

ADELAIDE INSTITUTE

PO Box 3300
Adelaide 5067

Australia

Mob: 61+401692057

Email: info@adelaideinstitute.org

Web: <http://www.adelaideinstitute.org>

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Russia & Germany: A New "Holy Alliance"?

U.S. Seeks Every Means to Prevent Putin's Eurasian Union

By Ronald L. Ray

"The primordial interest of the United States," over which it has fought wars "for centuries," is the relationship between Germany and Russia, says [George Friedman](#), founder and head of [Stratfor](#), the private intelligence service known as the "shadow CIA." Aside from its astonishing historical ignorance, the statement is still critically important, because Friedman's [recent words](#) at the Chicago Council on Global Affairs reveal publicly the current primary strategic goal of U.S. foreign policy: to prevent at all cost any alliance between the Russian bear and the German eagle, which would doom the global American Empire.

Friedman, who is Jewish, is not a good prognosticator. But his frequent predictions, as in his 2009 book, [The Next 100 Years](#), are extremely useful for their open declaration of the Anglo-American-Zionist New World Order's strategic plans. Stratfor's large number of "former" CIA agents provide for-profit global intelligence to major corporations like Monsanto and Microsoft, foreign governments and the U.S. State Department. So Friedman's declarations can be viewed as "marching orders" for the military-industrial-banking-media complex, protecting the U.S.'s "American exceptionalism" as the "lone world superpower," yet enslaved by its Zionist masters.

It is thus particularly disturbing that Friedman has, in effect, announced a U.S. war on the two greatest European nations, Russia and Germany.

At the beginning of the 19th century, Russia, Prussia and Austria formed a "[Holy Alliance](#)" for stability after the Napoleonic wars and the rise of the Rothschild banking empire. Otto von Bismarck re-established this careful German foreign policy of friendship with the East. And, at least in modern history, Germany has prospered and enjoyed greater peace with Russia as a true ally—Stalin being the exception.

Strategic interests are the same now as then. Friedman remarks that the U.S.'s—and, by extension, the British and Zionist—"primordial fear is...German technology and German capital, Russian resources and Russian manpower, as the only combination that...has scared the h-ll out of the United States." Despite faulty history, this is a true statement of current facts.

If the U.S. is to remain the "lone superpower," doing the dirty work of the Zionist hegemony, it must prevent Vladimir Putin from forming his sought-after Eurasian economic union of strong and independent but confederated nation-states, which would destroy the internationalist plutocrats' dreams of world empire. No one else since Adolf Hitler has dared oppose the universal, usurious rule of the banksters.

Because Germany is the strongest and most resilient Western European nation, and the one of greatest economic importance, it is also the linchpin of Putin's plans. Cultural exchange between Russia and Germany is deep and significant; many in both countries speak each other's languages fluently, including Putin and German Chancellor Angela Merkel.

The Russian free trade zone is likewise essential to Germany's need for export markets and affordable oil and natural gas. Breaking ties with Russia is akin to German national economic suicide.

The U.S., then, has determined to establish an "intermarium"—a zone of American-controlled buffer states, from the Baltic Sea to the Black Sea, says Friedman. This is the meaning of the violent, CIA- and Mossad-led coup in Ukraine, which established a bloody, Zionist Jewish dictatorship over the country's Slavs. It is also why America is sending troops and armaments to Poland and the Baltic countries, while seeking greater ties to Romania and Bulgaria, and repeatedly trying to topple the nationalist government of Hungary.

In fact, total encirclement and destruction of a free and independent Russia is the ultimate U.S. goal, which, if successful, would re-establish the [criminal Jewish oligarchy's](#) reign of terror which existed under Boris Yeltsin.

Russia, by contrast, has stationed no weapons or troops on U.S. borders or, for that matter, in the Western Hemisphere. So it is clear who the warmongers and culture-destroyers are.

Rather, Russia seeks to maintain and spread traditional European values of peaceful, proud nationalism and strong Christian religion and morality—things utterly abhorrent to the cultural communists running Western governments. It is in this light that Russia supports Western European nationalist movements through conferences for intellectual and cultural exchange, and by providing substantial loans to advance nationalist political parties.

But the "wild card" is Germany, "enormously economically powerful, geopolitically very fragile," says Friedman. "Whoever can tell me what the Germans are going to do, is going to tell me about the next 20 years of history." This, says the Jewish intelligence operative, is the great "German Question." The implication is that a "Final Solution" must be found to it. Do we hear the voice of German-hater Henry Morgenthau in the background? Will U.S. tanks roll again into Germany, or—even more likely—will America fight dozens of proxy wars along Russia's borders? The latter certainly was signaled by Friedman. We believe, however, that this is only part of the story. The ultimate goal is a Zionist world empire, run by the kleptocrats, the center of which will be "Greater Khazaria," stretching from Bremen and Berlin, through the Ukraine and Levant, and across Northern Africa. Let us hope, indeed, for a new "Holy Alliance."

Ronald L. Ray is a freelance author and an assistant editor of *The Barnes Review*. He is a descendant of several patriots of the American War for Independence. Contact Ron by e-mail at write2ron@yandex.com.

http://www.americanfreepress.net/Issue_fronts/Issue_13_14_AFP_2015_FP.pdf

[Brenton Sanderson:](#)
A Review of Jewcentricity by Adam Garfinkle: I

Introductory review comment by [Mark Green](#)
March 26, 2015 - 9:31 pm | [Permalink](#)

Brilliant beginning. Mr. Sanderson's four-part series looks to become a classic.

Anti-Semites are intellectually-engaged gentiles who dare to peer behind the fuzzy curtain of Jewish-constructed ideologies, paradigms, double-standards, and false explanations. So what's the mission of all this kosher scholarship? To render the Jewish People forever blameless and their foes looking suspiciously unreasonable—if not insane. It's the same kosher old story. And if the Jewish Big Lie fails, then the pressure simply goes up until the problem is solved. Millions of Russians, Germans, Arabs and Persians have learned this lesson the hard way.

But Jewish intellectuals like Garfinkle who purport to 'study' Jewish history (and 'explain' anti-Semitism) suffer from a huge, unacknowledged conflict-of-interest. It's time we turned the spotlight on them. Mr. Sanderson is doing an exemplary job.

Garfinkle's tome—and hundreds like it—are produced with one primary objective: to exonerate the Jewish People from centuries of 'anti-Semitic canards' and make the modern world safe for the continued rise of international Jewry. But this Zionist-friendly project requires its own stream of canards, half-

truths and propaganda since the list of Zionist victims just keeps growing and growing.

Jewish-friendly propaganda is called 'Hasbara' and in Israel, its production is a full-time job. After all, Jews are no longer just 'international'; they're global! So getting out the right message is an endless task since Jews create conflict wherever they go.

But how come? (Answer: 'anti-Semitism')

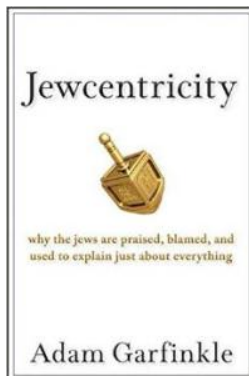
Fortunately for the Israelis, Jews can now wear the hat of a Frenchman or a Canadian or a Russian and still be an Israeli with no down-time or loss of cred. This new concept of 'citizenship' is now perfectly legal and very normal (for Jews). But don't YOU think that way. After all, they're special and you're not.

Thus, no nation is immune to their wily influence and multifaceted pressures. Just don't dare to pressure them! That's where anti-Semitic theory come in.

Anti-Semitic theory is the expanding body of (Jewish) scholarship devoted to explaining why Jews are resented and why it's irrational. It's wrong, it's bigoted, it's unjust, it's evil, it's dangerous, and it's just plain dumb. So please: Think correctly!

[Permalink](#)

A Review of Jewcentricity by Adam Garfinkle
[Brenton Sanderson](#)



Adam Garfinkle is the founding editor of [The American Interest](#), a bimonthly magazine focused on politics, culture, and international affairs. He served as speechwriter for secretaries of state Colin Powell and Condoleezza Rice and has taught at John Hopkins University's School of Advanced International Studies, the University of Pennsylvania, Haverford College, and Tel Aviv University. Garfinkle's 2009 book, [Jewcentricity: Why the Jews are praised, blamed, and used to explain just about everything](#) is touted as an examination of "the various roles Jews are imagined to play on the world stage that they do not, in fact, actually play." [1] It was published by Wiley, an elite, academic publisher. It is an excellent example of how books with little or no intellectual or scholarly merit are published by elite publishers if they contain positive portrayals of Jews.

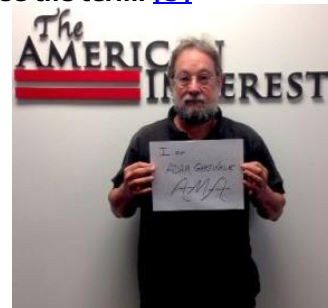
Garfinkle's basic thesis is that the ideas people have about Jews — both pro-Jewish and anti-Jewish — tend to be wildly exaggerated and often stray outside the bounds of rational thought. *Jewcentricity* is the author's attempt to offer a reasoned corrective to this phenomenon and to set the record straight.

Jewcentricity has a four part structure. Garfinkle identifies and analyses the positive and negative "Jewcentricity" he sees manifested among Jews and non-Jews, highlighting, along the way, the various exaggerations that supposedly distort the truth about Jews and their interactions with others. These various exaggerations are said to bounce off and reinforce each other, with the author claiming that the "four forms of Jewcentricity

across our two-by-two matrix need and feed one another." [2] While *Jewcentricity* is offered as a dispassionate survey of the interactions between Jews and non-Jews, it is, not surprisingly (given that Garfinkle is himself Jewish), centrally preoccupied with the evils of "anti-Semitism."

For Garfinkle, "anti-Semitism" (or "negative gentile Jewcentricity" as he terms it) is not an easy term to define. "Not only is the subject fraught with emotion, but it is one that has been dissected and argued over by historians, psychiatrists, sociologists, philosophers, and armchair moralists for centuries. ... The consensus among scholars is that anti-Semitism can be defined as 'the irrational hatred of Jews.'" Garfinkle does admit that that such a definition presupposes the possibility of a "rational" hatred of Jews, noting that:

Jews can be pushy, clannish, arrogant, ostentatious and boastful to the point of producing irritation in others. That makes it possible to dislike Jews as individuals or as a group, even if disliking whole groups is not politically correct these days (or indicative of refined character in any days). It may be ignorant, mean-spirited, and small-minded, or it may just be a matter of taste. It may be all that and still not be irrational in the sense that psychiatrists use the term. [3]



Adam Garfinkle

Nowhere in his book does Garfinkle make the obvious and foundational point that "anti-Semitism" stems from conflicts of interests between Jews and non-Jews in a Darwinian world. The assertion by Jews of their ethnic interests (Semitism) inevitably leads to resentment and hostility from those whose interests are compromised as a result (so-called anti-Semitism). To admit this basic truth would be to admit that non-Jews (including

Europeans) have interests that are legitimate and that the desire to resist those opposed to our interests is eminently rational. Yet, while admitting that disliking Jews may “not be irrational,” Garfinkle goes on to argue that “anti-Semitism is something different.” [4] It is a kind of disease of the mind.

