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Culture of Death Watch Holocaust Fundamentalists

By David O'Connell

I would like to make a few comments with respect to Dr. Jones's enlightening [article](#) in Culture Wars, May 2009, on Professor Deborah Lipstadt's visit to Notre Dame [- see following article –ed. AI].

Prof. Lipstadt is not a scholar, but a militant Jewish ethnocentrist. She does not weigh evidence, come to conclusions based on that evidence, and then express a finely crafted point of view. On the contrary, like a good Stalinist, she tells us with regard to "the Holocaust." what the official line is, what we are supposed to believe, and what we are allowed to say.

If I may borrow a tired cliché, her stance is opposed to "what America stands for:" free enquiry and free speech. Ironically, Holocaust Fundamentalists like Lipstadt, who are forever telling non-Jews that they need to "teach tolerance," are in fact extremely intolerant people.

Through her writing and her public speaking (as Dr. Jones noted), Lipstadt engages in a vicious form of intellectual terror aimed at suppressing the free speech of those who, for whatever reason, question the official version of "the Holocaust" as concocted by the Holocaust Fundamentalists.

Readers will recall that at the center of my November 2004 CW [article](#) were the "true lies" of Elie Wiesel in his supposed "autobiography" *La Nuit (Night)*. I made the point that such "true lies" are an integral part of the thousands of Jewish narratives collectively referred to as "the Holocaust." They include exaggerations, distortions of fact, and blatant falsehoods, like the one I documented with regard to Wiesel. I also coined the term "Jewish Ordeal of World War II," or "JOW," to describe what, in my opinion, actually happened to the Jews. The JOW included persecution, deprivation of civil rights, and resettlement outside of

Germany. Pope Pius XII never doubted that the JOW was taking place during the war years and devoted much effort to minimizing its effects of Europe's Jews.

When, however, the Allied prosecutors claimed at Nuremberg that 4 to 4.5 million Jews were 1) "exterminated" at Auschwitz in "gas chambers" as a result of 2) a specific German government policy organized on an industrial scale, Pius XII was dubious. Never, ever, until his death in 1958, did he ever give the slightest hint that he believed such claims. In fact, in 1953 he did just the opposite, for he had the courage to directly attack the Nuremberg trials, both in their conception and in their unjust conclusions. Addressing a group of distinguished international jurists at an official public audience, he stated: "He who is not directly involved in the dispute feels uneasy when, at the cessation of hostilities, he sees the victor judge the vanquished for war crimes, while this same victor had been guilty of committing similar acts against the vanquished." [*Discours au Ve Congrès de droit pénal,* *Documents Pontificaux*, 1953, p. 472. "Celui qui n'est pas impliqué dans le différend ressent un malaise lorsqu'après la fin des hostilités, il voit le vainqueur juger le vaincu pour des crimes de guerre, alors que ce vainqueur s'est rendu coupable envers le vaincu de faits analogues."]

Although the Pontiff spoke in diplomatic terms, his statement nonetheless allows us to quickly grasp that he was criticizing much more than what he explicitly alluded to. In a word, Pope Pius XII never, ever believed in either the "gas chambers" or in a specific German plan to wipe out all the Jews of Europe. Sadly, the Beloved Pontiff's would-be Catholic "defenders," who are all too ready to make concessions to the

Jewish side instead of pressing them to prove their allegations, seem to be unaware of these words and behave as if Pius XII accepted all the accusations made at Nuremberg. You cannot do so if you hope to win the argument with the Holocaust Fundamentalists. Conversely, Pius's words seem to be quite well known to his Jewish adversaries. His explicit rejection of the validity of Nuremberg also helps to explain why they hate him so much, and have been trying to settle scores with him ever since.

I might also add in passing that while various holocaust museums do a fair to adequate job of documenting the JOW, they fail miserably in their attempts to document "the Holocaust."

For this reason, Lipstadt's views are especially insulting to Catholics. After all, the Holocaust Fundamentalists have scripted Pius XII as one of the arch villains, along with Hitler, of the self-referential and narcissistic Jewish folk tale known as "the Holocaust." In attacking me, and in seeking to have me fired from my job, and my family put out on the street, Lipstadt was sending a clear message. I had to be punished for not toeing the line with respect to holocaust fraudster Elie Wiesel. She realized all too well that the stakes were – and remain – very high. After all, if the "pope" of "the Holocaust," (who claimed in his supposed autobiography, *Night*, that he saw huge open pits full of truckloads of Jewish babies being burned alive at Auschwitz) has actually been lying to us all these years, (as the Allied aerial photography, declassified since 1979, makes clear), then he is reduced to being just another Jewish charlatan, like Freud before him, and like Madoff and so many others today. It follows then that those who, like Lipstadt, belong to that core group of Holocaust Fundamentalists who

vigorously promote and defend Wiesel despite his clear record of mendacity, are equally guilty of deception.

As Dr. Jones points out in his article, Lipstadt likes to boast about her bizarre libel trial against David Irving. But she played virtually no role in that trial. The fact that her lawyers never allowed her to take the witness stand and be questioned under oath makes it quite clear that they took a dim view of the intellectual abilities of this "chaired" professor at Emory University! After the trial, the Jewish writer D. D. Guttenplan wrote a book on the event and the people involved in it. He points out that Lipstadt was turned down for tenure in Jewish Studies at UCLA. She then somehow got a teaching appointment at a small liberal arts institution, Occidental College. From there, she came to Emory, where, incredibly, she was given an endowed chair. How does one explain this meteoric rise from denial of tenure at a respected research university like UCLA to a full professorship and chair at another renowned research university? It was quite a remarkable accomplishment, especially in light of the absence of anything resembling a serious record of scholarly accomplishment.

In this respect, Lipstadt's experience strangely parallels Elie Wiesel's own rapid rise in academe. He quickly rose from part timer to full professor at a branch of the City University of New York and then was awarded a Mellon Chair at Boston University. All this happened rather quickly and in spite of the fact that he lacked scholarly publications in his supposed field. This is bad enough, but we must also recall that he does not even possess a high school diploma! Wiesel is forever telling the media that he has published, let's count them, - 30, then 40, and now 50 - books. But who reads them? What influence have they had on contemporary thought? Close to zero, if not just plain zero. The fact that he has published so many books that only a few people care to read is, if anything, yet another indictment of the Zionist-dominated publishing industry in this country. Its commitment to the propaganda effort on behalf of a foreign power is one reason why so many unread - and indeed unreadable - books by Wiesel have been published.

To return to Lipstadt, Guttenplan explains her rise to financial security at Emory University, in part at least, by the fact that a Jewish group called the Dorot

Foundation funds her chair. He also informs us that this foundation is a strong supporter of Israel and Zionism, as well as of the U. S. Jewish Community at the grass roots level. In other words, her appointment at Emory has a strong political dimension to it. Guttenplan points out that some people believe this fact has contributed to Lipstadt's poor reputation as a scholar. He writes: "This coziness has prompted some academics to patronizingly dismiss Lipstadt's work as a 'JCC [Jewish Community Center] version of history.' The implication is that while Lipstadt's books may make Jews feel better, or give them an opportunity to vent their anger, they have little to do with the hard work of presenting evidence, criticizing sources, and weighing interpretations that give history its analytical rigor and epistemological dignity." Dr. Jones, to his credit, detected Lipstadt's scholarly imposture rather quickly! (D. D. Guttenplan, *The Holocaust on Trial*. (New York, Norton, 2002), 65.

Lipstadt apparently felt entitled to attempt to strip me of my job, but was careful to do it behind closed doors, where there could be no open debate. To my knowledge, Lipstadt has never mentioned me or my work on her blog, nor has she ever attacked me as a "denier" in the local newspaper, the *AJC*. She engages in this "dynamic silence" because she knows that she cannot refute my arguments, as the results of the "investigation" at GSU made clear.

Dr. Jones, in his article, clearly perceives the racist double standards that are at the heart of Lipstadt's thinking. Likewise, Guttenplan, in his book, remarked on the presence of the same double standard at the Irving / Lipstadt trial. While Judge Gray regularly took note of Irving's racist views, he conveniently ignored those of Lipstadt. Guttenplan writes: "Even so, it was hard not to feel queasy listening to [attorney] Rampton quiz Irving about his attitude to 'intermarriage between the races'--on behalf of a defendant [Lipstadt] who has written, 'We know what we fight against: anti-Semitism, and assimilation [of Jews with non-Jews], intermarriage [between Jews and non-Jews] and Israel-bashing, but who uttered not one word of public protest when her American publisher issued Charles Murray's neo-eugenicist tract *The Bell Curve*.'"(209)

Guttenplan, as a Jew, was embarrassed by Lipstadt's unabashed Jewish racism, as well he should be.

At the beginning of the letter that she wrote in an effort to deprive me of my livelihood, Lipstadt boasted about her work, stating that she is an expert in what she calls "holocaust denial," and that she is the author of a book entitled *Denying the Holocaust* (1993). But this book was hardly a "scholarly" work that treats its subject in an objective manner. On the contrary, it was commissioned and published by The Vidal Sassoon International Center for the Study of Anti-Semitism at the Hebrew University of Jerusalem. This institution is a major center for the production of pro-Zionist propaganda materials. The polemical ethnocentricity of Prof. Lipstadt's book is clearly revealed in the list of groups she credits in her preface: the ADL, the AJC, the Simon Wiesenthal Center, the U.S. Holocaust Memorial Museum, the Institute for Jewish Affairs in London, and the Canadian Jewish Congress. These groups are all integral to what Prof. Norman Finkelstein rightly calls the "Holocaust Industry."

The people who were behind the publication of this book are not interested in any point of view that wavers from their official, media-enforced and government-supported, propaganda line. Lipstadt's role is to supply an academic veneer to the propaganda offerings of the Holocaust Fundamentalists.

Appallingly, Emory University appears to have granted her tenure and a chair on the basis of such "work," and remains fully committed to supporting only this one-sided view of "the Holocaust." How can that institution be fully committed to "academic freedom" and "freedom of enquiry" while at the same time giving its full support to Lipstadt's Stalinist approach to study of "the Holocaust?" It will be interesting to see if Lipstadt's Emory University-financed sabbatical leave, during which she claims to be immersed in "advanced holocaust studies," results in a publication worthy of a "chaired" professor.

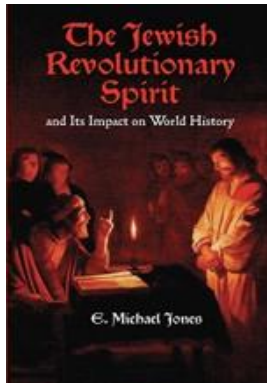
In conclusion, Lipstadt and the other Holocaust Fundamentalists, whose support for Israel is unwavering, seek to forestall any free and open discussion of "the Holocaust." They do so in part because "the Holocaust" has now become one of the principal justifications for Israel's appalling (to put it mildly) human rights record. For this reason, any person, like me, who, even indirectly asks legitimate questions about "the Holocaust," or is critical of its

sacred cow, Elie Wiesel, must be viciously attacked, silenced and destroyed.

Thank you again, Dr. Jones, for taking the time to attend the Lipstadt event at Notre Dame and for offering your incisive comments on it.

David O'Connell is a professor of French at Georgia State University in Atlanta.

This piece was published as a letter to the editor in the July/August, 2009 issue of [Culture Wars](#).



[The Jewish Revolutionary Spirit and Its Impact on World History](#) by E. Michael Jones.

Jews for Jesus versus Jews against Jesus; Christians versus Christians versus Jews. This book is the story of such contests played out over 2000 turbulent years. In his most ambitious work yet, Dr. E. Michael Jones provides a breathtaking and controversial tour of history from the Gospels to the French Revolution to Neoconservatism and the "End of History." A Must Read. \$48 + S&H, Hardback.

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Excerpts from reviews of [The Jewish Revolutionary Spirit and Its Impact on World History](#) (\$48 + S&H) by E. Michael Jones, Ph.D.

"... to the mortification of decent Jews like myself, Jews are often on the vanguard when it comes to trashing Christian mores and human dignity, and creating dysfunction whether its undermining gender and marriage or peddling promiscuity, pornography or abortion. ... Organized Jewry has sought to portray man as inhabiting a mechanistic universe devoid of inherent design and meaning. In this view, God is an impotent fool who neglects His creation, and Christianity is fogbound superstition. ... Organized Jewry has used our idealism to deceive us with Socialism, Communism and Zionism. But to warn Jews of this deceit now constitutes 'anti-Semitism.' Surely,

Jewish leaders who start wars are the real anti-Semites. They create anti-Semitism to keep ordinary Jews in line. ... Jones is the foremost scholar of our time and predicament. This is because he studies the masterful Masonic-Jewish takeover of Western civilization now almost complete. ... For a complete history of the New World Order from its inception over 2000 years ago, I recommend **The Jewish Revolutionary Spirit.**" Henry Makow, Ph.D., [rense.com](#).

"The Kielce Pogrom, for example, has been wrongly used to show evidence of Polish actions to exterminate Jews. Jones's magisterial volume is a marvelous antidote to such 'conventional wisdom' in relation to Jewish history in general. May it change hearts and minds." Iwo Cyprian Pogonowski, author of *Jews in Poland: A Documentary History*; *Poland: An Illustrated History* and *Poland: A Historical Atlas*.

"What is the thesis that has gotten Jones in all this hot water? He says that throughout the past two thousand years, whenever there has been a major movement opposed to the Catholic Church, the Jews have tended to side with those movements, whether religious, social or political. ... Now the question: why should this thesis be considered anti-Semitic? The answer: I have no idea. Are Jones' critics claiming that the Jews have always agreed with the Catholic Church? ... Jones makes a case that the Church has had to defend itself on more than one occasion from revolutionary movements in which the Jews played a part, small or large, and the Jews consequently faced the resentment of Christians afterwards. ... But the really hot stuff is his discussion of the neo-conservatives. Eyebrows will go up. However, here and throughout the book, his research and analysis is comprehensive and calm. The veins never bulge from Jones' neck; if there is Jew hatred here, it is immensely cunning. I would hope that Jones' critics would give him a fair reading rather than continuing to arrange to have his public appearances cancelled. They're not helping their own case - whatever that case is. It's really hopeless when anyone who tries to discuss the Jews is instantly accused of being anti-Semitic if his conclusions point out any Jewish misbehavior." Bradley Rothstein, [Gilbert Magazine](#).

"Jones is a Roman Catholic, and one of the focuses of his book, perhaps the

main one, is the gradual erosion, over a number of centuries, of the Church's power and authority in Europe, a process in which Jews, as the author shows, played very key and very active roles every step of the way (along with the help of willing Christians), and the eventual displacement of that authority by the rising tide of Jewish power. This is an extremely important area of study because for many, many centuries it was the Catholic Church that kept Jewish power in check. Today the Church no longer plays that role, leaving a void that Islam, fortunately, has stepped in to fill, and while Islam has not been able, at least thus far, to thoroughly check Jewish power as successfully as Christianity once did The story of Vatican II is a complex one, but Jones tells it skillfully and in detail. ... **The Jewish Revolutionary Spirit** is a remarkable look back at the past, but it is even more than that. By understanding history, we understand the world we live in today, and Jones provides an invaluable service in helping us to understand the 'revolutionary spirit' of Jewish power—how it operates, how it evolved, and how it maintains itself. Richard Edmondson, [deLiberation](#). "Dr. E. Michael Jones daringly deals with a most taboo topic that should send shivers up the spines of respectable members of today's Catholic Church, as he expresses views that prevailed in the past. Even when one cannot concur with his major interpretations, he provides ideas that require some thought to refute (in that they always contain elements of truth) and should not be written off in the name of ecumenical PC ... Jones writes in a felicitous manner, and draws attention to rarely mentioned religious and historical facts." Stephen J. Sniegoski, Ph.D., author of *The Transparent Cabal: The Neoconservative Agenda, War in the Middle East, and the National Interest of Israel*.

