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The Dönme: The Middle East's Most Whispered Secret – Part I

Wayne MADSEN | 25.10.2011

There is a historical "eight hundred pound gorilla" lurking in the background of almost every serious military and diplomatic incident involving Israel, Turkey, Iran, Saudi Arabia, Iraq, Greece, Armenia, the Kurds, the Assyrians, and some other players in the Middle East and southeastern Europe. It is a factor that is generally only whispered about at diplomatic receptions, news conferences, and think tank sessions due to the explosiveness and controversial nature of the subject. And it is the secretiveness attached to the subject that has been the reason for so much misunderstanding about the current breakdown in relations between Israel and Turkey, a growing warming of relations between Israel and Saudi Arabia, and increasing enmity between Saudi Arabia and Iran... Although known to historians and religious experts, the centuries-old political and economic influence of a group known in Turkish as **the "Dönme"** is only beginning to cross the lips of Turks, Arabs, and Israelis who have been reluctant to discuss the presence in Turkey and elsewhere **of a sect of Turks descended from a group of Sephardic Jews who were expelled from Spain during the Spanish Inquisition in the 16th and 17th centuries.** These Jewish refugees from Spain were welcomed to settle in the Ottoman Empire and over the years they converted to a mystical sect of Islam that eventually mixed Jewish Kabbala and Islamic Sufi semi-mystical beliefs into a sect that eventually championed secularism in post-Ottoman Turkey. **It is interesting that "Dönme" not only refers to the Jewish "untrustworthy converts" to Islam in Turkey but it is also a derogatory Turkish word for a transvestite, or someone who is claiming to be someone they are not.**

The Dönme sect of Judaism was founded in the 17th century by Rabbi Sabbatai Zevi, a Kabbalist who believed he was the Messiah but was forced to convert to Islam by Sultan Mehmet IV, the Ottoman ruler. Many of the rabbi's followers, known as Sabbateans, but also "crypto-Jews," publicly proclaimed their Islamic faith but secretly practiced their hybrid form of Judaism, which was unrecognized by mainstream Jewish rabbinical authorities. Because it was against their

beliefs to marry outside their sect, the Dönme created a rather secretive sub-societal clan.

The Dönme rise to power in Turkey

Many Dönme, along with traditional Jews, became powerful political and business leaders in Salonica. **It was this core group of Dönme, which organized the secret Young Turks,** also known as the Committee of Union and Progress, the secularists who deposed Ottoman Sultan Abdulhamid II in the 1908 revolution, proclaimed the post-Ottoman Republic of Turkey after World War I, and who instituted a campaign that stripped Turkey of much of its Islamic identity after the fall of the Ottomans. Abdulhamid II was vilified by the Young Turks as a tyrant, but his only real crime appears to have been to refuse to meet Zionist leader Theodore Herzl during a visit to Constantinople in 1901 and reject Zionist and Dönme offers of money in return for the Zionists to be granted control of Jerusalem.

Like other leaders who have crossed the Zionists, Sultan Adulhamid II appears to have sealed his fate with the Dönme with this statement to his Ottoman court: "Advise Dr. Herzl not to take any further steps in his project. I cannot give away even a handful of the soil of this land for it is not my own, it belongs to the entire Islamic nation. The Islamic nation fought jihad for the sake of this land and had watered it with their blood. The Jews may keep their money and millions. If the Islamic Khalifate state is one day destroyed then they will be able to take Palestine without a price! But while I am alive, I would rather push a sword into my body than see the land of Palestine cut and given away from the Islamic state." After his ouster by Ataturk's Young Turk Dönme in 1908, Abdulhamid II was jailed in the Dönme citadel of Salonica. He died in Constantinople in 1918, three years after Ibn Saud agreed to a Jewish homeland in Palestine and one year after Lord Balfour deeded Palestine away to the Zionists in his letter to Baron Rothschild.

One of the Young Turk leaders in Salonica was Mustafa Kemal Ataturk, the founder of the Republic of Turkey. When Greece achieved sovereignty over Salonica in 1913, many Dönme, unsuccessful at being re-classified Jewish, moved to Constantinople, later re-

named Istanbul. Others moved to Izmir, Bursa, and Ataturk's newly-proclaimed capital and future seat of Ergenekon power, Ankara.

Some texts suggest that the Dönme numbered no more than 150,000 and were mainly found in the army, government, and business. However, other experts suggest that the Dönme may have represented 1.5 million Turks and were even more powerful than believed by many and extended to every facet of Turkish life. One influential Dönme, Tevfik Rustu Arak, was a close friend and adviser to Ataturk and served as Turkey's Foreign Minister from 1925 to 1938.

Ataturk, who was reportedly himself a Dönme, ordered that Turks abandon their own Muslim-Arabic names. The name of the first Christian emperor of Rome, Constantine, was erased from the largest Turkish city, Constantinople. The city became Istanbul, after the Ataturk government in 1923 objected to the traditional name. **There have been many questions about Ataturk's own name, since "Mustapha Kemal Ataturk" was a pseudonym. Some historians have suggested that Ataturk adopted his name because he was a descendant of none other than Rabbi Zevi, the self-proclaimed Messiah of the Dönme!** Ataturk also abolished Turkey's use of the Arabic script and forced the country to adopt the western alphabet.

Modern Turkey: a secret Zionist state controlled by the Dönme

Ataturk's suspected strong Jewish roots, information about which was suppressed for decades by a Turkish government that forbade anything critical of the founder of modern Turkey, began bubbling to the surface, first, mostly outside of Turkey and in publications written by Jewish authors. **The 1973 book, *The Secret Jews*, by Rabbi Joachim Prinz, maintains that Ataturk and his finance minister, Djavaid Bey, were both committed Dönme and that they were in good company because "too many of the Young Turks in the newly formed revolutionary Cabinet prayed to Allah, but had their real prophet [Sabbatai Zevi, the Messiah of Smyrna]."** In *The Forward* of January 28, 1994, Hillel Halkin wrote in *The New York Sun* that Ataturk recited the Jewish Shema Yisrael ("Hear O Israel"), saying that it was "my prayer too." The information is recounted from an autobiography by journalist Itamar Ben-Avi, who claims Ataturk, then a young Turkish army captain, revealed he was Jewish in a Jerusalem hotel bar one rainy night during the winter of 1911. In addition, **Ataturk attended the Semsî Effendi grade school in Salonica, run by a Dönme named Simon Zevi.** Halkin wrote in the *New York Sun* article about an email he received from a Turkish colleague: "I now know – know (and I haven't a shred of doubt) – that Ataturk's father's family was indeed of Jewish

stock."