This attribution of psychopathology to those critical of Jews has a long intellectual pedigree among Jewish intellectuals and activists. One is, for example, reminded of the collective Jewish response to Richard Wagner’s critique of Jewish influence on German art and culture in the mid-nineteenth century, where he was branded a “sexual psychopath” who had “chronic megalomania, paranoia, and moral derangement.” Garfinkle is quite willing to offer up the kind of spurious Freudian diagnoses of “anti-Semites” that were a Jewish stock in trade throughout the twentieth century. For example, he proposes that critics of Jews frequently “postulate Jewish conspiracies that are, in fact, mirror images of their own conspiratorial delusions.” [5]

Of particular concern to Jewish activists are individuals who, like Richard Wagner, are of high intellectual or social standing and also critical of Jews. Garfinkle notes that:

The anti-Jewish prejudices of creative individuals — T.S. Eliot and Ezra Pound, for example — are hurtful to Jews because intelligent people are supposed to know better. ... The power of educated and well-regarded anti-Semites resides in their ability to elevate latent tendencies toward bigotry to the point of being society acceptable. Anti-Semitic leaders norm hatred; they are catalysts that join cultural bias to the impulse for scapegoating in troubled times. [6]

Garfinkle suffers from his own form of “Jewcentricity” (in truth Jewish hyper-ethnocentrism) in failing to note how the anti-White prejudices of leading Jewish intellectuals and producers of culture (e.g. the Frankfurt school intellectuals, Hollywood writers and directors) are hurtful to White people because intelligent people are supposed to know better. It seems that Jews (and their non-White and sexual minority proxies) have a monopoly on hurt feelings. He likewise fails to make the point that the power of educated and well-regarded Jewish intellectuals resides in their ability to norm hatred against Whites (negative Eurocentricity) and make latent tendencies toward anti-White hatred socially acceptable.

The “negative Jewcentricity” of non-Jews is especially galling, according to Garfinkle, because for eighteen hundred years Jews have been the helpless victims of non-Jewish (and particularly European and Christian) injustice, and never oppressors of others. Indeed the author approvingly quotes the “redoubtable [Israel Zangwill](#)” who claimed that the Jew is “the great misunderstood of history” and argues that:

Jews have been talented flotsam on the waves of history, usually managing not to sink and learning how to swim, but never controlling the currents or the weather. This is why the gentile purveyors of Jewcentricity are so annoying: they invert, utterly and completely, what has been most true about Jewish social and political life for the past eighteen hundred years — its helplessness. To construe a more or less successful response to a condition of helplessness as a plot to control the world is, well, crazy. [7]

Nowhere in his book does Garfinkle mention the many historical instances where Jews have dominated and ruthlessly exploited Europeans for their own benefit — often the cause of expulsions as a consequence. From Biblical times onwards Jews have invariably endeavored to dominate other peoples. In Europe in the Middle Ages Jews were seen as “pitiless creditors,” and the philosopher Immanuel Kant famously observed that Jews were “a nation of usurers ... outwitting people amongst whom they find shelter.” [8]

So it is not surprising that the author of *Jewcentricity* is likewise silent on the vastly disproportionate and enthusiastic Jewish participation in the Bolshevik mass-murder of millions of eastern Europeans. To Garfinkle, “negative Jewcentricity” has nothing to do with Jewish behavior, but is the product of the irrationality of non-Jews who conjure wild anti-Semitic exaggerations and conspiracy theories out of their lurid imaginations.

Garfinkle characterizes any suggestion that hostility toward Jews stems from very real conflicts of interest as a manifestation of “postmodern anti-Semitism.” Surveying the supposedly long and lachrymose history of Europe’s persecution of Jews, he claims that, following on from the religious anti-Semitism of pre-Enlightenment Europe and the racially-based anti-Semitism of the nineteenth and early twentieth centuries, we have reached the “postmodern” stage of anti-Semitism.

The third stage is the postmodern, explicitly political stage in which we live today. The irrational hatred of Jews as a group does not identify religion or race alone as the source of Jewish “crimes” but focuses instead on material and political power; the Jews are evil not because they rejected and killed Christ, or because they have inferior “blood,” but because they conspire to steal power from others and live parasitically on established, “normal” communities for purposes of their own aggrandizement. They pose as people like any other, but they are not, and Zionism is the singularly deceptive and evil garb by means of which Jews plot to execute their avaricious deeds. [9]

So when criticism of Jewish behavior focuses on Jewish “material and political power,” it necessarily strays outside the boundaries of rational discourse and becomes “anti-Semitic.” It is, therefore “anti-Semitic” to point out, for instance, that Jews have enormous financial and political power relative to their numbers — an obviously factual statement. Such an “argument” presupposes that Jews in the United States and throughout the West have *not* obtained formidable financial and political power, and have *not* used this power to further Jewish interests. It also presupposes that Jews have never and do not today “pose as people like any other” in order to conceal their Jewish origins and loyalties.

These assertions are patently false, and are openly contradicted by Garfinkle himself in other parts of *Jewcentricity*. For example, in discussing the financial resources and political power of America’s Jewish activist organizations, he points out that:

Over the last forty or so years, the clout of organized American Jewry has risen meteorically. Professional Jews have been able to tap into large sums of money, talented executives, and growing and dedicated staffs to influence a vast array of public policy issues. They have grown fast, AIPAC being an excellent example. In the early 1950s it was a three-person office operating on a shoestring budget; twenty-five years later it had a staff of around 150 and a multimillion-dollar budget. Not only have Jewish American organizations amassed clout on matters relating to Israel, but Jewish organizational muscle has been flexed in the face of the Soviet Union and Communist Romania, on immigration and asylum policy, on trade policy, and on human-rights issues involving Haiti, Rwanda, and, more recently Darfur. Jewish “professional” political clout, augmented by a larger-than-proportional number of Jewish senators and representatives, has also influenced many domestic issues. [10]

By his own definition, this factual statement by Garfinkle would be regarded as “anti-Semitic” — touching as it does on how “the clout of organized American Jewry” has “risen meteorically” through tapping “into large sums of money” to influence “a vast array of public policy issues.” Garfinkle casually mentions that Jewish activist organizations have flexed their political muscle “on immigration and asylum policy” without mentioning the transformative demographic consequences of this influence — in particular from the passing of the [1965 immigration laws](#) in the United States and successfully lobbying for immigration reform in other Western nations (e.g. [Australia](#)). They have effectively hijacked the demographic destiny of whole nations in their own ethnic interests, and Europeans are in real danger of losing demographic control of three continents as a result.

Likewise, Garfinkle fails to mention that Jewish activist organizations in Europe, by successfully lobbying for open borders and mass non-White immigration, are, to a great extent, responsible for the ongoing Islamization of Western

Europe and the high levels of welfare dependency and criminality (including the child rape gangs) of the low-IQ Muslim immigrants who have entered Europe as a result. Paradoxically, given that he repeatedly denies that Judaism has any firm racial or ethnic basis, Garfinkle freely admits that these Jewish activist organizations are wholly concerned with advocating for policies that serve Jewish ethnic interests.

The main mass-membership advocacy organizations of American Jewry — B'nai B'rith and its Anti-Defamation League (ADL), the American Jewish Congress, the American Jewish Committee, the Council of Jewish Federations and Welfare Funds, the National Conference of Jewish Federations, and the Conference of Presidents of Major Jewish Organizations (a kind of steering group for the major organizations), to mention only a few — are not religious organizations but ethnic ones. It is not necessary to have any Jewish religious affiliation to be a member in good standing in these organizations, and their leaderships are composed mainly of people who are not religious or Jewishly learned Jews.

We need not go into foundational texts and statements of purpose on the question of origins, for the answer is simple enough: organizations like B'nai B'rith and the American Jewish Committee were created to lobby for particular Jewish interests — in the latter case, for example, against a trade agreement with Russia in 1905 because of Russian anti-Semitism. The American-Jewish Joint Distribution Committee came into being to aid Jewish war refugees after World War I. The United Jewish Appeal came into existence in 1938 to help Jews trapped in Europe.

In time, these and most other Jewish organizations became explicitly or implicitly Zionist, and thereafter existed to one degree or another to support, first, a Jewish home in Palestine, and then, after 1948, the security and prosperity of the State of Israel. In other words, all these organizations have depended, and still depend, on the validity of their serving parochial Jewish ethnic interests that are simultaneously distinct from broader American interest but not related directly to religion. [Emphasis added] [12]

Garfinkle should have added that these organizations serve parochial Jewish ethnic interests that are simultaneously distinct from and (particularly with regard to mass non-White immigration, multiculturalism, and American foreign policy in the Middle East) *entirely contrary* to the interests of the traditional White American majority, which implies that criticism of Jews by non-Jewish White Americans is entirely rational.

The above statement by Garfinkle is a tacit admission that Jewish activist organizations are contemporary manifestations of Judaism as a group evolutionary strategy — they serve the interests of ethnic Jews regardless of religious affiliation or observance. Given the political power that has been exercised by these organizations in lobbying for policies contrary to the interests of White Americans, is it any wonder that politically-aware Whites (like those who regularly read *TOO*) are critical of organized Jewry.

Garfinkle makes the observation that “anti-Semitism” has been far less of a problem for Jews who have resided in nations and societies characterized by heightened individualism — with the United States being the conspicuous example:

Another factor affecting the nature of anti-Semitic manifestations is cultural in a deeper sense. Some societies value individualism more than communalism, some the other way around. In most Western societies, and in American society in particular, the ethos at large sees each individual as a free and autonomous agent, so conformist behavior is less frequent and extreme than in societies in which hierarchy and communal norms prevail. On the other hand, communally oriented societies tend to have stronger control mechanisms against antisocial behavior. The result is that individualistic societies tend to produce outlaws and one-off weirdos, while hierarchical or communal-oriented societies are better at

producing mobs. Mobs are better suited for enabling anti-Semitic policies and attitudes. It is no accident that fascism set deeper roots in more communally oriented European societies — Germany, Italy, and Spain — than in the more individualistic ones like Britain, Holland and the Scandinavian countries. [13]

Of course the defining feature of Jewish history has been that group interests, rather than individual interests, have been of primary importance. Judaism is the prime historical example of how the rejection of individualism (especially in the sociobiological niche of the Diaspora) leads to group evolutionary success (i.e., genetic continuity across millennia). Garfinkle’s observation is quite correct and in it resides the origins of the Frankfurt School’s promotion of radical individualism as the epitome of psychological health for Europeans (see [here](#), p. 165). The sane and well-adjusted White person was characterized by these Jewish intellectual activists as an individual who had broken free from the traditional Western shaming code, and who realized their human potential without relying on membership in collectivist groups (or “mobs” as Garfinkle describes them). This promotion of radical individualism among non-Jews was, of course, intended to undermine the group cohesion of Europeans and thereby weaken their capacity to compete effectively with Jews.