"Anyone who wants to understand the background for the financial tsunami that has devastated the lives of billions of people should get himself a copy of the book by E. Michael Jones, **The Jewish Revolutionary Spirit and its Impact on World History**. He will then understand that what is taking place before our eyes is not an historically isolated incident, but rather part of a chain of events that began with the exodus of the Hebrews from Egypt and which, especially in the modern period, has caused untold misery. ... The main concern of the revolutionary Jew is

the Christian religion. E. Michael Jones, the strictly observant Catholic philosopher, defines the revolutionary Jew as the son of Israel who refused to recognize Jesus as the Messiah." Friedrich Romig, **Der 13te** - translation from the German.

"The Jewish Revolutionary Spirit by E. Michael Jones is a monumental book which scoops two thousand years of troublesome relations between Christendom and the Jews, and endeavors to connect Jewish strategies of permanent revolution with the permanent Jewish rebellion against Christ (=Logos). This timely book may help to regain the lost balance between Judaic and Christian tendencies in the Western mind." Israel Shamir, author of *Flowers of Galilee* and *Cabbala of Power*.

"If you are thirsting for truth, tired of political correctness, and unafraid to delve into what the rest of society sees as a forbidden area of knowledge ... then E. Michael Jones's book will simply not allow you to stop turning its pages ... This book will give you the key to understanding our turbulent, godless and agenda-driven modern civilization as no book before it has done, or shall we say, had the courage to do." Robert A. Sungenis, Ph.D., author of *Not by Faith Alone: A Biblical Study of the Catholic Doctrine of Justification*.

"Must Read Book ... E. Michael Jones has the reputation of knowing the facts in world affairs and geo-politics, as well as the forces behind them. He is also well-regarded by many for having the bravery in stating the truth -- no matter how unpalatable for some -- and calling a spade a spade." [Final Confilict](#).

"Jones shows how the cultural war that has been going on for a little more than forty years between Catholics and Jews has been characterized by a long string of victories for the Jewish side. He points out that the Jews with whom the liberal Catholic prelates and intellectuals engage in 'dialogue' are not creatures of the Torah, which is the Word of God, but of the Talmud, which is the Rabbinical system put in place in later times to, among other things, coerce Jews from converting to Christianity." Professor David O'Connell, author of *Francois Mauriac Revisited* and *Louis Ferdinand Celine*.

"I have been reading your book non-stop from various sections, sampling the banquet like a loathsome old glutton, and I have to tell you I believe you will make history with this work. I can't think of another book by a Catholic writer of whom that could be said. This magnificent achievement, and this possibly alone, will be seen I believe now and after we are gone as the first serious 'shot' (and what a shot!) in the counterrevolution, which our children and grandchildren will, alas, inherit. ... You have written in exactly the right tone - one of enviable calm, reasoned scholarship; and your copious, careful documentation, it seems to me, unearths what amounts to the most devastating indictment of the revolutionaries who are subverting not only the Church and Catholic nations but all good, decent moral order; all the while you take pains many times to exculpate the many good ordinary Jews who suffered because of their imputed identification with such a disproportionate number of their people involved in the violent works of subversion, especially, but not only, in Russia where tens of millions of Christians and others died. ... Had this massive work been available some years ago I might have spared making such an ass of myself on the subject. Congratulations. ... This work is akin to Gibson's *Passion of the Christ* - which reminded the whole world of the Passion (!) when all seemed forgotten in the darkness of the Nihil - and which is still circulating the earth on DVD even into forbidden places." Stephen Hand, [A Letter to E. Michael Jones](#).

"must read," [The Ugly Truth](#).

"One of the most important books one can read on the topic is the massive work **The Jewish Revolutionary Spirit and Its Impact on World History**, by E. Michael Jones. Mr. Jones provides documentation for his major historical theses, often from recognized Jewish historians. ... the basic point is clearly demonstrated: 'Judaism' under the rabbinic schools and the Talmud since 70 A.D. is significantly different from the revealed religion of the patriarchs and Moses, and the community of Jews who disbelieve Jesus of Nazareth will always produce a certain number of individuals whose ideas and actions objectively

undermine, in characteristic ways, the influence of Christian faith in society. If a reader keeps this in mind, and Jones says as much in his own way, then his understanding of the Gospel and of history will be enriched without having to a priori suspect all Jews of nefarious designs against the Church." [Rorate Caeli](#).

"an analysis sadly lacking in most modern discussions of modern American culture," Edmund Connelly, [Occidental Observer](#).

"Thank you for giving us this incredible work of scholarship and unparalleled historical revisionism that has transformed the way I look at the world we live in. ... **JRS** is characterised by calm discussion of the issues and its concise definition of terms, in particular the "Jew" as one who rejects Jesus Christ as the Messiah and your balance in placing this definition within the context of the seemingly endless debate about who the Jews are. In so doing, you simultaneously demolish the myth that the Jews of the Old Testament and the Jews of today are one and the same people, something which I never previously appreciated. ... The concise definitions of the two most misunderstood terms in contemporary cultural discourse - namely "the Jews" and "anti-Semitism" - are what makes **JRS** the counterrevolutionary tour de force that it is. ... I think that your chapters on the Second Vatican Council are well worth the price of the book all by themselves. You decisively prove that Vatican II was a battle over whose view of Jewish identity would become normative in the modern era in Church and world - that of the Catholic Church which had traditionally taught that to be a Jew was to be a rejecter of Christ or that of modernity which hails race as the new religion and correspondingly and exclusively identifies Jewishness in terms of blood, race and DNA, the very outlook denounced by Jesus himself in St John's Gospel. ... **JRS** is the most important book that I have ever read on any subject in my life." Stephen M. Smith, [Culture Wars](#).

<http://www.culturewars.com/Reviews/RevolutionaryReviews.html>

Holocaust Denial and Thought Control: Deborah Lipstadt at Notre Dame University

By E. Michael Jones

On March 25, 2009, Notre Dame was embroiled in the biggest controversy to hit the campus since the performance of *The Vagina Monologues*. A few days earlier, Notre Dame president John Jenkins, CSC had announced that the university planned to give President Barack Obama an honorary doctorate. Within hours of the announcement a storm of protest erupted which showed no sign of dying down any time soon. Citing the statement of the US Catholic Bishops in 2004--"The Catholic community and Catholic institutions should not honor those who act in defiance of our fundamental moral principles. They should not be given awards, honors or platforms which would suggest support for their actions"--the ordinary of the Diocese of Fort Wayne-South Bend, John M. D'Arcy announced that, for the first time in 25 years, he would not be attending graduation ceremonies at Notre Dame, because "President Obama has recently affirmed, and has now placed in public policy, his long stated unwillingness to hold human life as sacred."

By March 25, 2009 over 100,000 people had signed a petition condemning Notre Dame's actions, and Bishop Thomas J. Olmstead of the Phoenix, Arizona diocese joined with his colleague Bishop D'Arcy in denouncing Jenkins' decision, calling the decision to honor President Obama a "public act of disobedience" and a "grave mistake."

Instead of addressing the running sore that is the Catholic identity issue at Notre Dame, the provost of that institution along with the Notre Dame Holocaust Project invited a "renowned historian" to address the issue of "holocaust denial," a delict which has succeeded patriotism as the last refuge of scoundrels. The "renowned historian" in question was Deborah Lipstadt, who, according to the press release sent out weeks in advance, is the director of the Rabbi Donald A. Tam Institute for Jewish Studies and is currently on leave of absence at the Center for Advanced Holocaust Studies at the Holocaust Museum in Washington DC.

The invitation was hastily extended in the wake of what has come to be known as the Williamson Affair. In hosting the affair, Notre Dame could establish its academic bona fides by inviting a Jew in to beat up a Catholic bishop. Needless

to say, I wanted to get to the lecture early so that I could get a seat. Expecting a ropes-up crowd, I was disappointed to find a sparsely attended hall. In fact, if it weren't for a busload of middle-aged Jewish ladies brought in from the south side of town, the hall would have been virtually empty. Lipstadt was introduced by a chubby middle-aged man who looked like a professor (he wasn't wearing a tie), but it was hard to tell whether he was Catholic or Jewish, a state of affairs that is also applicable to Notre Dame as an institution. Both Professor Lipstadt and the man who introduced her kept referring to Bishop Williamson as the "alleged" Bishop Williamson, showing their ignorance of both the English language and Catholic theology. Bishop Williamson was consecrated a bishop in 1988 by Archbishop Marcel Lefebvre. His consecration was valid but not licit because it was done in defiance of Rome. For that act, the six bishops involved were excommunicated *latae sententiae*. It was Pope Benedict's lifting of the excommunications which set off what has come to be known as the Williamson affair.

As further evidence of her renown, Professor Lipstadt's introducer told us that Professor Lipstadt "discussed alleged Bishop Williamson's holocaust denial on her blog," and that this blogging "may have helped the Vatican see the light." After informing the pope that he "must unequivocally distance himself from [alleged Bishops Williamson's] views, Professor Lipstadt concluded, again on her blog, that "I think [the pope] was willing to tolerate these views in the name of unity."

Given the nature of Catholic response to the Williamson affair, one would think that Professor Lipstadt would have been pleased, but this was not the case. In one of the most groveling responses to the Williamson affair, Roger Cardinal Mahony, archbishop of the Archdiocese of Los Angeles, barred Bishop Williamson from setting foot in any Catholic building in the archdiocese. Again, one would think that Professor Lipstadt would be pleased by an action like this, but that was not the case. In a comment which, according to her blog, she posted at 4:42 AM [!] March 2, 2009, Lipstadt dismissed Mahony's gesture as "largely symbolic in that

Williamson has not given any sign that LA was on his travel itinerary." If Cardinal Mahony thought an attack on a fellow Catholic bishop would ingratiate him with the likes of Professor Lipstadt, he obviously had not reckoned with Professor Lipstadt's high standards. "What I found jarring," she continued, "was the statement by the spokesman for the archdiocese. 'The cardinal wished to send a clear signal to the Jewish community that Williamson is not a member or even welcome in the Catholic Church until he renounces his views'."

"This," Lipstadt sniffed indignantly, "should not be a message to the Jewish Community but to all people who think truth is important--irrespective of their faith. It would be a message that people who lie about history, distort the truth, express anti-Semitic and racist views, and pervert facts in order to defend one of the most diabolical regimes in history are not welcome in the LA archdiocese. Racists, for example, should be shunned not to send a message to minority communities but because racists spread hatred, instill contempt, and work against communal tranquility.

"I don't mean to quibble over this strong statement on Cardinal Mahony's part. But to do this and define it as a message to the 'victims' is to miss the point."

That being said, she was nonetheless pleased with her two-day stay at Notre Dame, which she described as "an institution which takes its Catholic identity seriously."

Before too long into the introduction, it became clear that Professor Lipstadt established her credentials as a "renowned historian," by writing "three books," two of which bear variations on the title "Denying the Holocaust." Not content with her own unearned laurels, Lipstadt is obsessed with denying the qualifications which others have earned honestly. In a letter on her blog which she sent to the *New York Times*, Lipstadt takes issue with the *Times* referring to David Irving, who has written more than three books, as a "historian." Instead of referring to Irving as a "historian," the *Times* should have called him a "denier."

Her three books notwithstanding, Lipstadt's real claim to fame came from the fact that she was named as a

defendant in a libel suit, something that the Notre Dame press release pointed out. A book on that trial constitutes one-third of all of her book-length writing over the past 23 years. As some indication of the depth of her overall scholarship, Lipstadt assigned the "Holocaust memoir" called [Fragments](#) in her classes. When the book was revealed as a threadbare hoax written by a non-Jew who had never been near a concentration camp, Lipstadt opined that, if the allegation turned out to be true (which it did), this "might complicate matters somewhat," but insisted that it would still be "powerful as a novel."

Professor Lipstadt was supposed to have been introduced by Rabbi Michael Signer. This is fitting in a way because Signer was also the recipient of an endowed chair, he at Notre Dame, for producing even less intellectual material than Professor Lipstadt. Rabbi Signer could not attend the lecture because he died in January but Professor Lipstadt assured her audience that he is now "up there watching us."

Even more than being a defendant in a libel suit, Professor Lipstadt's renown comes from her efforts to prevent the spread of the delict known as "holocaust denial." The point of her talk at Notre Dame was explaining the full ramifications of this invention. As we have come to expect from speakers like this, Professor Lipstadt feels that another *Kristalnacht* is right around the corner. "I see things," she confided to the yentas from the south side, "as bleaker than I used to see them." Over the past year, there has been "an uptick in anti-Semitism," something that should be "a source of tremendous concern."

Of course, given her expansive notion of anti-Semitism -- "Holocaust denial is a form of anti-Semitism"; it is "the new anti-Semitism" -- "uptick" is hardly the proper term. The Holocaust itself begins to pale in comparison to the threats now on the horizon—not that I am accusing Professor Lipstadt of Holocaust denial. According to Professor Lipstadt's definition of the term, anyone who says the word apartheid and Israel in the same sentence is guilty of the "new anti-Semitism." The term "Israel Apartheid" was, of course, a veiled reference to former President Jimmy Carter, who is now routinely dismissed as an anti-Semite. Perhaps "New Anti-Semite" might be a better term, since it corresponds with the "New Anti-

Semitism" and reflects, of course, the fact that no Jew dared to level the term when Carter was president.

At this point, Professor Lipstadt was just warming to her topic. Any claim, she continued, that Zionism is a form of racism or anything linking Israel and South Africa also constitutes anti-Semitism. The same goes for UN resolutions condemning Israeli behavior toward Palestinians, something she terms "legalized anti-Semitism." The same goes for people who refer to Jews as a group, as in what she terms "the so-called Jewish lobby," which was a veiled reference to Walt and Mearsheimer's book on the Israel Lobby. Anti-Semitism has even infected "some parts of Belgium"!

Which brings us to the heart of the "new anti-Semitism," otherwise known as Holocaust denial. There are two forms of Holocaust denial: Hard core and soft-core. As examples of hard-core holocaust denial, Lipstadt mentioned David Irving and "so-called Bishop Williamson." Lipstadt also objects to historians who claim that "otherwise David Irving is a good historian," making it clear that they are guilty of what might be termed second-hand Holocaust denial, a pathogen that is contracted by intellectual proximity in analogous fashion to how lung cancer is supposedly contracted by second-hand smoke.

Then there is soft-core Holocaust denial. As examples thereof, Lipstadt listed things like "cancellation of Holocaust remembrance day celebrations," something that happened in Barcelona recently, "because of Israeli behavior in Gaza." As another example of soft-core holocaust denial, Lipstadt mentioned "Eastern European countries governments arguing that Nazis and Communists were equivalent, and that the communists perpetuated genocide." The fact that a Jewish resistance fighter was indicted by the Lithuanian government for war crimes committed while he was a partisan is an instance of soft-core holocaust denial, according to Professor Lipstadt. Another example of soft-core denial was Mel Gibson's interview at the time of the release of [The Passion of the Christ](#)—which the Jews, according to Professor Lipstadt, made into a blockbuster by their protests.

Mel Gibson became a holocaust denier, in Professor Lipstadt's eyes, when he mentioned in an interview with Diane Sawyer that "in the Ukraine millions of

people were starved to death." As Norman Finkelstein has pointed out in his book [The Holocaust Industry](#):

To question a survivor's testimony, to denounce the role of Jewish collaborators, to suggest that Germans suffered during the bombing of Dresden or that any state except Germany committed crimes in World War II—this is all evidence, according to Lipstadt of Holocaust denial. . . . The most "insidious" forms of Holocaust denial, Lipstadt suggest, are "immoral equivalencies": that is denying the uniqueness of The Holocaust.

As conclusive and irrefutable proof that Mel Gibson is a Holocaust denier, Lipstadt mentioned that he said in the same interview that the Jews "died at Auschwitz," not that they were "murdered," which is what he should have said if he wanted to avoid the charge of anti-Semitism. Holocaust denial is also something that can be contracted genetically, like the *goyische* equivalent of Tay-Sachs disease. Professor Lipstadt makes it clear that Mel Gibson contracted it from his father, or better, because he refused to denounce his father, who was a holocaust denier. As further proof of Mel Gibson's "soft-core holocaust denial," Professor Lipstadt claimed that Gibson said, "My father never lied to me in his life." (Does this mean that genetic transmission of holocaust denial causes an amelioration from the hard-core variety manifested by Hutton Gibson into the soft-core variety manifested by his son? If so, what are the prospects for the third generation? Holocaust doubt?) We are left to assume that Gibson should have behaved more like little Pavlik Moroslav, the Ukrainian boy who denounced his father to the Soviet secret police. Little Pavlik was murdered by his outraged relatives, but the Soviets erected statues and schools in his honor.