It was Ataturk's and the Young Turks' support for Zionism, the creation of a Jewish homeland in Palestine, after World War I and during Nazi rule in Europe that endeared Turkey to Israel and vice versa. An article in *The Forward* of May 8, 2007, revealed that Dönme dominated Turkish leadership "from the president down, as well as key diplomats . . . and a great part of Turkey's military, cultural, academic, economic, and professional elites" kept Turkey out of a World War II alliance with Germany, and deprived Hitler of a Turkish route to the Baku oilfields." In his book, *The Donme: Jewish Converts, Muslim Revolutionaries and Secular Turks*, Professor Marc David Baer wrote that many advanced to exalted positions in the Sufi religious orders.

Israel has always been reluctant to describe the Turkish massacre of the Armenians by the Turks in 1915 as "genocide." It has always been believed that the reason for Israel's reticence was not to upset Israel's close military and diplomatic ties with Turkey. However, more evidence is being uncovered that the Armenian genocide was largely the work of the Dönme leadership of the Young Turks. Historians like Ahmed Refik, who served as an intelligence officer in the Ottoman army, averred that **it was the aim of the Young Turks to destroy the Armenians, who were mostly Christian. The Young Turks, under Ataturk's direction, also expelled Greek Christians from Turkish cities and attempted to commit a smaller-scale genocide of the Assyrians, who were also mainly Christian.**

One Young Turk from Salonica, Mehmet Talat, was the official who carried out the genocide of the Armenians and Assyrians. A Venezuelan mercenary who served in the Ottoman army, Rafael de Nogales Mendez, noted in his annals of the Armenian genocide that Talat was known as the "renegade Hebrew of Salonica." Talat was assassinated in Germany in 1921 by an Armenian whose entire family was lost in the genocide ordered by the "renegade Hebrew." **It is believed by some historians of the Armenian genocide that the Armenians, known as good businessmen, were targeted by the business-savvy Dönme because they were considered to be commercial competitors.**

It is not, therefore, the desire to protect the Israeli-Turkish alliance that has caused Israel to eschew any interest in pursuing the reasons behind the Armenian genocide, but Israel's and the Dönme's **knowledge that it was the Dönme leadership of the Young Turks that not only murdered hundreds of thousands of Armenians and Assyrians but who also stamped out Turkey's traditional Muslim customs and ways.** Knowledge that it was Dönme, in a natural alliance with the Zionists of Europe, who were responsible for the deaths of Armenian and

Assyrian Christians, expulsion from Turkey of Greek Orthodox Christians, and the cultural and religious eradication of Turkish Islamic traditions, would issue forth in the region a new reality. Rather than Greek and Turkish Cypriots living on a divided island, Armenians holding a vendetta against the Turks, and Greeks and Turks feuding over territory, all the peoples attacked by the Dönmeah would realize that they had a common foe that was their actual persecutor.

Challenging Dönmeah rule: Turkey's battle against the Ergenekon

It is the purging of the Kemalist adherents of Atatürk and his secular Dönmeah regime that is behind the investigation of the Ergenekon conspiracy in Turkey. Ergenekon's description matches up completely with the Dönmeah presence in Turkey's diplomatic, military, judicial, religious, political, academic, business, and journalist hierarchy. **Ergenekon attempted to stop the reforms instituted by successive non-Dönmeah Turkish leaders**, including the re-introduction of traditional Turkish Islamic customs and rituals, by planning a series of coups, some successful like that which deposed Prime Minister Necmettin Erbakan's Refah (Welfare) Islamist government in 1996 and **some unsuccessful, like OPERATION SLEDGEHAMMER, which was aimed at deposing Prime Minister Recep Tayyip Erdogan in 2003.** Some Islamist-leaning reformists, including Turkish President Turgut Özal and Prime Minister Bülent Ecevit, died under suspicious circumstances. Deposed democratically-elected Prime Minister Adnan Menderes was hanged in 1961, following a military coup. American politicians and journalists, whose knowledge of the history of countries like Turkey and the preceding Ottoman Empire, is often severely lacking, have painted the friction between Israel's government and the Turkish government of Prime Minister Erdogan as based on Turkey's drift to Islamism and the Arab world. Far from it, **Erdogan and his Justice and Development Party (AKP) seem to have finally seen a way to break free from the domination and cruelty of the Dönmeah, whether in the form of Kemalist followers of Atatürk or nationalist**

schemers and plotters in Ergenekon. But with Turkey's "Independence Day" has come vitriol from the Dönmeah and their natural allies in Israel and the Israel Lobby in the United States and Europe. **Turkey as a member of the European Union was fine for Europe as long as the Dönmeah remained in charge and permitted Turkey's wealth to be looted by central bankers like has occurred in Greece.**

When Israel launched its bloody attack on the Turkish Gaza aid vessel, the Mavi Marmara, on May 31, 2010, the reason was not so much the ship's running of the Israeli blockade of Gaza. The brutality of the Israelis in shooting unarmed Turks and one Turkish-American, some at point blank range, according to a UN report, indicated that Israel was motivated by something else: vengeance and retaliation for the Turkish government's crackdown on Ergenekon, the purging of the Turkish military and intelligence senior ranks of Dönmeah, and reversing the anti-Muslim religious and cultural policies set down by the Dönmeah's favorite son, Atatürk, some ninety years before. **In effect, the Israeli attack on the Mavi Marmara was in retaliation for Turkey's jailing of several top Turkish military officers, journalists, and academics, all accused of being part of the Ergenekon plot to overthrow the AKP government in 2003.** Hidden in the Ergenekon coup plot is that the Dönmeah and Ergenekon are connected through their history of being Kemalists, ardent secularists, pro-Israeli, and pro-Zionist.

With tempers now flaring between Iran on one side and Israel, Saudi Arabia, and the United States on the other, as the result of a dubious claim by U.S. law enforcement that Iran was planning to carry out the assassination of the Saudi ambassador to the United States on American soil, the long-standing close, but secretive relationship between Israel and Saudi Arabia is coming to the forefront. The Israeli-Saudi connection had flourished during OPERATION DESERT STORM, when both countries were on the receiving end of Saddam Hussein's Scud missiles.

<http://www.strategicculture.org/news/2011/10/25/the-doenmeah-the-middle-east-s-most-whispered-secret-part-i.html>

The Dönmeah: The Middle East's Most Whispered Secret – Part II

[Wayne MADSEN](#) | 26.10.2011

What will surprise those who may already be surprised about the Dönmeah connection to Turkey, is the Dönmeah connection to the House of Saud in Saudi Arabia.