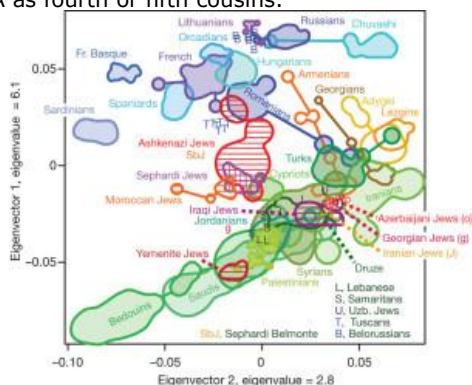
The fact that heightened individualism within a society is advantageous for a small outgroup like the Jews also explains the disproportionate Jewish intellectual and political participation in [libertarian movements](#). Jews have, of course, played an even more prominent role as intellectuals and activists in socialist movements, which, while not promoting individualism, have sought to substitute European racial and ethnic collectivism with a transracial class collectivism and humanitarianism which also serves Jewish interests. Garfinkle notes that Jewish prominence in the early days of socialist and communist movements was a response to “rising romantic nationalism” throughout Europe which was “often associated with racial-purity dogmas and heavily tinged with anti-Semitism.” [14] Thus early socialist movements were, in large part, a Jewish ethno-political response to rising European nationalisms and were centrally preoccupied in promoting the group evolutionary interests of Jews through suppressing “anti-Semitism.”

Garfinkle claims that much “negative Jewcentricity” is based on the incorrect assumption that Jews comprise a distinct race or ethnic group. Despite the existence of an [extensive body of population genetic evidence](#) to the contrary, he purports to reject the assumption that Jews comprise “a bloodline phenomenon.” He writes:

Jews are not a race, however, and not “just” a religion. As we have seen, Jews are a people formed around the core ideas of a religious civilization. But in light of the unusual transterritorial history of the Jews, it is not hard to see how others might be confused by a modern identity that has come to conflate religion and national identity, as in a kind of identity double helix, like few if any others. ... “Religion” and “race” are modern categories: Judaism’s identity formula does not accord with taken-for-granted divisions between citizenship and ethnicity. ... Jews are not a race, even though there is some genetic continuity among contemporary Jews, and Jews are not a religious group if by that phrase one means an entirely elective self-selected group of believers. Jews are a hybrid of the two, a people based on a religious civilization. [15]

This doublespeak is utterly refuted by population genetic studies that have clearly established that Jewish groups do comprise a distinct genetic cluster. The idea that Judaism is not a group evolutionary strategy (implicit in claims Judaism is solely or even primarily a religion) cannot be credibly sustained in the light of studies, such that by [Atzmon et al.](#) from 2010, which confirmed that Jews *are* a distinct genetic community. This study examined genetic markers spread across the entire genome, and showed that Jewish groups (Ashkenazi and non-Ashkenazi) share large swaths of DNA, indicating close

relationships, and that while each Jewish group in the study (Iranian, Iraqi, Syrian, Italian, Turkish, Greek and Ashkenazi) had its own genetic signature, each was more closely related to the other Jewish groups than to their non-Jewish countrymen. Atzmon found that the **Single Nucleotide Polymorphisms** in segments of 3 million DNA letters or longer were 10 times more likely to be identical among Jews than non-Jews, and that any two Ashkenazi Jewish participants in the study shared about as much DNA as fourth or fifth cousins.



It certainly is not hard to find intelligent Jews who are willing to concede the obvious racial nature of traditional Judaism, such as the late Jewish Canadian historian **Norman Cantor** who noted that: "Racism is itself a central doctrine in traditional Judaism and Jewish cultural history. The Hebrew Bible is blatantly racist, with all the talk about the seed of Abraham, the chosen people, and Israel as a light to the other nations. Orthodox Jews in their morning prayers still thank God daily that he did not make Jews 'like the other peoples of the earth.' If this isn't racism, what is?" [16]

Garfinkle rejects this assessment, and contends, contrary to a welter of population genetic studies (although, to be fair, several of these came out after the publication of *Jewcentricity*), that Jews are not a race. Indeed he is morally outraged at any attempt to "construe modern Jewish nationalism to be a form of racism" indignantly labelling it an anti-Semitic "canard."

Obviously, not all anti-Israel criticism qualifies as anti-Semitism, any more than all dislike of Jews qualifies as anti-Semitism. But the Zionism-is-racism canard, as well as the delegitimation rhetoric based on the "religion" canard [i.e. noting the lack of archeological evidence to support the Biblical account of Jewish history], are examples of anti-Semitism because they are never raised against any other country or people. If Zionism as a national movement of the Jewish people is inherently racist, then German nationalism, Japanese nationalism, and a dozen other ethnic-based nationalisms are racist, too. Indeed, bloodlines have played a far more obvious role in defining citizenship in these and other cases than it has in Israel.

Until fairly recently, German citizenship laws were such that Turks living in Germany for generations could not become citizens, while Volga Germans could acquire instant German citizenship upon request by proving that at least one German grandparent was of German blood. In Japan, Koreans who have been resident in the country for even five, six, or seven generations are not allowed to become citizens. Yet no one who focuses energy on delegitimizing Israel on racist grounds ever talks about Germany or Japan. [17]

Few on our side of politics quibble with Israel's desire to establish a Jewish ethnostate and to safeguard this through a racially-restrictive immigration policy. This is only natural. What we desperately resent is that the same people who affirm Israel's right to exist as a "Jewish state" also deny the moral legitimacy of Western nations following the same path through defining their national identities in racial or ethnic terms. Furthermore, it is an undeniable fact that Jews have been at the forefront of political efforts throughout the West to promote the de-Europeanization of Western nations through lobbying for mass non-White immigration and multiculturalism. Garfinkle

also fails to mention that Jewish intellectual activism in the form of scientifically fraudulent Boasian notions of racial equality (doubtless in conjunction with actual Jewish lobbying) were among the key reasons why Germany abandoned its traditional blood-based citizenship laws.

The overarching proof that Judaism is not a blood phenomenon, according to Garfinkle, is right before the eyes of anyone who cares to look. "If Zionism and Israeli citizenship are based on a bloodline concept of nationalism, then it would follow that the Jewish citizens of the State of Israel today would form a fairly homogeneous population from a strict genetic perspective. The reverse is true, however; Israeli Jews make up one of the most genetically diverse populations on earth." [18] Atzmon and the other geneticists who have conducted population genetic studies of Jews would beg to differ. Garfinkle, while acknowledging some genetic commonality among Jews, argues that because Judaism technically accepts converts, it has nothing to do with blood:

In their London Review of Books essay, Mearsheimer and Walt claim that Israeli citizenship rests "on the principal of blood kinship." As we have seen, this misrepresentation is a staple of modern racist anti-Semitism and all of the anti-Zionist covers for it, including the "Zionism is racism" canard of the United States General Assembly. And it is flatly false. To repeat: one cannot convert to become a German or a Japanese or a Kurd. Those nationalisms and many others are based on a principle of blood kinship. But anyone who has converted to Judaism according to Jewish law can claim citizenship under Israel's "right of return," and many have done so. It has nothing to do with blood. [19]

While Garfinkle's argument has a surface validity, in practical terms it is false. He fails to mention that atheists of Jewish ancestry are fully entitled to Israeli citizenship. Moreover, while the Jewish acceptance of converts offers them a veneer of seeming group permeability, conversion is such a marginal phenomenon as to be irrelevant. Judaism has long made "conversion" to Judaism an onerous process involving very high barriers to entry (to borrow from the lexicon of economics). To give an example of just how marginal, and therefore irrelevant, the phenomenon of conversion to Judaism actually is, take the case of the United States. According to a [2014 survey by the Pew Research Center](#), Jews comprise 2.2 percent of the American population. Of this 2.2 percent only two percent are converts. In other words, non-Jewish converts to Judaism comprise just 0.0004 percent of the U.S. population. The percentage of this tiny population that is female and of child-bearing age is smaller still, and none have achieved leadership positions in the Jewish community. The percentage of females of child-bearing age that actually have "Jewish" children is even smaller, and the percentage of these converts whose offspring are accepted as authentic Jews in the broader Jewish community is smaller still. These figures for the United States would likely be replicated throughout the Western world.

The bottom line is that theoretical possibility of conversion to Judaism (while being of great and longstanding propaganda value to Jews) is such a marginal phenomenon as to be irrelevant. This truth of this assertion is reflected in the findings of the numerous population genetic studies which amply confirm that Judaism *is* indeed a bloodline phenomenon and *does* constitute a group evolutionary strategy. Of course, Judaism could still be a group evolutionary strategy even if Jews were not a genetically distinct group, providing that Jews believed that they were, and behaved accordingly — which is exactly what they did believe and behave like for centuries before modern population genetic studies confirmed what they had always assumed.

[1] Adam Garfinkle, *Jewcentricity: why the Jews are praised, blamed, and used to explain just about everything* (Hoboken NJ: John Wiley, 2009), 1.

[2] *Ibid.* 219.

[3] *Ibid.* 53.

[4] *Ibid.*

[5] *Ibid.* 209.

[6] *Ibid.* 57-58.

[7] *Ibid.* 112.

[8] Paul Lawrence Rose, *Wagner, Race & Revolution* (New Haven CT: Yale University Press, 1992), 7.

[9] Garfinkle, *Jewcentricity*, 6.

[10] *Ibid.* 179-180.

[11] *Ibid.* 156.

[12] *Ibid.* 167-68.

[13] *Ibid.* 56.

[14] *Ibid.* 62.

[15] *Ibid.* 64 & 67.

[16] Norman Cantor, *The Sacred Chain: The History of the Jews* (New York, HarperCollins, 1994), 336.

[17] Garfinkle, *Jewcentricity*, 65.

[18] *Ibid.* 67.

[19] *Ibid.* 211.

<http://www.theoccidentalobserver.net/2015/03/a-review-of-jewcentricity-by-adam-garfinkle-part-1-of-4/>

Comments:

Peter

March 27, 2015 - 2:54 pm | [Permalink](#)

Unfortunately it's true. The Germans changed the laws that existed allowing descendants of Germans to claim German citizenship and now ethnic Germans have no more rights than anyone else regarding German citizenship. Both my parents were German and emigrated to the USA after WW II and when I inquired about claiming German citizenship about 3 or 4 years ago by calling the German embassy I was told the laws were changed and I have no rights to German citizenship. I found it particularly galling when an Afghan friend of mine whose family had moved to Germany to escape war said the Germans were racists. He claimed his relatives could not find work and this was because of racist German laws. They live very well, I believe off of the state. But my family, at least on my mother's side who was expelled from a historic German land in the east still does not allow me to claim German citizenship.

Many European countries have these laws and other countries still maintain them. The fact he cites Germany is indicative of the Jews preoccupation with Germans. It's also worth noting that except for the National Socialist years obviously, German Jews were also entitled to claim German citizenship.