Having come up with the taxonomy of holocaust denial, Lipstadt then segued into a discussion of her main claim to fame, namely, the fact that David Irving named her as a defendant in a libel suit, a fact she characterized at another point as being taken out of line and shot. It seems that every cloud has a silver lining. So when Professor Lipstadt was sued for libel, it allowed her and a team of researchers to delve into the work of people like David Irving. Since she had already written a book mentioning Irving, this wasn't especially reassuring, but oblivious to that fact, Lipstadt

launched into an analysis of two footnotes. In one instance Irving claimed that Hitler was furious at one of his lieutenants for attacking a Jewish delicatessen at the time of the 1923 beer hall putsch. What Lipstadt uncovered was that Hitler was really furious because said lieutenant didn't wear his uniform during the attack. According to Lipstadt, this discrepancy proves that David Irving made it all up. In recounting this anecdote, Lipstadt seems oblivious to the fact that she is testifying to Irving's acumen as a historian and his ability to get to little known facts. Whether what he said is accurate in detail is precisely the role of historical research, an activity she prohibits in anyone who disagrees with her point of view.

In a second instance, Irving claimed in one of his books that Hitler was furious that Nazis were attacking Jewish businesses and ordered them to stop. What Lipstadt and her team of investigators uncovered is that Hitler was only upset by the arson, but even if that is the case, it is not clear why this should be a legal matter, or worse, reason to ruin a man's livelihood. Don't people write books to have them discussed? Isn't this why we have universities and professors? Isn't this how we learn about the past? Not according to Professor Lipstadt.

Before long it becomes clear that the academy exists, in Lipstadt's view, not to pursue the truth but to punish malefactors who are guilty of thought crimes. What becomes equally apparent before long is just how blood-thirsty Professor Lipstadt can be when it comes to pursuing her enemies. We are talking about something more than personal animus here. We are talking about racial or ethnic animus of the sort that gets expressed in the later novels of Philip Roth or in the late Richard John Neuhaus's magazine *First Things*, where Meir Soloveichik declared that hate is a Jewish virtue.

Lipstadt expressed this hatred by way of anecdote. During her libel trial, Lipstadt was shocked to hear her lawyer tell a BBC interviewer that David Irving wasn't important. When she pressed him on this after the interview, her lawyer assured her that "David Irving was like the dirt--Lipstadt paused at this point and added parenthetically "he used another word"-- "you step into on the street. The dirt's not important, what's important is that you remove it from your shoe." Lipstadt then referred to the

claim that David Irving was a piece of dog shit as "a wonderful analogy" because it "helped her to understand" how to deal with people like this.

Just to show that Lipstadt doesn't apply epithets like that to the *goyim* alone, she also applied the same description verbatim to Norman Finkelstein. In responding to a call when Lipstadt was on a program on National Public Radio, Lipstadt said of Finkelstein: "Think of the dirt you step in on the street and you know what kind of dirt I'm talking about. It has no importance unless you fail to clean it off your shoe before you go into the house." Lipstadt's outburst prompted one listener to write in, "If Professor Lipstadt disagrees with Professor Finkelstein, I suggest that she debate him on the facts instead of being allowed to launch vulgar personal attacks on NPR with impunity."

In an [interview](#) which was posted on the Jerusalem Center for Public Affairs website (#11, August 1, 2003) Lipstadt claimed that "as an American," she was "a staunch believer in free speech," but went on to say that "the situation in Germany is different and that there might be room there for a law against Holocaust denial." What comes across here is a strong belief in double standards, which comes down to both praising the academy and then using it as a podium for referring to other people as dog shit. Once again, the academy is instrumentalized into a weapon against holocaust deniers, which is to say, people whom organized Jewry portrays as enemies of the Jewish race, and a place to settle ancestral scores.

Her goal is clear: to get everyone else to view her opponents as dog shit; her quandary, however, is strategic, namely, how to "defeat them and not build them up." As she put it in her talk, "How do you fight these people without building them up or giving them some merit." The answer to that question is "dynamic silence," a theory developed by the AJC in dealing with Gerald L. K. Smith in the '50s, and recounted in Benjamin Ginzberg's book [The Fatal Embrace](#). Professor Lipstadt, however, got her answer from the lawyer in the Irving libel action. Lipstadt may or may not have read *Fatal Embrace*, but her talk and the hatred she spewed onto her enemies is some indication that disinterested pursuit of the truth is not Professor Lipstadt's goal in life. It's not enough to disagree, as serious historians can and do, with certain assertions in David Irving's

writings. Professor Lipstadt insists on total denunciation of everything David Irving ever wrote, followed by a concerted attempt to deprive him of his ability to earn a livelihood. On her blog, Lipstadt gloats that Irving has been reduced to selling Nazi memorabilia, as if concerted efforts to blacklist him in the publishing industry had nothing to do with that fact.

Anyone who does not go along with this campaign is suspect and guilty of fraternizing with the enemy, which also calls for reprisals. In this Lipstadt differs from Norman Finkelstein, who writes:

Not all revisionist literature--however scurrilous the politics or motivations of its practitioners--is totally useless. . . . [David] Irving, notorious as an admirer of Hitler and sympathizer with German national socialism, has nevertheless, as Gordon Craig points out, made an "indispensable" contribution to our knowledge of World War II. Both Arno Mayer, in his important study of the Nazi holocaust, and Raul Hilberg cite Holocaust denial publications. "If these people want to speak, let them," Hilberg observes, "It only leads those of us who do the research to re-examine what we might have considered as obvious" ([The Holocaust Industry](#), p. 71).

Deborah Lipstadt doesn't want to disagree with David Irving. She wants to first humiliate and then destroy him. "We stripped Irving bare," Lipstadt told her audience at Notre Dame. "We made him look silly." Not content to leave it at that, Lipstadt continued that at one point she took out two movies, Charlie Chaplin's [The Great Dictator](#) and Mel Brooks' [The Producers](#). What she learned from watching these movies is that it's not enough to defeat your enemies (no one brought up the fact that Lipstadt's enemies were people who had written books with which she disagreed), "The point was to dress him in a jester's costume and make him a witness to his own powerlessness."

In other words, academe is for Lipstadt simply the arena in which she humiliates her foes. This view was expressed repeatedly during the course of her talk. Persuasion is not her strong suit, and that, of course, means that it has no place in academic life. "Trying to convince holocaust deniers," she said at another point, "is a hopeless task." It is also a circular argument, to which Professor Lipstadt is as blind as the image of Synagoga on the façade of the cathedral portal in Strassbourg.

Professor Lipstadt credits her researchers with bringing about the victory over David Irving, but in doing so only reinforces the idea that the academy has been weaponized: "The trial was a great tribute to academia; they tracked down that information."

Given all of the resources at her disposal, I began to wonder why Professor Lipstadt hasn't written the definitive Holocaust narrative. In spite of the resources at her disposal, and the fact that she is now on leave of absence from Emory University spending a year immersing herself in "Advanced Holocaust Studies" at the Holocaust Museum in Washington, the only thing she has produced during the last 16 years is an account of the Irving trial. In fact, in the 16 years which have elapsed since she invented the term "holocaust denial," she has produced not one piece of historical scholarship on the period in question. Instead of laying these issues to rest the way scholars do, i.e., with a piece of competent scholarship, Lipstadt has decided to resolve the issue by *force majeure*.

Why is this? Well, maybe it's because Professor Lipstadt's day job as thought cop keeps her so busy she can't do anything else. In her professional activity Professor Lipstadt resembles less the scholar and more the political commissars assigned to units of the Soviet Army or the interrogators at the Cheka, the Soviet secret police, positions that were more often than not staffed by Jews, as Jewish historians have noted. In [The Russian Jew under Tsars and Soviets](#), Salo Baron writes:

Perhaps in subconscious retaliation for many years of suffering at the hands of the Russian police, a disproportionate number of Jews joined the new Bolshevik secret service. The impression these facts made upon the ordinary Russian is rightly stressed by Leonard Shapiro: "For the most prominent and colorful figure after Lenin was Trotsky, in Petrograd the dominant and hated figure was Zinoviev, while anyone who had the misfortune to fall into the hands of the Cheka stood a very good chance of finding himself confronted with, and possibly shot by, a Jewish investigator (p. 203).

Professor Lipstadt is the spiritual descendant of these Jewish investigators. Professor Lipstadt's job is to shoot anybody in academe or publishing (the current equivalent of the Soviet army) who is not following the party line. Since she can't very well go

out and shoot David Irving literally, she does the next best thing by assassinating his character by claiming that he is not really a historian (certainly not a "renowned historian" like Professor Lipstadt) and depriving him of a livelihood.

Professor David O'Connell, who teaches French at Georgia State University, found this out when he published an [article on Elie Wiesel in Culture Wars](#). O'Connell's article did what scholarship is supposed to do. It pointed out inconsistencies in the conventional narrative that academe had been cowed into ignoring. It pointed out patent absurdities like the famous picture of Wiesel in Buchenwald; it pointed up the discrepancies in the various accounts Wiesel has given of his liberation from Buchenwald. It brought up the fact that after the release of the PBS documentary *The Liberators*, which purported to describe how an all-black tank battalion liberated Buchenwald, Wiesel suddenly became aware of memories he never had before, memories of being liberated by black soldiers emerging from Sherman tanks. "I will always remember with love," Wiesel wrote in 1989, "a big black soldier. He was crying like a child-tears of all the pain in the world and all the rage. Everyone who was there that day will forever feel a sentiment of gratitude to the American soldiers who liberated us."

It was a truly touching moment. Unfortunately, it never happened. First of all, *Liberators* was made up "to increase Black and Jewish mutual understanding in Brooklyn," and Elie Wiesel wittingly collaborated in that scam. O'Connell's article not only damaged Elie Wiesel's reputation, it also called significant segments of the Holocaust narrative, in particular those recounted by Wiesel, into question. Did Professor O'Connell's *Culture Wars* article then constitute Holocaust denial? This is where the story gets interesting.

After O'Connell's article on Wiesel appeared in the October 2004 issue of *Culture Wars*, Lipstadt wrote to the administration at GSU in an attempt to get him fired. She claimed in her letter that O'Connell had engaged in "fraud in research." What followed was several pages of single spaced writing in which she questioned O'Connell's spelling of Yiddish and labored mightily to convict Professor O'Connell of fraud. Unwilling to dismiss Lipstadt's letter, the

administration at GSU appointed a panel of three full professors to look into the matter. After deliberating for almost a year, from December 2005 to October 2006, the professors concluded that there was no fraud, or that if there were, it was the doing of Elie Wiesel and not Professor O'Connell. If Professor O'Connell didn't get fired, it wasn't for Professor Lipstadt's lack of trying. The fault lay not in Professor Lipstadt's will but in her intellect. In spite of her endowed chair and years immersed in "advanced holocaust studies," she couldn't mount a coherent argument. Every claim she raised was ultimately dismissed as baseless. It was as if she felt she could carry the day by sheer force of will, and was upset to learn that academic life still had a remnant of integrity.

There is probably another reason why the attempt to oust Professor O'Connell failed. The administration at GSU knew if they fired O'Connell on trumped up charges of fraud, that he would then sue them, and the lawsuit would lead to a discovery process that would have been disastrous for both the university and the system of thought control run by the powerful Jews who were orchestrating the campaign, demanding vengeance. In a way, it's a shame this case didn't go to trial. It would have been interesting to learn how Professor Lipstadt heard about Professor O'Connell's article in the first place, and it would have provided a nice counterpoint to the Lipstadt-Irving libel trial in London. It would also have exposed the inner workings of Jewish thought police like Deborah Lipstadt and the role she plays as an enforcer of the Jewish hegemony over academe today.

The O'Connell case makes an interesting counterpoint to the Williamson case as well. Unlike Professor O'Connell, Bishop Williamson did no research, published no article or book, and so had no way to fight back when the counterattack came. This is why he was such a tempting target. This is also why the Jewish organizations have stayed away from David O'Connell. They tried to get him fired and failed because O'Connell had all the facts on his side, and there was nothing that organized Jewry could do about it. As a result, Lipstadt *et al* shifted to the tactic of "dynamic silence," and there the situation at GSU has remained ever since. Professor O'Connell has challenged Professor Lipstadt to a debate, but, as we learned when we attended her talk, Professor Lipstadt doesn't debate Holocaust

deniers. But in this case, that logic isn't compelling, because she herself had to certify that Professor O'Connell was not a holocaust denier. Unable to prove that O'Connell engaged in fraud, Lipstadt was unable to claim that he was a holocaust denier. Since she comments on every conceivable delict under the sun on her blog, it seems odd that Professor Lipstadt didn't comment on the challenge to debate the Williamson affair from Professor O'Connell, a man who teaches not far away from where she holds her chair. The logistics of a debate would hardly be insurmountable, or are there other considerations at work here?

I tried to get some idea of the limits of the holocaust narrative in the question and answer period after her talk. What I got instead was more evidence for the circularity of the term. My question concerned the documentary about the 761st Tank Battalion, an all-Negro unit, which allegedly liberated Buchenwald. Was it Holocaust denial to say that it never happened?

Lipstadt was forced to admit that the Tank Battalion/Buchenwald story was, as she put it in another context, "pure invention," but she refused to see any implications in this for the Holocaust narrative as a whole or for Wiesel's credibility. Wiesel, she claimed, dealing with the latter instance first, was talking about other black soldiers, but since the army wasn't integrated at that point, that would have to mean other Black units, and there were none in the area at the time. As Professor O'Connell pointed out in the article that Lipstadt and presumably her researchers meticulously vetted, "He [Wiesel] made this statement despite the fact that there were no blacks present at the liberation of Buchenwald on April 11, 1945, and the black unit in question was over 50 miles away on that date."

So the question is: is it holocaust denial to say that the 761st Tank Division didn't liberate Buchenwald?

"No," snapped Lipstadt, "because it never happened." This, of course, brings up bigger issues about the status of the holocaust narrative itself. Is it riddled, like AIG's portfolio, with "toxic assets." If so, which parts of the holocaust narrative are not true? Would it have been holocaust denial to make this claim when everyone, Elie Wiesel included, was effusively praising the PBS documentary? What about other parts of the holocaust narrative, which have since gone down the memory hole?

What about the lampshades made out of Jewish skin? What about the soap made from Jewish fat? What about the source of the term holocaust itself, i.e., the truckloads of Jewish babies who were thrown into burning pits? As soon as one detail becomes patently absurd, Lipstadt is on the scene to purge it from the collective memory, to ensure that no damage gets done to the holocaust narrative as a whole.

BIGGER ISSUE

This, of course, brings us to the bigger issue, which is, how do we know what really happened? The answer to that question is historical research, but that is precisely what the delict "holocaust denial" has been created to prevent. Holocaust denial is another word for Jewish control of discourse, in particular historical discourse, in particular historical discourse about World War II. If a historian publishes something that a powerful Jew, which is to say a Jew with powerful backers, dislikes, that person will be punished. If the person in question lives by writing books, as David Irving once did, the Lipstadt brigade will get him blacklisted in the publishing industry. If the person in question is a professor, the big Jews will try to get him fired, as Deborah Lipstadt herself did in the case of Professor David O'Connell. In this instance, Lipstadt failed, but David O'Connell's case is not typical in this regard.

More typical is the case of Norman Finkelstein, who was fired from his job at DePaul University in Chicago. The fact that Finkelstein was a Jew himself doesn't matter. It's the big Jews, in this case Alan Dershowitz, who decide who is to live and who's to die in academe and publishing. Finkelstein wrote a devastating critique of Dershowitz's book *The Case for Israel*, and, as a result, Dershowitz set out to destroy Finkelstein's career. It was, in many ways, a typically Jewish response, the academic version of "You'll never work in this town again." What followed was equally Jewish. In fact Finkelstein characterized the dispute as a contest over "who was the toughest Jew from Borough Park." The definitive answer to that question is in: the big Jew from Borough Park is Alan Dershowitz, who got Finkelstein fired with the collaboration of the supine Catholic priest who is president of DePaul University. Among other things, this also shows that a selection process is at work among Jews in academe. Any Jew who goes against the interests of organized

Jewry will get destroyed by the ruthless academic enforcer Jews who represent their interests. Most Jews are immune to struggles like this because they fall into the broad, gray middle category of fellow travelers, Jews who go along with the agenda in order to collect big salaries for a cushy job.

