decrepit despotism of the Turks of the Egyptians.”

Churchill went on:

What a great advantage it would be, how indispensably necessary, when at length the Eastern Question comes to be argued and debated with this new ray of light thrown around it, for the Jews to be ready and prepared to say, ‘Behold us here all waiting, burning to return to that land which you seek to remold and regenerate. Already we feel ourselves a people. The sentiment has gone forth amongst us and has been agitated and has become to us a second nature; that Palestine demands back again her sons.... I say it is for the Jews to be ready against such a crisis in diplomacy.

Emphasizing that “the hour is nigh at hand when the Jewish people may justly and with every reasonable prospect put their hands to the glorious work of National



The dream realized: installation ceremony for a huge menorah presented to the newly formed Israeli government by Britain.

Regeneration," Churchill concluded with a personal appeal to Montefiore as the "most likely to take the head in such a glorious struggle for national existence."

With the exception of Montefiore, who was already running colonization projects into Palestine, and a handful of others, however, Churchill's words met with no response. Forced to tone down his insistence on the creation of a "Jewish Kingdom," Churchill undauntedly wrote in 1842, "I trust every effort will be made by the Jews to accomplish the means of living amidst those scenes rendered sacred by ancient recollection and which they regard with filial affection." Only the "dread of insecurity of life and property," he claimed, "has hitherto been a bar to the accomplishment of their natural desire."

To encourage this "natural desire," Churchill appealed for a mission of high-level Jewish personalities to go to Eastern Europe to "endeavor to ascertain the feelings and wishes of the Jews in the rest of Europe on a question so interesting and important" as the "prospective regeneration" of "their country."

Several years later, in his 1853 book *Mount Lebanon*, Churchill echoed Disraeli's excitement over a prospective "British-Eastern" quasi-mystical alliance: "This East, which may yet become the seat and centre of the Universal Reign! — it also has claims on England's watchful vigilance and sympathising care and already invokes her guardian Aegis. . . . It must be clear to every English mind, that if England's Oriental supremacy is to be upheld, Syria and Egypt must be made to fall more or less under her sway of influence."

Churchill's scenario was put "on hold" until the Balfour Declaration of 1917, following the dismantlement of the Ottoman Empire during World War I. Nevertheless, pseudo-mystical and imperial propaganda for "Jewish restoration" kept coming forth from London throughout the 1840s and 1850s under such noteworthy titles as "An Appeal in Behalf of the Jewish Nation, in Connection with British Policy in the Levant"; "India and Palestine: Or the Restoration of the Jews Viewed in Relation to the Nearest Route to India"; and "A Statement to the Queen, the Parliament and the People of England, in Favor of the Restoration of the Jews." Most of these documents were produced by the British and Foreign Society for Promoting the Restoration of the Jewish Nation to Palestine. Such pressure continued through the 1850s, including periodic interventions by Shaftesbury and one appeal by a British consul in Jerusalem to "persuade Jews in a large body to settle here as agriculturists." However, little concretely was done until the mid-1870s.

At that point, the defeat of France in the Franco-Prussian War afforded the British some maneuvering room. In that decade, the British sent South African Lawrence Oliphant to conduct a feasibility study for settlement in Palestine. His report back stated that a Jewish state in Palestine would ensure the "political and economic penetration of Palestine by Britain." Oliphant's efforts won an official endorsement by the British government of a Jewish state-settlement scheme in Jordan. The British government intervened in European continental affairs to obtain a "charter of rights for the Jews of southeastern Europe," particularly Romania.

The head of that British government was Benjamin Disraeli. In 1877, the British Prime Minister wrote a blueprint for a Zionist state in Palestine under British rule; the document was published anonymously and put into circulation in Vienna.

“Race Is All”

With his 1877 blueprint for a Zionist state in Palestine, Disraeli was putting into practice the fantasies of his early literary career. In 1832, the future prime minister had written a novel entitled *Alroy*, the story of a Jewish return to Palestine based on a 12th century rebel against the Baghdad caliphate named Alroy who portrayed himself as the Messiah. In a later letter, Disraeli described Alroy as his “ideal ambition.”

To the ordinary layman, Disraeli’s some 40 novels of the 1832-47 period must appear as a rambling stream of inchoate fantasy. They are in fact political documents in coded form for communication to the set of cultists around high priest Edward Bulwer-Lytton. They are as important as the 1877 blueprint in defining the Universal Reign of which the return to Palestine was but a part.

In the novel *Alroy*, in which Disraeli constructed his “supernatural machinery,” Alroy’s mentor declares: “You ask me what I wish. My answer is, a national existence, which we have not. You ask me what I wish: my answer is Jerusalem. You ask me what I wish: my answer is, the Temple, all we have forfeited, all we have yearned after, all we have fought for, our beautiful country, our holy creed, our simple manners, and our ancient customs.”

This and like passages have been interpreted by several Disraeli biographers as an autobiographical expression of his “pride of race.” Later Disraeli made clear the geopolitical direction of his pride: England, unlike France, “despite her deficient and meagre theology, has always remembered Zion.”

England, is not, however, deficient in cultism. In a later “eastern” novel, *Tancred*, Disraeli writes about a malcontent duke’s son whose affection for “the East” is given shape by Sidonia, the fictional Lionel Rothschild. Sidonia tells the hero: “It appears to me that what you

want is to penetrate the great Asian mystery.”

What follows is an elaboration of the cult of Isis in Zionist garb. Tancred goes through a series of dreamlike hallucinations with the suggestively named Eva while he is in Jerusalem. The daughter of a Jewish banker, Eva is the Jewish mother-cult figure. She repeats a single theme to Tancred: the centrality for world-religion of the Jewish mother of Christ. “I am of the same blood of Mary whom you venerate, but do not adore... The Mother of God.”

Once the Mary-Eva figure is made central (as expressed in a later Disraeli work, “a Jewess is the Queen of Heaven”), Disraeli proceeds to explain the literal Hebraic origins of Christianity. In this, he denigrates the New Testament supersession of the Old Testament with the New Dispensation or the Judaic recognition of a New Dispensation. He denies the Christ’s divine-in-human nature, the basis upon which Neoplatonic Christianity celebrates man’s process of self-perfection.

But opposition to perfectability — to human progress — is exactly what Disraeli attempts to promulgate through his Eva-Mary mother-cult. Tancred pleads with Eva for “her race” to “send forth a great thought” that would “breathe a new spirit into the whole scope” of “unhappy Europe.” But she moans in response: “No, no, it is impossible. Europe is too proud, with its new command over nature, to listen even to prophets. Levelling mountains, riding without horses, sailing without winds, how can these men believe that there is any power, human or divine, superior to themselves?” Tancred humbly answers, “Europe is not happy. Amid its false excitement, its bustling invention, and its endless toil, a profound melancholy broods over its spirit and gnaws at its heart. In vain they baptise their tumult by the name of progress; the whisper of a demon is ever asking them, ‘Progress, from whence to what?’ ... Europe, that quarter of the globe to which God has never spoken, Europe is without consolation.”

Some flat-nosed Frank, full of bustle and puffed up with self-conceit (a race spawned perhaps in the morasses of some northern forest hardly yet cleared) talks of Progress! Progress to what, and from where? Amid empires shrivelled into deserts, and the wrecks of great cities, a single column or obelisk of which import for the prime ornament of their mud-built capitals, amid arts forgotten, commerce annihilated, fragmentary literatures, and populations destroyed, the European talks of progress, because by an ingenious application of some scientific requirements, he has established a society which has mistaken comfort and civilization.

To destroy Europe, Britain needs *control* over the Near East-Asian land mass, and the spawning of cults of backwardness throughout the Islamic-Arab world. In *Tan-*



Benjamin Disraeli

cred, a Lebanese ruler invites “the Queen” to take over India and Egypt — exactly the two vital strategic areas that Disraeli consolidated during his premiership: “Let the Queen of the English collect a fleet...transfer the seat of her empire from London to Delhi.... We will acknowledge the Empress of India as our Sovereign and secure for her the Levantine coast.... She shall have Alexandria as she now has Malta.”

Simultaneously, “a great religious truth on the Persian and Mesopotamian plane” could be used to “revivify Asia. It must spread. Asia revived would act upon Europe.... The greater part of Europe is as dead as Asia.”

In succeeding novels, Disraeli divulges the secret of his Universal Reign. Race — not progress — is the basis of human civilization, and the “Semitic” and “Aryan” components of the Caucasian race are superior over other and “mixed” breeds.

In one novel, Disraeli states: “Progress and reaction are but words to mystify the millions. They mean nothing, they are nothing, they are phrases and not facts. All is race. In the structure, the decay, and the development of the various families of man, the vicissitudes of history find their main solution.” Says Sidonia (Rothschild): “All is race, there is no other truth.”

In the late novel *Endymion*, Sidonia appears again, and identifies five racial “varieties”: Caucasian, Mongolian, American, Ethiopian, and Malayan. The Caucasian is subdivided into Aryans (in turn subdivided into English and Greeks) and the Semites, comprising the Arabs, of which the Jews are the “finest embodiment.” “The Hebrew,” Sidonia exclaims, “is an unmixed race.... The Mosaic Arabs are the most ancient, if not the only, unmixed blood that dwells in cities. An unmixed race of a first-rate organization are the aristocracy of nature. Such excellence is a positive fact... perceptible in its physical advantages, and in the vigor of its unsullied idiosyncrasy.”

That is, the “superiority” of the “Jewish race.” Speaking of the Jews in one nonfiction work, Disraeli claims, “It is in vain to attempt to baffle the inexorable laws of nature which have decreed that a superior race shall never be destroyed or absorbed by an inferior.” Again, Sidonia says in the 1844 novel *Coningsby*: “The fact is that you cannot destroy a pure race of the Caucasian organization. It is a physiological fact; a simple law of nature.... No penal laws, no physical tortures, can effect that a superior race should be absorbed in an inferior, or be destroyed by it. The mixed persecuting races disappear; the pure persecuted race remains.” Sidonia’s attitude is elaborated in *Endymion*: “To the unpolluted current of their Caucasian structure, and to the segregating genius of their great Lawgiver, Sidonia ascribed the fact that they had not been long ago absorbed among those mixed races, who presume to persecute them, but who periodically wear away and disappear, while their victims still flourish in all the primeval vigor of the pure Asian breed.”

Disraeli conjures up the myth of “Jewish world power” — in a manner hardly matched by the most acute anti-Semites on the Anti-Defamation League’s payroll. The nature of *actual* British-Hofjuden influence over finance and diplomacy is obscured by identifying the power base as “the Jews,” or “the Semites.”

In *Endymion*, Disraeli writes:

The Semites now exercise a vast influence over affairs by their smallest though most peculiar family, the Jews. There is no race gifted with so much tenacity, such skill in organization. These skills have given them an unprecedented hold over property and illimitable credit. As you advance in life and get experience in affairs, the Jews will cross you everywhere. They have been stealing into our secret diplomacy, which they have almost appropriated; in another quarter of a century, they will claim the share of open government.

Sidonia lectures Coningsby on the “vast influence on the affairs of Europe” exercised by “the Jewish mind.”

Making such statements as “the first Jesuits were Jews,” Sidonia proceeds to describe this “vast influence,” weaving a web of his “Jewish contacts” in positions of power all across Europe, and concluding: “So you see...the world is governed by very different personages to what is imagined by those who are not behind the scenes.” These “personages,” Sidonia affirms, all come from the “pure races of Caucasus,” who will prevail over “some mongrel breed.”

The next, inevitable step is to formalize the Semitic race — Anglo-Saxon alliance as the superior “pure Caucasian race” to dominate the globe. “Vast as the obligations of the whole human family are to the Hebrew race,” Disraeli is quoted by one of his biographers, “there is no portion of the modern population so much indebted to them as the British people.”

In a public speech, Disraeli stated:

The Jews represent the Semitic principle; all that is spiritual in our nature. . . . They are a living and the most striking evidence of the falsity of that pernicious doctrine of modern times, the natural equality of man. . . . The natural equality of man now in vogue, and taking the form of cosmopolitan fraternity, is a principle which, were it possible to act on it, would deteriorate the great races and destroy all the genius of the world. What would be the consequence on the great Anglo-Saxon republic, for example, were it citizens to secede from their negro and coloured populations? . . . The native tendency of the Jewish race, who are justly proud of their blood, is against the doctrine of the equality of man.

Finally, in his 1870 novel *Lothair*, the first Zionist comes full circle to Nazism, speaking through an Aryan race anti-Semitic ideologue. Named after the Greek sun-god Phoebus, the character exclaims, “Welcome to an Aryan clime, an Aryan landscape, and an Aryan race. It will do you good after your Semitic hallucinations. . . . Nothing can be done until the Aryan races are extricated from Semitism.”