Here is an article from the Jerusalem Post with the title "Spain close to granting citizenship to relatives of Jews expelled in 1492"

<http://www.jpost.com/Diaspora/Spain-close-to-passing-law-to-grant-citizenship-to-relatives-of-Jews-expelled-in-1492-395200>

And Garfinkle has the nerve to complain that until recently Germans supported fellow Germans with the same blood and were opposed to the genocide of Germans. It's not surprising Jews still push for this when you consider they originated the idea with a book called "Germany Must Perish!" during WW II and then another book calling for bringing millions of non-Germans into Germany to destroy its ethnic character and bringing millions of German men to foreign countries to work as slave laborers and mate them with non Germans to completely destroy German ethnicity. As historian Mark Weber points out, this is basically what has happened.

Perhaps another difference is that Europeans are the original people of Europe. Yes, borders have shifted as a result of wars, but that has always been their land - since the beginning of mankind.

Jews claim the right to Palestine saying they lived there 2,000 years ago and this gave them the right to throw millions of Arabs off of land they had lived on for many centuries so European Jews could move in. And Garfinkle has the nerve to claim other people are racists.

frank scott

March 27, 2015 - 1:43 pm | [Permalink](#)

"...Europeans are in real danger of losing demographic control of three continents as a result..."

and why should euros have this demographic control of two other continents? why they are members of something called the "white" race, totally different from and high above the lesser billions who are members of a miserable little trifle called the "human" race..this exemplifies the two-sides-of-the-same-coin "choice" offered humanity by the reasoning of the master race consciousness of the reviewer and the self chosen people consciousness of the reviewed..a pox on both their houses? no, the disease would spread even further.

Bobby

March 27, 2015 - 1:24 pm | [Permalink](#)

In my honest opinion, I believe the answer to why the Jews are used for "everything", is they interject and make themselves the center of "everything", even things that are none of their business. Simple observation, no value judgement intended.

Anonymous

March 27, 2015 - 3:37 am | [Permalink](#)

"The Spanish government is on the cusp of passing a law that would grant citizenship to the descendents [sic] of Jews expelled from Spain in 1492.... The government of Spain officially estimated that around 90,000 people will apply for citizenship, which would also grant them a passport allowing free access to live, work and travel throughout the European Union," from the Jerusalem Post, 3-26-2015 - yesterday.

<http://www.jpost.com/Diaspora/Spain-close-to-passing-law-to-grant-citizenship-to-relatives-of-Jews-expelled-in-1492-395200>

Bloodlines are of no consequence, except when they confer a benefit on Jews, and on Jews alone.

One has to speculate whether this outrageous example of Jewish Privilege was part of the financial bailout of Spanish banks by the EU. It is additionally a potentially a safe haven for millions of Israelis in the event that the Zionist entity goes belly up.

It seems that every day brings another corruption of a Western legal system by the insertion of a Jewish privilege, that is, a law designed to benefit only Jews.

White Privilege - Jewish Privilege = White Genocide.

Stogumber

March 27, 2015 - 3:15 am | [Permalink](#)

Garfinkle writes:

"Until fairly recently, German citizenship laws were such that Turks living in Germany for generations could not become citizens."

That's wrong. From the beginning, the Federal Republic of Germany had a process of naturalization. We may assert, that naturalization was seen as the final point of integration, not as its beginning; but the requirements (linguistic skills and attachment to the new country) were not much different from the U.S. The most important difference may have been that the FRG discouraged multiple citizenships and theoretically required the incumbent to abstain from his former citizenship. But even that requirement was not upheld or checked systematically - there are in fact many German Jews with multiple citizenships.

kikz

March 26, 2015 - 10:45 pm | [Permalink](#)

that dreidel nutshells their mindset in totality, so nice that it was included on that tome. i got schooled just the other day.... the article should be very enlightening to gentiles, and Xtian zionists alike. the toy has very deep metaphysical and physical symbolism. Secrets of the Dreidel.....<http://ohr.edu/1309>

Bennis Mardens

March 26, 2015 - 8:13 pm | [Permalink](#)

The Jews made a religion out of race, and the religion centers on outgroup hatred.

Seaxe

March 26, 2015 - 3:13 pm | [Permalink](#)

After ripping the book a new one in part one I am looking forward to seeing the other three parts. Also, when viewing the site from a mobile device the author's name does not appear. I mostly read this site in between classes or while working my dead end job. As such I often have no idea who wrote what I am reading.

Director

March 26, 2015 - 11:47 am | [Permalink](#)

It would be quite interesting to see how you could annotate a copy of this book.

It's a reply to your own work to a degree. At least he's engaging in a dialogue even if he is lying to himself about the bloodlines that Jews have. Why get enraged about historical persecutions if you have such tenuous ancestral connection to the Jews Edward Longshanks expelled? Or to the Czar's conflict with Pale Jews? Only familial connection could engender such passions.

Junghans

March 26, 2015 - 11:02 am | [Permalink](#)

This is a very incisive and trenchant deconstruction by Sanderson of Garfinkle's irrational, talmudic disingenuousness. Garfinkle is a classic Jewish "Luftmensch", and the title of his book was an open sales pitch to his intended kosher audience. This is the typical type of moral doubletalk and delusion that Jews love to immerse themselves in.

Ironically, the stunning, definitive quote by Norman Cantor says it all about Jewish racism and duplicity.

robertsgt40

March 26, 2015 - 10:59 am | [Permalink](#)

Garfinkle looks like he just woke up from an all nighter.

william

March 26, 2015 - 10:38 am | [Permalink](#)

Judaism is neither a race or a religion, it is Xenophobic Tribalism (that purports to worship a WAR god).

XENOPHOBIC: n.

A person unduly fearful or contemptuous of that which is foreign, especially of strangers or foreign peoples.

TRIBALISM: n.

1. The organization, culture, or beliefs of a tribe.

2. A strong feeling of identity with and loyalty to one's tribe or group. So according to the SPLC, Judaism is a HATE group.



Michael+Santomauro

March 26, 2015 - 10:28 am | [Permalink](#)

When a Judge (or the lawyers) loses his or her objectivity, then the truism applies:

Everything is religious, everything is political.

Justice Matthew F. Cooper: Sending me this about "The Fucking Jews"

Mr. Santomauro: No, actually, it was the opposite of that. It was "Fuck the Arabs" in the essay.

Sandra Schpoont (Attorney for my 11 year old son): Oh, that's better.

Madelyn Jaye: (Attorney for my ex-wife): Oh, that's better.

Steven Mandel (Attorney for my ex-wife): That's better.

Justice Matthew F. Cooper: Oh, that's better.

Justice Matthew F. Cooper: "Is that [Jewish] agenda to dilute the Aryan race?" On page 20:

<http://www.adelaideinstitute.org/newsletters/Newsletter%202727.pdf>

nom nom nom

March 26, 2015 - 9:21 am | [Permalink](#)

"To construe a condition of helplessness is my modus operandi."

-Ted Bundy

Irish Savant

March 26, 2015 - 9:12 am | [Permalink](#)

The definition of an anti-Semite: Someone Jews don't like.

3 Trackbacks to "A Review of Jewcentricity by Adam Garfinkle — Part 1 of 4"

["How Jews Think" « The Thinking Housewife](#)

on March 27, 2015 at 2:27 pm

[Notable Headlines, Commentaries, and Youtubes 3/27/15 | The Daily Lemming](#)

on March 26, 2015 at 10:11 pm

[A Review of Jewcentricity by Adam Garfinkle — Part 1 of 4 |](#)

[Neoreactive](#)

on March 26, 2015 at 7:29 am

A Review of Jewcentricity by Adam Garfinkle: II Hollywood

[Brenton Sanderson](#), March 27, 2015



In his book Garfinkle laments the fact that "negative Jewcentricity" has often resulted from "exaggerated" claims that "Jews run Hollywood" and have subverted the traditional morality and social practices of the United States (and the broader West). He notes that:

The best way to get at the subject is perhaps to briefly review some irrefutable facts about the entertainment-business culture in the United States. The first of those facts is, as already suggested, that this culture has been and remains disproportionately, overwhelmingly, even astonishingly Jewish. This does not mean that Jews "run" Hollywood. No one runs Hollywood, and besides, "the Jews" are not a monolithic group that gathers secretly somewhere just off Santa Monica Boulevard to plot the moral downfall of America. "The Jews run Hollywood," whether spoken by a Jew or a gentile, either in pride or anger, is a Jewcentric statement. It is a bald exaggeration.

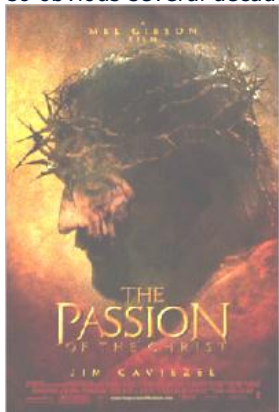
But Jewish prominence in Hollywood is a fact that impresses even when it is not exaggerated. The heads of nearly every major Hollywood production studio from the beginning were Jewish, as were many of the directors and not a small number of the cinematographers and actors. Jews have been only slightly less prominent in the New York theater business for nearly a century, and in many aspects of popular music, as well. [1] So, according to Garfinkle, it is wrong to say that "Jews run Hollywood" despite the fact that Hollywood is "disproportionately, overwhelmingly, even astonishingly Jewish." This is an argument that hinges on a semantic distinction of no persuasive power whatever.

When one finds arguments that are so ridiculous that even a child could see through them and finds them in a book published by an elite academic press, it can only mean one thing: Garfinkle has plugged into a dominant religion-like mindset in which the causes of anti-Jewish attitudes are entirely beyond rational discussion.

Jews totally run Hollywood. If Jews did not control Hollywood, and, as leftists assert, it was run by corporations solely fixated on profits, we would see occasional unsympathetic portrayals of Jews and Judaism alongside the [relentlessly unsympathetic portrayals of Whites](#) (especially White men) and Christianity; we wouldn't see [blacklisting](#) of overt Christians. The absence of such portrayals is definitive proof that Jews exercise editorial and creative control over Hollywood productions, and the consequences of this control have been incredibly damaging to the interests of the White people (and other groups).

If Hollywood was not controlled by Jews who use it to advance Jewish interests, while also generating vast revenues, then Hollywood studios would have lined up to finance and promote

Mel Gibson's [The Passion of the Christ](#) — a film that generated over half a billion dollars in profits. Instead, Gibson was forced to finance and promote the film himself and came [under fire](#) from Hollywood's [Jewish establishment](#) who feared the film would stoke "anti-Semitism." Only one thing is more important than profits for a Jewish-dominated Hollywood and that is serving Jewish interests through the construction of culture. Garfinkle is well aware of this, and admits that: "Everyone, even [Mel] Gibson, knows that many, even most, of the influential directors, producers, and agents in Hollywood, and in the bicoastal world of commercial television, are Jews," and that "It has been this way for a long time, too, although it was not so obvious several decades ago."[\[2\]](#)



In the first half of the twentieth century WASPs still controlled the commanding heights of American culture and the American people were more ethnocentric and aware of (and antagonistic to) the subversive influence of Hollywood on American society. The reaction against this by conservative America did indeed have overtones of anti-Semitism (e.g., in Henry Ford's [The International Jew](#)), but Hollywood did not voluntarily stop what it was doing. Instead, there was the establishment of [The Motion Picture Producers and Distributors of America](#), headed by Will H. Hays in 1922 in response to movements in over thirty state legislatures to enact strict censorship laws. Later the [Production Code Administration](#), headed by Joseph I. Breen, was launched in response to a campaign by the Catholic [National Legion of Decency](#). The Jewish challenge to the cultural supremacy of the WASP elite (and America's once powerful Catholic lobby) had, therefore, to conceal itself for fear of prompting an anti-Jewish backlash. It wasn't until the 1960s, with the rise of the new left ([here](#), p. 76ff) that these constraints have been largely removed.