An Iraqi Mukhabarat (General Military Intelligence Directorate) Top Secret report, "The Emergence of Wahhabism and its Historical Roots," dated September 2002 and released on March 13, 2008, by the U.S. Defense Intelligence Agency in translated English form, points to the Dönmeah roots of the founder of the Saudi Wahhabi sect of Islam, Muhammad ibn Abdul Wahhab.

Much of the information is gleaned from the memoirs of a "Mr. Humfer," (as spelled in the DIA report, "Mr. Hempher" as spelled the historical record) a British spy who used the name "Mohammad," claimed to be an Azeri who spoke Turkish, Persian, and Arabic and who made contact with Wahhab in the mid-18th century with a view of creating a sect of Islam that would eventually bring about an Arab revolt against the Ottomans and pave the way for the introduction of a Jewish state in Palestine. Humfer's memoirs are recounted by the Ottoman writer and admiral Ayyub

Sabri Pasha in his 1888 work, *"The Beginning and Spreading of Wahhabism."*

In his book, *The Dönme Jews*, D. Mustafa Turan writes that Wahhab's grandfather, Tjen Sulayman, was actually Tjen Shulman, a member of the Jewish community of Basra, Iraq. The Iraqi intelligence report also states that in his book, *The Dönme Jews and the Origin of the Saudi Wahhabis*, Rifat Salim Kabar reveals that Shulman eventually settled in the Hejaz, in the village of al-Ayniyah what is now Saudi Arabia, where his grandson founded the Wahhabi sect of Islam. The Iraqi intelligence report states that Shulman had been banished from Damascus, Cairo, and Mecca for his "quackery." In the village, Shulman sired Abdul Wahhab. Abdel Wahhab's son, Muhammad, founded modern Wahhabism.

The Iraqi report also makes some astounding claims about the Saud family. It cites Abdul Wahhab Ibrahim al-Shammari's book, *The Wahhabi Movement: The Truth and Roots*, which states that King Abdul Aziz Ibn Saud, the first Kingdom of Saudi Arabia monarch, was descended from Mordechai bin Ibrahim bin Moïshe, a Jewish merchant also from Basra. In Nejd, Moïshe joined the Aniza tribe and changed his name to Markhan bin Ibrahim bin Musa. Eventually, Mordechai married off his son, Jack Dan, who became Al-Qarn, to a woman from the Anzah tribe of the Nejd. From this union, the future Saud family was born.

The Iraqi intelligence document reveals that the researcher Mohammad Sakher was the subject of a Saudi contract murder hit for his examination into the Sauds' Jewish roots. In Said Nasir's book, *The History of the Saud Family*, it is maintained that in 1943, the Saudi ambassador to Egypt, Abdullah bin Ibrahim al Muffadal, paid Muhammad al Tamami to forge a family tree showing that the Sauds and Wahhabs were one family that descended directly from the Prophet Mohammed.

At the outset of World War I, a Jewish British officer from India, David Shakespeare, met with Ibn Saud in Riyadh and later led a Saudi army that defeated a tribe opposed to Ibn Saud. In 1915, Ibn Saud met with the British envoy to the Gulf region, Bracey Cocas. Cocas made the following offer to Ibn Saud: "I think this is a guarantee for your endurance as it is in the interest of Britain that the Jews have a homeland and existence, and Britain's interests are, by all means, in your interest." Ibn Saud, the descendant of Dönme from Basra, responded: "Yes, if my acknowledgement means so much to you, I acknowledge thousand times granting a homeland to the Jews in Palestine or other than Palestine." Two years later, British Foreign Secretary Lord Balfour, in a letter to Baron Walter Rothschild, a leader of the British Zionists, stated: "His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people . . ." The deal had the tacit backing of

two of the major players in the region, both descendant from Dönme Jews who supported the Zionist cause, Kemal Ataturk and Ibn Saud. The present situation in the Middle East should be seen in this light but the history of the region has been purged by certain religious and political interests for obvious reasons.

After World War I, the British facilitated the coming to power of the Saud regime in the former Hejaz and Nejd provinces of the Ottoman Empire. The Sauds established Wahhabism as the state religion of the new Kingdom of Saudi Arabia and, like the Kemalist Dönme in Turkey, began to move against other Islamic beliefs and sects, including the Sunnis and Shi'as. The Wahhabi Sauds accomplished what the Kemalist Dönme were able to achieve in Turkey: a fractured Middle East that was ripe for Western imperialistic designs and laid the groundwork for the creation of the Zionist state of Israel.

Deep states and Dönme

During two visits to Turkey in 2010, I had the opportunity of discussing the Ergenekon "deep state" with leading Turkish officials. It was more than evident that discussions about the Ergenekon network and its "foreign" connections are a highly-sensitive subject. However, it was also whispered by one high-ranking Turkish foreign policy official that there were other "deep states" in surrounding nations and Egypt, Saudi Arabia, Jordan, and Syria were mentioned by name. Considering the links between Ergenekon and the Dönme in Turkey and the close intelligence and military links between the Dönme-descendent Sauds and Wahhabs in Arabia, the reports of close links between ousted Egyptian President Hosni Mubarak and his intelligence chief Omar Suleiman and the Binyamin Netanyahu government in Israel may be seen in an entirely new light... And it would explain Erdogan's support for Egypt's revolution: in Turkey, it was a democratic revolution that curbed the influence of the Dönme. The influence of Wahhabi Salafists in Libya's new government also explains why Erdogan was keen on establishing relations with the Benghazi-based rebels to help supplant the influence of the Wahhabs, the natural allies of his enemies, the Dönme (Ergenekon) of Turkey.

Erdogan's desire to set the historical record straight by restoring history purged by the Kemalists and Dönme has earned him vitriolic statements from Israel's government that he is a neo-Ottomanist who is intent on forming an alliance with the Muslim Brotherhood in the Arab countries. Clearly, the Dönme and their Zionist brethren in Israel and elsewhere are worried about Dönme and Zionist historical revisionism, including their role in the Armenian and Assyrian genocide, and their genocide denial being exposed.