Citing these and like passages, Disraeli biographer Cecil Roth, a leading British Zionist himself, was forced to conclude: “Disraeli’s concept of ‘race’ was as unsound scientifically and historically as that of the Nazis. . . . Moreover, the support of his reputation helped to give respectability to the preposterous racial principle and to *establish it as a serious doctrine on the Continent*. Disraeli was among the spiritual ancestors of the Nazi brand of anti-Semitism in our own day.” (emphasis added)

Oxford and Palestine

In 1862, the future British King Edward VII, then the Prince of Wales, made a well-publicized tour of the Holy Land, the first English crown claimant to do so in nearly 600 years. The impetus for the trip was the establishment that year of protectorate by France over Lebanon-Syria’s Christian population after a bloody massacre of pro-French Maronites in 1860. Expressing the mood in London at this proposition, British Foreign Secretary Lord John Russell blustered: “We do not want to create a new Papal state in the East and to give France a new pretext for indefinite occupation,” and to this end, the Prince of Wales had been dispatched to the Holy Land.

But the prince’s trip had a broader significance: for the first time the British crown itself openly adopted Zionism as its policy. No longer simply the obsession of the inner cult elites like Shaftesbury, Disraeli, and Bulwer-Lytton, Zionism, beginning with the trip by Edward, became an open option for which the British oligarchy collectively began to organize.

1862 also marked the year that renegade socialist Moses Hess in Germany authored his book *Rome and Jerusalem*, becoming the first continental Jew of prominence to declare that “the hour had struck” for the return of “the Jewish race” to Palestine. Hess proposed the founding of a Zionist state in Palestine along with the founding of an Italian state in southern Italy to be run by Mazzini’s “Young Italy” organization.

On his trip Prince Edward was surrounded by an entourage of Zionist propagandists gleaned from the dens of Oxford and Cambridge. His guide was Oxford church historian Dean Stanley, the author of *Sinai and Palestine* and *The History of the Jewish Church*, both emphasizing the “Jewish roots of Christianity.” Stanley was only one of a gaggle of “scholars” whose intended purpose was to turn Disraeli’s mad utterings about the foundations of

Christianity in his novels into the hegemonic doctrines of Britain's most prestigious scholarly institutions. At Oxford, Stanley worked with Benjamin Jowett, the fraudulent translator of Plato, who during the 1850s and 1860s used his post at Oxford to spread the idea that the Jewish prophets — many of whom were known by Jowett to be agents of the Babylonian oligarchy — were the “schoolmasters of the ages” and those to whom “our age owed its moral feelings.”

Others of the early 1860s elite at Oxford included Edward Pusey, the leader of the so-called Oxford Movement, which also included the Jesuit heretic Cardinal John Henry Newman. Pusey was Oxford's Regius Professor of Hebrew, from which chair he “gave nine lectures a week to teach divinity students a full idiomatic knowledge of the language of the Old Testament for the better understanding of God's word.” Then there was Matthew Arnold, a Professor of Poetry, who lent his name to the doctrine that Christianity was only “modified Hebraism.”

The intent of such studies was not to spread God's word, but to collapse both Christianity and Judaism into the paganism of the religion of the British oligarchs, the cult of Isis, and then resell the product as Zionism.

PREPARING PALESTINE FOR HABITATION

Three years after Prince Edward's trip to the Holy Land, the British Foreign Office began preparing Palestine for “resettlement.” In 1865 the Palestine Exploration Fund was founded with funding mainly from Oxford and Cambridge Universities and the Grand Lodge of Freemasons. The Fund's task was to “recover the real past and the real people of the Book” and carry out a comprehensive study of all relevant aspects of the historical territory of Palestine.

The Fund emerged in large part from a pilot project called the Jerusalem Literary Society, which had been set up in the 1850s by the circle congregated around the British Consul in Jerusalem, James Finn. In 1857, Finn had sent a dispatch to the British Foreign Office detailing a scheme “to persuade Jews in a large body to settle here as agriculturists on the soil.” To this end, he threw strong support behind a wholly “Christian” organization entitled the Society for the Promotion of Jewish Agricultural Labor in the Holy Land.

The Literary Society focused on the exploration of all

sorts of “antiquities” and ran various archaeological digs. It attracted scores of potential cult recruits and was patronized by the Archbishop of Canterbury.

From 1865-76, the Palestine Exploration Fund was the clearinghouse for Anglican Restoration-to-Palestine propaganda:

- The Fund worked with the British War Office to organize studies that would document the “inhabitability” of Palestine by demonstrating its “inhabitability” in the past and its current available resources. The head of these expeditions was Sir Charles Warren, who concluded in a work published in 1875 that Palestine “could again be the productive land it had been of old.” Warren proposed that Palestine be developed by the East India Company with “the avowed intention of gradually introducing the Jews pure and simple (!) who would eventually occupy and govern the country” — a country which would achieve “a population of fifteen million.”

- A parallel study was conducted by Lieutenants Claude Conder and (the future Lord) Kitchener. The later author of such works as *Judas Maccabeus and the Jewish War of Independence* and *The Hebrew Tragedy*, Conder and the Palestine Exploration Fund laid out a comprehensive plan to make Palestine “habitable again” as it was before the Arab conquest had driven out the Byzantines. In 1882, Conder was chosen to guide another crown tour of the Holy Land, this time by the future George V, then Prince George.

- The now-decrepit Lord Shaftesbury, one of the Fund's founders, became its president in 1875. As he was preparing to die with dignity, Shaftesbury pleaded for the Fund “to send out the best agents” to “prepare” Palestine “for the return of its ancient possessors...for the time cannot be far off before that great event will come to pass.” Then, right before doddering to his grave, Shaftesbury wrote in the *Quarterly Review*:

Syria and Palestine will ere long become most important. The old time will come back...the country wants capital and population. The Jew can give it both. And has not England a special interest in promoting such a restoration?...She must preserve Syria to herself. Does not policy then...exhort England to foster the nationality of the Jews and aid them, as opportunity may offer, to return as a leavening power to their old country? England is the great trading and maritime power of the world. To England, then, naturally belongs the role of favouring the settlement of the Jews in Palestine....The nationality of the Jew exists, the

spirit is there and has been for three thousand years, but the external form, the crowning bond of union, is still wanting. A nation must have a country. The old land, the old people.

At the same time, a “Hebrew language” revival was beginning among demoralized Jews, centered around the literary publication *Dawn (Ha-Shahar)*. Based in Vienna, this circle, which issued all sorts of literary calls for “the rebirth of the Jewish People in the land of its ancestors,” spawned Hebrew-language revivalist sects in eastern Europe and various Hebrew-language national circles that intermeshed various other sect-language groups in Vienna around the turn of the 1880s. According to high-level Austrian officials from that period, the leader of the Ha-Shahar group, Peretz Smolenskin, was commissioned by the British embassy in Vienna to translate the Disraeli-authored *Jewish State* blueprint in 1877.

The various 1860s-1870s Palestine and Jewish Restoration cult operations were in fact predicates of two wider, intersecting British oligarchical strategies. First, the 1870s saw the emergence of several high-level coordinating agencies for international cult manufacture, in particular the Vrill Society (founded in 1871) and the Theosophy Society (founded in 1875 and headquartered in Britain from the 1880s onward). The former was headed by Edward Bulwer-Lytton, the high priest of the Isis cult in Britain, and was the mother-cult for the later Thule Society and related groups which created Hitler and the Nazis. The Theosophy group was a key mystic movement which utilized the swastika as its organization symbol. In combination, these two agencies provided leading personnel for the 1880s Isis-Urania Temple of the Hermetic Students of the Golden Dawn group, organized around Theosophy guru Madame Blavatsky’s *Isis Unveiled* and its call for British aristocrats to organize themselves into a new Isis priesthood. The Golden Dawn specialized in studies of Isis, the Cabala, and other “mystical arts,” including witchcraft, under the aegis of head warlock Aleister Crowley. Crowley in turn was the mentor of LSD advocate Aldous Huxley, indicating how the Isis-Urania cult is the direct forebear of the creators of Jim Jones and other drug cults of today.

These cult-coordinating agencies were the darker side of British imperial strategy and its concern with the “Eastern Question.” Through the 1860-80 period, the British Foreign Office was determined to undermine the rise of French power in the Middle East, epitomized by France’s construction of the Suez Canal. At the same time, the British were preparing to pounce on the

cadaver of the Ottoman Empire, with various ethnic-cult groups under their control to divide and conquer the entire Balkan-Near East-India region. The urgency of accomplishing these aims grew with the defeat of the British-run Confederacy in the U.S. Civil War and the continuing potential of a U.S.-Russia-France-Germany alliance opposed to the British Empire and its policies.

The focal point of Britain’s Near East designs was Egypt, not Palestine per se. When the French had begun construction of the Canal, then-Prime Minister Palmerston announced, “I must tell you frankly that what we are afraid of” is that “this Canal will put other nations on an equal footing with us.” When Disraeli became Prime Minister in 1874, he maneuvered to have the London Rothschilds buy the Egyptian ruler’s shares in the Canal for the British government. Soon after, Disraeli and his Foreign Secretary Lord Salisbury (Robert Cecil) acquired Cyprus for Britain with the aim, according to a British historian, of “bringing Palestine and Syria within the orbit of British control” — an aim which Salisbury-Cecil referred to quite candidly in his private writings.

Disraeli and Salisbury reverted to the policy approaches of Palmerston in the 1840s, and took several initiatives toward activating the Oxford Movement Anglican “restoration of the Jews to Palestine” cult. But they were hampered by other international strategic considerations from launching their own “Balfour Declaration” forty years early.

Among Disraeli and Salisbury’s Zionist-style initiatives were:

- The 1877 authorship of the *Jewish State* blueprint published anonymously by Smolenskin at British request in Vienna and withheld from the 1878 Berlin Congress for immediate political reasons;

- Support for a scheme of a South African mystic, Lawrence Oliphant, for a large-scale Jewish settlement project in the Palestine territory;

- Development of a “charter of rights” for Jews in southeastern Europe, which gave the British Foreign Office free rein to intervene at will in the affairs of principalities in that region.

In this way, the Disraeli-Salisbury Near East strategy smoothed the way for the Round Table group that ran British policy from the early 1880s onward to promulgate the Balfour Declaration. The extent of their preparations made the 1890s emergence of an actual organized political-Zionist movement around Theodore Herzl almost anticlimactic.

“Spiritual Father” of the Cult

The man who is officially known as the “spiritual father of the country” in Israel today is Theodore Herzl. Herzl, the prophet of political Zionism, went by the code-name “Tancred”; he ably personified the race-cult ideas of Disraeli and the Anglican “Jewish restorationists” of 19th century England.

Herzl was bred in Vienna, the intellectual swamp of the decomposing Hapsburg Empire. There the British intelligence service and allied House of Austria also recruited Adolf Hitler, for the Nazi variety of anti-Semitism. Like Hitler, Herzl was an extreme neurotic, a Bohemian playwright, who hated Jews. Laughed at, derided, denounced, and assured that he was insane by almost all Jews he came in contact with, Theodore Herzl was embraced by the racist myth-makers of the British Empire, becoming a principal agent for their policy: a drive to “purify” the Aryan and Semitic “races” alike by ridding Europe of “the Jew.”

THE CHARACTER OF TANCRED

No single fact reveals more of Herzl’s character than his morbid idolization of Richard Wagner. Wagner was a racist and a cultist, who differed on few points from his Nazi-linked son-in-law, Houston Stewart Chamberlain of the Chamberlain family. Wagner’s operatic themes, with their “love-death” obsessions and race-cult mythologies, were often directly provided to him by the high priests residing in Great Britain. His 1830s opera *Rienzi*, based on the story of a medieval Knight of the Maltese Order, was lifted from the novel *Rienzi* by Edward Bulwer Lord Lytton.

According to one account of late 19th century Vienna, it was at a performance of Wagner’s *Tannhäuser* in 1895

that “the truth of irrational Volkisch politics became clear to (Herzl) as in a flash of intuition.” The same “flash of intuition” blinded Adolf Hitler, by his own account, upon hearing Wagner’s *Rienzi*.

“Only on those nights when no Wagner was performed did I have any doubts about the correctness of my idea,” Herzl wrote in his diaries. His biographer, Amos Elon, reveals that, “for inspiration and to dispel occasional doubts, Herzl turned to Wagnerian music, especially *Tannhäuser*. He was enraptured by the music of the great anti-Semite...Herzl faithfully attended every performance of Wagner at the Paris opera.”

The first Zionist Congress opened with the playing of parts of *Tannhäuser*. *Tannhäuser* was also a favorite of the decadent occultists in Great Britain; the son of Lord Lytton wrote an adaptation of it as a companion-piece to Madame Blavatsky’s volume, *Isis Unveiled*.

It was hardly difficult for the British to recruit Herzl. First, he was an Anglophile. He was also a believer in all sorts of Germanic-Teutonic myths. “An immensely rich Anglicized Prussian nobleman was Herzl’s hero-ideal,” writes Elon. His earliest writings were about knights, lords, and noble barons. In his diaries, he wrote, “If there is one thing I should like to be, it is a member of the old Prussian nobility.”

This expression of abject political servility was inevitably accompanied by a savage tendency to sexual fantasizing of a sodomist stamp. In one diary entry, Herzl dubs his penis the “ideal candidate for Knighthood,” an image that merges with obsessive sado-masochistic thoughts of death, suicide, melancholy, and “the Apocalypse.”