Garfinkle notes "many Jews used to change their names to fit in better with the American mainstream"[\[3\]](#) and that:

Show-business Jews and Judaism were discussed mostly in undertones in the years before and just after World War II, and very few were portrayed as Jews in Hollywood fare or on the radio — an informal taboo broken in 1947 by the film *Gentleman's Agreement*. Well into the 1950s efforts to portray Jews in films and in the new world of television as being "not too different" from other Americans abounded, to the point where iconic Jewish TV personalities such as Gertrude Berg and Jack Benny were depicted embracing Christmas. From around the middle 1960s, Jews in the entertainment business have been openly acknowledged and freely discussed; hence Jerry Seinfeld never had to hide his Jewishness and could even flaunt its stereotypes, at least to a limited extent, on the air. [\[4\]](#)

By the mid-1960s the Jews of Hollywood had usurped the WASP cultural elite and could become more explicit in their Jewish identification and sympathies — together with their antipathy for the traditional people and culture of the United States. Explicitly Jewish themes began to regularly appear in films and were invariably portrayed in a positive light. This has continued through to the present day and Garfinkle is happy to admit that: "Hollywood's infatuation with Jews makes Jews look good to non-Jews, and Jewish Americans love it."[\[5\]](#) He should have added that Hollywood's invidious portrayals of Europeans and

Christians makes Whites and their traditional culture look bad to everyone and Jewish Americans love it. The recent Red Ice video ["Hollywoodism: The Ideology that Devoured Western Culture"](#) offers numerous examples of this phenomenon.

The extent to which Jewish domination of the entertainment industry has shaped the culture and thinking of many millions of people in the United States is astounding even to Garfinkle. He notes that "it is striking, one has to admit, that the cultural influence of Jews and Jewishness is what it is, considering that fewer than 5 million American Jews are influencing more than 296 million other Americans." One reason for this vast influence, he contends, is that "Jews live within a civilization that has become entertainment — and celebrity — crazy. If Americans were less obsessed with amusing themselves, this would not be the case; but Americans are thus obsessed."[\[6\]](#) He notes that "America's celebrity culture has become so Jewish that it has managed to become Jewcentric without involving Jews or Judaism."[\[7\]](#) As an example of this phenomenon Garfinkle cites Madonna's public embrace of the Jewish mystical tradition of the Kabbalah.

Huge numbers of White people in the United States (and throughout the West) are mesmerized by the output of Hollywood and its vapid celebrity culture, and have difficulty directing their attention to issues of pressing concern to themselves, their families, and their race. According to the Department of Labor's Bureau of Labor Statistics, Americans spend about \$725 billion a year on entertainment — a staggering amount of money. Garfinkle is willing to admit that **there are negative as well as positive implications of Jewish pre-eminence in American entertainment culture, and one of the former has to do with the image of frivolity and even dissipation increasingly associated with America's closely related celebrity culture. ... Harvard political scientist Robert Putnam is hard to refute when he asserts that we are increasingly "bowling alone" in this country, that the robust civic participation that has usually characterized American society and democracy is in decline — even despite the eclectic energies that went into the 2008 Obama presidential campaign. And television and the aura of celebrity culture that it and the internet deliver are certainly among the main reasons for it. [\[8\]](#)**

Garfinkle fails to add that Putnam also concluded that increased racial and cultural diversity is directly correlated with growing distrust in American society and a decreased willingness to contribute to public goods. [promotion](#)

For Garfinkle, the identification of Jews with Hollywood and the entertainment industry "bears on Jewcentricity in an obvious way" in that

to the extent that left-wing and right-wing critiques of American society flow into one another in attacking what American popular culture has become — and increasingly they do — there are Jews at every turn, in marketing, in media, and, of course, in the entertainment business itself. Critiques launched from the left, including by Jews writing in that adversarial culture's Marxist influenced tradition, often focuses on business media concentration, alleging that big business, through the enormous power of advertising dollars, has deliberately turned what used to be actual news into pasty, hollow entertainment. Most of the same people do not appreciate, either, the increasingly salacious content of mass media or the apparent elevation of anti-patriotic sentiment and homosexual lifestyles above more traditional values. Hollywood has become very much a target of such critiques, and an increasing number of Americans are ignoring Hollywood fare. Some are homeschooling their children for similar reasons.

As detailed in Kevin MacDonald's *The Culture of Critique*, Freud and his followers (such as Wilhelm Reich) regarded anti-Semitism as a universal pathology which had its roots in *sexual repression*. The social cure for this affliction lay in overthrowing traditional Christian attitudes on sex in favor of "sexual

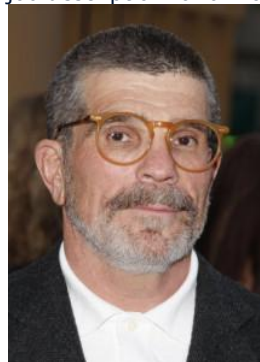
liberation." Individuals preoccupied with sex and self-pleasuring were considered unlikely to concern themselves with the activities of Jews, much less to organize politically against them. People who spend most of their time in search of sexual stimulation are unlikely to organize pogroms or threaten the rich and powerful Jewish establishment. The hyper-sexualization of Western culture (the most conspicuous result of the Jewish takeover of the Western media and entertainment industries) is, therefore, a self-conscious Jewish ethno-political response to a traditional Western culture regarded as inherently authoritarian, fascistic and anti-Semitic due to its "repressive" sexual morality. The promotion of homosexuality (and the increasingly full gamut of sexual perversions and gender-identity dysfunctions) by Hollywood and the Jewish controlled media is an important part of this Jewish attempt to render White populations politically docile through hyper-sexualizing their culture. There is also the added and rather obvious fact that, as Charles Silberman **pointed out**, "American Jews are committed to cultural tolerance because of their belief—one firmly rooted in history—that Jews are safe only in a society acceptant of a wide range of attitudes and behaviors, as well as a diversity of religious and ethnic groups. It is this belief, for example, not approval of homosexuality, that leads an overwhelming majority of U.S. Jews to endorse 'gay rights' and to take a liberal stance on most other so-called 'social' issues."

The consequences of the erosion of traditional Western shaming code which enforced constraints on sexuality (the result of the triumph of the psychoanalytic and radical critiques of Western culture since the 1960s) have been far **more deleterious** to those lower IQ groups that are genetically predisposed to precocious sexuality than to diaspora Jews (higher intelligence being correlated with later age of marriage, lower levels of illegitimacy, and lower levels of divorce). The net result of the sexual revolution has, as Kevin MacDonald has noted, been the establishment of a society controlled by a Jewish "cognitive elite" who politically, economically and socially dominate "a growing mass of individuals who are intellectually incompetent, irresponsible as parents, prone to requiring public assistance, and prone to criminal behavior, psychiatric disorders, and substance abuse."^[9] Meanwhile, at the other end of the social spectrum, Jewish activists have been able to recruit the most intellectually capable elements from within White populations and use them (through a Jewish-sanctioned public school curriculum and a perverted system of financial incentives) as agents willing to harm communities of their own biological origin.

Garfinkle notes that many commentators have "singled out Jews as the source of Hollywood's supposed undermining of American morals." He is particularly annoyed that people "have made a big deal about Hollywood Jews hollowing out the moral fiber of America" and then spread this "all over the internet."^[10] He does admit this is not surprising given that it "does not take a rocket scientist to connect the dots: liberals are responsible for the dangerous debauching of our society, not least through vapid entertainment-culture garbage, and a disproportionate number of liberals who are doing precisely that are Jews." Garfinkle is, however, reassured that there is little evidence that "this marginal thinking and material" has "made its way into the mainstream."^[11] Of course, that is not an accident. Any mainstream voice calling attention to **Jewish power** or committing **other sins against the racial zeitgeist** enforced in the elite media will immediately find himself out of a job.

There have been several prominent Jews who have offered honest critiques of the Jewish role in using Hollywood to subvert the traditional morality and culture of the West. One of these is the director David Mamet whom Garfinkle calls a "splenic critic." Mamet contends that "Hollywood movies are profoundly, genetically Judaic; the product, via the minds of their creators, of certain distinctive racial traits that arose in the ghettos of Eastern Europe and transported themselves to Beverly Hills." Mamet believes two of these traits, indifference to wider social norms and high intelligence, combined with a form of autism known as Asperger's Syndrome, which "has its highest

prevalence among Ashkenazi Jews and their descendants ... sounds to me like a job description for a movie director."^[12]



Garfinkle does agree that Ashkenazi Jews and northern Europeans have very dissimilar psychological makeups and that the Jewish temperament (shaped over millennia by their social marginality in the Diaspora) rendered them particularly well equipped to take on the WASP establishment and to eventually dominate the American entertainment industry.

The overriding point here is that social marginality often enough generates energy, encourages unconventional perspectives, and focuses ambition. It also produces anxiety and angst, widely and probably correctly said to produce art, which is a Jewish speciality. Pierre Paul Leroy-Beaulieu (1843–1916), the French Catholic economist and philosopher, put it best over a century ago: "The Jew is the most nervous and, in so far, the most modern of men."

Indeed, Jews in the Diaspora have become connoisseurs of angst. Religious Jews tend to pour their nervous energy into prayer, study, and career; nonreligious Jews pour it into their intellectual and artistic passions. In America, historically a prosperous, secure, and self-confident nation, the Anglo-Saxon and northern European peoples of the land have been, again by historical standards, stolid and calm. The contrast between them and the Jews could hardly be more vivid. As wealth and technology have created the potential for a mass-based and varied entertainment culture, Jewish creative energies have helped turn that potential into reality.^[13]

So how does Garfinkle, having acknowledged that Hollywood "has been and remains disproportionately, overwhelmingly, even astonishingly Jewish," defend his tribe from the accusations of those who see this as a profound problem for White people and the future viability of Western civilization? He feebly claims that the Jews who run the entertainment industry are not real Jews because Judaism is a religion and not a blood phenomenon.