But there are larger lessons to be learned here. First of all, when it comes to a choice between money and principle, Catholic universities go for the money. Secondly, the fact that academe has become the site of unseemly brawls like this is largely the result of Jewish influence in academe. As Professor Lipstadt made abundantly clear in her talk, the university is not the place where the big Jews seek the truth. The university is a place where Jews settle scores. It's where they punish people who threaten the Jewish hegemony over discourse.

This should not surprise us. The university is not a Jewish creation. It is a Catholic creation of the Catholic Middle Ages, and so it should not come as a surprise that Jews have all of the difficulties which come with functioning in an alien environment when they are admitted to universities. For over 600 years, from roughly the beginning of the 13th to the middle of the 19th century, Catholics were involved in the creation and preservation of the university as a place where one engaged in the disinterested pursuit of the truth. This was also the place and period of time during which representational art reached its culmination as well. The link between these phenomena--art and the university as manifestations of the Logos which finds its embodiment in Christ and its cultural expression in Catholicism--is no coincidence. Conversely, the Jewish subversion of academe is similar to the Jewish subversion of the art world, something which occurred during the same period of time and, as Israel Shamir points out in a brilliant article "A Study of Art," in his book, *Caballa of Power*, for the same reasons.

Modern art is controlled by Jews. Shamir is sensitive to the sensibilities this claim offends-- "Does it matter that they are Jewish?" asks the annoyed reader--but the facts speak for themselves:

The Jewish influence in modern art is well attested. By 1973, some estimated that 75-80 percent of the 2500 core "art market" personnel of the United States--art dealers, art curators, art critics, and art collectors--were Jewish. In 2001,

according to ARTnews, at least eight of the "Top Ten" US art collectors were Jewish: Debbie and Leon Black, Edythe and Eli Broad, Doris and Donald Fisher, Ronnie and Samuel Heyman, Marie-Josée and Henry R. Kravits, Evelyn and Leonard Lauder, Jo Carole and Ronald S. Lauder, and Stephen Wynn.

"Today," wrote Gerald Krefetz in 1982, "Jews enjoy every phase of the art world: as artists, dealers, collectors, critics, curators, consultants, and patrons. In fact the contemporary art scene has a strong Jewish flavour. In some circles, the wheelers and dealers are referred to as the Jewish Mafia since they command power, prestige, and most of all money."

In 1996 Jewish art historian Eunice Lipton explained that she went into a career as an art historian in order to be in a field dominated by Jews: "I wanted to be where the Jews were, that is, I wanted a profession that would allow me tacitly to acknowledge my Jewishness through the company that I kept." The field of art history was filled with Jews. At the Metropolitan Museum of Art in New York, Arthur Ochs Sulzberger (former publisher of the New York Times) eventually became its chairman. He oversaw an institution in which Jews, said George Goodman, "have enriched every area of the Museum's collections . . ."

By the 1980s, four of the ten board members that dole out the MacArthur Foundation "genius awards" were also Jewish; two Jews also sat on the board of the Russell Sage Foundation. The Kaplan Fund also has had an important impact on the art community in divvying out awards. One of J. M. Kaplan's daughters was the Chairman of the New York State Arts Council. Joan Kaplan Davidson was appointed as chairman of the \$34 million New York State Arts Council in 1975 despite the fact that she was "not professionally trained in the arts." The Getty Museum . . . has consistently had Jews at the economic helm. . . . [former chairman] Harold Williams . . . was "raised in a Labor Zionist home in East Los Angeles." The new president of the J. Paul Getty trust is another Jewish administrator, Barry Munitz, . . .

After a summary that covers the whole spectrum of modern art, Shamir concludes nonetheless that, "The fact that Jews are so dominating in the art world is very rarely publicly acknowledged. It is forbidden-for anyone, anywhere--to discuss the

subject for fear of being branded 'anti-Semitic.'"

The art world is dominated by Jews, not because they are good at producing art, but rather because during the course of the 20th century, Jewish ascendancy rose in America and American ascendancy rose in the world and the art world as well. As a result: "The artist as creator of art disappeared and gave place to the museum curator, the collection owner. It is he who decides what sort of junk will be displayed, whose name will be written under the photo of tinned soup or a dead rat."

Shamir is basing his verdict in this instance on a visit to the Guggenheim Museum in Bilbao, a Jewish creation (both the architect Frank Gehry and the funders, the Guggenheim family, were Jews) which is filled with junk and, inexplicably, an exhibition of Armani suits. In this world of Jewish art, "Only the Armani brand reigns supreme, impervious to the curator's will." The Guggenheim Museum in Bilbao provides "a good place to contemplate the present decay, nay, demise of European visual art," which is now made up of "Rotten decomposed pig trunks in formaldehyde," pornography, and anything else that "became a piece of art by the decision of two Mammonites, the curator and the collector."

How did this happen? The crucial middle term in both equations (art and the university) is capitalism. The "economic freedom" of capitalism is traceable to the distinction between the Jewish prohibition on taking usury from a fellow Jew, and the permission which allowed it to be taken from "strangers." This differential first brought about a "complete transformation of commerce and industry," and then once capitalist principles became the cultural norm, other institutions (including art and academe) as well:

The theory of price in the Talmud and the Codes in so far as it affected trade between Jew and Jew, is exactly parallel to the scholastic doctrine of justum pretium which was prevalent in Europe throughout the Middle Ages. But as between Jew and non-Jew, there was no just price. Price was formed, as it is today, by the "higgling of the market." . . . The differential treatment of non-Jews in Jewish commercial law resulted in the complete transformation of the idea of commerce and industry in the direction of more freedom. If we have called the Jews the Fathers of Free Trade, and therefore the pioneers of

capitalism, let us note here that they were prepared for this role by the free-trading spirit of the commercial and industrial law, which received an enormous impetus towards a policy of laissez-faire by its attitude toward strangers. Clearly, intercourse with strangers could not but loosen the bonds of personal duties and replace them by economic freedom. (Werner Sombart, [*The Jews and Modern Capitalism*](#), pp. 246-7).

The spirit of capitalism brought about a similar transformation of both the art world and academe. Shamir calls this spirit "Mammon," something which he considers the personification of capitalist Class Interest. A capitalist may wish to sell drinking water, but Mammon wants to poison all water in order to force everybody to buy drinking water. A capitalist may build the mall; but Mammon wants to destroy the world outside the mall, for the outside world interferes with the only meaningful occupation, shopping.

Since "Mammon will try to eliminate every distraction to shopping," the Jewish spirit which created the system of Mammon known as capitalism will "turn every kind of art into Conceptual art" because "For Mammonites, Art is a distraction from the most important occupation, adoration of Mammon. Mammonite reviews of Art concentrate on the price of Art."

Jews are never content to integrate themselves into existing structures, whether those structures are states, universities, art museums or the military. They feel compelled to infiltrate and subvert the institutions which admit them as members. In the art world, the name this Jewish infiltration and subversion goes by is "conceptual art." In an article which appeared in *The New Statesman*, Ivan Massow, then chairman of the Institute of Contemporary Arts, "noticed the damage this causes for the artists who are forced to fit into the Procrustean bed of this anti-art":

It seems sad that so many talented young artists, clawing to be noticed for their craft, are forced to ditch their talent and reinvent themselves as creators of video installations, or a machine that produces foam in the middle of a room, in order to be recognized as contemporary artists. . . . We need art lovers to tell artists that they're not obliged to reinvent themselves into creators of piles of crap, or pass their work around like samizdat.

As some indication that Deborah Lipstadt's affliction is shared by other descendants of the Cheka, shortly after those words appeared in print, Massow got sacked. Massow's expulsion from the synagogue that the British art establishment had become was, as Shamir points out, led by the Jewish cultural tsar Nicholas Serota, and by the Jewish art collector and advertising magnate, a friend of Pinochet, Thatcher, and Conrad Black, Charles Saatchi. His power is unique, and an art critic, Norman Rosenthal of the British Royal Academy, suggested that "the Saatchis are probably the most important collectors of modern art anywhere in the world."

Conceptual art isn't art, but it is Jewish. It signals the culmination of the Jewish take-over of modern art. Conceptual art requires no artistic ability, talent or skill. That's why Jews gravitate toward it and promote it. It's an example of Jews defining art as what they do rather than defining art in its relationship to Logos. It's as if, Shamir says at another point, we all woke up one day and found that only cripples could compete at the Olympics. Or, to give another example, to find out that the high jump had been replaced by a chess match. Jewish domination of the art world was not "due to the great achievements of Jewish artists." Quite to the contrary, Shamir points out that

The Jews were extremely ill-equipped for their conquest of Olympus. For many generations, Jews never entered churches and hardly ever saw paintings. They were conditioned to reject image as part of their rejection of idols. In the course of a two thousand-year-long selection process, the visual gifts of Jews were not developed, as opposed to the abilities to learn, argue, and convince, honed to perfection in the Talmudic environment.

Shamir goes on to add that "Rejection of Christ," the Logos incarnate who is the "main fountain of creativity," was the ultimate reason why Jews could not be artists, because there is no visual art or poetry outside of God; at best the godless person can imitate art. For this reason, Jews are, as a rule, poor painters and sculptors. . . . While their mastery of word and ideology is very high (well above the average of 100 at 130), their average visual ability is only 75, extremely low. One can consider it a scientific proof of "no art without Christ." Indeed, until recently there were no important Jewish painters or

sculptors. The Jewish temple was supposedly built by Phoenecians and Greeks, and it had very few images. Even the Illumination of Jewish manuscripts was usually done by non-Jewish artists, who made very obvious errors trying to copy Jewish letters.

The same thing applies, *mutatis mutandis* to the university. The people whose defining characteristic is rejection of Logos cannot excel in the disinterested pursuit of the truth. If they are allowed into the university they will subvert the principles of the university and redefine academic achievement things that Jews do well. If the university were the Olympics, chess would replace basketball. If Jews controlled the Olympics as effectively as they controlled the art world, only cripples could compete.

In order to disguise their total lack of artistic talent, "Visually handicapped Jews created a similar anomaly--that of non-visual 'conceptual' art" because "Preparation of these items places no demand on artistic abilities. They can be done by anybody. Such art is perfectly within Jewish abilities. Moreover, Jews with their good ability to produce ideas and read iconography will surely succeed in it. Jews bend art to fit their abilities, in order for them to succeed in this difficult (for them) occupation."

The culmination of this trend to conceptualize and thereby redefine art can be found in works of "art," like "Piss Christ," an artifact which kills two birds with one stone, combining Jewish subversion of the art world with Jewish hatred of Christ. "Piss Christ" is a work of art because, as Marcel Duchamp once said, it is "in a museum." "Piss Christ" is a work of art because a museum curator said it was. In this instance, the man responsible was Leonard Lauder, the Jew who runs the Whitney Museum, a man who was, according to Shamir, "a great friend of Ariel Sharon." Are we talking about a conspiracy? Shamir lays the blame at the feet of Group Interest: For Jews, their Group interest lays in undermining visual art, for they can't compete in it. The even deeper Group Interest of Jews is to undermine Christianity, their main enemy. We see this interest satisfied . . . by their relentless attack on Mel Gibson, who dared to produce a film about Christ. . . . As sacrality in Europe is unavoidably Christian, profanation of art is certainly within Jewish Group Interests. It does not mean the Jews, or even some Jews,

understand that they act in their own group interest.

This is not a new phenomenon. Shamir sees the Saatchis of the world, the Jews responsible for the creation of conceptual art, as the descendants of "The Jews [who] were prominent in the great tragedy of Byzantine art, the iconoclasm. The contemporary writers leave us no doubt: Jews (a powerful community in those days as nowadays) were extremely active in promoting this concept."

The same is true, *mutatis mutandis*, of the university; however, I see the cause of this convergence in the form, which is to say, formal causality. The student of formal causality who attempts to deal with Jewish influence at the university is confronted with a curious philosophical phenomenon. People regularly refer to Catholics, Methodists, and Baptists (As for example, when they say 'Baylor is a Baptist university'), but the minute one refers to Jews, the term is stricken as impermissible.

The issue is philosophical. It is based on a philosophical error known as nominalism, which maintained that there was no such thing as "trees," only individual birches, pines, oaks, etc. This extreme form of nominalism was noticed by Hilaire Belloc in the 1920s in his book on [The Jews](#), when he wrote, "If anyone referred to a swindler as a Jew, he was an anti-Semite," but exposing the absurdity of the claim did little to stop the tendency.

In order to unravel this error at the bottom of what is in reality a ban on thought, we need to distinguish between essence and existence. If I say that a dog is a four-legged creature with fur, I am referring to essence not existence, and my claim is not refuted when someone says, "Yesterday, I saw a hairless, Mexican dog with three legs."

Similarly, the philosophical validity of the term "Catholic" or "Jew" is not refuted when someone claims "I know a Catholic who is pro-abortion." Or "Are you saying my Jewish mother-in-law is a revolutionary?" Both the Catholic and Jew get their identity *qua* Catholic or Jew from the form. In the case of Catholics, that form is acceptance of Christ the Logos as defined or determined by the Catholic faith, i.e., by scripture, tradition and the Magisterium. In the case of Jews, that form is defined by rejection of Christ and Logos, as determined by rabbinic interpretation of the Talmud. Catholics are formed by the gospels; Jews are formed by the

Talmud. The result is two radically different cultures.

If the culmination of Catholic culture was the creation of the university, the culmination of Jewish culture was capitalism, which, over the course of the latter half of the 20th century in America, gradually devoured the university, by restructuring it according to capitalist, which is to say, Jewish principles, in particular those articulated by Milton Friedman and the Chicago Boys, a gang of thugs which rivals Professor Lipstadt in its brutality. The institution of tenure, which was a relic of the Middle Ages, was subverted and then replaced by a system in which Jewish superstar professors like Stanley Fish could earn six figure salaries (While at UIC, Stanley Fish earned more per annum than the Governor of Illinois), while the majority of the teaching was done by wage slave adjuncts.

During the more than half a millennium when Catholics were using the university to develop theology, metaphysics, physics and eventually the sciences that led to the industrial revolution, scholarship for Jews meant studying the Talmud, which meant among other things, learning how to cheat the *goyim* in business transactions and then justify those practices with a veneer of pious rationalization. This is not my opinion; it is the verdict of Heinrich Graetz, the father of Jewish historiography, who claimed in his magnum opus that the study of the Talmud led to the moral corruption of the Polish Jews:

To twist a phrase out of its meaning, to use all the tricks of the clever advocate, to play upon words, and to condemn what they did not know . . . such were the characteristics of the Polish Jew. . . . Honesty and right-thinking he lost as completely as simplicity and truthfulness. He made himself master of all the gymnastics of the Schools and applied them to obtain advantage over any one more cunning than himself. He took delight in cheating and overreaching, which gave him a sort of joy of victory. But his own people he could not treat that way: they were as knowing as he. It was the non-Jew who, to his loss, felt the consequences of the Talmudically trained mind of the Polish Jew.

This assertion and what follows are recounted in my book [The Jewish Revolutionary Spirit and its Impact on World History](#). The only thing that saved Graetz himself from the fate of Polish

Jews was German culture, the German Enlightenment in particular, and role models like Moses Mendelssohn and Salomon Maimun, who saw their own separation from Talmudic culture as a liberation from Jewish bondage.

And yet in spite of that liberation and the rise of the *maskilim* in the Pale of the Settlement, when the Jews were finally admitted to the university in significant numbers, as happened in Russia in the mid-19th century, they used the university as a staging ground for revolutionary activity. The same thing happened in America. In his memoir [Commies](#), Ronald Radosh describes how he and other Jews in the Young Communist League were sent from New York to Wisconsin to take over the university there.