In Egypt, which was once an Ottoman realm, it was a popular revolution that tossed out what may have amounted to the Dönme with regard to the Mubarak

regime. The Egyptian "Arab Spring" also explains why the Israelis were quick to kill six Egyptian border police so soon after nine Turkish passengers were killed aboard the Mavi Marmara, some in execution style, by Israeli troops. Dönme doctrine is rife with references to the Old Testament Amalekites, a nomadic tribe ordered attacked by the Hebrews from Egypt by the Jewish God to make room for Moses's followers in the southern region of Palestine. In the Book of Judges, God unsuccessfully commands Saul: **"Now go and strike Amalek and devote to destruction all that they have. Do not spare them, but kill both man and woman, and infant, ox, and sheep, camel and donkey."** The Dönme, whose doctrine is also present in Hasidic and other orthodox sects of Judaism, appear to have no problem substituting the Armenians, Assyrians, Turks, Kurds, Egyptians, Iraqis, Lebanese, Iranians, and Palestinians for the Amalekites in carrying out their military assaults and pogroms.

With reformist governments in Turkey and Egypt much more willing to look into the background of those who have split the Islamic world, Ataturk in Turkey and Mubarak in Egypt, the Saudis are likely very much

aware that it is only a matter of time before their links, both modern and historical, to Israel will be fully exposed. It makes sense that the Saudis have been successful in engineering a dubious plot involving Iranian government agents trying to assassinate the Saudi ambassador to Washington in an unnamed Washington, DC restaurant. The Iraqi intelligence report could have been referring to the Zionists and Dönme when it stated, "it strives to . . . [the] killing of Muslims, destructing, and promoting the turmoil." In fact, the Iraqi intelligence report was referring to the Wahhabis.

With new freedom in Turkey and Egypt to examine their pasts, there is more reason for Israel and its supporters, as well as the Saudis, to suppress the true histories of the Ottoman Empire, secular Turkey, the origins of Israel, and the House of Saud. With various players now angling for war with Iran, the true history of the Dönme and their influence on past and current events in the Middle East becomes more important.

<http://www.strategicculture.org/news/2011/10/26/the-doenme-the-middle-east-most-whispered-secret-part-ii.html>

Rebel says: Jews Suck – 1 November 2013

A lot of people have the misconception that being anti-Semitic means that you hate all Jews. That's utter nonsense. Sure anti-Semites tend to have a lot of ill feelings towards Jews as a group, but they aren't directed against each and every Jew. Abe Foxman and his ilk would beg to differ, but their warped concept of truth is all too well known.



I'm proudly anti-Semitic. I have no problem with the label, even though I'm well aware that it's been coined by Jewish supremacist as a means of defaming their critics. I'm also happy to call myself a Goy, the insulting term used by Jews for a non-Jew. I wear both labels like a badge of honour. My message to the Jewish supremacists and their Gentile minions is this: you can insult me in whatever way you want. All it does is reflect badly on you.

Now don't get me wrong. I have no problem with Jewish racism. Every ethnic group has the right of self-preservation and racism is a vital tool to prevent your children from marrying outside your ethnic group. What I have a problem with is that this racism is so pronounced that it has the tendency of making Jews treat non-Jews much worse than they want to be treated themselves.

Jews have the tendency of measuring the ethics of their actions from two angles alone:

1. What's the effect on their financial situation? Does it make them richer or poorer?
2. Is it 'good for the Jews'? In other words, what's the effect on the wealth, power, reputation and safety of the Jews as a group?

Some people might argue that this is still better than the Chinese way of only evaluating the 'morality' of their actions solely based on the effect on their hip-pocket. That's true, but Jews are way more 'creative' and efficient when it comes to developing 'clever' new ways of tricking, stealing, robbing, exploiting, prostituting, enslaving, torturing, poisoning and murdering people outside their ethnic group than the Chinese will ever be, which makes them way more dangerous. This outweighs their apparent ability of feeling empathy for members of their own, an ability a lot of Chinese obviously lack.

Jews suck. They come up with up all these idiotic explanations why Jews are superior to non-Jews. God has chosen them as his favourite people and ordered them to take over the world and enslave or kill all non-Jews. It's probably true that not all Jews subscribe to this, but they still act as if they did. Part of the problem is that Jews say one thing if they talk to non-Jews, and another when they are amongst themselves. They remind me of those Irish and Basque terrorist groups that pose as legitimate political parties.

Even if they aren't religiously inclined, apart from subscribing to the Holocaust, most Jews find a reason to feel so much superior to non-Jews that it justifies acting in accordance with above mentioned genocidal religious belief:

1. Jews are so much more intelligent than non-Jews; Albert Einstein and the high percentage of Jews amongst Nobel Prize winners are used as proof.
2. Jews are so much more successful than non-Jews; the over-representation of Jews in top position of all areas of Western societies are supposedly proof for that.
3. The world is a jungle, it's all about the survival of the fittest; a very useful framework when it comes to justifying even the most horrific actions.

It all boils down to Jews being able to get away with it and that it's 'good for the Jews', at least for one Jew.

This makes being Jews not only act like the member of a terrorist conspiracy aiming for Jewish world domination, it also makes behave like they were part of an organised crime syndicate whose members protect and support each other in their various criminal rackets.

The only reason why I elaborate on these anti-Semitic beliefs of mine is to leave no doubt where I'm coming from. As I said, Jews suck, as a group to a large extent on an individual level. To what extent is hard to tell because of their warped sense of truth. Truth is, for Jews, what they want non-Jews to believe because it's 'good for the Jews', at least one of them.

In the 1970s, law-makers in Europe had the same problem with members of terrorist organisations like the German RAF. Not all of them obviously were involved in abductions, bomb-attacks and other acts of political murder, but they provided logistic, financial

and psychological support. That's why laws were created that didn't differentiate to which extent a member of those terrorist organisations took part in the actual terrorist acts. The mere membership was considered incriminating enough.

You could argue the same logic needs to be applied to all Jews. They are members of a terrorist, genocidal group. They provide financial, logistic, ideological and psychological support to even their worst members. Yes, there are some Jews who are highly critical of individual Jewish monsters, usually without making any mentioning of the fact that they are Jewish and the effect this has on their crimes. In all likelihood they are just trying to hijack and control the discussion to prevent all Jews from being held responsible as a group.

Having said that, I still believe that there must be some good Jews that are not psychopaths and don't subscribe to any of the above mentioned supremacist goals and concepts. If I think long enough, I probably come up with a list of 5 or 10 amongst Jews that I personally know, at least from corresponding with them on the Internet. Paul Eisen is one of them. But these 5 or 10 people do NOT matter. They are the exception to the rule. We cannot afford the luxury of differentiating between 'good Jews' and 'bad Jews'. We are running out of time. The 3000 year old quest for Jewish world domination has already made too much progress. It's them or us. You choose.

<http://therebel.org/news/editorial/jews-suck/>



US aviation authority ends ban on use of electronic devices during flight

By North America correspondent [Jane Cowan](#), wires, 1 November 2013

The US Federal Aviation Administration has ended a long-standing ban on using portable electronic devices on planes.