Hollywood's Jewish movers and shakers are with few exceptions not religious people, either in practice or in education. They certainly do not invoke religious rationalizations to justify what they do — rather the contrary. Still, many practicing Jews would be more comfortable if Howard Stern, Andrew Dice Clay, Sarah Silverman, Steven Hirsch, Al Goldstein of Screw magazine "fame," or Sasha "Borat" Baron Cohen had been born, say, Presbyterians.^[14]

This is despite that fact that all these individuals are fully entitled to Israeli citizenship and regard themselves, and are regarded by others, as Jews. This is despite that fact that the vast majority have strongly identified as Jews. As Andrew Joyce **noted**,

although not religious, moguls like Carl Laemmle, Louis Mayer, Harry Cohn, Irving Thalberg, and the Warner brothers moved in an almost exclusively Jewish social milieu. On a larger scale, ethnic "connections and sympathies opened the flourishing Hollywood commerce to thousands of transplanted New Yorkers, in turn offering possible escape routes to Jewish filmmakers in Europe." There were so many Jews working for Mayer's

MGM that the company was known in Jewish circles as "Mayer's Ganze Mishpokhe" ("Mayer's entire family). RCA founder David Sarnoff struggled "to maintain Jewish cultural identity." Almost all of the moguls maintained links with Jewish organized crime, particularly with Chicago's Jewish mobster and former pimp, Willie Bioff. Although outwardly, and perhaps even inwardly, maintaining the pretence of an assimilated citizen of the world, Mayer himself was notorious for interfering on the set of the Andy Hardy series by issuing pronouncements on "how the Gentiles behave." Despite these realities, there appears to have been a great deal of self-deception and hypocrisy at work in the group. Buhle notes that, despite the fact that these moguls operated in an almost exclusively Jewish world, they were at pains to present the image of "the benevolent melting pot, usually exaggerating its virtues on the screen."

Little has changed. ...

According to Garfinkle, the net result of the Jewish stranglehold over the American media and entertainment industries is that **there is virtually no anti-Semitism in mainstream American culture. The freedom of Jews to work and prosper, as Jews and as members of wider society, has often led to envy, resentment, and anti-Semitism. In America, so far at least, this unnerving pattern has almost been nonexistent, a conclusion that seems to be borne out by the fact that not even a systemic economic crisis with Bernie Madoff as its poster child, combined with the most broadly unpopular military action the Israel Defense Force has ever undertaken (in Gaza in January 2009), managed to evoke much evidence of mass-appeal anti-Semitism in the United States.** [15]

Garfinkle notes there was a slight upsurge in "negative Jewcentricity" in the aftermath of the global financial crisis as increasing numbers of people came to the conclusion that "contemporary global capitalism resembles old-fashioned carpetbagging on a global scale." He also notes that: "If global capitalism is essentially 'fixed' or crooked, manipulated so that a relative few gain huge wealth at the expense of the majority — and if Jews become prominent successes in it, as they were, for example, in the free-for-all grabfest that accompanied the fall of the Soviet Union — then global "virtual" anti-Semitism looks to be a growth industry." [16]

The origins of the global financial crisis lay in the actions of a **Jewish dominated financial elite** whose speculative activities were allowed to expand for two decades at the expense of the productive sectors of the economy. They behaved more like an organized criminal gang than citizens with a sense of civic responsibility and commitment to the welfare of the societies in which they lived. This is not surprising given that Diaspora Jews have traditionally thought of themselves as outsiders, alienated from the societies around them; a hostile elite with a potent sense of historical grievance. For American Jewry, forever fixated on the aggressive pursuit of their individual and group interests, the viability of their host society has always been a lesser concern.



The problem of the Jewish domination of financial markets is not simply that Jews often exploit non-Jews and generate wealth at their expense, but *also what Jews do with the wealth they generate*. Jewish economic domination of Western societies has gone hand in hand with the Jewish capture of the commanding heights of Western political and cultural life, with profoundly negative consequences for White people. There is a fundamental

nexus between disproportionate wealth and disproportionate political, legislative, and media influence, and Jewish elites have wielded this influence to reengineer Western societies in their own interests.

Given the Jewish domination of the important sectors of American society it is only logical that, as Garfinkle puts it, "The global image of the Jews is bound up with the image of America as well as that of Israel." [17] This is because

America is also the world's foremost secular evangelist, urging other societies to embrace freedom, experimentation and change. And America happens to be, not coincidentally as many see it, host to the wealthiest and most influential Jewish community in the world. There are almost as many Jews in the United States (about 5.4 million) as in Israel, more in New York City than in Tel Aviv and Jerusalem combined. [18]

Garfinkle points out that most Jews regard the Jewish domination of America's financial, entertainment, media and educational sectors (and many other fields) as the thoroughly merited product of their exceptional qualities as a people. He fails to mention the role of Jewish ethnic networking and nepotism in allowing Jews to gain a hold over these industries. He notes that many American Jews "believe that Jews possess superior intelligence, and that because of their superior intelligence they have proved to be superior achievers in so many fields." As a result of this belief, it is very easy for many of them "to conclude that Jews are superior by blood." He notes that:

Psychometric data suggest that, yes, Jews are of high general intelligence, and data of other sorts show disproportionately large Jewish professional and intellectual achievement, not just in the United States, but wherever Jews have been allowed to compete on a reasonably level playing field. ... There isn't much doubt that Jews, and among Jews particularly Ashkenazi Jews are significantly more intelligent by conventional measures compared to almost all other groups. Longitudinal studies of intelligence testing show consistently that two groups end up in the highest percentiles: Jews and Japanese, with other Asian groups close behind. The tests consistently show certain other groups near the bottom. The mean IQ for Ashkenazi Jews is somewhere between 110 and 115, depending on which test one cites.

As noted, overall scores are highest for Ashkenazi Jews and Japanese, but not in the same way. Japanese do better on spatial intelligence, Jews in language ability. Those experts in psychometrics are sure that group differences are real, and that finer differences among groups are real too. There is nothing fatally wrong or culturally skewed about the tests, at least not any more. No one who understands the science doubts that these differences — and not just in intelligence but in, for example, natural aptitude for some kinds of sports ... are rooted ultimately in differential genetic endowments. Obviously, it makes a lot of people uncomfortable to credit a definite link between genetic endowments and both intelligence and achievement. But it should make these same people more uncomfortable to deny plain scientific facts. [19]

Nor does he comment on recent findings that Jews are overrepresented at elite universities **far beyond** what would be predicted by IQ, whereas Whites of European descent are correspondingly underrepresented. For any given level of high IQ, **non-Jews far outnumber Jews in America**. For example, there are around 7 times as many non-Jews as Jews with IQ > 130 (an IQ typical of successful professionals), and 4.5 times as many with IQ > 145. Are there 7 times as many non-Jews as Jews among elites in Hollywood or other elite sectors of the U.S.? Obviously not.

Garfinkle's statement is basically an admission that the vast post-World War II literature spawned by the Boasians denying the reality of racial differences — which has *profoundly* influenced Western societies, and is now the

default assumption across almost all academic disciplines — is intellectually bankrupt. The Boasian ideology of racial egalitarianism (discussed in Chapter 2 of *The Culture of Critique* as a Jewish intellectual movement) was a critical weapon in opening up the West to non-White immigration with all its associated dysfunctions and drawbacks for Whites. For instance, Jon Stratton notes that the dismantling of the White Australia policy and the ultimate adoption of multiculturalism was a direct result of “internal and external pressures related to a general turning away from biological racialism.”^[20] The Australian Jewish academic Andrew Markus articulates the standard critique of “white racism” that became prominent in the 1960s when he asserts that it was based on the notion that: **(i) as a result of some (undefined) “natural” process, national groups (or ‘races’ or ‘cultures’) have inborn (‘essential’) qualities which will never alter; and (ii) there are inherent characteristics in such groups which interpose barriers against harmonious co-existence, not least against interbreeding of populations. Such ideas give rise to closed forms of nationalism which restrict membership to those qualified by birth or descent, in contrast to open forms which grant citizenship to individuals on the basis of residence and adherence to the governing principles of the nation. They justified European colonial rule; the denial of basic human rights and citizenship; segregation in the workplace, housing and education; and policies of genocide culminating in the “factories of death” established in the period of Nazi domination of continental Europe. Rarely challenged in western societies prior to 1940, the idea of biological racial difference lost much of its legitimacy in the aftermath of the Holocaust.** ^[21]

It is obvious from this statement just how closely acceptance of the myth of racial equality from the 1960s onwards was bound up with Jewish post-Holocaust ethno-political activism. Note also the outright lies and hypocrisy in the above paragraph. The “(undefined) ‘natural’ process” that Markus claims is the wholly irrational basis for “racism” is the very well-defined process of human evolution itself. The differential evolution of human groups in response to selection pressures imposed by diverse environments, resulted, after thousands of years, in differences in external morphology and psychological traits — including intelligence as measured by IQ tests. The average intelligence of a group will profoundly influence the society that will be created by that group. There is nothing undefined, irrational, or pseudo-scientific about this whatsoever.

Garfinkle notes that Jews are eager to claim significant figures from history as having had Jewish ancestry, including important figures from American history like Christopher Columbus,

Alexander Hamilton, Thomas Jefferson and Abraham Lincoln. These claims are generally nonsense; however Garfinkle sees a danger in this tendency of Jews to claim important historical figures as fellow tribesmen. He argues that “this is not a harmless error, because it is a form of Jewcentric philo-Semitism that feeds its opposite, Jewcentric anti-Semitism.”^[22] This is clearly a form of Jewish intellectual activity that is directed at influencing social categorization processes in a manner that benefits Jews through enhancing Jewish pride and group cohesion. Garfinkle believes this hubristic tendency among Jews, as well as antagonizing non-Jews, provides them with dangerous confirmation that Judaism is indeed a bloodline phenomenon — that is, a group evolutionary strategy. As stated in Part 1 of this review, this is something he claims to reject.

[1] Adam Garfinkle, *Jewcentricity: why the Jews are praised, blamed, and used to explain just about everything* (Hoboken NJ: John Wiley, 2009), 130.

[2] *Ibid.* 128.

[3] *Ibid.* 131.

[4] *Ibid.* 128-29.

[5] *Ibid.* 130.

[6] *Ibid.* 134.

[7] *Ibid.* 140.

[8] *Ibid.* 135-36.

[9] Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, (Westport, CT: Praeger, Revised Paperback edition, 2001), 151.

[10] Garfinkle, *Jewcentricity*, 137.

[11] *Ibid.* 137.

[12] *Ibid.*

[13] *Ibid.* 133.

[14] *Ibid.* 140.

[15] *Ibid.* 114.

[16] *Ibid.* 88.

[17] *Ibid.* 73.

[18] *Ibid.*

[19] *Ibid.* 158-59.

[20] Jon Stratton, *Coming Out Jewish — Constructing Ambivalent Identities* (London: Routledge, 2000) 223.

[21] Andrew Markus, *Race: John Howard and the remaking of Australia* (Sydney: Allen & Unwin, 2001), 5-6.

[22] Garfinkle, *Jewcentricity*, 152.