The same thing happened in slightly different fashion at Notre Dame. As one has come to expect, the main culprit in this matter was the Rev. Theodore M. Hesburgh, CSC. In addition to being the president who stole Notre Dame from the Catholic Church, Father Hesburgh has the distinction of hiring the first Jew at Notre Dame, Samuel Shapiro, who was brought into the history department. I knew Shapiro for the last 20 some years of his life; he would show up at my house and plunk himself down on the living room sofa periodically. I visited him in the hospital when he was dying, and I wrote his obituary after his death. In the Middle Ages Catholics were told to avoid contact with Jews because, they were told, the only time a Jew wants to talk with a Christian is to subvert his faith or corrupt his morals. For over 20 years Sam Shapiro tried to do just that. He attempted to undermine my faith--largely by trying to convert me to Darwinism--and I tried to get him to convert to Catholicism. In the end, neither project was successful. I have written about this elsewhere; the [obituary can be read at culturewars.com](#). For now I'd like to propose the Jewish corollary to the above statement, namely, all too often the only time a *goy* wants to talk to a Jew is when the *goy* wants big money. This was true of the princes in Medieval Europe, and it led to misery among the population at large and pogroms against the Jews, who were granted privileges that were invariably economically ruinous for the population at large in exchange for the low interest loans they provided to princes. Needless to say, this deal often included princes of the church.

HIRED TO GET MONEY

It certainly applied to Father Hesburgh, an unofficially crowned prince of the Church, who hired Sam Shapiro to get money. Sam told me the story of the hiring more than once. He had just been fired from his job, had been jailed in Cuba, and was nervously looking forward to giving a speech to the history department in the hopes that they would hire him. When he got to Notre Dame, he realized that no speech was necessary. Father Hesburgh had passed the word to the department that Shapiro was to be hired no matter what. When he arrived at Notre Dame to begin teaching in the fall, Shapiro hardly had time to get his suitcases unpacked before he was sent to the Ford Foundation to ask for money. The message Hesburgh wanted to send was clear: Notre Dame was liberal enough for Ford money because they hired Jews.

Privately, however, Hesburgh knew that there were risks involved here. As an ardent devotee of everything Harvard did and stood for (the crowning moment in Hesburgh's career was his being named to the Harvard Board of Overseers), Hesburgh must have been aware that Harvard had strict quotas that limited the number of Jews who got admitted there. There is some indication that Hesburgh not only knew this, but that he also agreed with why Harvard imposed quotas on Jews because he told Ralph McInerny "if you let the Jews in, they take over."

For once Father Hesburgh was precient, because this is what has happened in both Notre Dame and academe in general, as the rise of a "renowned historian" like Deborah Lipstadt shows. Over the course of the 40 years after Sam Shapiro was hired, Jews were hired in increasing numbers at Notre Dame. Like Deborah Lipstadt, the Jews at Notre Dame make up for their lack of scholarship by their zeal in thought control. A few instances should make this clear.

I was once invited by the Orestes Brownson group, a conservative Catholic organization on campus, to speak on Jan Zizka and the Hussites. When the date of the talk approached I started getting concerned phone calls from the student who was the organization's president informing me that the organization had mysteriously run out of money and couldn't pay me for my talk. After assuring him that the Orestes Brownson society could pay me out of next year's

budget (which they never did), I showed up to give my talk and discovered the real reason for the phone calls, namely, Professor Elliot Barkey, the Jewish professor who was the faculty moderator for this organization. Why was a Jewish professor the moderator for the conservative Catholic organization on campus? Well, because you can take the Jew out of the Cheka, but you can't take the Cheka out of the Jew. Barkey had put pressure on the student to have me canceled, and when that failed he decided to show up for my talk. His silence during the talk continued during the question and answer period afterward. Then after everyone had left the room, he dragged the student moderator back into the room and behind closed doors claimed that I had my facts wrong and was an anti-Semite. I was reminded of Joseph Pfefferkorn, zealous Jewish convert in Germany who ran afoul of Reuchlin and the humanists, and his lament, "A fat Jew has sat on my books!" Barkey sat silent during my entire talk and the question and answer period afterward. If he knew of any factual errors in my talk he could have pointed them out, and we could have discussed them in the open forum that academe is supposed to be. But instead the inner Jew triumphed and in the end Barkey reverted to type and attacked me behind closed doors by picking on an undergraduate who knew even less about the Hussites than Barkey himself.

If this were an isolated incident, we could ascribe it to defective personalities, but the pattern is too big to ignore. The main problem is that, ultimately, the university, like the fine arts academy, is not a Jewish institution, and Jews can only thrive there if they redefine what goes on there to suit their Talmudic proclivities. The converse of this would be money-lending, where Christians, as in the case of the Calvinists in Holland and Geneva, could only succeed by imitating Jews. As a result of this mismatch, academe became a jungle in which the ruthless Jews drove out professors of principle, including other Jews who refused to go along with the agenda of organized Jewry. Jews have been formed by centuries of Talmudic influence to see academe as a place when they can settle ancestral scores. They don't get mad; they get even. Their attempt to have Professor Kevin MacDonald ousted from his position at California State University at Long Beach is just one

more instance of the same tendency to turn academe into an institution where the main point is settling scores, not the disinterested pursuit of the truth.

The best example of this at Notre Dame was the late Rabbi Michael Signer, the man who was "looking down on all of us" during Deborah Lipstadt's talk. I have already written about Rabbi Signer while he was alive, and so there is no need to go into his all but complete lack of scholarly activity now that he is dead. He did, however, come to mind when Deborah Lipstadt mentioned the joy Jews take in humiliating those who disagree with them. Signer was subtler than Lipstadt in this regard. He would do things like invite Polish bishops to come to Notre Dame to comment on books like Jan Gross's book *Neighbors*, which defamed the Polish nation by fabricating a holocaust narrative out of the incident at Jedwabne. (Again, see *Culture Wars*, for Iwo Pogonowski's version of what really happened.) Signer hoped that he could get the bishop to denounce Poles as anti-Semites. That is why Signer invited him. I was there in the room when he expressed his disappointment that that hadn't happened. It was shortly after that exchange that someone came up to me and shook his fist in my face and said, "Show more respect" because I had asked the bishop about his views on the Jewish attempt to extort reparations payments from the Poles.

Signer's aggression against the Church came out in the courses he taught on the Gospel of St. John. Students came away from his course convinced that St. John was an anti-Semite, but his main accomplishment always remained his ability to schmooze Catholics under the guise of dialogue. He was a master of reading crowds, something that came out when he organized a symposium on Mel Gibson's *Passion of the Christ*, keying up Jesuits or fellow Jews from the film department, depending on how the mood of the crowd was developing.

As a follow-up to my question about the 761st tank battalion, I asked if questioning Elie Wiesel were a form of holocaust denial. At the back of my mind was the following passage in *The Holocaust Industry*, "And to suggest that Wiesel has profited from the Holocaust Industry, or even to question him, amounts to Holocaust denial" (p. 70). I did not have the book in front of me and remembered the note which followed the passage as referring to Lipstadt's book. I was wrong. The previous note

referred to her book. Instead of viewing the exchange as a way of getting to the truth, Lipstadt and her handler congratulated themselves afterward on having scored another victory over another hapless *goy* holocaust denier. I know this because a student approached them in the middle of that conversation and relayed the details to me later.

What followed was more interesting. Obviously affected by the Obama invitation and the brouhaha that it was causing on campus, the student then asked Professor Lipstadt whether she thought abortion was a holocaust. The question elicited nothing but scorn. Lipstadt dismissed it as absurd, and went on to claim that abortion was a good thing, and went on to cite the UN's promotion of it as proof of its goodness. Suddenly UN resolutions weren't so bad after all.

The student then brought up Professor O'Connell's article on Elie Wiesel, but before she could get her question out, Lipstadt dismissed O'Connell as "third rate," and wanted to know how she had come across the article. "My professor assigned in class," replied the student. At this point Professor Lipstadt could no longer restrain the inner Cheka interrogator and demanded to know the professor's name, which the student was smart enough to withhold. One can imagine Professor Lipstadt poring over university course lists until 4:42 in the morning trying to find the offending professor. As in the case of Professor Barkey, you can take the Jew out of the Cheka, but you can't take the Cheka out of the Jew.

In looking at the pictures of Professor Lipstadt on the web, I couldn't help but notice that they looked nothing like the lady who spoke at Notre Dame in March. The photos of Professor Lipstadt on the web show a woman with dark straight hair; the woman who spoke at Notre Dame had red curly hair. The discrepancy brought to mind an article I had just read, that day, on Miklos Gruner and his odd relationship with Elie Wiesel (Ralph Forbes, "Shocking Charges are made against Most Infamous Holocaust 'Survivor,'" *American Free Press*, March 23, 2009, p. 16). Gruner was a Hungarian Jew who was arrested and deported to Auschwitz in May of 1944. When he got to Auschwitz, Gruner met another Jew by the name of Lazar Wiesel, who had the number A-7713 tattooed on his arm. In 1986, Gruner, who was now living in Australia was

contacted by a Swedish journalist who invited him to come to Sweden to meet "an old friend" by the name of Elie Wiesel. Thinking he was going to meet his old friend Lazar, Gruner was shocked when the man who now goes by the name of Elie Wiesel met him at the airport.

"I was stunned to see a man I didn't recognize at all, who didn't even speak Hungarian and who was speaking English with a strong French accent so our meeting was over in about ten minutes. As a good-bye gift, the man gave me a book titled Night, of which he claimed to be the author. I told everyone there, that this man was not the person he pretended to be."

When Gruner asked to see the tattoo on Wiesel's arm, Wiesel refused, claiming that "he didn't want to exhibit his body." Once the shock wore off, Gruner resolved that "The world must know that Elie Wiesel is an imposter, and I am going to tell it." Gruner even "officially reported to the FBI that Elie Wiesel is an imposter but had no answer . . ."

Perhaps it was the after-effect of reading this story, perhaps it was the light in the room, but after much pondering, I was forced to conclude that the real Professor Lipstadt has been kidnapped by neo-Nazis and is now being held in a basement in Potsdam near Hitler's bunker. These same neo-Nazis have obviously put an imposter in the place of "the nice Jewish girl" (her description of herself) who grew up in New York and attended City College there.

I say this in all seriousness because I can't imagine why any Jewish organization would fund someone as dull-witted, mean-spirited, vindictive, and hate-filled as Professor Lipstadt to be their emissary. Why would they promote a woman who makes Heinrich Himmler seem warm and sympathetic by comparison? There is only one cogent answer to the question of *cui bono* here, and that is that the imposter Professor Lipstadt must have been put in place by Neo-Nazis or skinheads or some other group interested in promoting the spread of anti-Semitism. No one promotes the spread of anti-Semitism better than Professor Lipstadt. I noticed a significant "uptick" the minute she opened her mouth. Professor Lipstadt combines the *chutzpah* of Alan Dershowitz with the scholarly acumen of Daniel Jonah Goldhagen, all in one package. Professor Lipstadt gives new meaning to the term "toxic asset." Could

Goebbels have come up with a better caricature of the obnoxious Jew? No one, not even Israeli soldiers dropping white phosphorus on Palestinian women and children in Gaza, proves more conclusively that the main source of anti-Semitism in the world today is Jewish behavior.

There is, of course, one other possibility, and that is that Professor Lipstadt (or the Neo-Nazi-funded imposter who is now going around using her name) is not a commissar at all. She is, in fact, an *agent provocateur*. The imposter Professor Lipstadt's job is to provoke anti-Semitism. In this Professor Lipstadt is like the arsonist in the fire department. She gets to rush in and put out the fires which she herself created.

I don't want to press this issue farther than prudence allows, but there is also evidence linking Deborah Lipstadt and Notre Dame President John Jenkins in this regard. In fact there is every bit as much evidence that the real Johnny Jenkins has been kidnapped as well and that an imposter has been installed as president of Notre Dame. The same arguments apply here as well. Once again, I ask, "*cui bono*?" Can anyone in his right mind believe that a Holy Cross priest who had a reputation as a conservative Thomist in the philosophy department would, as one of his first acts, approve performances of an obscene piece of agit-prop like *The Vagina Monologues* in the name of academic freedom? No, the very idea is so preposterous it makes all but certain my claim that the real Johnny Jenkins has been kidnapped and some ADL agent put in his place to make the Catholic Church look both supine and ridiculous. Still not convinced? Well, as an example of the one play that would get banned at Notre Dame, Jenkins (or, more likely, the Jewish ADL imposter who took his place) listed the Oberammergau Passion Play! Who but a covert agent of the ADL could come up with something more calculated to make Catholics look like idiots?!

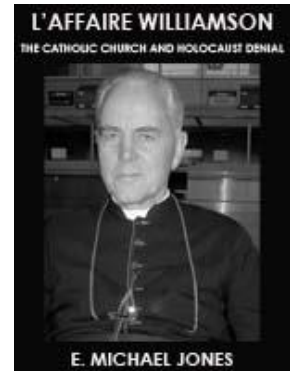
Ultimately, there is no mystery about why Notre Dame should be interested in simultaneously inviting both Deborah Lipstadt and Barack Obama to speak at Notre Dame. The Lipstadt redaction of the Holocaust lets every other promoter of murder off the hook. If the Holocaust is *sui generis*, then Obama's promotion of the abortion holocaust is no big deal. There is no abortion Holocaust in fact. Her presence allows Father Jenkins to be the converse of the people who talk

about dead babies in America and Ukrainians who got starved to death by the Jew Lazar Kaganovich and his henchmen. It allows him to become a holocaust denier in good standing, which is to say in good standing with the Jews, the only people whose opinion matters at Notre Dame.

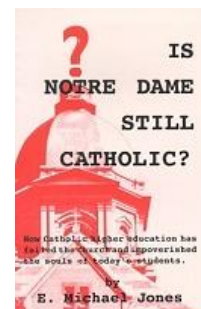
E. Michael Jones is editor of Culture Wars Magazine.

<http://www.culturewars.com/2009/Lipstadt.htm>

This article was published in the May 2009 issue of Culture Wars.



L'affaire Williamson: The Catholic Church and Holocaust Denial, an e-book by E. Michael Jones. As soon as the news leaked that the Catholic Church was going to lift the excommunications of four Society of St. Pius X bishops, reports that one, Bishop Richard Williamson, was a "Holocaust denier" began circulating. News reports kept confusing the Church's focus on the sin of schism with the unforgivable secular sins, "Holocaust denial" and anti-Semitism. Why? Holocaust denial is another word for Jewish control of discourse, especially historical discourse about World War II. A historian who publishes something a powerful Jew, which is to say a Jew with powerful backers, dislikes, will be punished. Blacking listing and firing are typical punishments. **L'affaire Williamson** describes and defies the artificial rules that control discourse, exposing fissions within society and the Church. **\$5.99. [Read More/Buy](#)**



Is Notre Dame Still Catholic? by E. Michael Jones. Revised Second Edition. When Notre Dame's

president, John Jenkins, CSC, announced that the university planned to give Pres. Barack Obama an honorary doctorate, a storm of protest erupted. Over 250,000 people signed a petition condemning the action, and Bishop Thomas J. Olmstead of Phoenix called it a "public act of

disobedience" and a "grave mistake." Beginning in the mid-1980s, *Fidelity* (and more recently, *Culture Wars*) published a series on Notre Dame that rocked the Catholic world. This updated and expanded book collects 25 years of investigative journalism. An extensive dossier of what went

wrong at Notre Dame, this book chronicles the demise of Catholic education, Catholic culture, and Catholic political power. \$27 + S&H, Paperback. [When ordering for foreign shipment, price will appear higher to offset increased shipping costs.] [Read Reviews](#)

Cry Freedom: Mandela's Legacy

By Matt Carney and Peter Cronau, Updated August 12, 2013 20:40:00

MONDAY 12TH AUGUST 2013

Nelson Mandela promised a South Africa based on freedom and equality. But as the country's former leader lies in hospital critically ill, the nation he fought to create is slowly disintegrating. Violence is commonplace, unemployment is out of control and the ruling ANC Government is accused of rampant corruption.

Next on *Four Corners* reporter Matthew Carney goes to South Africa to try and understand the forces that threaten to pull the "rainbow nation" apart. What he finds after nearly 20 years of ANC in government is a tiny black elite have enriched themselves at the expense of a poor black majority. For the poor not much has changed... eighteen million people live on less than two dollars a day.