Passengers will now be able to use smart phones and tablets in airplane mode to play games and read downloaded

materials like e-books and calendars during all phases of flight, including takeoff and landing.

Passengers will also be allowed to connect with an airline's Wi-Fi network and use bluetooth accessories like wireless mouse and headphones.

"Most commercial airlines can tolerate radio interference from portable electronic devices," FAA Administrator Michael Huerta said at a news conference at Reagan National Airport near Washington, DC.

"It's safe to read downloaded materials, like e-books, calendars and to play games."

However, talking on the phone in-flight is still banned.

The US aviation authority also says the new electronic devices policy will not apply in conditions of extremely low visibility when crews will give special instructions.

The new rule applies to the vast majority of US airlines flying domestically and internationally.

Delta Air Lines and JetBlue quickly filed plans with the FAA to show that their aircraft can tolerate radio signals from electronic devices, a condition required by the regulator.

Mr Huerta said he sought updated guidance on the matter, since the current policy was put in place about 50 years ago.

Qantas says FAA decision is 'interesting'

Australia's Civil Aviation Safety Authority (CASA) says it is unlikely to stand in the way if airlines make the decision to lift the ban on the use of electronic devices or phone use during flight.

A spokesman for CASA says there are no laws banning phone use on planes in Australia, but local airlines have always adopted international policies.

He says that if airlines were to change their policy, "it would be hard for the Australian authority to object".

A statement from Qantas says the US aviation authority's decision is "interesting" and it will review the change in regulations.

Move praised by industry groups, tech fans

Technology fans have recently decried the "high cost to the traveling public" of passengers not having unfettered access to their mobile devices.

"More than 105 million hours of disrupted technological activity on domestic flights is projected in 2013 - an estimated 104 per cent increase since 2010 - due to the FAA ban on the use of devices during takeoffs and landings," according to a May 2013 study by the Chaddick Institute for Metropolitan Development at Chicago's DePaul University.

Among those giving input to the FAA for the long-awaited decision were representatives of airlines, plane manufacturers, passengers, flight attendants and the mobile technology industry.

A backer of the change, the Consumer Electronics Association on Wednesday urged the agency to ease restrictions before the busy holiday travel season.

It said the FAA's move "will bring policy on in-flight use of devices up to speed with the 21st century".

The Association of Flight Attendants-CWA applauded the decision as it pushed for "uniform technical, operational, and training standards that will allow for the safe, managed expansion of [person electronic device] usage by passengers."

The US Travel Association, an industry group, praised the move as a "common-sense, win-win" policy.

http://www.abc.net.au/news/2013-11-01/us-aviation-authorityendsbanonmobilephoneuseonflights/5062628?WT.mc_id=newsmail

Remembering Nikolai

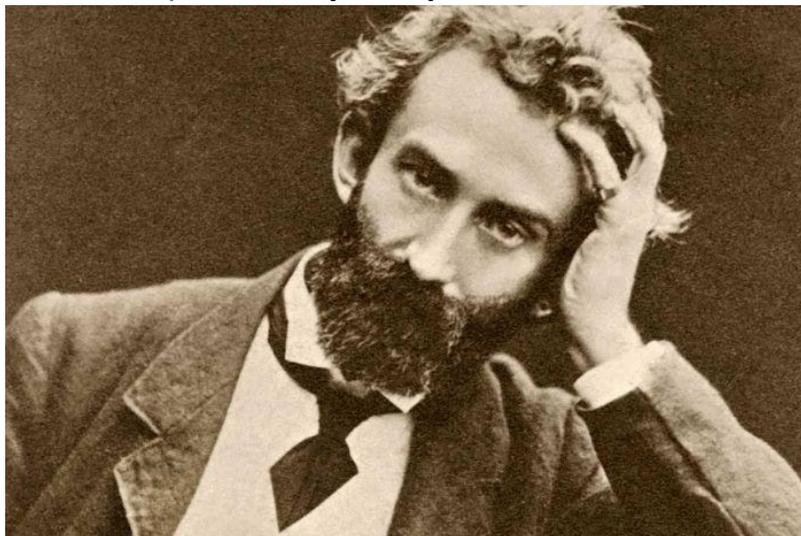
Presented by [Lorena Allam, Hindsight](#), Sunday 1pm Repeated: Thursday 1pm

Nikolai Miklukho-Maklai

Wednesday 4 September 2013 3:30PM

The handsome Russian who enchanted Sydney and fought to save indigenous lives

Nicole Steinke, Wednesday 18 September 2013 11:02AM

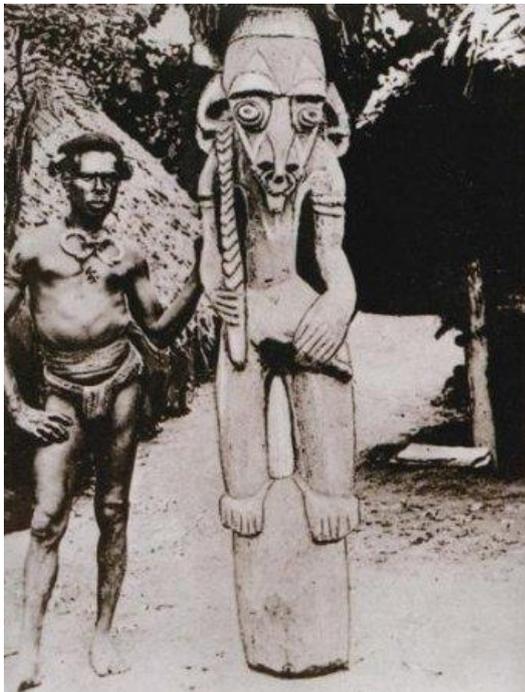


[NIKOLAI MIKLOUHO-MACLAY, ALSO SOMETIMES REFERRED TO AS NIKOLAI MIKLUKHO-MAKLAI](#)

Nikolai Miklouho-Maclay, the Russian explorer who married the daughter of the five times Premier of New South Wales and established on Sydney Harbour the second marine biological research centre in the world.



He was also a pioneering 19th century anthropologist and humanist who lived for years in New Guinea among people regarded as primitives and cannibals. The story most people relish telling is of how he dissected the body of his servant Boy when he died, because he wanted a Polynesian brain.



Miklouho-Maclay's approach to anthropology was a world away from the armchair scholars of Europe. With nothing but curiosity and training as a marine biologist to guide him, he

developed the beginnings of an observational form of anthropology. He also became friends with the people he lived among for three years and always said he regarded the north-eastern coast of New Guinea as his true home.