<http://www.theoccidentalobserver.net/2015/03/a-review-of-jewcentricity-by-adam-garfinkle-part-2/#more-27173>

A review of Jewcentricity by Adam Garfinkle: III

The Israel Lobby

Posted: 28 Mar 2015 12:33 PM PDT

It angers Garfinkle (doubtless due in large part to his role as speechwriter for Secretaries of State Colin Powell and Condoleezza Rice) that the influence exerted by the Israel Lobby over the foreign policy of the United States, and other Western nations, provides yet another focal point for “negative Jewcentricity.” Garfinkle’s discussion of this issue centers on the publication and reception of Mearsheimer and Walt’s *The Israel Lobby and U.S. Foreign Policy* in 2007. He notes how:

In recent years, this debate has revolved around the writings of John Mearsheimer and Stephen Walt, notably a paper and then a book they wrote called *The Israel Lobby*. The authors argue in essence that U.S. foreign policy has been distorted, particularly in the Middle East but really on a global scale, by the exertions of Jews in the United States who have managed to bend the American national interest to that of Israel. The authors believe that the Israel Lobby — they always use a capital L for that word — has made U.S. foreign policy too interventionist, notably in causing the Iraq war, and that

U.S. support for Israel is a main source of Islamic terrorism directed against the United States.^[1]

Garfinkle freely engages in ad hominem attacks on Mearsheimer and Walt, implying that they wrote their book mainly out of desire for financial gain, rather than from a deeply felt conviction about the misdirection of American foreign policy under the influence of the Lobby. He claims “the authors parlayed the ruckus [over the influence of AIPAC] into the book, published by Farrar, Straus and Giroux in 2007, for which the two reportedly received an advance of \$750,000 to split between them.”^[2] He likewise notes the furor over the book soon died down “despite the authors’ efforts to keep the buzz buzzing, the better to sell more books and promote their views.”^[3]

As well as writing their book for mercenary reasons, Mearsheimer and Walt were also, Garfinkle contends, unqualified to offer their thoughts on American foreign policy because they are not “Middle East experts” and do not speak any Middle Eastern language. He writes:

Like many other Israel lobby critics before them, Mearsheimer and Walt are not themselves Middle East experts. Before their Israel Lobby essay and book, neither had written much on the region and anything at all for scholarly, expert audiences. They have never claimed to be regional experts, and rightly so, for neither seems to have studied, let alone mastered, any Middle Eastern language. The many factual errors they make illustrate their lack of familiarity with the basic literature on the subject. ... [S]erious scholars are supposed to respect certain standards of logic and rules of evidence, and tenured faculty at prestigious institutions are presumed to be among those professionals.”[4]

Having engaged in some initial character assassination, Garfinkle finally addresses Mearsheimer and Walt’s thesis that American foreign policy has been unduly influenced by an Israel Lobby which has pushed the American government into wars not in the American national interest. Garfinkle claims this assumption is based on a “vast exaggeration” and claims *The Israel Lobby* is marred by a “fundamental illogic,” despite himself having, as previously noted, acknowledged in other parts of *Jewcentricity* the existence of a plethora of powerful and well-funded activist organizations “serving parochial Jewish ethnic interests that are simultaneously distinct from broader American interest but not related directly to religion.”[5]

The power of the Israel Lobby in shaping foreign policy is not just an American but a broader Western phenomenon. The sway held by organized Jewry over Australia’s political leaders was highlighted last year when the former Foreign Minister Bob Carr **hit out** at the “pro-Israel lobby in Melbourne,” saying it wielded “extraordinary influence” on Australia’s foreign policy during his time in former Prime Minister Julia Gillard’s cabinet. Asked how the lobby achieved this influence he said: “I think party donations and a program of giving trips to MPs and journalists to Israel. But that’s not to condemn them. I mean, other interest groups do the same thing. But it needs to be highlighted because I think it reached a very unhealthy level.” Carr’s observations were later corroborated by the former Australian Prime Minister **Malcolm Fraser** who said Carr was “absolutely correct” in his view that the Jewish lobby wielded too much power.

Garfinkle’s main counter-argument to Mearsheimer and Walt is that while Jewish activist organizations are indeed highly effective in lobbying Congress (which is surely egregious enough), its influence does not extend to the executive branch of government. He maintains that “when a president knows what he wants, whether it pleases Israel or not, he does it. He does it because, as the steward of American national security and the commander-in-chief of the armed forces, he thinks it best for the country. He may be right or wrong in his judgments, but lobbies have never decisively influenced any major U.S. strategic judgment concerning the Middle East.”[6] This argument might have some validity with regard to the Obama presidency, but is patently false with regard to the Bush administration. Regarding the disastrous invasion of Iraq, Garfinkle claims that “trying to pin the blame for it on Israel and its American supporters is a stretch well beyond credulity.”[7]

So the Bush administration’s decision to invade Iraq was, Garfinkle proposes, made independently of the urgings from the Israel Lobby and the neoconservative establishment. Garfinkle makes no mention of the fact that Israeli plans for a war against Iraq had been in place for several years prior to the 2003 invasion. No mention is made of the mid-1996 policy paper prepared for the Israeli Prime Minister Netanyahu entitled **A Clean Break: A New Strategy for Securing the Realm** which was authored by, amongst others Richard Perle, Douglas Feith and David Wurmser — three influential Jews who later held high-level positions in the Bush Administration — and which called for an “effort [that] can focus on removing Saddam Hussein from power in Iraq, an important Israeli strategic objective in its own right.” Garfinkle also ignores the fact that Netanyahu **lied brazenly** about Saddam Hussein possessing weapons of mass destruction in order to goad the United States into an invasion. He likewise ignores the many media reports

from around the time of the invasion that show that AIPAC was actively lobbying for the invasion of Iraq — not to mention the recent statements of **Rep. Barney Frank**. For example, Matt Yglesias, writing in in 2007, noted in an article entitled “**AIPAC and Iraq**” that:

One of the odder notions to take hold in recent years is that AIPAC specifically, and the so-called “Israel lobby” more generally had absolutely nothing to do with the Iraq War, and that anyone who says otherwise is an anti-Semite. As John Judis writes for *The New Republic*, however, this is just false:

“At the time, a Senate staff person with a responsibility for foreign policy told me of AIPAC’s lobbying. But I don’t have to rely on my memory. AIPAC’s lobbying wasn’t widely reported because AIPAC didn’t want Arab states, whose support the Bush administration was soliciting, to be able to tie Bush’s plans to Israel, but it lobbied nonetheless. In September 2002, before Congress had begun considering the administration’s proposal authorizing force with Iraq, Rebecca Needler, a spokeswoman for AIPAC, told the Jewish Telegraphic Agency, “If the president asks Congress to support action in Iraq, AIPAC would lobby members of Congress to support him.” Then at an AIPAC meeting in New York in January 2003, before the war began, but after Congress had voted to authorize Bush to go to war, Howard Kohr, AIPAC’s executive director, boasted of AIPAC’s success in lobbying for the war. Reported the *New York Sun*, “According to Mr. Kohr, AIPAC’s successes over the past year also include guaranteeing Israel’s annual aid package and ‘quietly’ lobbying Congress to approve the use of force in Iraq.”

And, obviously, other institutions of the hawkish “pro-Israel” establishment — the Washington Institute for Near East Policy, the Saban Center, JINSA, The New York Sun, The New Republic, etc. — all advocated strongly in favor of invasion.

Ignoring all of this, Garfinkle maintains that:

If, as Mearsheimer and Walt argue, even against their own realist convictions, a domestic lobby is responsible for U.S. policy decisions at the highest level and with the greatest consequence — not least the U.S. war in Iraq — and if their own argument is as new and revelatory as they claim it is, then it follows that their book should have had a major impact on how U.S. foreign policy is made and what its basic tenets are. Yet no such thing has happened. The Bush administration did not throw up its hands in surrender after the Mearsheimer-Walt book was published, and shift its policy on cue. None of the Democratic or Republican primary contenders in the run-up to the 2008 presidential election mentioned the Mearsheimer-Walt book or said anything remotely endorsing their case against the Israel lobby.[8]

Garfinkle’s bizarre logic seems to be that if the Israel Lobby did have undue influence over the direction of U.S. foreign policy, then exposure of this influence alone should have been enough for it to cease. In truth, the fact that Mearsheimer and Walt’s book had no discernible impact on the direction of U.S. foreign policy can be taken as confirmation of their thesis. Political survival in the contemporary United States is contingent on garnering and maintaining the broad support of the organized Jewish lobby. Defy this lobby and you are destined for the political scrap heap. This is the reason why Mearsheimer and Walt’s book had no discernible effect on U.S. foreign policy. Elsewhere in his book Garfinkle acknowledges that:

Without questioning the right of Jews, or any other ethnic group of U.S. citizens, to organize and lobby for their interests, Jewish lobbying has become so proficient, so well-financed, so unvarnished, and so persistent as to have generated a certain amount of ambient resentment. Not even political animals who get elected to Congress like to be pushed around, and to put it generously, Jewish lobbying tactics are not always subtle. There is something almost the equivalent to nouveau riche behavior in the

way some Jewish organizations lobby for what they want. Instead of 'Look I can afford to pay five thousand dollars for a lamp I don't even like,' it's 'Look, I can contribute five thousand dollars to this guy's congressional race and in effect exercise a veto over what he says about Syria.'[\[9\]](#)

It is common knowledge that Jewish organizations throughout the West respond immediately and aggressively to any individual who makes statements in the public sphere critical of Jews or Israel. These actions range from having the individual prosecuted under "hate speech laws" to getting them fired from their job and/or forcing the individual to engage in some humiliating act of public contrition and obeisance to Jews. Garfinkle admits that Jewish activists are quite willing to use underhand tactics to defend their interests. He cites the March 2009 decision by Director of National Intelligence [Dennis Blair](#) to make [Charles Freeman](#) director of the National Intelligence Council. As soon as Freeman's appointment was leaked, Freeman was assailed by Jewish activists and journalists (who are frequently one and the same). This criticism centered on the fact that Freeman, a former U.S. ambassador to Saudi Arabia, had made comments critical of Israeli settlements and occupation policies. Garfinkle notes that:

[W]hile AIPAC took no formal position on Freeman's nomination, a smear campaign against him mounted by American Jewish partisans of Israel sprinted into high gear from a standing start. Some of this criticism linked into insinuations that Freeman had acted as an unregistered agent for foreign governments — Saudi Arabia and China were mentioned — which is illegal. But no evidence was produced that this was so. Some criticisms of Freeman sought, in a manner of extreme political polemic, to collapse any difference between Freeman's criticisms of Israel and those of a more extreme sort. Much of this was tactical, in the sense that the polemicists knew that what they were doing and did it anyway.[\[10\]](#)

Having had his appointment rejected thanks to the efforts of the Jewish lobby, Freeman, as he headed for the door, wrote a scathing post on Salon.com post that is worth quoting at length: **The libels on me and their easily traceable email trails show conclusively that there is a powerful lobby determined to prevent any view other than its own from being aired, still less to factor in American understanding of trends and events in the Middle East. The tactics of the Israel Lobby plumb the depths of dishonor and indecency and include character assassination, selective misquotation, and willful distortion of the record, the fabrication of falsehoods, and an utter disregard for the truth. The aim of this Lobby is control of the policy process through the exercise of a veto over the appointment of people who dispute the wisdom of its views, the substitution of political correctness for analysis, and the exclusion of any and all options for decision by Americans and our government other than those that it favors.**

There is a special irony in having been accused of improper regard for the opinions of foreign governments and societies by a group so clearly intent on enforcing adherence to the policies of a foreign government — in this case, the government of Israel. I believe that the inability of the American public to discuss, or the government to consider, any option for U.S. policies in the Middle East opposed by the ruling faction in Israeli politics has allowed that faction to adopt and sustain policies that ultimately threaten the existence of the State of Israel. It is not permitted for anyone in the United States to say so. This is not just a tragedy for Israelis and neighbors in the Middle East; it is doing widening damage to the national security of the United States.[\[11\]](#)