The Marikana mine massacre illuminates the massive contradictions and difficulties confronting the country. On the 16th August last year, 3,000 miners gathered to protest sub-standard wages. The police opened fire killing 34 people and wounding another 78. Some were killed in the initial attack, but it's alleged that many who died were actually shot in cold blood by police after the initial

salvos were fired. Later, it was alleged the police planted weapons on the dead to justify their actions.

Carney talks to miners and protestors who survived the massacre, many of whom tell their stories for the first time. Some claim they were tortured and one miner tells how he was shot seven times by a black policeman. Marikana shocked the nation and evoked powerful memories of Apartheid massacres like Sharpeville and Soweto.

The program also looks at the Commission of Inquiry that has been set up to find out what really happened at Marikana. A year on from the tragedy the Inquiry is bogged down in legal argument and there is a serious threat that government funding will be cut for the miners' legal costs.

Corruption is the other major national issue. As one corruption investigator told the program: *"If we are losing billions to corruption, you can imagine what we could have done with the money."*

While the government struggles to provide housing for people, it's now alleged that same government has authorised a retirement home to be built for President Jacob Zuma at a cost to the public purse of A\$30 million. His

supporters say it's in the interests of security but the house has already gone way over any official allocation. President Zuma is pleading ignorance but Four Corners has obtained documents that suggest otherwise.

Nearly 20 years ago Nelson Mandela pledged to his people that the massive wealth of South Africa would lift the poor black majority out of poverty and there would be jobs and houses for all. Two decades on that promise runs hollow and the seeds are there for further upheaval and political instability.

"Cry Freedom: Mandela's Legacy", reported by Matthew Carney and presented by Kerry O'Brien, goes to air Monday 12th August at 8pm on ABC1. It is replayed on Tuesday 13th August at 11.35pm. It can also be seen on [ABC News 24](#) on Saturday at 8.00pm, [ABCiview](#) and at [abc.net.au/4corners](#).

[Background information](#)

Reporter Matthew Carney and producer Peter Carney have both written features on their impressions travelling and filming in the slums of South Africa, for the report "". Read more on the Four Corners blog.



Peter Cronau

12 Aug 2013

Nelson Mandela promised a South Africa based on freedom and equality. But as the country's former leader lies in hospital critically ill, the nation he fought to create is slowly disintegrating... (video)

Cry Freedom: Mandela's Legacy Photos by Louie Eroglu ACS

FOUR CORNERS BLOG

Cry Freedom: Mandela's Legacy

abc4corners.wordpress.com/

["The Marikana Massacre" by reporter Matthew Carney](#)

["Welcome to Johannesburg" by producer Peter Cronau](#)

FOUR CORNERS PHOTO GALLERY

[Check out this photo gallery by ABC cameraman Louie Eroglu](#), whilst filming in and around the slums of South Africa for Four Corners.

THE NKANDLA DOCUMENTS

The South African department of Public Works has released 42 files with over 12,000 pages of documents, after an "Access to Information" application from the ["amaBhungane Centre for Investigative Journalism"](#) of the *Mail & Guardian* newspaper. The files relate to public spending on the private retirement residence of President Jacob Zuma. The documents show that the cost of the Nkandla homestead ballooned from a R27.8 million (A\$2.7m) plan in 2009 to a projected total of about R270m (A\$27m) in October 2012. The documents also show that the State paid for items that were tenuously linked to security, such as air conditioning, elevators, fire-fighting equipment, a cattle culvert and a tree nursery.

Document A - This Internal memorandum from the Director of the Public Works Department in Durban in June 2010 shows a request to divert R38,920,000 (A\$3.9m) from Durban's Inner City Regeneration Program and the Dolomite infrastructure program, "to fund a Prestige capital project, Installation of Security Measures and Related [works] at the private residence of the State President in Nkandla, KwaZulu-Natal". [PDF 630kB]

Document B - This draft policy on Handling Prestige Projects, dated March 2012, states the process of funding a prestige project should "be removed from the 'public eye' due to security reasons". It also notes: "These projects are further targeted by journalists in an attempt to discredit the Government in general." The document has been classified as "Top Secret". [PDF 1.3Mb]

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[What Zuma knew](#) | [City Press.za](#) | **24 Nov 2012** - Top-secret documents lay bare the pressure placed on Public Works - The state did not only pay for security upgrades when it spent R248 million on President Jacob Zuma's Nkandla compound.

[UK gives 9million aid to South Africa - its president spends 7.5million on his palace](#) | [Daily Mail UK](#) | **24 Nov 2012** - It is a nation racked by poverty, where 13 million people survive on less than a day, and two million have no access to a toilet. Yet as his people struggle in squalor, South African president Jacob Zuma has sparked outrage by spending 7.5 million to upgrade his rural family home.

[Opinion: Marikana prequel: NUM and the murders that started it all](#) | [Daily Maverick](#) | **12 Oct 2012** - The coverage of the Marikana massacre seems to start with the mass killings of 16 August. But that's not where, or how the violence started...

[South African massacre was the tip of an iceberg](#) | [Bureau of Investigative Journalism](#) | **18 Oct**

2012 - While the bloody violence of Marikana alerted the world to the miners' protests, nearly every day there is another skirmish, as the people of South Africa voice their discontent. Unfortunately, sometimes it takes the death of dozens for their voices to be heard.

[South Africa's Marikana fallout: Winners and losers](#) | [BBC News](#) | **20 Sep 2012** - This may not be the end of South Africa's industrial unrest, but as workers at the Marikana platinum mine return to work it seems like a good opportunity to rate the winners and losers so far.

[South Africa's economic apartheid](#) | [Al Jazeera](#) | **6 Sep 2012** - Could growing frustration over the country's economic disparities have major repercussions for the ruling ANC?

[South Africa mine shooting: Who is to blame?](#) | [Al Jazeera](#) | **18 Aug 2012** - Police who shot and killed 34 striking miners say they fired in self-defence. The incident is being described as one of the bloodiest police operations in the country since the end of white-minority rule almost 20 years ago.

[Comment: The Marikana action is a strike by the poor against the state and the haves](#) | [The Guardian](#) | **17 Aug 2012** - The shooting at Lonmin's Marikana mine exposes weaknesses at the heart of South African society. By Justice Malala.

[Amcu warns of 'second phase of Marikana' in SA](#) | [BD Live](#) | **4 Aug 2013** - South Africa is being set up for the second phase of Marikana, Association of Mineworkers and Construction Union (Amcu) president Joseph Mathunjwa warned on Friday.

[Special Report: Marikana: Platinum mines in chaos](#) | [Mail & Guardian](#) - Full coverage by the Mail & Guardian on violence and dissent at platinum mines and the shootings at Lonmin.

OFFICIAL STATEMENTS AND INQUIRY

[Statement from President Jacob Zuma on the Marikana Lonmin mine workers tragedy](#) | [South African Presidency](#) | **17 Aug 2012** - "We have all been saddened and dismayed by the events of the past few days and hours around the Marikana mine... These events are not what we want to see or want to become accustomed to, in a democracy that is bound by the rule of law, and where we are creating a better life for all our people." [Read President Zuma's full statement.](#)

[ANC Press Statement: The deaths in Marikana mines](#) | [ANC](#) | **16 Aug 2012** - "The African National Congress is shocked and saddened at the killings that resulted from the labour dispute in the Lonmin mines in Marikana." [Read the full statement.](#)

[COSATU statement on Marikana Massacre](#) | [COSATU](#) | **24 Aug 2012** - "Today we want to reiterate our

heartfelt condolences to the families and fellow workers of those who perished in the tragic events in Marikana." [More...](#)

The Marikana Commission of Inquiry - Inquiry into the death of Marikana miners who were killed by police during a protest in August 2012. www.marikanacomm.org.za/ **Faces of Marikana** | The stories of the victims of the Marikana tragedy.

POLITICAL BACKGROUND ON SOUTH AFRICA

Fool's gold | **The Economist** | **27 Apr 2013** - Black economic empowerment has not worked well. Nor will it end soon. [More...](#)

South Africa: Does race matter in the 'rainbow nation'? | **BBC News** | **23 Aug 2012** - On 27 April 2012, the country marked the 18th anniversary of the first multi-racial elections that heralded the birth of the "rainbow nation". These teenagers or "born frees" are now able to vote for the first time.

Sharpeville 50 years on: 'At some stage all hell will break loose' | **The Guardian** | **19 Mar 2010** - Half a century after massacre that shifted course of South African history, township is still bristling with anger.

"SOUTH AFRICA'S NEW ERA" Transcript of Mandela's

Speech at Cape Town City Hall | New York Times | 12 Feb 1990 - Read the original transcript of Mandela's address at Cape Town City Hall. [Watch a video of Mandela's Address.](#)

RELATED LINKS

The African National Congress - Official web site of the African National Congress, the majority party in the South African Government. www.anc.org.za/

Corruption Watch | [@Corruption_SA](#) - A non-profit organisation that relies on the public to report and help fight corruption and hold leaders to account. www.corruptionwatch.org.za/

The Helen Suzman Foundation promotes liberal constitutional democracy. Our liberalism is grounded in Helen's legacy, and draws from the history of liberal thought in South Africa. www.hsf.org.za/

The Institute for Democracy in Africa created an academic and research environment for incubating and nurturing innovative democratic solutions for solving social, economic and political problems facing African Nations. www.democracy-africa.org/institute-for-democracy-in-africa

Lonmin Marikana - "Lonmin welcomes the Judicial Commission of Inquiry into the Marikana tragedy as announced by President Jacob Zuma, and we will cooperate fully with the commission." www.lonminmarikanainfo.com/

Mandela International Day - www.mandeladay.com/

Mandela Foundation | [@NelsonMandela](#) - www.nelsonmandela.org/

The Socio-Economic Rights Institute of South Africa (SERI) | [@SERI RightsSA](#) - A non-profit organisation providing professional and dedicated socio-economic rights assistance to individuals, communities and social movements in South Africa. www.seri-sa.org/

South African Institute of Race Relations - An independent think-tank producing research, policy critiques, and risk analysis on South Africa. www.sairr.org.za/

Reporter Matthew Carney and producer Peter Carney have both written features on their impressions travelling and filming in the slums of South Africa, for the report ""'. Read more on the Four Corners blog.

From: James Petras jpetras@binghamton.edu

Sent: Monday, 12 August 2013 10:03 PM

New essay by Petras - Wall Street Take-Off: 2012-2013

On July 16, 2013, Goldman Sachs, the fifth largest US bank by assets announced its second quarter profits doubled the previous year to \$1.93 billion. J. P. Morgan, the largest bank made \$6.1 billion in the second quarter up 32% over the year before and expects to make \$25 billion in profits in 2013. Wells Fargo, the fourth largest bank, reaped \$5.27 billion, up 20%. Citigroup's profits topped \$4.18 billion, up 42% over the previous year.

The ruling elite, the financial CEOs pay is soaring: John Stumpf of Wells Fargo received \$19.3 million in 2012; Jamie Dimon of J. P. Morgan Chase pocketed \$18.7 million and Lloyd Blankfein of Goldman Sachs took \$13.3 million.

The Bush-Obama Wall Street bailout has resulted in the deepening financialization of the US economy: Finance has displaced the technology industry as the profitable sector of the US economy. While the US economy stagnates and the European Union wallows in recession and with over 50 million unemployed, US financial corporations in the Standard and Poor 500 index earned aggregate profits of \$49 billion in the second quarter of 2013, while the tech sector reported

\$41.5 billion. For 2013, Wall Street is projected to earn \$198.5 billion in profits, while tech companies are expected to earn \$183.1 billion. Within the financial sector, the most 'speculative sectors', i.e. investment banks and brokerage houses, are dominant and dynamic growing 40% in 2013. Over 20% of the S and P 500 corporate profits are concentrated in the financial sector.

The financial crash of 2008-2009 and the Obama bailout, reinforced the dominance of Wall Street over the US economy. The result is that the parasitic financial sector is extracting enormous rents and profits from the economy and depriving the productive industries of capital and earnings. The recovery and boom of corporate profits since the crises turns out to be concentrated in the same financial sector which provoked the crash a few years back.

The Crises of Labor Deepens - 2013

The new speculative bubble of 2012 - 2013 is a product of the central banks' (the Federal Reserve in the United States) low (virtually zero) interest policies, which allow Wall Street to borrow cheaply and speculate, activities which puff up stock prices but do not

generate employment, and furthermore depress industry and polarize the economy.

The Obama regime's promotion of financial profits is accompanied by its policies reducing living standards for wage and salaried workers. The White House and Congress have slashed public spending on health, education and social services. They have cut funds for the food stamps program (food subsidies for poor families), day care centers, unemployment benefits, social security inflation adjustments, Medicare and Medicaid programs. As a result the gap between the top 10% and the bottom 90% has widened. Wages and salaries have declined in relative and absolute terms, as employees take advantage of high unemployment (7.8% official) underemployment (15%) and precarious employment.

In 2013 capitalist profits, especially in the financial capital, are booming while the crises of labor persists, deepens and provokes political alienation. Outside of North America, especially in the European periphery, mass unemployment and declining living standards has led to mass protests and repeated general strikes.

In the first half of 2013 Greek workers organized four general strikes protesting the massive firing of public sector workers; in Portugal two general strikes have led to calls for the resignation of the Prime Minister and new elections. In Spain corruption at the highest level, fiscal austerity leading to 25% unemployment and repression have led to intensifying street fighting and calls for the regime to resign.

The bi-polar world of rich bankers in the North racking up record profits and workers everywhere receiving a

shrinking share of national income spells out the class basis of "recovery" and "depression", prosperity for the few and immiseration for the many. By the end of 2013, the imbalances between finance and production foretell a new cycle of boom and bust. Emblematic of the demise of the "productive economy" is the city of Detroit's declaration of bankruptcy: with 79,000 vacant homes, stores and factories the city resembles Baghdad after the US invasion - nothing works. The Wall Street-devastated city, once the cradle of both the auto

industry and the organized industrial workers' leap into the middle-class, now has debts totaling \$20 billion. The big three auto companies have relocated overseas and to non-union states while the billionaire bankers "restructure" the economy, break unions, lower wages, renege on pensions and rule by administrative decree.

Study Confirms Male Circumcision is Genital Mutilation

A new study in the British Journal of Urology International shows that men with normal, intact penises enjoy more sexual sensitivity — as much as four times more — than those who have been circumcised. Circumcising slices off more of a male's sensitivity than is normally present in all ten fingertips.

West Lafayette, IN (PRWEB) March 22, 2007

In every site tested, intact men have as much or more fine-touch skin sensitivity on their penis and foreskin than a man who has been circumcised. Circumcision removes the most sensitive portions of the penis.

This new study demonstrates what we have suspected for decades, that circumcision's result — if not its intent — is reduced sexual pleasure for men. As such, it is a violation of a male's right to bodily integrity. In large part, female circumcision does the same; even the mildest forms remove the most sensitive portions of the female genitalia. Females in the USA and many other countries are protected by law from all forms of genital cutting.

The mistaken belief behind circumcision is that it is cleaner, healthier, protects against disease, and will make males more tractable in a society.

Because circumcision has such a drastic effect on sexuality later in life, no infant or child should ever experience a non-therapeutic circumcision.

Parents should not be allowed to control their son's level of sexual sensitivity because of personal bias or prejudice, just as no parent should be allowed to request for their son or daughter any other sensitivity-reducing surgery; for example, eye surgery that would limit vision from color to black-and-white.

In addition, circumcised men, with one-fourth the sensitivity of intact men, might decline to wear further-

desensitizing condoms. Some may consider themselves "safe" because of circumcision, adding to their determination to have sex without a condom.

Adult men who want circumcision for themselves should be advised per proper informed consent that penile sensitivity will be reduced on average by a factor of four. Men should also be advised that circumcision will not prevent the transmission of sexually transmitted diseases, including HIV/AIDS.