After running out of scientific supplies, and plagued by disease, Nikolai left the coast. He spent several more years journeying through South East Asia and the South Pacific. Wherever he went he made extensive drawings and notes, recording human diversity as he witnessed it.

Those drawings and notes are now being returned to the communities where they were made by a team of researchers from the Australian National University: Chris Ballard, Deveni Temu, and Elena Govor, along with collaborator Jude Phelp, curator of the Macleay Museum at Sydney University.

Desperately sick, Nikolai moved to Sydney in 1878, to try to recover in a Mediterranean climate. At the time the colonies of New South Wales and Queensland were aflame with the idea of New Guinea gold mines, gigantic trees for logging and pearl shell, ripe for the taking. He was initially feted as an exotic - a foreign aristocrat who had lived in wild places and could describe first-hand the imagined land of riches to the north. As was the case whichever country he was in, Nikolai was stony broke and borrowed to finance his research. Despite this lack of cash, he acquired the backing of the Linnean Society and the NSW government to establish a marine biological research station on the shore of Camp Cove on Sydney Harbour. It was only the second in the world.

He also married Margaret, the daughter of John Robertson, the five times Premier of NSW, in the teeth of her father's resistance. But none of this distracted Miklouho-Maclay from his passionate fight for New Guinea's independence - or failing that, a benevolent form of protectorate that would not remove the local people's autonomy. He approached a number of colonial powers, attempting to broker a deal for the New Guinea people. He lost. New Guinea was colonised by the Dutch, the Germans and the British - and in Australia, Nikolai vanished from history.

In Russia, however, Miklouho-Maclay remains a hero for many. In his own time, he was a friend of Tolstoy and his story was later used for propaganda purposes during Stalinist times. He was acclaimed as a rare man who saw beyond racial difference to the fundamental equality of all people and became a symbol of how the Soviet Union dealt with indigenous people in a more humane way than the Western powers. Suitably edited versions of his New Guinea diaries were published, as evidence of this.

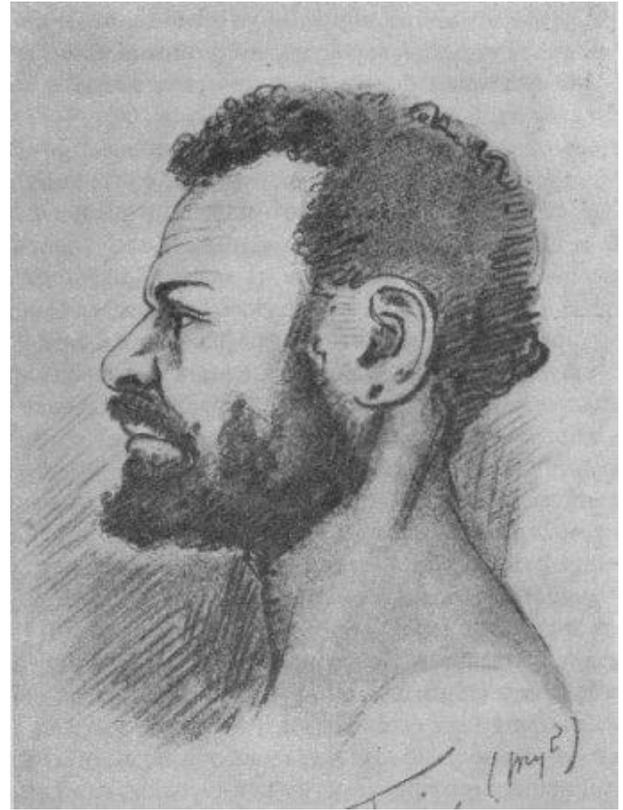
In post-Soviet times his lustre has dimmed with the younger generation, as Soviet icons are toppled, but middle aged Russians still come to Sydney each year searching for traces of Nikolai at the Macleay Museum. The leggings you see him wearing in the photo above are possibly the leggings in the Macleay collection. He is seen there with his servant, Ahmat, who accompanied Nikolai during his second trip to New Guinea.

He died during a visit to Russia. He was 41 years old. He was there with Margaret and their two children, working on the publication of his manuscripts. Immediately after his death, wishing to protect his memory, Margaret destroyed much of his drawings and writing and it wasn't until 1975 that his New Guinea Diaries, 1871-1883 were published in English. The place where they were published was Madang, on the north-eastern coast of Papua New Guinea, not far from where he lived and wrote much of them.

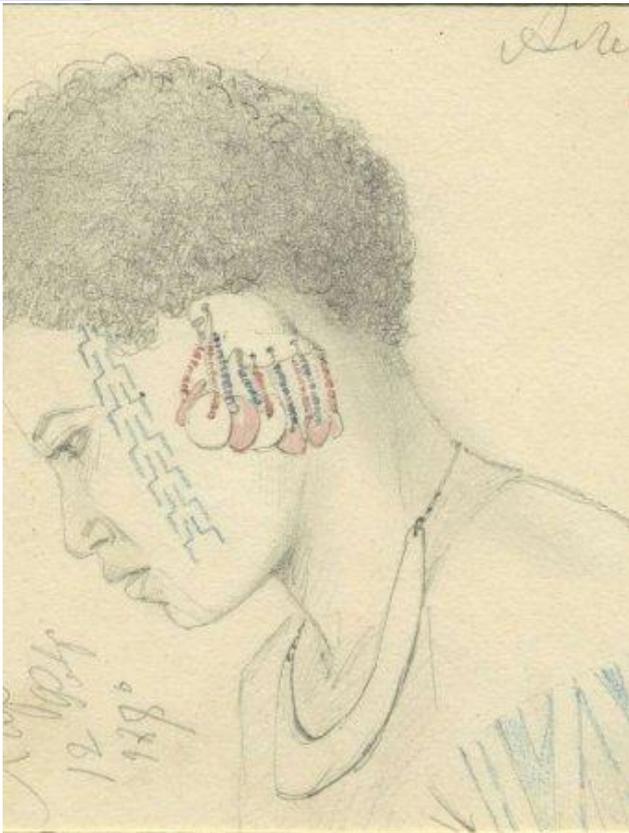
Thanks to Jo Mason. Excerpts from Nikolai's New Guinea Diaries were read by Lech Machiewicz and Tolstoy's letters were read by Roi Huberman.



KOAPENA, A GREAT CHIEF FROM A DRAWING BY NIKOLAI.