“Blond, clever-eyed little girl...” reads another diary entry in which Herzl reveled in his passion for an eight-year old. “Today I realized for the first time that is possible to fall in love with a little girl.”

Herzl’s death at age 44 is in part attributed by his biographers to his having contracted gonorrhea at age 20.

One biographer hints at the relevant personal background when he muses that, were it not for Herzl’s passionate devotion to a domineering mother, which broke up his marriage and forced him to think of other things, there would have been no Zionism.

It is a relevant fact that Herzl would later write articles in sympathetic understanding of French anarchist-terrorists during the 1890s, like the Zionist lobby’s kept journalists today who excuse British terrorist deployments as a spontaneous “sociological phenomenon.” Herzl was a near-lunatic, who might have been made into a terrorist as easily as an apologist for terrorism, a Nazi as easily as a Zionist.

Herzl and Zionism did not emerge from any tradition of actual Judaism. Zionism is a rejection of Judaism, as all

Jews at that time knew. Undoubtedly, it was while searching the back alleys of Vienna for a streetwalker that Herzl stumbled into one of the “salons” operated by British intelligence and friends, emerging from the place with Zionism tucked in his vest pocket.

High Viennese society was completely under the sway of the network of salons set up by Julie Rothschild, daughter of the head of the Vienna branch of the family, and by Empress Elizabeth of the pro-British Wittelsbach royal family of Bavaria that was later to finance Adolf Hitler’s political career. As with the salons of British agent Madame de Staël in Paris earlier in the century, the Vienna salons’ *raison d’être* was to recruit susceptible persons into the supportive environment for agents. Throughout the 1880s and into the 1890s, Theodore Herzl was a known frequenter and “dandy” in these Viennese salon circles.

- The Rothschild-Hapsburg-Wittelsbach salon network included philosophers, journalists, editors, writers, artists and scientists, so to speak. Among them:

- Science quack *Ernst Mach*, assigned to wipe out the influence of the great Neoplatonist Riemann;

- Karl Menger*, “British ‘free trade’ ideologue and father of the ‘Austrian School’ of economics, created to destroy Alexander Hamilton and Friedrich List’s influence for industrial progress on the continent — Menger was Herzl’s law professor at the University of Vienna;

- Arnold Schönberg*, the music fraud who is spiritual guru of “modern” music.

This Hapsburg-Wittelsbach mafia strangled intellectual life in the capital, and combined with the Rothschild family’s grip over Austrian credit to give London firm political control of the city. Vienna was the seedbed for all sorts of synthetic “nationalist” ideologies, pseudo-artistic movements, and cults. Among these was a Hebrew-language revival movement formed in 1867, which was sprouting Zionist propaganda by 1875. By 1883, this operation had evolved into a network of Zionist literary cells throughout Europe.

In 1880, anti-Semitic “theory” began to make its contribution to Vienna’s intellectual delicatessen. This paralleled France during the 1840s and 1850s, when aristocratic writers authored books with titles like *Essay on the Inequality of the Human Races* by Count de Gobineau; *The Jews, Kings of the Epoch*, and so on. Jesuit “orientalists,” meanwhile, began to develop theories of the relation of the “Aryan” race to the “Semitic” race.

Given that Benjamin Disraeli’s novels like *Coningsby* (1844) and *Tancred* (1847) were proclaiming the superiority of the Aryan-Semitic “race,” it is obvious where such “ideas” originated. Oligarchist Count de Gobineau’s *Essay* (1853), for example, had the following



Zionist leader Chaim Weizmann addresses the Israeli Knesset, as its first president. Like Theodore Herzl, whose portrait hangs behind him, Weizmann concurred with the most vicious anti-Semites. Europe’s Jews “must meet their fate,” he said in 1937. “Only a branch will survive. They must accept it.”

to say about the correlation between Great Britain’s “political stability” and “ethnic purity”: “In England, where modification of the stock has been slower and up to now less varied than in any other European country, we still see the institutions of the 14th and 15th centuries forming the base of the social structure.” England, de Gobineau paeaned, had best preserved “true Germanic usage,” and was the “last centre of Germanic influence.”

Starting around 1879, the German-speaking countries began to be flooded with titles like *The Jewish Question as a Racial, Ethical, and Cultural Question* and *The Victory of Judaism over Germanism*. Mass followings began to develop for demagogic anti-Semitic politicians like Karl Lueger, whom Hitler later admired. Lueger was elected Lord Mayor of Vienna in 1895, virtually coinciding with Herzl’s first organizing for Zionism.

For the Disraeli-Palmerston circles in London, anti-Semitism was a means to “persuade” Jews that their only hope lay in going to Palestine — in becoming Zionists. More immediately, however, British anti-Semitic operations added tremendously to British capabilities for

destabilizing the domestic politics of Russia, France, and other countries, and breaking up threatening European or European-USA coalitions.

Paradigmatic was the 1890s Dreyfus Affair in France, during which the French nation was not only dragged through a "Jewish problem" destabilization, but an important government faction around Prime Minister Gabriel Hanotaux, which was committed to a French-German alliance for development, was crushed; the Jewish Captain Dreyfus had been accused of not only

treason, but reason on behalf of German agents in France.

It was also the Dreyfus Affair that launched Herzl into his Zionist organizing drive. Herzl covered the case in Paris for a liberal Viennese weekly; for months previously, he had been toying with wild-eyed schemes to release the pressure of the anti-Semitic flood. One characteristic such scheme was to have the Papacy sponsor the mass baptism and conversion of Jews! But these "living theater" fantasies dissolved quickly.

Isis and Mother Zion

The cult of Isis which Britain's oligarchists espouse is the fount from which thousands of variants of the Isis mother-worship theme have flowed over the last two millennia. That the oligarchs' Zionist bastard was just another creation in the same mold is made gruesomely clear by confessional analyses of the psychoanalytic roots of the Zionist mythos recently published in Israel.

According to the author of the book *The Israeli Women*, Lesley Hazleton — whose analysis overlaps significantly with that of Jay Gonen, the Israeli-born author of *A Psychohistory of Zionism* — Zionism's predominant impulse is an acting out of son-mother incest.

Hazleton documents this by quoting first from the prophet Isaiah's words addressed to the city of Jerusalem: "Thy land shall be espoused/For as a young man espouseth a virgin/So shall thy sons espouse thee." She continues:

The longing for Zion was one of the mainsprings of Jewish solidarity throughout the long centuries of dispersion; to act on that longing, however, was tantamount to an act of incest. As a mystical idea, the return to Zion afforded the bond of a future but "never to be achieved in our lifetime" redemption. It was imagined, as Isaiah indicates, in terms of the return of son to mother in sexual union.

Then, citing the prophet Ezekiel's characterization of "non-Jewish" sovereignty over Jerusalem to acts of "multiple harlotries," Hazleton writes:

The sons were to mount Mount Zion in the role of rescuer and sexual claimant, the young groom returning to claim his bride, the son his mother. The result of the intercourse between son and

mother would be the rebirth of the son himself, who would give new life to his mother by saving her from the iniquities of suffering under foreign rule and restore her innocence and light as mother and life giver. It is thus little wonder that the fiercest enemies of Zionism in the early years of this century were the religious leaders of East European Jewry.

Describing the attitudes of the first Zionist "pioneers," Hazleton notes that their "coming to the land to rebuild it and be rebuilt" was

far more than a personal endeavor, this rebuilding signified both a personal and a group homecoming, a return to the womb of history in the form of the "espoused" — Zion.

The charismatic socialist Zionist leader Meir Yaari, guru of the commune of Bittania near the Sea of Galilee, was unafraid to express the sexuality of their zeal. The land they tilled, he said, was their bride, and they themselves "the bridegroom who abandons himself in his bride's bosom... thus we abandon ourselves to the motherly womb of the sanctifying earth."

Hazleton then quotes Gonen's "interpretation" of this psychopathology: "Mother Zion, after being made love to by her 'homecoming' sons, gave birth to new life. Thus, the children replaced their father, husbanded their mother, and fathered themselves. They therefore experienced a Zionist 'rebirth' in which they played the new and masterful role of the potent life giver."

In his book, Gonen adds this flourish: the Zionist "frame of mind ... implies that once again mother Zion was being fertilized and impregnated by the ascending sons who came to her rescue. Since they found her desolate, they husbanded her and made her bloom again... Through the mediation of mother earth of the 'desolate' land of Israel, they were able to fuse the role of the Lord and master with that of newborn babes. In this fusion they tapped the energy source of an early infantile omnipotence which can do magic."

Theodore Herzl, "the father of Zionism," Gonen

The record shows that Herzl's own conversion to Zionism was not spontaneous.

In 1893, Herzl had held meetings with an Austrian parliamentarian, Baron Chlumecki. The same Chlumecki, when informed three years later that Herzl had authored a book entitled *The Jewish State*, declared the idea "lacking in originality." Chlumecki insisted that Herzl had to have read Benjamin Disraeli's 1877 document, *The Jewish Question as an Oriental Question*, which, the Austrian claimed, had been authored by Dis-

raeli for the 1878 Berlin Congress. At the British ambassador's further request, Chlumecki revealed, the Baron had personally translated it into German and had quietly circulated it.

The Disraeli document, other Austrian circles close to Chlumecki asserted later, was suppressed because it would have been a "powderkeg that would wreck the Berlin Congress" (in the words of the journalist brother of Heinrich Heine). Jews were universally opposed to any nation of Judaism as racism or nationalism, a "god-

notes, "captured this timeless actuality" in his novels.

The Zionist enterprise, Gonen claims, could be summed up in the slogan, "We came to the land to build and be rebuilt." Or: "The Zionist endeavor was a magnificent obsession containing the idea that the sons of Israel ought to return and rescue their mother Zion."

THE HEBREW LANGUAGE

Hazleton extends the point to an analysis of the Hebrew language:

In itself a rebirth, having lain dormant for thousands of years except in strictly religious use, Hebrew gives expression to the national symbolism of sex roles. For example the word for motherland, "modelet," is a feminine noun derived from the verb "to give birth." Yigal Yadin, Israel's soldier-archaeologist-politician (and founder of the Masada death-cult expedition in the 1950s — ed.), uses the word in exactly this sense when he described archaeology as "digging into the motherland, back to the womb"....

"Gever" is the Hebrew for man, pronounced with the main accent on the first syllable, giving it an aggressive swing. The word also means a cock, or rooster. But if heroism is purely masculine in Hebrew, weapons and fighting are even more explicitly so. While the sexual connotations of "gever" derive from the cock of the roost, those of weaponry derive directly from the penis. The Hebrew for penis is "zayin," which is also the word for a weapon. The phrase for Israel's armed forces can thus translate as "an army equipped with penises," and the verb meaning "to take up arms" also means "to have sexual intercourse."

The Hebrew language, of course, has all along been key in reinforcing the ultra-hermetic qualities of Zionism. To this day, Hebrew code words from the cabalistic writings of the fifteenth and sixteenth centuries are used by Israel's Mossad intelligence service for internal communications. Israeli army men are

called to war exercises and mobilizations by such phrases as "the elders council," "study of the Torah," and "product of the soil." Many Israelis have adopted Hebrew names, to sever the historical connections to "the Diaspora": among the English translations of commonly adopted names are antagonist, strength, towering, lightning, bear, and lion.

Amos Elon, author of *The Israelis: Founders and Sons*, gives the following account of the founder of modern Hebrew, Eliezer Ben Yehuda (who had changed his name from Eliezer Perlmann). While reading "pan-Slavic tracts" in 1878, he

suddenly... realized the lesson implied for a small people like his own, and the imperative need to immediately "recreate Israel and its language upon the home soil..." When he first broached this idea to an acquaintance, Ben Yehuda... was warned that he was sick and must consult a doctor.

Ben Yehuda's wife knew no Hebrew; while still on shipboard he told her that in Palestine they would speak nothing but Hebrew. He ruthlessly kept his vow. When his first son, Itamar, was born... he became the first child in centuries to hear only Hebrew from both his parents and almost nothing from anyone else, for he was kept isolated from all human contact lest the purity of his Hebrew be spoiled by alien sounds. His mother, though weak and ailing, agreed to her husband's demand not to hire a servant in order that the child might hear nothing but the holy tongue. "We feared the walls of our home, the spaces of our room, lest they echo the sounds of a foreign language... and reach the child's ear... we wished to keep all foreign sounds distant..."

It was a risky undertaking. The language was still archaic. Many words indispensable in modern intercourse were missing. The child had no playmates; until his third year he remained almost mute and often refused to utter a word.

Ben Yehuda's wife died in 1891 of tuberculosis that she had contracted from her husband. Ben Yehuda, undeterred by the tremendous opposition from almost everyone he knew, remained firm, and by his fanaticism proved that Hebrew could become a language fit for ordinary daily usage.

less” creed, in the words of some. Disraeli was forced by European pressure to back away from his scheme, and to limit his activity at the Congress to intervention “on behalf of the Jews of southeastern Europe.”