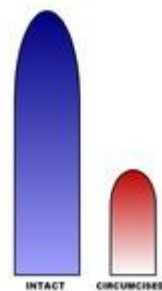
###

DAN BOLLINGER

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[Sensitivity lost from circumcision](#)

This graph indicates a 75% loss of sensitivity reflected in the area of the two penises shown. The lost sensitivity is comparable to the sensitivity that would be lost if all ten

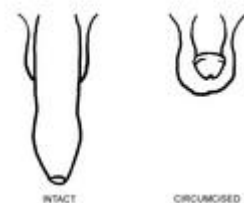
fingertips. This graphic is available copyright free to media reporting on the "Fine-touch Pressure Thresholds in the Adult Penis" article by Sorrells et al. published in the BJUI provided credit is given and they are not altered or used in such a fashion as to misrepresent the data or conclusions in the article. Credit: www.icgi.org



[Sensitivity losts from circumcision](#)

This graph indicates a 75% loss of sensitivity reflected in the area of the two penises shown. The lost

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[ICGI closes first Intactivist blog](#)

January 2nd, 2013 by Dan Bollinger

ICGI has closed its blog and news aggregation service. At one time, ICGI's syndicated newsfeed was the only online public outlet for Intactivism news. ICGI was the first Intactivist organization to have a blog. That was ten years ago, before the term blogging had become popular and the service was called a newsfeed. All posts had to be hand written in XML format so that journalists could subscribe via RSS. The past two

years has seen a massive shift in how Intactivists are kept informed of current events, and this service is no longer needed. Other social networking venues, especially FaceBook, have become popular methods of keeping in touch. And, many Intactivists now aggregate their own news using browser plugins or email services such as Google News Alerts.

Posted in [ICGI Newsfeed](#) | [Jewish Group Questions Circumcision, Cites Harm](#)

June 27th, 2011 by [Dan Bollinger](#)

The [Jewish Circumcision Resource Center](#) issued a statement to Jewish Americans last week to encourage critical thinking about circumcision and dispel various cultural misunderstandings about the practice.

"We want Jews to know that in this country and abroad, some Jews do not circumcise their sons. Circumcision is a choice, and now that we know the serious harm caused by circumcision, there are strong reasons to forgo it," said Ronald Goldman, Ph.D., Executive Director. Dr. Goldman is the author of *Questioning Circumcision: A Jewish Perspective*, endorsed by five rabbis.

Dr. Goldman also suggests that Jews think about the ethics of causing significant pain and cutting off a natural, healthy body part that has important functions. "There are psychological effects of circumcision, too. Some Jewish men are very dissatisfied, angry, or distressed about being circumcised," said Dr. Goldman.

The Center's primary intended audience is those Jews who generally evaluate an idea not solely based on its conformance with the Torah, but also in light of its agreement with reason and experience. For those Jews who decide against circumcision, there are over a dozen rabbis who will lead an alternative welcoming ceremony for baby boys called a brit shalom.

ICGI notes that this is not the first time the ritual has been questioned. Twice Jewish leadership has considered abandoning the blood rite. The majority of Jews in the United States belong to secular or Reform groups for which circumcision is optional.

Posted in [ICGI Newsfeed](#) | [South Africa Medical Association calls infant circumcision unethical and illegal](#)
June 26th, 2011 by [Dan Bollinger](#)

The Human Rights, Law & Ethics Committee of the South Africa Medical Association's (SAMA) statement on

CIRCUMCISION OF BABIES FOR PROPOSED HIV PREVENTION is:

"The matter was discussed by the members of the Human Rights, Law & Ethics Committee at their previous meeting and they agreed with the content of the letter by NOCIRC SA. The Committee stated that it was unethical and illegal to perform circumcision on infant boys in this instance. In particular, the Committee expressed serious concern that not enough scientifically-based evidence was available to confirm that circumcisions prevented HIV contraction and that the public at large was influenced by incorrect and misrepresented information. The Committee reiterated its view that it did not support circumcision to prevent HIV transmission."

[Download complete letter.](#)

Posted in [ICGI Newsfeed](#) |

[Sexual Fallout from Circumcision](#)

June 16th, 2011 by [Dan Bollinger](#)

The first European study to examine sexual side-effects from circumcision revealed a surprising number of conditions and ailments associated with the surgery.*

A new study revealed that circumcision was associated with frequent orgasm difficulties in men and with a variety of frequent sexual difficulties in women, notably orgasm difficulties, difficulty with penetration, painful intercourse, and a sense of incomplete sexual needs fulfillment.

*Frisch M, Lindholm M, Grønbaek M. Male circumcision and sexual function in men and women: A survey-based, cross-sectional study in Denmark. *Int J Epidemiol*, 2011;1-15. Advance Access published June 14, 2011.

Posted in [ICGI Newsfeed](#) |

[Circumcision Harm Survey Launched](#)

June 8th, 2011 by [Dan Bollinger](#)

An international online [Survey of Circumcision Harm](#) was launched recently through a grassroots collaboration of Canadian and U.S. volunteers. CircumcisionHarm.info will allow men around the world with access to a computer to document the adverse effects of childhood genital cutting on their health and well-being and to upload photos of their harm. Statistical results from the survey will be publicly viewable at no charge, with specialized filtered reports available to anyone for a nominal fee.

According to the Canadian website, the project was launched "because the medical community has never

investigated the long-term adverse physical, sexual, emotional or psychological consequences of infant/childhood circumcision on the health of adult men... due, in part, to many men with such harm not being comfortable enough to speak with others about these issues, or not being given a safe venue in which to document these adverse consequences." The surveyors expressed hope that documenting such consequences and making the results publicly accessible "will provide a starting point for dialogue about the long-term adverse consequences of male genital cutting... that will be investigated by medical communities and taken seriously by the wider societies where customs of male childhood genital cutting occur." The survey takes about 20 minutes to complete. Posted in [ICGI Newsfeed](#)

Male circumcision a cutting issue for new parents

August 14, 2013 - 12:43PM

Circumcision: a question of choice.

Last year, I wanted to write a balanced, comprehensive and definitive article on male circumcision.

I soon realised I would need far more time, patience and resources than I had available. It is a deeply personal and emotive issue, even for experts contacted for interview. If leading medical practitioners were too heavily influenced by their own experience to offer unbiased comment and insight, how could I possibly write a proper, ethical report?

"The question of whether to or to not circumcise your male children is couched in culture, not medicine."

Not to mention the fact that on more than one occasion I was slighted because of my sex.

"How can you write about male circumcision," one high-profile doctor said to me. "You're a woman and you wouldn't understand".

What a curious comment to make, I thought at the time - men have been writing as though they were the authority on women's bits for, well, ever.

But last weekend, the subject cropped up in my personal circles. A mum-to-be confessed to a big difference in the opinions of her blood family and her family-in-law on the matter. While everyone was agreed female circumcision was barbaric, were she to deliver a son, one set of relatives would

argue for the snip while the other would stand in strong opposition.

"For my part, I don't mind," she said later when I asked if I could write about it. "I mean, I do, I guess, when I think about it. But then my head starts to spin trying to consider all the different points of view and I almost don't want to have a say in the matter. I feel like I can't win either way. I guess I hope it's a girl!"

Thing is, if she does have a girl, her daughter's body will still be subject to change based on medical or cultural pressure. The same pressures inform the debate about male circumcision; for some people, foreskins are removed for health purposes but for others, it's a cultural question.

But while boob jobs, which may be carried out for cosmetic or medical reasons, are usually performed on adult women who have consented to the operation, male circumcision is usually performed on young male children. That there isn't the same opportunity for consent is why the issue is so complex.

I wonder, as a modern Australian, are you for or against the circumcision of male babies? And I wonder how you arrived at that position. If you are in favour of the practice, is it because it makes the penis 'cleaner', look better, feel better, or it's part of your religion? If you are against it, why does it irk you so much?

[An article published in The Conversation](#) late last year does a pretty great job of surmising the current state of play here and elsewhere. I recommend you read it as my below précis doesn't do it justice.

However, based on the article, we might say Europe is broadly against the circumcision of baby boys for medical reasons, but confused about cultural and moral rights. America is less certain that there are no health benefits, though not

everyone agrees the procedure should be covered by insurance.

Meanwhile, in Australia, cosmetic circumcision has been banned at public hospitals for some time, though parents may elect to have the surgery carried out privately. And the official position of the Royal Australasian College of Physicians is:

"After reviewing the currently available evidence, the RACP believes that the frequency of diseases modifiable by circumcision, the level of protection offered by circumcision and the complication rates of circumcision do not warrant routine infant circumcision in Australia and New Zealand. However it is reasonable for parents to weigh the benefits and risks of circumcision and to make the decision whether or not to circumcise their sons."

So that suggests that here, as in Europe, the question of whether to or not circumcise your male children is couched in culture, not medicine. This makes the discussion more than a little complicated. People tend to avoid making negative judgements about cultural practices – especially those rooted in religious practice – for fear of offending. People also like to embrace the idea positive multiculturalism is a great Australian strength, even if actually figuring out how it works is a little harder.

Yet the authors of the aforementioned *Conversation* piece encouraged the community to engage in reasonable and respectful dialogue about whether or not we should, as a country, endorse male circumcision. I'd like to echo that call. Especially as we are also in the process of figuring out how we feel about altering bodies without consent in other areas (you may be familiar with the [parliamentary inquiry into the forced sterilisation of](#)

[people with a disability](#), for example, or the battle being [fought by the intersex community in gaining recognition](#) for their historic lack of chance to choose).

Because isn't that what all this boils down to – choice? As a culture, we like to embrace the idea of choice. We like to promote ourselves as a society where we are lucky enough to be in a position to choose how we express ourselves, how we live our lives, how we look and how we live.

So is it OK that a man might have had a choice about the physicality of his penis made for him? Or should we instead look to letting him make the choice himself? And if so, what should a fellow consider before signing on for a snip?

Over to you.

What are your thoughts on male circumcision?

And in the meantime, I'll wonder whether a woman could ever ask a man to change the shape of his penis because she likes the look or feel of it better, as he might ask her to change the shape of her boobs, or nipples, or vagina. Would a wife ever buy her husband a circumcision in return for a new pair of breasts? I wonder...



[@katherinefeeny](#)

Katherine Feeny is a journalist, professional people watcher and pop culture critic. She is formalising her interest in human relationships through an anthropology degree. You may occasionally spot her on the tele.

<http://www.smh.com.au/lifestyle/life/blogs/citykat/male-circumcision-a-cutting-issue-for-new-parents-20130813-2rtqx.html#ixzz2bv8g7JHi>

A Rare Book: "Hebrew is Greek" by Joseph E. Yahuda

By [ADMIN](#) on **OCTOBER 6, 2011** · [MARKET ANALYSIS](#), [RARE BOOK EDUCATION](#)



In a recent article, [Rare Books: What makes them rare](#), we mentioned the nine reasons a book may become rare

and in demand, with a high monetary value. One of the nine reasons mentioned was **Scarcity**. Scarcity is the factor that has driven the value to the book, "**Hebrew is Greek**" by Joseph Ezekiel Yahuda, to high values.

For about 30 years, the genius Jewish researcher Joseph Ezekiel Yahuda compared 3 languages: Jewish, Arabic and Ancient Greek Homeric. Finally, in the year 1982, in London UK, he published a 680-page book titled "Hebrew is Greek". Surprisingly, most of

the copies of this book have mysteriously disappeared. They disappeared from bookstores and most libraries, leaving only very few copies available. This scarcity gives the book the prospect to have increasing value as the years pass. It should be noted that in 2009 the book's value was about 500 USD while today, two years later, the value of this book on the Amazon online bookstore is currently 1500 USD.

The brilliant Joseph Ezekiel Yahuda, was born in Jerusalem in 1900. He was a

Jewish lawyer who practiced in London, as well as a freelance author, and a teacher of linguistics of Hebrew at the Judaic school of Tangiers. He was a Jew by nationality and religion, who was well versed in the Old Testament, the ancient and modern Jewish language, half of the Koran, the ancient and modern Arabic language, and French, English and Latin. After becoming familiar with the Greek language, Yahuda learned the ancient Homeric Greek. He then decided to start research to compare the relationship between the Hebrew, Arabic and ancient Greek languages.

His research took him about 30 years, as he compared the three languages from many aspects and in many ways. Finally in 1982 he published in London a 680-page book called

Hebrew is Greek.

Becket Publications Oxford, 1982, ISBN 0-7289-0013-0.

It should be noted that in the book he proves that Arabic is also Greek, but this is not reflected in the title, by economy. The foreword of the book is by the Professor Saul Levin, of the Ancient languages of the University of New York. In his foreword Dr Levin states that in Yahuda's book there is overwhelming evidence which proves that Hebrew, actually Biblical Hebrew, is camouflaged Greek. He goes on to say that their difference is merely found in the pronunciation of the languages. In this book, there are many examples which prove how the Jewish words are linked with Greek words. It is also stated that the Jewish, Christian and Islamic civilizations are the three pillars of modern civilization, which all have an ancient Greek foundation in common.

Why and how did the book disappear? The answer remains an enigma. If one searches the well known libraries of the world, the book may not be found. The Oxford library has one copy, but strangely enough, this copy has been on-loan for many years. If curiosity is aroused as to what the book is all about, electronic pdf versions of this book are available on the Internet. However for the real and original book one is required to pay dearly.

Joseph E. Yahuda died in Westcott, Surrey UK in 1995. In his lifetime, he wrote three other books besides "Hebrew is Greek", but none of them have fetched a value as high as it. One never knows however, if and when these books will become expensive to own, as another factor for a book to be classified as rare depends on who has

written it. There is potential therefore, as one of Yahuda's books has certainly gained a great monetary value.

Excellent technical thesis.

I perused a copy from the Library of Congress. Could not find one anywhere else. Not easy reading and it requires more than a passing knowledge of classical Greek, Biblical Hebrew and old Arabic. It is a book of interest only to advanced students of comparative linguistics. The thesis of the book is that the Hebrew and to a lesser extent Arabic languages show a high...

[Read the full review >](#)

Published on August 2, 1999

Stuff and Nonsense

This book contains a list of alleged similarities between the Hebrew language and Hebrew scriptures on the one hand, and the Greek language and the New Testament on the other. The author's chosen examples are absurdly, fantastically off-point - for instance, the Hebrew word mishpacha (family) is likened to the Greek word sperma (seed). The vague similarity in sound is...

[Read the full review >](#)

Published on February 18, 2008 by Jacob Minsky

*

Excellent technical thesis., August 2, 1999 - by **A Customer**

Hebrew is Greek - Hardcover

I perused a copy from the Library of Congress. Could not find one anywhere else. Not easy reading and it requires more than a passing knowledge of classical Greek, Biblical Hebrew and old Arabic. It is a book of interest only to advanced students of comparative linguistics. The thesis of the book is that the Hebrew and to a lesser extent Arabic languages show a high affinity of word origins from ancient Greek. Few readers other than expert philologists would be able to pass judgement on this monumental work.

*

Meticulous Philology, February 28, 2013, By [Geoffrey Hazzan](#)

[See all my reviews \(REAL NAME\)](#)

Hebrew is Greek - Hardcover

In December, 1982 I attended Joseph Yahuda's lecture at the Finchley Synagogue in North London on "Hebrew is Greek". Many in the audience were Christian scholars who challenged the author on the derivations of some of the words. Politely, Yahuda pointed out that some basic errors were made when the Septuagint was produced. In my bones, I felt Yahuda was on to something and, at

vast expense, bought his tome and labour of love.

On 18th May, 1983 I invited myself, accompanied by my Greek-speaking wife, to Yahuda's grace-and-favour flat where he lived alone. Seated behind assorted dictionaries, he asked me to read out aloud in Hebrew from any of the 680 pages and soon stopped me in my tracks to say I had missed out a word. Since then, I have almost weekly referred to his magnum opus to further understand his research. Knowing his outstanding background as a biblical scholar and linguist along with his many years as a Barrister-at-Law, I soon became persuaded that his thesis was probably right and said so. "No", he countered, "You must understand. We are talking about pre-Homeric Greek." Abba Eban, that renowned linguist, had been sent a copy and pronounced it "interesting" -- a diplomatic accolade.

Aged 90, Yahuda's curiosity for knowledge knew no bounds and he set about obtaining a PhD in Biology at King's College. A man of small stature, he was blessed with great wisdom and humility.