ITUI, MACLAY'S FRIEND AND INFORMANT ON THE NORTH-EAST COAST OF PNG IN THE 1870S



ALEVA FROM HULA VILLAGE, HOOD BAY, IMAGE COURTESY OF THE RUSSIAN GEOGRAPHICAL SOCIETY



HIS WIFE, MARGARET-EMMA ROBERTSON MIKLOUHO-MACLAY (ALSO SOMETIMES KNOWN AS MYKLUKHA-MACLAY) AND CHILD



THE COLONIES THAT BECAME AUSTRALIA AND PAPUA NEW GUINEA. 1885



MIKLOUHO-MACLAY AND HIS SERVANT AHMAT

Handsome, idealistic, and a friend to Tolstoy, Russian explorer Nikolai Miklouho-Maclay married the daughter of the Premier of NSW and later became a Soviet cultural hero. But his story is all but forgotten in Australia where, in the mid 1800s, he fought for the rights of colonised peoples, as Nicole Steinke writes.

Today Papua New Guinea lies off the Australian radar, our closest neighbour, usually forgotten unless tourists are being attacked there or our government is looking for somewhere to process asylum seekers.

But this was not always the case. During the 1870s and 1880s there was a state of excitement over New Guinea in the Australian colonies; it was regarded as the last unknown and the next big thing.

The people of New South Wales and Queensland in particular were eager to lay claim there, hoping to strike it rich with gold, timber and pearl shell. Public meetings with travellers and missionaries recently returned from New Guinea drew crowds in the hundreds. They lobbied the British government to colonise the island before the Germans, Dutch or Russians could get their hands on it. Nobody was asking the people of New Guinea what they thought.

I am perfectly convinced that acts of injustice from the white men, and disregard of their customs and family life, will lead to an irreconcilable hatred, and to an endless struggle for independence and justice.

NIKOLAI MIKLOUHO-MACLAY

Into this volatile mix came one of the most enigmatic figures in the South Pacific during the mid to late 19th century—

Russian born humanist, naturalist and proto-anthropologist, Nikolai Miklouho-Maclay. Well-known in scientific circles throughout Europe, Miklouho-Maclay was young, handsome, idealistic and full of disturbing contradictions. He became best known for his fierce support of indigenous peoples, for establishing a world class scientific research station on Sydney Harbour and for having dissected his Polynesian servant, Boy, after he died of disease, because he wanted the brain of a dark skinned person. Today in Australia, Miklouho-Maclay—like New Guinea—is almost completely forgotten.

He remains a hero in Russia. Leo Tolstoy, with whom he exchanged letters, wrote: 'You are the first to prove by experiment that man is man everywhere, a sociable being with whom one should communicate with kindness and truth—and not with guns and vodka. You have proved this with a feat of true courage.'

Tolstoy went on to write: 'For the sake of all that is sacred, describe in the minutest detail and with the strict truthfulness so typical of you, all your man-to-man relations with people there.'

Miklouho-Maclay moved to Sydney in July 1878, after living for three years among people regarded as cannibals and head hunters on the north-eastern coast of New Guinea. Until his arrival with two servants, the local people had not encountered a European. Those local people became his friends, as well as the subjects of his research. He was determined to protect them from the worst excesses of white colonisation.

Miklouho-Maclay travelled extensively in the South Pacific and South-East Asia between 1871 and 1886 using the Maclay Coast in New Guinea as the base for his fieldwork and Sydney as a second home. By this time most of the South Pacific had either been colonised or had forcibly resisted colonisation. The pressure was on New Guinea from all sides.

In Sydney the enigmatic Russian was initially feted as an exotic, a foreign aristocrat who had lived in wild places and could describe first-hand the imagined land of riches to the north. As was the case whichever country he was in, Miklouho-Maclay arrived penniless and borrowed to finance his research. One of his greatest supporters, Sir William John Macleay, politician, gentleman-naturalist and a member of the family that established the Macleay Museum which is now part of Sydney University, wrote in March 1879, 'Baron Maclay has been soliciting subscriptions today for a Zoological Station at Watsons Bay—a very foolish scheme.'

Despite his lack of cash, he acquired the backing of the Linnean Society and the NSW government to establish the world's second marine biological research station, locating it on the shores of Sydney Harbour. He also married the daughter of John Robertson, the five times Premier of the colony, in the face of her father's opposition. Robertson threatened to throw him off the Gap.

But none of this distracted Miklouho-Maclay from his passionate struggle for New Guinea's independence—or failing that, a benevolent form of protectorate that would not remove the local people's autonomy. He lobbied in the local papers. This is an excerpt from a letter to the *Sydney Morning Herald*:

'During my stay among the natives... I had ample time to make acquaintance with their character, their customs, and institutions. Speaking their language sufficiently, I thought it my duty as their friend (and also as a friend of justice and humanity) to warn the natives... about the arrival, sooner or

later, of the white men, who, very possibly, would not respect their rights to their soil, their homes, and their family bonds.' He went on, 'should annexation of the south-eastern half of New Guinea be decided by the British Government, I trust it will not mean taking wholesale possession of the land and its inhabitants without knowledge or wish of the natives, and utterly regardless of the fact that they are human beings and not a mob of cattle.'

'I am perfectly convinced that acts of injustice from the white men, and disregard of their customs and family life, will lead to an irreconcilable hatred, and to an endless struggle for independence and justice.'

With distrust of this foreigner rising on the streets of Sydney, Miklouho-Maclay approached a number of colonial powers, attempting to broker a deal for the New Guinea people. He failed. New Guinea was colonised by the Dutch, the Germans and the British and here in the colonies that became Australia, Miklouho-Maclay soon vanished from history.

Meanwhile in Russia, he became a Soviet cultural hero. He died while on a trip there with his wife Margaret and their two children. He was aged just 41 and had not yet written the major book he had planned, based on his researches in New Guinea. Tolstoy wrote to him before he died, 'I don't know what kind of contribution your collections and discoveries have made to the science that you serve, but the experience you have gained in communication with savages, forms a whole epoch in the science that I serve, the science of how people should live with one another. Write your story and you will do mankind a good turn.'

Miklouho-Maclay kept journals throughout all his voyages in the South Pacific but most of the original field journals are missing. On his deathbed he feared that no one would be able to understand his papers as they were written in numerous languages. Most of his papers were destroyed by his wife after his death in St Petersburg in 1888.

Soon after the funeral, Margaret wrote in her diary: 'All day I have been burning letters and papers till my head is quite bursting... Of one thing I am convinced and it is that no one shall see my darling Husband's diaries or private letters, all that are in Russian I will burn, and all that are in English I will keep'. Margaret could not read Russian.