Herzl never admitted, in his diaries or other writings, the British origin of his scheme. But once he came out with his *Jewish State*, his entourage became a nest of weirdos and kooks who gave him aid and comfort, at a time when other Jewish leaders advised him to seek help in an accredited asylum. “My dear friend, there is something wrong with your nerves. This book is a product of sickness. You must see a doctor,” one associate advised.

Not even the Court Jews in London would openly support Herzl in the 1895-96 period. Instead, they sent in the kooks to preserve and control him:

- *The Reverend William Hechler*, chaplain of the British embassy in Vienna and author of *The Restoration of the Jews to Palestine According to the Prophecy*, rushed to see Herzl upon publication of the latter’s tracts. Hechler revealed himself to be a former private tutor for the family of the Grand Duke of Baden, and an intimate of the Hapsburg German Emperor Wilhelm. He served as intermediary for Herzl to the Grand Duke, to help plead the Zionist cause.

- *Count Philip Michael de Nevlinski*, member of a Polish aristocratic family booted out of Eastern Europe in 1863 for his role in a Polish uprising against the Czar. The uprising had been sponsored by the British in revenge against Russia’s alliance with Lincoln during the U.S. Civil War. De Nevlinski had extensive diplomatic contacts in the Ottoman Empire and elsewhere, which he used to open up high-level contacts for Herzl.

- *Holman Hunt*, a London “Pre-Raphaelite” painter of some notoriety who publicly advised Herzl to treat the Arab inhabitants of Palestine as “nothing more than hewers of wood and drawers of water” who would “render the Jews very useful services.”

- *Richard Beer-Hoffman*, a leader of the “young Vienna” movement — one of many so-named youth cults spawned by Lord Palmerston throughout Europe. Beer-Hoffman authored much poetry on the “neo-romantic revival of Jewish myths and biblical heroes.”

- *Arminius Vambery*, a former British spy and Turkish double agent who had earlier been a consultant on anthropological-linguistic affairs to Disraeli and Lord Palmerston.

- *E.M. Lilien*, a British artist and disciple of Aubrey Beardsley, the celebrator of Wagner’s *Tannhäuser* and Venus myths in drawings. For the first Zionist Congress, which opened to the sounds of *Tannhäuser*, Lilien drew a souvenir card depicting a “Siegfried” knight figure clad in medieval armor against an Oriental background. Lilien also drew Herzl in the nude, as a bearded angel

presiding in heaven over the birth of man!

- *Colonel Albert Edward Williamson Goldschmid*, who pounced upon Herzl soon after the publication of *The Jewish State*, declaring, “I am Daniel Deronda!”, the hero of George Eliot’s romantic conjuring of the Zionist mythos in her 1876 novel of the same name. A son of converted Jews, Goldschmid came upon this revelation “in India” where he “decided to return to the ancestral fold.”

In the U.S., a Columbia University Professor of Semitic Languages who worked out of the Russian Studies Department, Richard Gottheil, was helping to set up Zionist groups in the U.S. Gottheil later authored a history of Zionism describing it as having emerged from the ashes of a universal Jewish humanism which burned out during the nineteenth century.

British policy was not only to put Judaism’s humanist traditions to the torch. Zionism was also built up through the deaths of thousands and thousands of Jews. During the 1880-1900 period, spurts of support for Zionism, including several Zionist tracts, emerged in Russia and Eastern Europe thanks to the terror caused by the periodic pogroms and anti-Jewish extermination campaigns of that period. Aside from “spontaneous” local outrages, all the major pogroms are traceable to the hard core of “liberal” aristocrats centered around the Anglophile Tolstoy and other families allied with the London-Hapsburg-Wittelsbach factions. The pogroms provided the early “volunteers” for the Anglican-Jesuit Zionist experiment in Palestine.

Nurtured during this period were several Hebrew-language-revival cells having as their center Vienna but fanning throughout Eastern Europe. Also, a number of “Jewish rights” organizations formed, bringing a number of humanist-inclined individuals, but fundamentally under the control of the London “Jewish rights” networks that were congealed at the 1878 Berlin Congress by Disraeli and company.

“A SACRIFICIAL CULT”

Universally, Herzl met with opposition and derision from 99 percent of the Jews he contacted, especially from continental circles assuming him to be a lunatic or British agent or both.

When Herzl’s tracts were first circulated, leaders of 500 Jewish communities petitioned the Emperor to have Zionism outlawed as a “godless movement.”

One Berlin paper described Herzl as an “English agent.” A German archaeologist accused Herzl of “conspiring” with London, charging that Herzl was a “British agent who was luring the Jewish people into a nefarious adventure designed to serve the strategic in-

terests of his employers in London.” (Herzl challenged the author to a duel!)

In 1897 a publisher of Viennese weekly, asked what he could do for Herzl’s cause, responded, “If Herzl should be taken to the lunatic asylum, I shall be glad to put my carriage at his disposal.” Prominent American Jews accused the early organizers of Zionism of trying to “brainwash” immigrants coming from Eastern Europe. A faction of American Reform Jews who labeled Zionism “that crazy messianic movement over the ocean” stated forthrightly that “our Zion is humanity religionized, not Judaism nationalized.”

The vast majority of Jews perceived Zionism, correctly, to be an assault, with genocidal implications, directed mainly against Jews and Judaism.

Earlier in the nineteenth century, a faction of German Jewish humanists had labeled the “return to Zion” idea a dangerous distraction from God’s intent to have Jews serve as “chosen people” for all humanity, that is, God’s “moral mission” for Jews. This faction regarded the “dispersion” after the destruction of the Second Temple as a “blessing rather than a punishment” since it was “designed to spread the worship of the True God everywhere.” From this standpoint, “the Jewish loss of Palestine signified progress.” This belief produced an important 1845 Frankfurt Rabbinical Conference resolution: “All petitions for the return to the land of our fathers, and for the restoration of the Jewish state, should be eliminated from the prayers.”

One prominent rabbi told Herzl that the Jews had a “historic mission to propagate the idea of humanism among all nations” and were for that reason “more than a territorial people.” One Jewish editorialist called Zionism “madness born of despair”; a second “rejected Herzl’s *Judenstaat* with greater distaste than the meanest anti-Semitic pamphlet.”

Several prominent Jews likened Herzl to the Reverend Jim Jones of the seventeenth century, Sabbatai Zevi, a self-styled Messiah who led a group to lemming-like self-destruction in Palestine. Rabbi Joseph Bloch, who editorialized against anti-Semitism in the press and as a member of the Austrian Parliament, warned Herzl that he was espousing the “need for a blood sacrifice,” the “intention of reviving a sacrificial cult in a rebuilt Temple.”

Another prominent Austrian, Leon Ritter von Bilinski — the man whose memoirs were to expose the Disraeli origins of Herzl’s ideas — told Herzl bluntly that the Zionist’s ideas and assumptions were *exactly those of the worst anti-Semitic racists*.

Bilinski especially took Herzl to task for trying to build up support for Zionism by the tactic of exploiting the “Jewish bogeyman” myth in meetings with diplomats, rulers, and financiers: “It the malicious propaganda that

the Jews are a danger to the world and that they are revolutionaries continues, the Zionists will, instead of establishing a Jewish State, cause the destruction of European Jewry.”

ZIONISM’S ALLIANCE WITH ANTI-SEMITISM

Bilinski’s implicit allusion to the development of a Nazi-Zionist lobby went right to the heart of the matter. It would later be the same British Zionist backers of Herzl (Rothschilds et al.) who would put Hitler in power and endorse “the holocaust.” Herzl’s ideas supported in every aspect the anti-Semites’ conjuring up of the impossibility of Jews coexisting with other groups and of the evils caused by Jews living in Europe.

At other times, Herzl and his followers went so far as to publicly attack “the kikes” and to insist that Judaism was Zionism’s greatest enemy.

The belief by Herzl and other early Zionists like Chaim Weizmann and Louis Brandeis that anti-Semitism was a *biological* inevitability matched to a tee the anti-Semites’ racist attacks on the Jews as literally “bacilli” and so on.

Herzl and his Zionist coleader, social psychologist Max Nordau, stated, “Only anti-Semitism has made Jews out of us.” “As anti-Semitism grows, so do I,” Herzl wrote in his diaries. “The anti-Semites will be only too happy to give Zionism publicity,” Herzl wrote. And Herzl was only too happy to promote anti-Semitism and pogroms.

The anti-Semites more than returned the compliment:

- Anti-Semitic tracts in the 1890s frequently commented that “Palestine might make a good mousetrap for the Jews.”

- Edouard-Adolphe Drumont, editor of the notorious Oppenheimer family-funded *La Libre Parole* newspaper, praised Herzl’s *Judenstaat* — which he reviewed at Herzl’s prodding! — in an article entitled “Solution to the Jewish Question.” The article praised Herzl for agreeing with the anti-Semites’ charges, “for not seeing in us fanatics, maniacs, savage and heartless beings, but citizens who exercise the right of self-defence.” Herzl, in his diaries, happily noted Drumont’s “highly flattering editorial about me.” At another time Nordau emphasized that “there is no one with whom I am in greater agreement” on the point that Zionism is “a question... exclusively of race... than M. Drumont.”

- Ivan von Simonyi, the publisher of an anti-Jewish rag that insisted that Jews murdered Christian babies for ritual purposes, was the first editor to write editorials on *Der Judenstaat* — all immensely favorable, of course. He met Herzl, who wrote in his diaries that von Simonyi had “an astonishing amount of sympathy for the Jews... Loves me!”

The examples of Herzl's wooing and collaborating with anti-Semitic officials in various governments — collaboration which included plotting anti-Semitic activity to win support for the Zionist cause — are legion. In one early case of a man close to the pogrom coordinators in Russia, Interior Minister Plehve, Herzl was told, "You are preaching to a convert. . . . We would very much like to see the creation of an independent Jewish state capable of absorbing several million Jews."

Herzl's diaries are filled with references to the strategies and ideas behind this relationship. "The anti-Semites will be our most dependable friends, the anti-Semitic countries, our allies." "Selling" Zionism would "cost nothing, for the anti-Semites will rejoice." Anti-Semitism is at bottom understandable, since "they could not have let themselves be subjugated by us in the army, in government, in all of commerce." And, in meetings with various reactionary European potentates, as Bilinski charged, Herzl freely conjured up massive world Jewish financial power and extensive Jewish control over revolutionary movements, playing off the "benefits" for collaborating with the Zionists against the "risks" of not doing so.

This collaboration presaged the close collaboration between Zionists and Nazis during the 1933-45 period, including Zionist agreement to let nearly a million Jews die in return for letting the select, racially "pure" few escape from Hungary and Rumania. In this relationship, the cult of Thule and Odin of the elite Nazis, and the cult of Zion, both created in London's oligarchic cult laboratories, were to help each other "purify their races."

This was more than a marriage of convenience. At the root of both movements were shared cult-race brainwashing, and shared hatred for the attempt by individual Jews and groups of Jews to leave ghetto life behind according to the laws established by Moses, Philo, Spinoza, and the great Spanish Jewish thinkers of the medieval period.

Beginning with the influence of Disraeli, race-cult theory and Zionist theory were interchangeable. Moses Hess, the renegade nineteenth century socialist called "the donkey" by Karl Marx, got the ball rolling in his 1862 *Rome and Jerusalem*, an attempt to link the fate of "the Jewish race" to the British-created Italian "nationalist" movement of Mazzini. Spitting in the face of humanism and science, Hess yelled that "the race struggle is the primal one," and utilized the Aryan and Semitic race ideas freely. He claimed that Germans were anti-Jewish "racially," called those Jews who denied that Jews were a "separate race" "traitors to their people, tribe, race."

Hess's kind of race thinking was commonplace among Zionists. It appears in Herzl's writings and fantasies interspersed with various medieval-knight metaphors.

With certain Zionist thinkers race thinking became particularly chilling. Typically, author Arthur Ruppin, in *The Jews of Today*, stated that a "highly cultivated race deteriorates rapidly when its members mate with a less cultivated race, and the Jew naturally finds his equal and match most easily within the Jewish people. . . ."

This Darwinesque bestiality was more than matched in a speech by Herzl's colleague Nordau, to the 1897 Zionist Congress. "Microbiology tells us," Nordau mused, "that there exist tiny organisms which are perfectly harmless, so long as they live in the open air, but become the cause of frightful disease when deprived of oxygen. Governments and nations may well beware lest the Jews in like case become a source of danger." (Compare the anti-Semitic "bacilli" epithet.)

The racism often spilled over into overt agreement with the Nazi-type ideologues on the "evilness" of the Jew, or the incompatibility of Zionism and Judaism. An Austrian psychologist of the late 19th century, Otto Weininger, "influenced certain trends in both Zionist and Nazi thinking," according to one Israeli author, with his argument that "Zionism is the negation of Judaism. . . . Before Zionism is possible, the Jew must first conquer Judaism."