*

Stuff and Nonsense, February 18, 2008 - By [Jacob Minsky](#) Jerusalem, Israel - [See all my reviews](#)

Hebrew is Greek - Hardcover

This book contains a list of alleged similarities between the Hebrew language and Hebrew scriptures on the one hand, and the Greek language and the New Testament on the other. The author's chosen examples are absurdly, fantastically off-point - for instance, the Hebrew word mishpacha (family) is likened to the Greek word sperma (seed). The vague similarity in sound is scarcely better than random (I can think of lots of words which have an "s" and a "p"), and the meanings are sort of in the general area having to do with procreation; with this loose a standard, I doubt that there are unrelated words in any two languages.

*

A book for the open mind people., June 4, 1999. By **A Customer**
Hebrew is Greek - Hardcover

A must have book that proves once again that the Greek language is the mother of all languages. "... 9 out of 10 Hebrew words are Greek..." says the writer.

*

Biblical scholarship has nothing to fear, October 25, 2011

By [Geoffrey W. Dennis](#) (Flower Mound, TX United States) - [See all my reviews \(REAL NAME\)](#)

Hebrew is Greek - Hardcover

Like similar efforts to link Hebrew and native Amercian languages done by the LDS Church, this work depends almost entirely on "assonances," the similar sound of two unrelated words. Just to make an example, the Hebrew word kayin (spear) must be related to the New World word cayenne (pepper). Of course, attempting to make the semantic link between the supposedly related words leads to absurd associative thinking: "cayenne comes from kayin because you 'pepper' your enemies with spears in battle." Real linguistic links funtion like the Sanskrit word for "father," patri. That's pater in Latin, padre in Italian, vatter in German, and father in English. You can see the root sounds, even through shifts (p to v to f, or d to t to th - make the sounds, you'll see they come from the same formations of the mouth and tongue). And, of course, the meaning stays closely related, as it does with the word axe (English), hache (Spanish), okse (Danish), and ascia (Italian). Anglo-Saxons diverge a little by using the word form for a "knife" (that's the sax in anglo-Saxon - "knife people").

This pretty much sums up what is not happening in this thesis. The author finds assonances between Greek and Hebrew, but then has to come up with the most contrived explanations for how the two words, unrelated in meaning, are actually related in meaning. It is the elaborate and meaningless exercise of an obsessed drudge. And the give away? Right off the author insists he "scientifically proves" the derivation of Hebrew from Greek. As soon as someone claims to "scientifically prove" anything (perpetual motion, the existence of ghosts), you know right off that person is no scientist. He just has a hache/okse/ascia/axe to grind.

*

Great book but quite pricey., March 18, 2009. By [Argyrios Argyropoulos](#) - [See all my reviews \(REAL NAME\)](#)

Hebrew is Greek - Hardcover

Great book for those in need of knowledge. Thirteen hundred dollars are a lot of money for this book. It is also offered for download as ebook in several sites for only \$4.00. Google it.

*

More than an excellent opportunity to learn about languages, March 25, 2000. By **A Customer**

Hebrew is Greek - Hardcover

A true must for all language orientated researchers & not only. For me it was a real apocalypse of the Great Unity of many modern languages which are true descendants of an ancient Mother Tongue, common to very many Western (and not only) languages. A book which whoever reads will change many so-far held beliefs. It contains important knowledge for all people, academic citizens or not.

*

Hebrew is Greek, December 19, 2004

By [T. Rallis](#) "[The Real Kin Tama](#)" (cyprus) - [See all my reviews \(REAL NAME\)](#)

Hebrew is Greek - Hardcover

This is the almost impossible book to get hold of I have a copy if you are interested Rallis@cytanet.com.cy

*

Eccentric Scholarship or Anti-Semitic Historical Revisionism?

August 22, 2011. By [Andrew Stergiou](#) "[The Alien](#)" (The Mother ship) - [See all my reviews \(REAL NAME\)](#)

Hebrew is Greek - Hardcover

I read Jacob Minsky's well written review which was good and well founded on the basis of a good understanding of Hebrew in a perspective that the pre-world war II based pseudo science book "Hebrew is Greek" by Joseph Yehudda. I present that this is a fraud from my understanding of Greek that the Greek language as such did not exist as this book presents it. That in fact early ancient Greek texts which are undeciphered and its linguistic origins are not determinable as there is no Rosetta stone.

Researching some more this author has few if any books listed currently listed online> In fact I believe this Joseph Yehudda to be the pseudonym of someone who has hidden a non-Jewish background in order to lend creditability to anti-Semitic ideas advancing a position of Christianity alleged superiority based on this ridiculous nonsense not based on Judaism but was an alternative revisionist view of it that is supported it seems in comments by extremist right wing Greek national chauvinists of fascist persuasions.

Mr. Minsky adequately makes general references that "This book contains a list of alleged similarities between the Hebrew language and Hebrew scriptures on the one hand, and the Greek

language and the New Testament on the other. The author's chosen examples are absurdly, fantastically off-point - for instance, the Hebrew word mishpacha (family) is likened to the Greek word sperma (seed). The vague similarity in sound is scarcely better than random (I can think of lots of words which have an "s" and a "p"), and the meanings are sort of in the general area having to do with procreation; with this loose a standard, I doubt that there are unrelated words in any two languages." not though that argument may not be the strongest allow me to add what I previously said much of the basis of ancient Greek is unknown and that additionally regard to Indo-European Greek is part of that linguistic family and what this book advances is at this point is absolute nonsense.

The text of ancient Greek text from Rodos, and many places in the ancient world of diverse geographic areas first lend themselves in late ancient Greek history to differentialisms merely because of the language being used over wide geographic areas; and in that it was used in small isolated areas also (Rodos) it can be only found as local in expression that exists even today with the homogenization of many European languages.

Review and mention in a slight stretch by the CIA funded and sponsored right wing Congress for Cultural Freedom publication Encounter (edition 23) was part of the Cold War, revealing to me the possibility that this book was written by someone who was an intelligence operative, of the pre-CIA OSS era operative based in London who used pseudo-science as a cover story amongst the fascist intellectual circles of Europe. He is claimed to have been a Barrister with connections to Oxford university that according to some mention online or questionable character in an article mentioned by "Democratic underground".

Comments by "linguist Konstantinos Efstathios-Georganas" seem self-serving in his stating "Hebrew is Greek, by Joseph Yahuda, LL.B., whereby he seeks to prove that not only are Hebrew words Greek in origin, but that various symbols, internationally recognized as being Hebrew, are also Greek." but else where form other sources connects the author to non just linguistic, law but also perhaps incredibly to biology in mention by Maria Stopes the noted British proponent of birth control ([...]) that in what seemed to become

more and more some great social-Darwinist experiment the Nazis were associated with, as British fascists constructed for middle consumption appealing to neither low brow working class sensibilities nor elitist ones ([...]).

Claiming very badly that:

"Linguist and researcher J. Yahuda, the author of "Hebrew is Greek," manages to prove with scientific accuracy that both Hebrew and Arabic are Greek in origin. This revelation broke a three thousand-year-old misconception. Having great knowledge of Hebrew, Arabic, French and English, as well as knowing the Old Testament and half the Koran by heart, Jahuda studied the translation of the Septuagint and Homer. He made a detailed comparison of these languages over the course of 30 years. He then published his book in 1982. The work of J. Yahuda, which has been analyzed by Davlos in the past, documents the Greekness of the Hebrew language. Realizing the importance of his discovery, Yahuda has worked hard to elevate his people by attempting to prove a relationship with the Greeks. He convincingly demonstrates that 90% of all Hebrew and Arabic words are Greek, and, had he continued his research, would have proved this for 100% of the language.. Not only are the words Greek, but the various symbols that are internationally recognized as Hebrew, are, according to this well-documented study, also Greek."

Unfortunately if this terminology is to be strictly adhered to language does not belong to Greek or Hebrew, Arab Englishman or American which the world is very slowly learning many such as the as Chinese are now immersing themselves into English for commercial

use and application which will have as much bearing as my use of Chinese and Greek on those cultures.

Simply if there are similarities between between Hebrew and Ancient Greek that would be in conclusive as why not conclude Greek came from Hebrew, or in that the references used "Homer and the The Septuagint", the Septuagint being "an ancient Greek translation of the Hebrew Bible" but not ancient enough as "It incorporates the oldest of several ancient translations of the Hebrew Bible into Greek, the lingua franca of the Eastern Mediterranean from the time of Alexander the Great (356-323 BCE) till the development of Byzantine Greek (c.600)" which first do not accurately reflect the original Greek ussages that were prehistorically used and two inadequately reflects translation of Greek and Hebrew or idioms not ciphers.

So the texts relied upon are very very faulty, in the ones used being not old enough and inexact, and those which could have been used as undecipherable as proto Greek:

"The Proto-Greek language is the assumed last common ancestor of all known varieties of Greek, including Mycenaean, the classical Greek dialects (Attic-Ionic, Aeolic, Doric and Northwest Greek), and ultimately Koine, Byzantine and modern Greek.

Some scholars would include the fragmentary ancient Macedonian language, either as descended from an earlier "Proto-Hellenic" language, or by definition including it among the descendants of Proto-Greek as a Hellenic language and/or a Greek dialect.[1] Proto-Greek would have been spoken in the late 3rd millennium BC, most probably in the Balkans. The unity

of Proto-Greek would have ended as Hellenic migrants, speaking the predecessor of the Mycenaean language, entered the Greek peninsula either around the 21st century BC, or in the 17th century BC at the latest.

The evolution of Proto-Greek should be considered with the background of an early Palaeo-Balkan sprachbund that makes it difficult to delineate exact boundaries between individual languages. The characteristicly Greek representation of word-initial laryngeals by prothetic vowels is shared by the Armenian language, which also shares other phonological and morphological peculiarities of Greek. The close relatedness of Armenian and Greek sheds light on the paraphyletic nature of the Centum-Satem isogloss.

Close similarities between Ancient Greek and Vedic Sanskrit suggest that both Proto-Greek and Proto-Indo-Iranian were still quite similar to either late Proto-Indo-European, which would place the latter somewhere in the late 4th millennium BC, or a post-PIE Graeco-Aryan proto-language. Graeco-Aryan has little support among linguists, since both geographical and temporal distribution of Greek and Indo-Iranian fit well with the Kurgan hypothesis of Proto-Indo-European."

Some I don't understand the point except to say yes Koine Greek and Hebrew of the period had similarities but were not the same languages.



Hebrew is Greek
by Joseph Yahuda
Hardcover - 1982
Used & New from:
\$2,012.26

JHate — A blog about anti-Semitism

Ahmadinejad's Hitler fanboy

June 2, 2011 by Aryeh Tuchman

I bumped into Fredrick Toben twice this week. Once when I came across [an interview he gave](#) recently to the [Iranian] Fars News Agency, in which he lauded Mahmoud Ahmadinejad for helping promote Holocaust denial.

Toben, who has been a hardcore Holocaust denier for decades, even graciously allowed that Ahmadinejad had taught him a thing or two: "I conducted research into the holocaust before the Iranian president [revealed that he was a denier]," Toben said, "but

Ahmadinejad...guided me to grasp a correct understanding of this historical lie."

In the Fars article, Toben presented Holocaust denial as a technique for depriving Israel of its "main tool of propaganda." This is consistent with the approach taken by many Holocaust deniers in the Arab and Muslim world, who argue vociferously that they are not in favor of Nazis or against Jews; they are merely anti-Zionists. This point was made ad nauseum during the infamous

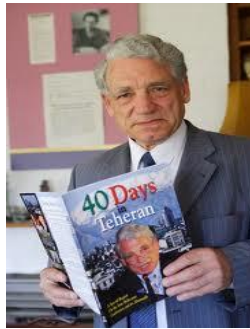
2006 Tehran Holocaust denial conference convened by President Ahmadinejad's government, at which Toben was a delegate. [Toben wrote about his experiences at that conference [here](#). He has visited Iran numerous times since then, including as recently as [Feb. 2011](#).]

This leads me to the second time I came across Fredrick Toben this week...when he posted a [genuine HITLER VIDEO](#) on YouTube, with the following caption:

"How wonderful to hear such an inspirational political speech and witness the genuine adulation for the Führer. Compare that with the emptiness and hedonistic self-destructive adulation of today's youths in our free and democratic western world who obtain their inspiration and moral values from rock and sports stars. Note how the predatory international financial system destroys individuals and nations that refuse to submit to the Talmudic-Marxist death dialectic."

Some folks say that Ahmadinejad should not be taken literally when he says he wants to wipe Israel off the map, that

he has no murderous fantasies about Israelis or Jews. I'll take that argument a little more seriously when Ahmadinejad denounces his buddy Fredrick Toben, the Hitler fanboy.



Fredrick Töben



Mahmoud Ahmadinejad and Fredrick Töben, Tehran 2006

<http://ihate.wordpress.com/>

From Ed Kendrick: whole2th@gmail.com

Sent: Wednesday, 14 August 2013 10:59 AM

Subject: Fwd: World War Three--apathy is rewarded

On May 4 of this year, Israel dropped a tactical nuclear weapon just outside Damascus, Syria. About 10 days ago, Israel dropped another nuke on Syria. I'm weary of looking things up and posting the links, so, if you want to see the horrific explosions Israel brought to Syria, go to YouTube and type Syria nukes. Then, remember that Israel is seeking attacks on Iran for developing a nuclear weapon--which is a big lie and the following is offered as proof:

Iran vs Israel:

What The Media Wants You To Forget

WHO control mass media?

The corporate media have been given their orders to throw the focus back on to Iran.

Here is a recap of what they are trying to make you forget.

1. Last Spring, Rose Gottemoeller, an assistant secretary of state and Washington's chief nuclear arms negotiator, asked Israel to sign the Nuclear Non-Proliferation Treaty. Israel refused.
2. The United Nations passed a resolution calling on Israel to sign the Nuclear Non-Proliferation Treaty and to submit to inspections. Israel refused.
3. The IAEA asked Israel to sign the Nuclear Non-Proliferation Treaty and to submit to inspections. Israel refused.
4. Iran's formal notification to the IAEA of the planned construction of the backup fuel-rod facility underscores that Iran is playing by the rules of the

Nuclear Non-Proliferation Treaty which Iran has signed.

5. Iran allows IAEA inspections of all its facilities.

6. Contrary to face-saving claims, it appears that the US and Israel were both caught off guard by Iran's announcement of a planned underground (to avoid being bombed) enrichment facility. The reasoning is simple. Had the US or Israel announced the existence of the new facility before Iran's notified the IAEA, it would have put Iran on the defensive.

As it is now, the US and Israel seem to be playing catch up, casting doubt on the veracity of Israel's claims to "know" that Iran is a nuclear threat.

7. The IAEA and all 16 United States Intelligence Agencies are unanimous in agreement that Iran is not building and does not possess nuclear weapons.

8. In 1986, Mordachai Vanunu blew the whistle and provided photographs showing Israel's clandestine nuclear weapons factory underneath the reactor at Dimona.

9. Israel made the same accusations against Iraq that it is making against Iran, leading up to Israel's bombing of the power station at Osirik. Following the invasion of 2003, international experts examined the ruins of the power station at Osirik and found no evidence of a clandestine weapons factory in the rubble.

10. The United Nations has just released the Goldstone Report, a scathing report which accuses Israel of 37 specific war

crimes and crimes against humanity in Gaza earlier this year. Israel has denounced the report as "Anti-Semitic (even though Judge Goldstone is himself Jewish), and the United States will block the report from being referred to the War Crimes Tribunal at the Hague, thereby making the US Government an accessory after-the-fact.

11. Recently revealed documents prove not only that Israel has nuclear weapons, but actually tried to sell some to Apartheid South Africa. Who else Israel approached to sell nuclear weapons remains an unasked question.

12. In 1965, Israel stole over 200-600 pounds of weapons-grade uranium from the United States.

13. Declassified documents from the former South African regime prove not only that Israel has had nuclear weapons for decades, but has tried to sell them to other countries!

We all need to be Joe Wilson right now. We need to stand up and scream, "LIAR!" at every politician and every talking media moron that is pushing this war in Iran. And we need to keep doing it until they get the message that we will not be deceived any more. Israel wants to send your kids off to die in Iran, and YOU are the only one that can stop them.

<http://whatreallyhappened.com/WRHARTICLES/IranvIsrael.php> or <http://tinypurl.com/y873jgx>