In Russia, Miklouho-Maclay's story was later used for propaganda purposes during Stalinist times. He was acclaimed

as a man who saw beyond racial difference to the fundamental equality of all people and was used as a symbol of how the Soviet Union dealt with indigenous people in a more humane way than Western powers. Suitably Stalinist-style revised versions of his New Guinea diaries were published as evidence of this. Words such as 'primitive' were replaced with the word 'indigenous'.

In post-Soviet times his lustre has dimmed with the younger generation, as Soviet icons are toppled. But middle aged Russians still come to Sydney each year searching for traces of Miklouho-Maclay at the Macleay Museum at Sydney University. The museum's senior curator, Jude Phelp, said she fears they disappoint these pilgrims. 'They come expecting something as significant as Miklouho-Maclay's scientific reputation but he is not the main story of the museum.'

If you go there though, you will see his worn leggings and various other personal artefacts donated by Margaret after she returned to Sydney. She did not succeed in publishing his *New Guinea Diaries*. They finally appeared in English in 1975, published by a PNG publisher, Kristen Press.

Regarding the north-eastern coast of New Guinea, the place he described as his true home and true people, it was colonised by the Germans and the land taken for plantation crops. The southern half of eastern New Guinea (the Territory of Papua) came under Australian administration in 1902, following annexation by Britain.

In 1920 Australia received a mandate from the League of Nations to rule German New Guinea and in 1945 Papua and New Guinea were combined in an administrative union. Papua New Guinea was ruled by Australia until its independence in 1975. Tens of thousands of Australians worked there over those years. Now it, like Nikolai, is largely forgotten here.

[Remembering Nikolai](#)

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Sunday 15 September 2013

Listen to *Hindsight* to hear the full story of 19th century Russian explorer, marine biologist and pioneering anthropologist Nikolai Miklouho-Maclay.

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<http://www.abc.net.au/radionational/programs/hindsight/4963546>

Was the HOLOCAUST-SHOAH religion modelled on this pattern as well?



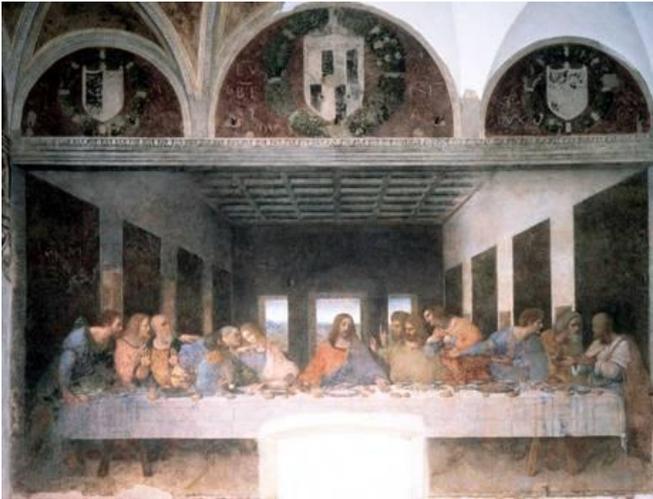
Story of Jesus Christ was 'fabricated to pacify the poor', claims controversial Biblical scholar

Christianity was a sophisticated government propaganda exercise used to pacify the subjects of a the Roman Empire, claims scholar

ROB WILLIAMS , THURSDAY 10 OCTOBER 2013

A controversial American biblical scholar is set to make his first appearance in London next week to present a discovery that he claims proves the story of Jesus Christ was invented as a system of mind control to enslave the poor.

Joseph Atwill, who is the author of a book entitled '*Caesar's Messiah: The Roman Conspiracy to Invent Jesus*', asserts that Christianity did not begin as a religion, but was actually a sophisticated government propaganda exercise used to pacify the subjects of the Roman Empire.



At the 'Covert Messiah' conference, to be held at the Conway Hall in Holborn a week on Saturday, Mr Atwill will present his theory that the New Testament was written by first-century Roman aristocrats and that they entirely fabricated the story of Jesus Christ.

Outlining his ideas in a blog posting on his website Mr Atwill writes: "Christianity may be considered a religion, but it was actually developed and used as a system of mind control to produce slaves that believed God decreed their slavery."

Mr Atwill says that acts of insurrection by Jewish sects, who were awaiting the arrival of a so-called 'warrior Messiah' in Palestine, were a perpetual problem for the Roman Empire and that after the Empire had exhausted all traditional means of dealing with the problem they resorted to psychological warfare.

"They surmised that the way to stop the spread of zealous Jewish missionary activity was to create a competing belief system," Atwill told PRWeb.com

"That's when the 'peaceful' Messiah story was invented.

"Instead of inspiring warfare, this Messiah urged turn-the-other-cheek pacifism and encouraged Jews to 'give unto Caesar' and pay their taxes to Rome."

Mr Atwill continues: "Although Christianity can be a comfort to some, it can also be very damaging and repressive, an

insidious form of mind control that has led to blind acceptance of serfdom, poverty, and war throughout history.

To this day, especially in the United States, it is used to create support for war in the Middle East."

Elsewhere, Mr Atwill also writes: "In fact he [Jesus] may be the only fictional character in literature whose entire life story can be traced to other sources. Once those sources are all laid bare, there's simply nothing left."

Atwill says he made his discovery when while studying the New Testament alongside the 'War of the Jews' by Josephus - the only surviving first-person historical account of first-century Judea.

Mr Atwill claims that he began to notice a sequence of parallels between the two texts.

"What seems to have eluded many scholars is that the sequence of events and locations of Jesus ministry are more or less the same as the sequence of events and locations of the military campaign of [Emperor] Titus Flavius as described by Josephus," Atwill claims.

"This is clear evidence of a deliberately constructed pattern", he continues.

"The biography of Jesus is actually constructed, tip to stern, on prior stories, but especially on the biography of a Roman Caesar."

Richard Dawkins, the English evolutionary biologist and author, well known for his anti-religion views, yesterday tweeted a link to the press release advertising the event in London.

However, he later tweeted: "RT doesn't imply endorsement. I'm not qualified to judge Atwill's thesis. Just thought it might be worth a look."

Mr Atwill's theory is simply one of a number of what are known as Bible conspiracy theories.

These theories commonly include the suggestion that secret societies, mystery schools and other religions used the fictional story of Christ to unify the Roman Empire under one state religion.

<http://www.independent.co.uk/news/uk/home-news/story-of-jesus-christ-was-fabricated-to-pacify-the-poor-claims-controversial-biblical-scholar-8870879.html>



Crashed 6 July 2013