Weininger's theories have recently been echoed in a widely circulated Israeli short story with the theme that "Zionism begins with the wreckage of Judaism." Zionist novels and propaganda have from early times been filled with characterizations of Diaspora Jews as "living in filth," "one big hunchback," "filthy dogs," "parasites," "harlots," and "worms." One Zionist propagandist of the earlier part of this century, Jacob Klatzkin, described Jews as "living a false and perverted existence" and contrasted this with the "pure national type" that would emerge out of Zionism. Not surprisingly, Klatzkin insisted that "if we do not admit the rightfulness of anti-Semitism, we deny the rightfulness of our own nationalism" and advised that "instead of establishing societies for defense against the anti-Semites, who want to reduce our rights, we should establish defense against our friends who desire to defend our rights" — i.e., let the mere "Jews" die, so Zionism can emerge with a "pure Semitic race."

But none of his successors has outdone Herzl's venomous hatred of Jews. In a pique of rage against the widespread anti-Zionism he was meeting among Jews, he authored a piece called *Kike* (*Mauschel* in the original German) which raved that anti-Zionist Jews were "disgusting," "dirty," and "mean." "Kike is anti-Zionist," Herzl railed, and concluded that the Zionists would act toward "kikes" like William Tell and his arrows: "Kike, take care! Friends, Zionism's arrow is aimed at Kike's breast."

Zionism and Nazism's Common Mother

During the 1896-1902 period, Theodore Herzl made several trips to England. In his diaries, he would note that, by aiding creation of a Zionist state, the British would "get at one stroke ... ten million secret but loyal subjects active in all walks of life all over the world. ... As at a signal, all of them will place themselves at the service of the magnanimous nation that brings long-desired help. ... England will get ten million agents for her greatness and influence."

The Anglican oligarchy, however, did not come forth publicly with their decision to create a Zionist state until the peak days of World War I, and only then as a matter of destabilizing Russia and creating a Zionist lobby in the U.S. to use as a tool in bringing North America into the service of the threatened British Empire. A Zionist state then became an immediate, "live" objective, not accidentally at the same time that Nazism became an immediate, live objective.

The obvious similarities between Nazism and Zionism are, as it were, genetic. After World War I, Zionism was massively promoted by the British elite as the flip-side of Nazism. Their creation of Nazism signified an attempted unification of the "superior English stock" with the "Germanic" branch of the Anglo-Saxon "race," with the objective of conquering Russia and securing control in the Middle East for which Russia (and later the USSR) was their main competitor. Their creation of Zionism was the establishment of a "land"-obsessed cult of "Jews who are not Jews," spoon-fed on Semitic racial ideas and Old Testament stories regarding Jewish superiority (to neighboring Arabs) as an ideological excuse for being, in Herzl's words, "England's ten million agents" in the region.

Any B'nai B'rith official yelping "anti-Semitism" at that assertion is simply denying the facts. Herzl and

other leading Zionists provide as much damaging prima facie evidence as any honest observer would require. Herzl's diaries and speeches are filled with sickening paeans to the symbiosis between British and Zionist strategy: "The Zionist idea, which is a colonial idea, must be understood in England easily and quickly." To the same point, Herzl conducted extensive research into racist Cecil Rhodes's method of cajoling, tricking, and bludgeoning the rulers of what is now Rhodesia into agreeing to have that territory turned into a British "Charter" area. Herzl was eager to apply the same techniques to the Arab inhabitants of Palestine.

There are three fundamental facts about the elite which ran Britain in the latter part of the nineteenth century, through the Balfour Declaration commitment to a "homeland for the Jews in Palestine," through the 1920s-1940s development of Nazism and then the Israeli state.

First: The total number of British policy-makers actually responsible for Zionism and for the Balfour Declaration is tiny — perhaps ten, at the most twenty.

Second: This handful was by and large the same core group of forces guiding all imperialist strategy, i.e., the group that established the Round Table in the 1890s on a mandate contained in Cecil Rhodes's will. This same core group ran British policy from the 1880s through the World War Two period.

Third: There is a heavy overlap between this Balfour Declaration "Zionist" crowd and the group that pushed Adolf Hitler and the *Drang nach Osten* strategy for Germany in the 1920s and 1930s — the so-called Cliveden Set. This includes a handful of "first circle" and "second circle" Jewish-name financiers and policymakers who were backing Hitler right up to the 1939-1940 conjuncture — Rothschild, Warburg, et al.

The fact is there was one single Nazi-Zionist lobby, and this lobby is more or less interchangeable with the Round Table inner elite. We now turn to an example.

THE CECILS

The highly influential modern-day Cecils (e.g. Lord Harlech) are the linear, blood descendants of the family in sixteenth century England (e.g. Lord Burghley, William Cecil) which conspired fitfully against the humanists in Elizabeth Tudor's court, bringing the Maltese Order to power in England, and with it, the whole range of cabalistic-mystical arts of Ashmole, the Scottish Rite, the Oxford Movement, the Round Table and Cliveden Set.

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The key in the chain of modern-day Cecils is Robert Arthur Talbot Gascoyne-Cecil, the Third Marquis of Salisbury, the same Lord Salisbury who was Disraeli's Foreign Secretary in the 1870s. Through the period 1885-1902, this Lord Salisbury was to be Great Britain's Prime Minister for all but three years, and was to double as Foreign Secretary for five of those years.

To British insiders, it is generally known that Salisbury, more than Disraeli, controlled the impulses of British policy during these years, including the period 1875-80. An 1878 Salisbury-architected secret treaty established the strategic preconditions for the later British mandate over Palestine — that is, British acquisition of Egypt and Cyprus. At this time, he wrote in a letter to a British archaeologist: "We shall have to choose between allowing Russia to dominate over Syria or Mesopotamia or taking the country for ourselves."

By the beginning of the twentieth century, "the inner clique of the Conservative Party was made up almost completely of the Cecil family and their relatives ... as a result of the tremendous influence of Lord Salisbury," according to *Tragedy and Hope* author Carroll Quigley. The Conservative Party was "little more than a tool of the Cecil family," with Cecil family members and Cecil family protégés running ministries during the 1895-1905 decade ranging from the Foreign Office to the Treasury, the Irish affairs office, the Admiralty and the South African army.

Stepping down from the premiership in 1902, Salisbury handed over the office to another Cecil, "his nephew, protégé, and hand-picked successor," Arthur James Balfour, the very same who in 1917 was to convey to "Dear Lord Rothschild ... on behalf of his Majesty's Government" a "declaration of sympathy with Jewish Zionist aspirations" for "the establishment in Palestine of a national home for the Jewish people" — the Balfour Declaration.

Calling Balfour a "scion of the Cecil family," author Barbara Tuchman stresses that this family "had waited four hundred and fifty years since the two Cecils, father and son, ruled England under Elizabeth, to produce again two successive Prime Ministers."

Balfour had been one of the real "insiders" since the

early 1880s. In 1882, he was on the Board of Directors of the Aristotle Society; in 1885, he helped found the Fabian Society; during the 1880s he helped establish the Psychic Research Bureau with William James and others, out of which came in the 1890s the Order of the Golden Dawn; and in 1891, he was one of the few chosen to join the special "circle of initiates" of the Round Table secret society by Cecil Rhodes, Lord Esher, Lord Milner, and London *Times* editor William T. Stead.

As late as 1926, Balfour was a central figure in the creation of the British Commonwealth, an act which former Prime Minister Harold Macmillan has credited as "one of the most important" in saving the British Empire.

Like Lord Salisbury, Balfour was a public exponent of Zionism — in Balfour's case starting no later than 1906, when doing so was still a relatively rare *public* thing for a top-level oligarch. In the 1920s, the aging Balfour was still issuing public appeals for the Zionist cause and helping to motivate various international Zionist pressure groups.

Simultaneously, his dislike for the Jews was quite unabashed. In 1905, as pogroms mounted in Russia, he proclaimed that "the persecutors have a case." In 1917, during the peak of Balfour Declaration manipulations, he responded, "Of course, these are the reasons which make you and me such ardent Zionists" when American Zionist Louis Brandeis confided that "every Jew is potentially an intellectual and an idealist and the problem is one of the direction of those qualities" — i.e., into Zionism and not "revolutionary movements."

Balfour's Zionist pontifications were legion: on one occasion, he asserted that the "reconstruction of a Jewish kingdom in Palestine" would be an "interesting experiment" and an "even more interesting end of the world." On another occasion he intoned, "I am a great believer in separate nationalities" and moaned that the Romans' destruction of the Second Temple in the first century A.D. was "one of the great wrongs" of history that had to be redressed by "giving the Jews back their ancient home."

Balfour preached the Zionist restoration-to-Palestine cause more fervently than any other Round Tablers involved in concocting the Balfour Declaration — with one noteworthy exception: Lord Robert Cecil, Balfour's cousin, whom Balfour appointed to be his special Foreign Office Undersecretary.

Cousin Robert Cecil proclaimed himself "Zionist by passionate conviction." He ostensibly reached the verdict in 1906 that Zionism was "of vital importance to the world." So much ardor did Lord Robert Cecil feel for Zionism that he started shrieking "Judea for the Jews!" at a 1918 public gathering, having to be restrained by his fellows. The Balfour Declaration had promised no more



Jewish police in the Warsaw Ghetto report to their Nazi commanders.

than a “national home in Palestine.” Calling the Balfour Declaration the “rebirth of a nation,” Cecil, through the British Foreign Office, put out an official statement denouncing as “palpably false” the argument that Jews were primarily a religious group, and not a nation.

During 1917-1918, Cecil issued documents containing three basic tenets of British Zionist policy: (1) the British must recognize and use the “international power of the Jews”; (2) the British must use support for Zionism to manipulate internal politics in Russia; and (3) the British must convince the Americans to accept the mandate for Palestine to bring the U.S. into the British-dominated geopolitical fold.

THE CULT OF ALL CULTS

The Cecils, in a sense, were a High Priesthood superimposed on the most important single institution set up in Britain in the late 19th century to oversee the enormous expansion of British imperialism at that time — the Round Tables.

On the eve of the 1891 formation of the Round Tables, the Anglo-Saxon race-mystics were in a state of near-elation over the fact that what Round Table Executive Committee member Alfred Milner called “God’s Englishman” was on the brink of having the entire

world under his dominion. The “English-speaking race” was the “greatest of governing races the world has ever seen,” said Joseph Chamberlain (of the family that produced Houston Stewart and Neville). The English were “one of God’s chief chosen instruments for executing coming improvements in the lot of mankind,” said Round Table Executive Committee member and London *Times* editor W. T. Stead.

A core group of Cambridge and Oxford University mystics, Aristotelians, and pederasts were determined to create a coordinating institution, controlled by an elite handful but with tentacles around the globe. This would act as the strategic controller of all the lower-level but extremely important cult-spawning sects such as the Fabian Society, the Psychic Research Bureau, the Aristotle Society, and the more guttersnipe “artiste”-oriented Theosophists, Vril Society, Pre-Raphaelite Brotherhood, and so on.

The Round Table began as a secret society bringing together such Cambridge University luminaries as Lord Esher (for decades to be the private national security coordinator for the Queen) and Oxford University’s Lord Milner, with Cecil Rhodes, through the agency of Stead. Around this group were Balfour, Lord Rothschild, and the keepers of the Rhodes Trust, an “educational fund” with the explicit aim of bringing elites around the world into an Anglo-Saxon “race union.”

Milner and Rhodes were both impassioned disciples of

John Ruskin, whose speeches on “social reform” beginning circa 1870 launched the British counterinsurgency networks of the Fabian Society, “settlement house” movement and others.

In the 1909-13 period, a special group of Round Table operatives known as Milner’s Kindergarten (having been “schooled” under Milner in South Africa) organized semisecret Round Table groups throughout British dependencies and in the United States. In 1910 the *Round Table* magazine was formed. In the 1919-27 period, the Royal Institute of International Affairs and several offshoots, such as the New York Council on Foreign Relations, were created.

From 1891 until World War I, Zionism figured as a special operation to be deployed when necessary, but not necessarily requiring public support. Exemplary of the coy public strategy was Rhodes’s reaction to Herzl. Rhodes personally would not support Herzl’s schemes, he declared, since he was more intent on having *Germany* get Syria and Palestine as a buffer against Russia, and organizing the German-speaking peoples into an

international union with the “English-speaking race.”

But powerful circles in Germany were inclined to seek a continental alliance with France — most threatening for the British in connection with the famous Baghdad Railway project. Negotiations and treaties between the French and the Germans, potentially bringing in the Russians and even the Americans, forced the British to play their Zionist option more openly.

When World War I busted up Franco-German entente approaches, the first thing the British elite did was to declare open season on the Ottoman Empire. In 1914, proposals for a British-sponsored “Jewish home in Palestine” began to be espoused by a handful of influential people, including the Fabian Society’s *New Statesman* and Lord Herbert Samuel of the financier Samuel family. Periodically until the end of 1916, such proposals were authored by Foreign Office people and others, but not with any major immediate result.

All this changed when the Round Table publicly assumed the government in December 1916, in a coup against the Asquith regime. Lord Esher’s puppet Lloyd

Perfidy: The Story The Zionists Had to Suppress

The book Perfidy, written by playwright Ben Hecht in 1961, is the single most damning statement to date on the interchangeability of the British-Zionist cabal that ran Israel during its early years and the leadership of the Nazis.

In the book, Hecht presented extended excerpts from the famous 1953 Kastner trial, in which the pro-Nazi activities of Rudolf Kastner, head of a Hungarian branch of the so-called Jewish Agency Rescue Committee during World War II and later a spokesman for the Ministry of Trade and Industry in the new Israeli state, were brought to light in excruciating detail. In a trial that rocked Israel to its foundations, Kastner, one of the inner circle of the Zionist elite around Israeli Prime Minister David Ben-Gurion during the 1943-53 decade, was revealed to have been the main Zionist agent of the Nazi exterminators of Hun-

gary’s Jews. Kastner, an Israeli court was shown, systematically deluded the leadership of Hungary’s 800,000 Jews into believing that the Nazis were interested merely in mass relocation of the Jews, not mass murder. In return for this genocidal deception, Kastner was allowed to hand-pick a small Zionist elite of 388 Jews, mostly from his own family, to flee to Palestine.

Hecht’s book detailed Kastner’s collaboration with Heinrich Himmler, Adolf Eichmann, and others with such precision that his book was suppressed, censored, and removed from libraries. Hecht’s wife, who after his death tried to get the book republished, has been subjected to pressure and threats from the Zionist lobby in the U.S. Today, copies of Hecht’s book are distributed virtually on a blackmarket basis.

Excerpts from Perfidy are printed below. We begin with Adolf Eich-

mann’s testimonial to Kastner’s activities, which Hecht quoted from “Eichmann’s Confessions” published in the November 28 and December 5, 1960 editions of Life magazine.

In Hungary my basic orders were to ship all the Jews out of Hungary in as short a time as possible. Now, after years of working behind a desk, I had come out into the raw reality of the field. As Müller put it, they had sent me, the “master” himself, to make sure the Jews did not revolt as they had in the Warsaw Ghetto. I use the word “master” in quotation marks because people used it to describe me. . . . Since they had sent the “master,” however, I wanted to act like a master. I resolved to show how well a job could be done when the commander stands 100 percent behind it. By shipping the Jews off in a lightning operation, I wanted to set

George was installed as Prime Minister, presiding over an Imperial War Cabinet and advisory group set up by Milner and Esher. This included Balfour as Foreign Secretary, Milner as a cabinet member (Minister of War in 1918), and Jan-Christian Smuts as representative from the Union of South Africa. (Smuts, a Cambridge graduate who had been one of Rhodes's agents in southern Africa, was one of the inner circle in the Round Table.)

These four men were the official cabinet "Zionist lobby," the motivating group in cabinet decision-making that pushed the Balfour Declaration through. In November 1917, the declaration came forth as a personal statement from the Queen's government to Lord Rothschild.

Advising the cabinet on a day-to-day basis was a Cabinet Secretariat, or brains trust, appointed by Milner and Esher, known as the "garden suburb," which included Leopold Amery (known as "the shadow of Milner"); William Ormsby-Gore (Lord Harlech, father of the 1960s British ambassador to the U.S., David Ormsby-Gore); Phillip Kerr Lord Lothian (editor of the *Round Table*

magazine, who ran a special unit that ran Lloyd George); and Mark Sykes, a protégé of "Arab Bureau" coordinator Lord Kitchener and a trained Jesuit with strong mystical leanings.

Together with Lord Robert Cecil of the Foreign Office, these four provided the day-to-day coordination of the international Zionist movement. They deployed such leading Zionists as Chaim Weizmann — who otherwise couldn't have organized his way out of a paper bag — for crucial liaison work with Zionist groups and diplomats in primarily the U.S. and Russia. And they worked feverishly to win a strong orientation toward Palestine-Zionist policy by the U.S., through the agency of Brandeis and the British Embassy in Washington.

Sykes, Amery and Ormsby-Gore (a Cecil) developed the following "strategic concept" for the Zionist project, involving three points:

One: "From the purely British point of view, a prosperous Jewish population in Palestine, owing its inception and its opportunity of development to British policy, might be an invaluable asset as a defence of the Suez

an example for future campaigns elsewhere In obedience to Himmler's directive, I now concentrated on negotiations with the Jewish political officials in Budapest . . . among them Dr. Rudolf Kastner, authorized representative of the Zionist Movement. This Dr. Kastner was a young man about my age, an ice-cold lawyer and a fanatical Zionist. He agreed to help keep the Jews from resisting deportation — and even keep order in the collection camps — if I would close my eyes and let a few hundred or a few thousand young Jews emigrate illegally to Palestine. It was a good bargain. For keeping order in the camps, the price . . . was not too high for me

We trusted each other perfectly. When he was with me, Kastner smoked cigarets as though he were in a coffeehouse. While we talked he would smoke one aromatic cigaret after another, taking them from a silver case and lighting them with a silver lighter. With his great polish and reserve he would have made an ideal Gestapo officer himself.

Dr. Kastner's main concern was to make it possible for a select group of

Hungarian Jews to emigrate to Israel . . .

As a matter of fact, there was a very strong similarity between our attitudes in the S.S. and the viewpoint of these immensely idealistic Zionist leaders . . . I believe that Kastner would have sacrificed a thousand or a hundred thousand of his blood to achieve his political goal . . . "You can have the others," he would say, "but let me have this group here." And because Kastner rendered us a great service by helping to keep the deportation camps peaceful, I would let his group escape. After all, I was not concerned with small groups of a thousand or so Jews . . . That was the "gentleman's agreement" I had with Kastner.

(pp. 260-261)

A coexterminator of Eichman's, S.S. Colonel von Wisliczeny, expanded on the nature of this Zionist-Nazi relationship.

Our system is to exterminate the Jews through the Jews. We concentrate the Jews in the ghettos — through the Jews; we deport the

Jews — by the Jews; and we gas the Jews — by the Jews. (p.261)

Hecht develops these points more fully in the body of the text.

The Final Solution was decided on in Berlin in 1941 — total extermination of all Jews before the German military defeat put an end to the opportunity.

The S.S. Colonels in Budapest had a knotty problem to solve in carrying out their end of the work speed-up. How to capture and deport eight hundred thousand Jews for killing in Auschwitz with only 130 S.S. as foremen? And only five thousand Hungarian gendarmes . . .

The only possible way of getting Hungary's Jews to Auschwitz on schedule was to keep them ignorant of their fate. Even more, to do everything possible to spread the delusion among them that the Germans in Horthy's Hungary were human folk with no murder in their eye . . .

(A quote from Eichmann years later): "With Hungary we were particularly concerned. The Hungarian Jews had lived through the war rela-



Canal against attack from the North and as a station on the future air-routes to the East.”

Two: The Jews were “a people who yet regarded the East as their true home.”

Three: “The whole influence of Judaism outside Germany will be directed in accordance with the attitude of respective powers regarding the Palestine question.”

As mentioned earlier, the same circle was intent on using Zionism to manipulate politics in Russia. “It is even possible,” the War Office moaned in 1918, that “had the (Balfour) declaration come sooner, the course of the Revolution might have been changed.”

As usual, this core group of nine was rife with anti-Jewish sentiment. Lloyd George, for all his pious meanderings about the Old Testament and his “deep concern for the Jews,” “didn’t care a damn for the Jews,” in the view of ex-Premier Asquith, and was only interested in a “Jewish buffer state.” Sykes saw Zionism as necessary to combat Marxism, “which works toward the destruction of the present nationalistic basis of the world and the setting up of a World State” and which has made some Jews

“regard Karl Marx as the only prophet of Israel.”

Ormsby-Gore, in a May 8, 1917 letter to Sykes, wrote, “I think we ought to use pogroms in Palestine as propaganda. Any spicy tales of atrocity would be eagerly welcomed by the propaganda people here — and Aaron Aaronsohn (a Zionist in British intelligence employ — ed.) could create some lurid stories for the Jewish papers.”

Perhaps the frankest expression of this viewpoint was that of Evelyn Baring Lord Cromer, a Round Table-converted “Zionist” by 1916-17, in an article in *The Spectator* titled “Zionism and the Jewish Future”: “The most passionately ardent Jews prefer persecution, which keeps alive the flames of nationalism, to emancipation, which tends to quench it.”

CONCENTRIC CIRCLES

Aside from the nine-member Cabinet and Cabinet Secretariat, a few other individuals can be included in the top-

tively untouched by severe restrictions. We wanted Hungary combed with a tremendous thoroughness before the Jews could really wake up to our plan and organize partisan resistance.”

The S.S. launched their delusion offensive at a first get together with Hungary’s leaders of Jewry With the Jewish leaders properly drugged, the Germans started the Jew round-up cautiously But the Germans smelled trouble ahead. Reports were coming in that Jewish groups were meeting in secret, trying to organize armed resistance. Other Doubting Thomases were escaping across the border to areas that offered haven for Jews. The exodus might grow

Enter here, an answer to the German problem — Rudolf Kastner. . . .

The Kastner personality is definitely a plus in Nazi eyes. It can be utilized. But more important than who Kastner is, is what he is. He is the representative of the Jewish Agency of Palestine, and a member of Ben-Gurion’s Mapai Party. . . . He will continue the “Elite policy” of Weizmann (the policy enunciated by Zionist leader Chaim Weizmann in 1937 that Europe’s Jews were

“dust. . . in a cruel world. . . They must meet their fate. . . Only a branch will survive. They must accept it” — ed.) and, after some modest protests, will be satisfied with the rescue of a selected group of six hundred. . . .

With Eichmann’s approval, Dr. Kastner alters the original deal somewhat. Instead of picking Jews from any “outlying towns,” he picks three hundred and eighty-eight Jews from Kluj (Kastner’s home village — ed.) alone. They are the “best,” the most important members of Kluj Jewry — mainly Zionists. He includes also his own family. . . .

Kastner knows the truth about the Final Solution, about the S.S. plan to deport all the eight hundred thousand Jews of Hungary to Auschwitz for cremation. . . . If Kastner breathes a word of this truth to a single condemned Jew in Kluj, the entire Final Solution will be wrecked. The twenty thousand Jews of Kluj will knock over their handful of guards and escape to Rumania, three miles away. . . .

Kastner walks among the twenty thousand Jews in the town. . . helps cool the trouble-makers down. He has the Zionist organization to help

him. In Kluj, the Zionists are the leaders of Jewry. . . .

Authority speaks. The wise tongues wag. The respected ones dazzle their twenty thousand listeners with their respectability. And the day is saved — for authority. They will ride off to life, their twenty thousand listeners to death. . . .
(pp. 95-109)

A Jewish escapee from Auschwitz elaborated further on the Kastner-Jewish Agency-Nazi working relationship.

I am a Jew. In spite of that — indeed because of that — I accuse certain Jewish leaders of one of the most ghastly deeds of the war.

This small group of quislings knew what was happening to their brethren in Hitler’s gas chambers and bought their own lives with the price of silence. Among them was Dr. Kastner, leader of the council which spoke for all Jews in Hungary. . . .

. . . . I was able to give Hungarian Zionist leaders three weeks notice that Eichmann planned to send a million of their Jews to his gas chambers. . . . Kastner went to Eichmann

most circles of coordination of Zionism in this period:

•**James de Rothschild, Edmond de Rothschild, and Lionel Lord Rothschild:** James was a scion of the French branch of the family who worked in England during this period to coordinate British Zionist activities. James made several important interventions into the U.S. situation, including crucial work with Brandeis's circle in manipulating President Woodrow Wilson. Edmond, already controller of much of the Palestine colonization, extensively manipulated French internal politics toward the emergence of a pro-Zionist government faction which supported the Balfour Declaration. Lord Rothschild was the Rothschild to whom the Balfour Declaration was addressed. He was the son of Lord Nathaniel "Natty" Rothschild, who had died in 1915. "Natty" was one of the original "circle of initiates" of the Round Table, who managed the Rhodes Trust until management passed to his son-in-law Lord Roseberry in the early 1900s.

•**Winston Churchill:** Churchill popped in and out of cabinets throughout the 1914-1921 period. He was a

scion of the Marlborough family which had been allied with the Cecils ever since the seventeenth century, when they helped dump the Stuarts to bring England under the House of Orange. Churchill was also a descendant of "Zionist pioneer" Charles Henry Churchill of the 1840-53 period. In 1908 Winston authored a statement insisting that "Jerusalem must be the only ultimate goal.... The establishment of a Jewish State astride the bridge between Europe and Africa, flanking the land roads to the East, would not only be an immense advantage to the British Empire but a notable step towards a harmonious disposition of the world among its peoples." In 1920 Churchill called for "the creation in our lifetime by the banks of the Jordan of a Jewish State under the protection of the British Crown which might comprise three to four millions of Jews." In 1920, Churchill was attacking "international and for the most part atheistical Jews" for the Bolshevik Revolution, "the struggle which is now beginning between Zionism and Bolshevik Jews is little less than the struggle for the soul of the Jewish people."

•**Geoffrey Dawson:** Editor of the *London Times*

and told him, 'I know of your plans; spare some Jews of my choice and I shall keep quiet.'

Eichmann not only agreed but dressed Kastner up in S.S. uniform and took him to Belsen to trace some of his friends. Nor did the sordid bargaining end there. Kastner paid Eichmann several thousand dollars. With this little fortune, Eichmann was able to buy his way to freedom when Germany collapsed, to set himself up in the Argentine.... (pp. 261-262)

Hecht also presented cogent evidence that the Jewish Agency (the Israeli-state official governing body for Israel) and the Joint Distribution Committee systematically and willfully withheld information from the world's press and governments about the mass extermination of Jews by Hitler; that affidavits written by Kastner immediately after the war were solely responsible for the acquittal by the Nuremberg Trials of such genocidal murderers as Kurt Bècher; and that Kastner's activities were only a somewhat extreme variant of the hegemonic attitude of the Zionist leadership of David Ben-Gurion, Moshe Sharett, and others,

whom Hecht frequently identifies as nothing more than British stooges.

After noting that the judge who was presiding over a libel case that Kastner had brought against a journalist who accused him of collaborating with the Nazis stressed that Kastner's wartime duties were "part and parcel of the general duties of the S.S.," Hecht documented the extreme political discomfort felt by the British-loving Ben-Gurion elite as a

result of the Kastner exposé and the failure of the libel trial. As the possibility mounted in 1950s Israel that Kastner would be put on trial himself for Nazi collaboration and that the whole Mapai group would be tarred with the same charge, Rudolf Kastner was suddenly assassinated — by a young man who, Hecht noted, had been in the employ of Israeli intelligence just months before the assassination occurred.

Two additional anecdotes from Ben Hecht's *Perfidy*:

One witness at the libel suit which Kastner brought against his accuser provided documents which proved that during the war the Allied powers refused to bomb the crematoria at Auschwitz even though nearby industrial and related installations were hit by bombing raids. Tens of thousands of Jews, it could be surmised, would have escaped death if this operation had been carried out.

Hecht concludes his book with an account of the Joel Brand case. Brand, a member of a Jewish Rescue Committee in Hungary, had arranged an exchange deal with Adolf Eichmann whereby Eichmann would deactivate plans for extermination of Hungary's Jews in return for several thousand trucks for Germany. In full collaboration with British intelligence, Hecht points out, the Jewish Agency executive — including David Ben-Gurion, Moshe Sharett, and Ehud Avriel — had Brand arrested by the British in Syria when he came to the Middle East to plead his case for the deal. Brand was detained for four and a half months. Needless to say, the deal with Eichmann was sabotaged by this British-Zionist operation. Nearly a million Jews perished as a result.

during World War I, and a Round Tabler. In mid-1917, the notoriously anti-Semitic *Times* started writing news articles on the Zionist issue, including a May 1917 endorsement of the Zionists.

•**C.P. Scott:** Editor of the *Manchester Guardian*, personal confidant of Lloyd George, contact man between the Round Table elite and Chaim Weizmann during an earlier period, and the man largely responsible for the launching of the British Palestine Committee. Scott was intensely concerned about using Zionism to win the U.S. to the British war cause, and published a *Guardian* piece calling for Palestine to become a “buffer state between Egypt and the North, inhabited . . . by an intensely patriotic race. . . . On the realization of that condition depends the whole future of the British Sea Empire.”

•**Sir Herbert Samuel:** As Minister of Health and Home Secretary in the previous Asquith government, Samuel was the author and circulator of in-cabinet policy statements in the 1914-16 period calling for official British support of Zionism. Samuel was to serve in the 1920s as British High Commissioner of Palestine and was to be a coordinator of the Israeli Red Cross in the 1940s and 1950s — an intelligence operation he was trained for during his earlier work with the Fabian Society’s “settlement house” operations.

•**Lord Brand:** One of the Milner Kindergarten in the 1900-1910 period, who took over the Lazard Bank’s international interests several years later; he became the key controller of Lazard-New York head Eugene Meyer. Meyer was at the 1914 founding conference of the Zionist Organization of America with Brandeis and a handful of others.

Around these 17 or so individuals, second, third, and fourth circles carried out British-Zionist policy internationally:

•A second circle of top-level civil servants, newspaper writers, British and American Zionists, and British intelligence agents provided credibility through propaganda for Zionist support-institutions and the “Jewish home” in Palestine.

•A third circle of Zionists epitomized by Chaim Weizmann acted as the transmission belt between the elite and the Zionist troops. For all the ink that has been expended on Weizmann’s catalytic role in getting the Balfour Declaration, he was in fact proselytizing among an elite that had been convinced of Zionism decades before Weizman was born.

•The Zionist mass organizations, which grew exponentially after the Balfour Declaration.

THE CREATION OF NAZISM

In 1929, Amery, Samuel, Ormsby-Gore, and James de Rothschild established themselves as a parliamentary

“watchdog for Zionist interests.” At the same time, Smuts, Balfour, Churchill, Cecil, and Lloyd George were writing pro-Zionist petitions published by the Dawson’s *London Times*.

At a 1930s private meeting at which Churchill was the principal guest, and to which Amery, Lloyd George, James de Rothschild and Weizmann were invited, Churchill pointed to Weizmann and screeched, “You are our master and what you say goes. If you ask us to fight we shall fight like tigers.” Churchill insisted that the Zionists must “persevere, persevere, persevere. . . . By all means let us have a Jewish majority in Palestine.”

As for Philip Kerr Lord Lothian, keeper of the Rhodes Trust from 1925-40: While serving as British ambassador to the U.S. in the 1939-40 period, Lothian helped organize support rallies in New York for Zionist Anglophile extremist Vladimir Jabotinsky.

At the same time, the same group was creating Nazism.

Nazism grew out of a special project of Round Table-Oxford circles in the last quarter of the nineteenth century to create a Teutonic or Germanic race cult around the myths of the Norse god, Odin. For many of the inner-elite groups congregated around the Scottish Rite Freemasons, back to the earlier days of Palmerston and Bulwer-Lytton, the swastika was a universally used symbol, since it was a favorite symbol of scores of ancient bestial mystic cults. The swastika appears on John Ruskin’s gravestone. It was also Rudyard Kipling’s personal hex.

With Cecil Rhodes and others pushing “Germanic race” integration into Anglo-Saxon geopolitics, preparations were ongoing at various points, but especially in the 1920s, to transform Germany into a Marcher Lord East against Russia and as a partner in an “Anglo-Saxon”-run world. The London-connected Wittelsbach’s family agent, Professor Karl Haushofer, ghost-wrote *Mein Kampf* for Adolf Hitler, which explicitly included Germany linking up with Britain in a global alliance. This Nazi policy was set in motion by the Lloyd George government, which at Versailles pushed for the harshest reparations policies, and then suddenly started “softening” — to allow for German rearmament.

In a nutshell, the policy of the Round Table for Germany throughout the 1918-1939 period was to support a combination of extreme debt collection and rearmament for which Warburg agent Hjalmar Schacht’s policy — leading to the Jewish extermination camps — was the necessary expression.

The following individuals were among those building Nazism to serve Anglo-Saxon geopolitical mysticism: Lord Milner, Leopold Amery, Jan Christaan Smuts, Lord Brand, Winston Churchill, and the scions of the Rothschild family. With a small handful of others, these members of the “Cliveden Set” (Cliveden was the name of

the Astor family estate where the Round Table coordinators met) utilized their enormous influence in the international press to build up "critical support" for the Nazi atrocity.

Thus in the mid-1930s Lothian traveled to Germany to try to keep Hitler on the track of maintaining Germany in the fold of Anglo-Saxon world politics.

Amery, Lothian, et al. only broke with the Hitler policy in the 1939-40 period, when their Frankenstein got out of control. Policy then shifted toward involving the U.S. in saving the British Empire.

Obviously, Churchill's "anti-Nazi" image is bluff and myth. Throughout the war Sir Winston specifically forbade operations inside Germany that would have brought in an anti-Hitler leadership. As he said before parliament, he preferred Hitler.

The role of the Jewish-name members of the Round Table elite in all this is particularly damning. Not until the late 1930s, and in some cases right through to 1940, did important elements in the Rothschild clique break with the Germanic-race-cult geopolitics. Max Warburg of the Warburg families, whose members were almost in all cases trained in finance by the Rothschilds, was, according to a recent biography of the Warburgs, one of the foremost advisers to Hjalmar Schacht, throughout the 1920s and 1930s. All coverups aside, it was Schacht, in collaboration with the Warburg interests, the Schroeder Bank, and the Bank of England, who made the 1932 decision to put Hitler in power. After making that decision, Schacht successfully sold the Hitler option to the Rothschild-run New York-based "Our Crowd" families during a visit to the U.S. in 1932. The manipulations of the Rothschild-linked Goldman Sachs investment house in New York, and of the American and German branches

of the Warburg families, were in large part instrumental in putting the Krupp and I.G. Farben interests respectively on an irreversible course of support for Nazi economics, against the Rapallo course of East-West cooperation for the industrialization for Germany.

A concluding note on the Chamberlains. It is of more than passing interest that Nazi-fawning, anti-communist Neville Chamberlain was sent out to marshal support for Zionism among English Jews in 1917 after the announcement of the Balfour Declaration. Said this backer of Hitler, "The existence of this new Jewish State would only add to the dignity and influence of Jews in other countries."

The Chamberlain family, of course, had earlier been blessed with one of the great race-cult mystics of the past hundred years, Richard Wagner's in-law Houston Stewart Chamberlain. Yet more interesting is Joseph Chamberlain, father of Neville, and author of the following words: "I have been called the apostle of the Anglo-Saxon race, and I am proud of the title. I think the Anglo-Saxon race is as fine as any on earth. Not that I despise other races. They have their several virtues and aptitudes, though I admit the aptitudes of my own race appeal to me most strongly. There is, in fact, only one race that I despise — the Jews. They are physical cowards."

Not surprisingly, Joseph Chamberlain became strongly pro-Zionist as a result of meetings with Herzl. In the words of his biographer, Julian Amery (of the same foul Amery clan), "Hitherto his interest in Zionism had been chiefly humanitarian. He now saw in it more positive opportunities for British policy. . . . He was the first among British statesmen to see in Zionism both an end to the ancient Jewish problem and a means of advancing the interests of the British Empire."

The Drug Plague: No 'Natural Catastrophe'

**DOPE, INC.,
BRITAIN'S OPIUM WAR
AGAINST THE U.S.**
by Konstantinos Kalimtgis,
David Goldman and
Jeffrey Steinberg
The New
Benjamin Franklin House
Publishing Company, Inc.
1978 406 pp
paper \$5.00

Every family in the United States has been touched by the drug plague. Yet most parents, educators, and even religious leaders have regarded the drug abuse epidemic as a "natural catastrophe," something they have little or no power to stop. Similarly, most American law enforcement officers have participated in or been privy to the details of a low- or intermediate-level narcotics racket "bust." Yet in the past decade the flow of illegal drugs onto America's streets and into our schools has increased to a flood.

The beginning of the end of this era of ignorance and helplessness in America was marked with the release of *Dope, Inc.: Britain's Opium War Against the U.S.* Written by a team of U.S. Labor Party investigators on a commission from party chairman Lyndon LaRouche, *Dope, Inc.* places at the disposal of every U.S. citizen a facet-by-facet description of the \$200-billion annual business that is taking a hideous toll in human life across the globe. More important, *Dope, Inc.* names the names of every principal perpetrator of these crimes.

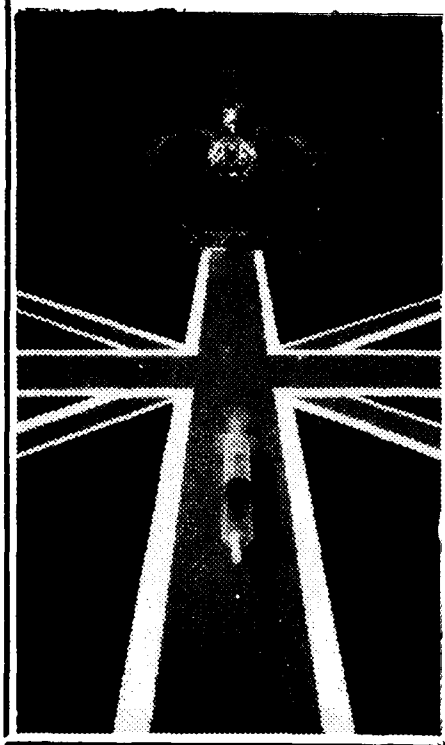
This accomplishment, authors Kalimtgis, Goldman, and Steinberg emphasize in their acknowledgements, was an international effort, which relied heavily on the cooperation of "many former and currently serving law enforcement officers of several nations who took the greatest risk in coming forward with information and experience."

With 15,000 of the New Franklin House bestseller in circulation, and a second printing in preparation, America is learning the facts about the most dangerous attack against the sovereignty of the U.S. since the Civil War. Exposed for the first time are the British, Zionist, and later Peking-Chinese networks that have controlled the world narcotics traffic from the top for the past 200 years. World drug and "dirty money" traffic, *Dope, Inc.*

documents, is the world's biggest business, and it is run as a centralized cartel from the poppy fields of Southeast Asia's Golden Triangle to the inner-city street corner in the United States. Kalimtgis, Goldman, and Steinberg, furthermore show that the opium traffic, mass political corruption, organized crime, and terrorism have been a unified political weapon of the British monarchy which, since shortly after the founding of the American Republic, has been directed against the U.S. and other victims. From that time to the present, this weapon has been under the unbroken control of the same banks, secret societies, and families.

In the opening portion of the book the authors promise: "At the conclusion, the reader will know more about the personnel and operations of illegal drugs — the world's biggest business since the days of opium-pusher Adam Smith — than the law enforcement authorities of the United States and other countries knew until recently." This they deliver, taking the reader through two centuries and twice around the globe in the most intriguing, and at the same time most thoroughly documented, account of modern historical-economic development that has found its way into print.

The book opens with the history of Britain's 19th century opium war policy, and traces it and its perpetrators through to the present day drug-runners and decriminalizers. One and the same, *Dope, Inc.* reveals, are the British-crown connected families and financial institutions that internationalized opium addiction in the 19th century and the families and banking houses that reap the political and financial profits from the peddling of the poison today. One and the same, the authors document, are the Chinese opium growers and traders produced by Britain's drug wars against the emperor and the groups that, under cover of Maoist "Communism," run



**DOPE, INC.,
BRITAIN'S OPIUM WAR
AGAINST THE U.S.**



China today — and continue to collaborate with the British in running the world dope trade. One and the same are the early U.S. Zionist networks — created by Britain's Lord Palmerston around Confederate Secretary of State Judah Benjamin — that murdered Abraham Lincoln, and the Zionist lobby kingpins of today, whose organizational tentacles reach into every aspect of drug-pushing and organized crime, up to and including the assassination of John F. Kennedy.

In one of the most fascinating of dozens of case studies of the drug network's operations presented in the book, the Kennedy assassination is traced back to the New Orleans "mob," controlled by the British monarchy through both its "Italian" and "Jewish" sides. Clay Shaw, one of the conspirators indicated by New Orleans District Attorney Jim Garrison before Garrison was silenced, was connected not only to the city's gangland chieftain Carlos Marcello, but to a long-time British intelligence operative and assassination coordinator, Canada-based Maj. Louis Bloomfield. *Dope, Inc.*'s exposure of Bloomfield and the Permindex outfit he founded in Montreal in 1958 brings the reader a giant step closer to the full picture on how the British monarchy today exercises control over the international drug trade and the organized crime and "dirty money" flows that finance it.

THE RIIA AND THE HONGSHANG

But this is made most astonishingly clear when Kalimtgis and coauthors reveal the command center role played by the Royal Institute for International Affairs, the London-based think tank made up of the leading lights of the old-time drug-running and drug-banking families. Typical is the present chairman of the RIIA's Governing Council, Lord Humphrey Trevelyan. As British Ambassador to China during the war years, Trevelyan was instrumental in closing the Chinese-British deal that put Mao Tse-tung into power — and established the People's Republic of China as a forty to sixty percent partner with Britain in the global drug trade.

What emerges is that the RIIA is the

center for the entire world's dirty money operations, including the British-controlled offshore banking ports in the Bahamas, Cayman Islands, and Hong Kong, where the \$200 billion of dirty drug and organized crime money is laundered. The RIIA also controls the world complex of gold and diamonds operations that makes the drug trade possible, through the Israeli and related Zionist channels that adhere to the British monarchy. And, the authors show, RIIA-controlled banks like the Hong Kong and Shanghai Corporation, which runs the Southeast Asian and Chinese drug trade from the notorious crown colony, are the command centers for Britain's opium war against the United States.

The Hong Kong and Shanghai Bank's central role in the world drug trade is voluminously documented by Kalimtgis and coauthors, who made their material available to U.S. Labor Party spokesmen testifying at recent Federal Reserve Board hearings against HongShang's bid to purchase majority control of New York's Marine Midland Bank. HongShang officials answered the Labor Party's testimony several months later — by refusing to open their "private" ledgers to U.S. accounting firms retained by the Fed to audit their accounts as prospective buyers. The resulting setback to HongShang's plans to officially undertake U.S. operations is now making headlines in the U.S. financial press.

HongShang's panicked response to the widespread circulation of *Dope, Inc.*'s exposé is one initial measure of the book's value as a weapon against the malefactors of the drug trade. *Dope, Inc.* should find its way into every school, library, and living room in America, to mobilize America to strike back — at the head of the beast that is running the devastating Opium War against the U.S. As Labor Party Chairman LaRouche emphasizes in his opening comments on the text, "The fight against illegal drugs and against the evil forces of 'decriminalization' is nothing less than a war against Britain, to the purpose of saving our youth and our nation from the destruction the British monarchy has projected for us."

—Christina Nelson

THE HUMANIST ACADEMY

‘Creating Geniuses by the Thousands’

In cooperation with the year-old Humanist Academy in Europe, headquartered in Wiesbaden, West Germany, and in alliance with the establishment of a Humanist Academy in the Republic of Mexico, the American Humanist Academy was officially founded at a meeting in New York City October 22, 1978. Its purpose, the initiating presentations to the meeting announced, is to revive the scientific, cultural, and moral excellence that characterized the humanist victory of the American Revolution and its intellectual precedents.

Warren Hamerman and Criton Zoakos, members of the U.S. Labor Party's National Executive, elaborated to the New York gathering the proposal for a Humanist Academy by Labor Party chairman Lyndon H. LaRouche, Jr., which appeared in the September-October 1978 issue of *The Campaigner* under the title "What is a Humanist Academy?" At the outset, Hamerman reiterated LaRouche's call for a reunification of *Geisteswissenschaft* and *Naturwissenschaft* (the humanities and the sciences), the two currents into which humanism has been split since the death of Leibniz. On that basis, he said, we can master the means of "creating geniuses by the thousands."

He went on to explain how music and poetry "can be understood as the singular conception necessary for transforming what Plato termed the 'inward' section of the soul capable of unleashing the capacity for mastering man's preconscious processes," and cited this one unified "poetic principle" underlying the natural sciences, music, art, poetry, and politics as the epistemological principle of the new Humanist Academy.

Zoakos, the Labor Party's director of intelligence, outlined the Academy's first concretization of that principle, the *Timaeus* project, and announced the Academy's forthcoming new translation of Plato's *Timaeus* dialogue.

LaRouche's proposal for the Academy had explained the tradition for the undertaking by noting that "the term humanist is properly interchangeable with 'city-builder' to the present day. Humanism as a state policy has always meant the promotion of realized scientific progress mediated through urban-centered technological development," he wrote, and in this sense "the name humanism is properly restricted to those currents of thought otherwise termed Platonic or Neoplatonic." Zoakos's presentation attacked the enemies of that tradition, and condemned those historians and translators who over the centuries have deliberately falsified history

in service to the oligarchs opposing the city-builders. Since Plato's day, he charged, the fundamental concept of the existence of the universe has been suppressed and has had to be reintroduced and recommunicated again and again. "I would be willing to argue," he said, "that the existence of the concept of relativistic physics can be found east of the Libyan desert and west of the Nile dating from 1,000 B.C." He contrasted the *Timaeus* dialogue's presentation of the most advanced relativistic notions of time and space with the way this has been concealed by incompetent and often deliberately false translations of Plato's work. Therefore one of the Academy's first tasks would be to undertake the first English translation of the dialogue, he announced, to appear in the spring of 1979.

Since the October event, the Academy has sponsored classes, forums, and a number of founding celebrations in other parts of the United States. In New York City a four-part curriculum this winter drew more than 200 students to classes including a series on relativistic physics by Carol White, author of *Energy Potential* and a member of the Labor Party's Executive Committee; on music and the poetic principle, by Vivian Zoakos and Peter Wyer; on American history and political intelligence, by a team headed by Criton Zoakos and fellow Labor Party Executive Nancy Spannaus, co-author of *The Political Economy of the American Revolution*; and on Plato's *Timaeus*, by a group of scholars led by Labor Party Executive Committee members Konstandinos Kalimtgis and Uwe Parpart. In Buffalo, New York, a founding ceremony for the Academy was greeted by Imam Abdul Ali Hassan of the World Community of al-Islam in the West, who saluted the Academy's efforts to eradicate the menticidal garbage of modern "culture" and revive the humanist traditions of ancient Greece and the European and Islamic Renaissances.

Ecumenicism, Music, and Poetry

excerpted from Warren Hamerman's presentation to the Humanist Academy

"There are three immediate task objectives for the Humanist Academy of America," Hamerman began.

"1. Rekindling the natural sciences which were the very *raison d'être* for the founding of the United States as a nation. The progress of natural science study and re-

search along the lines of the concepts of Plato's *Timaeus*, mediated directly by Wilhelm Gottfried Leibniz to the Founding Fathers associated with Ben Franklin, should have been the logical consequence of the industrial development of the United States. . . .

"2. The immediate implementation of the proposal advanced by U.S. Labor Party Chairman LaRouche — himself the world's leading humanist universal thinker since Leibniz — for the founding of an American Whig Intelligence Academy to train cadre in the method of Grand Politics based upon an overview of the natural sciences, classics, true American history, and so forth. . . a route to rebuild America's intelligence capability, best designated as the 'poetic principle' embodied in Plato's conception of the 'higher hypothesis' methodology underlying all human creative thought.

"3. Finally, the American Humanist Academy must succeed in developing a generation of U.S. citizens to lead the world into the twenty-first century. The fundamental concern of leading humanists over the past three thousand years has been to save the next generation from *degeneration*. We in the Academy must succeed in training a next generation with the capacity to *know* mind and soul in the active way of utilizing this knowledge to rule the world by Reason."

Hamerman then explained Plato's notion of the higher hypothesis through a discussion of music and the Poetic Principle.

"In *The Republic* Plato startles the reader with the abrupt introduction of a discussion of music and poetry as the basis of producing 'republican' men and women. Music, he states, has that unique capacity to penetrate the inward portions of the soul and transform that individual. . . unleashing his or her energy toward contributing to man's better mastery of the universe. Bach's B-minor Mass, Mozart's *Requiem* and Beethoven's *Missa Solemnis* and *Fidelio* must be understood as among the greatest Platonic dialogues in human history, whose specific content was to raise bestialized and individualized people to the level of the universal principles associated with *ecumenicism*."

To summarize, Hamerman drew the profound distinction between music as Platonic dialogue and the rock and roll, punk rock, and cultish chanting pushed on our youth as the moral accompaniment to the drugs they are also being pressured to consume.

"The Humanist Academy of America is therefore issuing a recording by pianist Carlo Levi Minzi of two Beethoven sonatas. In so doing, through the poetic principle of music, the science of the mind as Plato long ago so aptly characterized it, we must reinitiate the process of educating mankind to its own positive sense of purpose.

"To bring this quality of poetry back into world politics, and nothing less, is the true purpose of the Humanist Academy of America."

Language and Pedagogy

excerpted from Criton Zoakos' presentation to the Humanist Academy

Criton Zoakos expressed the central concern of the Academy by again discussing Plato's *higher hypothesis*.

"The problem of a new idea, a scientific discovery, a fundamental concept is no longer the central point of concern. What is central is to know how another mind conceives this fundamental concept of the universe. It is not enough just to make a discovery. The task for the creative mind is to devise new pedagogies to bring another mind up to the level required to comprehend the higher hypotheses and, beyond mere understanding, access and stimulate that preconscious activity in that other mind.

"This is the fundamental, undiluted issue of natural science, and the founding concern of the American Humanist Academy, beginning with the Academy's *Timaeus* project.

"How are thoughts communicated? How do you read? What you are reading is the footprint of the thought processes: the effort by that writer to replicate in the mind of the reader — to trigger in your mind — what happened in his mind, and to mediate that process by communicating in metaphorical language. You are actually studying what the great minds thought about nature. And the nature of language is the poetic principle.

"Language is not self-evident truth. Take a housewife who goes to the market and says, 'Gimme a quarter-pound of salami.' This is not the use of language. You don't need language to get a quarter-pound of salami. You could just club the guy over the head and take it. The use of language is to trigger concepts.

"Therefore, language is necessarily metaphorical. It does not tell the absolute truth. Language is the use of metaphor to trigger the mental processes in another mind: to access the preconscious process which results in a conception you then name.

"No scientific conception can be communicated unless language is metaphorical, *poetic*. What does 'west wind' mean to a human mind? To a sailor, it means one thing. To someone who has read Shelley it means something else. Plato's *Timaeus* suffers the usual denigration of being considered a 'myth' invented by Plato, and so-called scholars will tell you, 'Oh, we don't take this thing very seriously.'

"The *Timaeus* is a rigorous presentation of relativistic physics and any mind trained to understand the poetic principle of language as the means for communicating higher scientific concepts will read *Timaeus* in this way."

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