If President Bush was willing to commit U.S. troops to an incredibly expensive and destructive war benefitting Israel, then, argues Garfinkle, this should not be attributed to the

Israel Lobby but the "positive Jewcentricity" that exists among millions of American evangelical Christians like Bush. While drastically understating the role of Jewish activists in provoking the Iraq War, Garfinkle is right to highlight the importance of "evangelical Jewcentricity" having "a significant influence on American attitudes and policies toward the Middle East"[\[12\]](#) — although its influence on Congress and the executive branch pales in comparison to the Israel Lobby (e.g., no one has made the case for the role of Christian Zionists in fomenting the Iraq war or in the demise of Charles Freeman and the many politicians who have run afoul of the Lobby; nor have the Christian Zionists established a powerful infrastructure in think tanks, universities, and the media dedicated to support for Israel; nor have Christian Zionists been able to influence public policy on issues like prayer in public schools or abortion rights). Garfinkle cites a Pew research survey that found that "30 percent of American Christians define themselves as evangelicals, and of these, 67 percent believe the Bible is the word of God; and at least 36 percent believe that the foundation of the State of Israel is a harbinger of the Second Coming of Christ."[\[13\]](#) He also notes that:

There can be no doubt many of the truest true believers among American Protestants today — and not only American Protestants — believe that Jews are still the Chosen People. They believe that the birth of Israel is part of divine cosmic history being revealed before our eyes. They believe they must defend Israel lest the Jews have nowhere to go to fulfill their cosmic destiny. They believe that the end of days is near, and they interpret contemporary political and strategic events in this context. All who behave this way believe, by way of foundational premise, that what Jews are and do, especially in Israel but all over the world, constitutes the core of the divine drama itself. God writes the script; the Jews and their enemies are the star actors; everyone else just sits in the audience, as it were, and watches it all pour forth. These people are Jewcentric — very Jewcentric.[\[14\]](#)

Christian Zionism is largely a British invention. Garfinkle argues this may have something to do with an indigenous tradition of British 'chosenness' that emerged among early British Christians who fashioned a way to read their own historical narrative in parallel with the Hebrew Bible. The Epistle of [Gildas](#), for instance, which seems to be a late-sixth-century work, pronounced Britain a new Israel with its battles against heathen invaders from Scandinavia comparable to Israel's struggles against the Babylonians and Philistines. This theme was repeated in the [Venerable Bede's Ecclesiastic History](#) from around the year 735.[\[15\]](#)

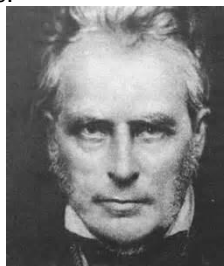
Garfinkle traces the historical emergence of modern Christian Zionism in the nineteenth century to John Nelson Darby, an Irish Anglican priest, who systematized it "into a full-fledged theology" and who was the man to spread it to America. Garfinkle observes that:

It was Darby who, basing himself on an interpretation of 1 Thessalonians 4:16-17, formalized the doctrine of "the Rapture," the idea that born again Christians would rise up into the sky when the Second Coming was imminent and be transferred directly to heaven, spared the sufferings of Armageddon. It was also Darby who first specified how a reborn Israel would play pivotal roles in the series of events leading to Jesus's return. The Jews would be gathered again in their ancestral land, gain political independence, and be the pivot of end-of-history convulsions. And it was Darby who developed the idea that the history of humanity from the creation of the world onward was divided into a small number of eras — just seven — each with its own characteristics and symbols, which called "dispensations."

Above all, Darby challenged the classical Christian replacement, or supersession, theology. He argued that the Church — any church — has never superseded the Jews as God's Chosen People. Rather, he argued, the Church as a "parenthesis" in earthly history, for it was

not of this earth, but of heaven. The Jews remain and always will be God's Chosen People on earth, while the Church is God's chosen vehicle for cosmic redemption. This dualism, which resembles ancient views that human time is unreal and only Eternity matters ultimately, seems to have been Darby's invention. As far as standard Catholic and Protestant theologians are concerned, it has no basis in Christian theology.[16]

Through inventing dispensationalism, Darby consolidated the various strands of a Christian movement in Britain known as "premillennial fundamentalism." This movement is now "an integral part of evangelical and Pentecostal as well as fundamentalist Protestantism in the United States." As well as essentially inventing a new theology, Darby also founded the Plymouth Brethren and exported it, via seven missionary trips, to North America. By his death in 1881, dozens of Plymouth Brethren congregations had been founded in the United States. It was one of Darby's followers, Anthony Ashley Cooper — who later became the seventh Earl of Shaftsbury — who helped to mold Britain's imperial ambitions to accord with Darby's Christian Zionism. Garfinkle notes that, acting on his own religious convictions but arguing political rationales, Shaftsbury persuaded the British Foreign Minister, Lord Palmerston, to send a British consul to Jerusalem following a rebellion against the Ottoman Empire which allowed unobstructed British travel to Palestine. Garfinkle notes that "This Palmerston did in 1838, sending out William Young with instructions to 'promote the welfare of the Jews.' Darby was thrilled." The following year Shaftsbury wrote an article in the prestigious and widely circulated *Quarterly Review* which was entitled "The State and Prospects for the Jews."



John Nelson Darby

Palmerston was so receptive to this and other lobbying by Shaftsbury that the latter concluded that: "Palmerston has been chosen by God to be an instrument of good to His chosen people." [17] Garfinkle observes that:

Taking his cue from Darby and his growing cohort of supporters, Shaftsbury kept pressing for British engagement in Palestine on behalf of the Jews. Ottoman authorities, naturally enough, took a dim view of the idea, but Shaftsbury did not. When, on the cusp of the Crimean War in 1853, it looked as though the Ottoman Empire might collapse, or at least be made more pliable as a result of another battlefield defeat, Shaftsbury, by now an earl in his own right, again picked up his pen on behalf of the idea of a Jewish return to Palestine. Writing to Lord Aberdeen, then British Prime Minister, and speaking not just of Palestine but more broadly of geographical Syria, he argued that it was "a country without a nation," needing to be matched to a "nation without a country." Shaftsbury asked rhetorically, "Is there such a nation? To be sure there is, The ancient and rightful lords of the soil, the Jews!" ... So I think it is fair to say that dispensationalist Christians became political Zionists before many, perhaps any, European Jews did.[18]

Darby's dispensationalism found fertile soil in North America. Just as the Napoleonic Wars seemed to be a harbinger of Armageddon to many Englishmen, the Civil War was similarly regarded by many Americans. Thanks to advocates like John Inglis, James H. Brookes, Dwight L. Moody, William Eugene Blackstone and others, dispensationalism gained millions of American adherents throughout the nineteenth and early twentieth centuries. Another major figure in the early advance of American dispensationalism is Cyrus I. Scofield who created

The Scofield Reference Bible, first published in 1909 by Oxford University Press. Garfinkle notes that:

It is hard to overstate the influence of this book. Depending on John Nelson Darby's own notes, Scofield annotated the whole Bible. His commentaries systematized dispensationalist theology in a way that no one before had done. The fact that Scofield had put it all in writing was the key — that and the rapid spread of rural literacy in the United States through the nineteenth and into the early twentieth centuries. Before long the Scofield Bible's commentaries took on an aura of authority equal to, if not greater than, that of the text itself. The reason is disarmingly simple: the Bible, particularly some significant stretches of the New Testament, can be rather cryptic; the text doesn't always say clearly exactly what it means. Scofield told readers what it meant, in plain, clear American English. He insisted, further that the scripture was to be taken literally. Invoking Darby, Scofield wrote: "Not one instance exists of a 'spiritual' or figurative fulfilment of prophecy. ... Jerusalem is always Jerusalem, Israel is always Israel, Zion is always Zion. ... Prophecies may never be spiritualized, but are always literal."

Among the literal meanings he made plain to his legion of readers was that the Jews, and only the Jews, were God's Chosen People. ... [B]y the time Scofield died in 1921, his work had become the leading Bible used by evangelicals and fundamentalists in the United States, and so it remained for the next half century. It brought greater respectability to dispensationalism, which, before Scofield, lived in an ill-defined world suspended between an oral and written tradition. Scofield changed that, and in so doing helped to accelerate the institutionalization of dispensationalism.[19]

The success of the dispensationalist movement in North America is reflected in the fact that, as Garfinkle puts it, "The United States of America is probably the most Jewishcentric society in world history, in a large philo-Semitic way." [20] Perhaps the most philo-Semitic President the United States has ever had was Lyndon Johnson who "had several Jewish friends and associates" and whose mother admonished him as a young man to: "Take care of the Jews, God's chosen people." Johnson recalled an aunt once telling him "If Israel is destroyed, the world will end." That aunt, who was a Baptist from Texas, even joined the Zionist Organization of America. [21]

Nevertheless, Garfinkle fails to discuss the role of Jews in promoting Christian Zionism, both historically and on the contemporary scene.

There is a fascinating history (see, e.g., [here](#)) that suggests but falls short of proof that early Zionists like [Samuel Untermyer](#) were important in promoting and publicizing the work of C. I. Scofield whose annotated Bible, published by Oxford University Press in 1909, is the basis of Christian Zionism. In any case, the above [source](#) discusses footnotes to the Scofield Bible added in 1967 that emphasize Zionist aims. For example, "For a nation to commit the sin of anti-Semitism brings inevitable judgment." "God made an unconditional promise of blessing through Abram's seed to the nation of Israel to inherit a specific territory forever." "It has invariably fared ill with the people who have persecuted the Jew, well with those who have protected him. The future will still more remarkably prove this principle." (Footnotes to Genesis 12:3)

Jews have not stood by idly on this but have actively supported the Christian Zionism movement. Beginning in 1978, the Likud Party in Israel has taken the lead in organizing this force for Israel, and they have been joined by the neocons. For example, in 2002 the Israeli embassy organized a prayer breakfast with the major Christian Zionists. The main organizations are the [Unity Coalition for Israel](#) which is run by Esther Levens and [Christians United for Israel](#), run by David Brog. The Unity Coalition for Israel consists of ~200 Christian and Jewish

organizations has strong connections to neocon think tanks such as the [Center for Security Policy](#), headed by Frank Gaffney, pro-Israel activist organizations the Zionist Organization of America, the Likud Party and the Israeli government. This organization claims to provide material for 1,700 religious radio stations, 245 Christian TV stations, and 120 Christian newspapers. (Kevin MacDonald, "Christian Zionism")

Nevertheless, despite claiming that the United States is the most philo-Semitic nation in history, Garfinkle warns that "anti-Semitism" lies just beneath the surface and "American society has been for most its history about as reflexively anti-Semitic as most majority-Christian civilizations."[\[22\]](#)

[\[1\]](#) Adam Garfinkle, *Jewcentricity: why the Jews are praised, blamed, and used to explain just about everything* (Hoboken NJ: John Wiley, 2009), 206.

[\[2\]](#) *Ibid.*

[\[3\]](#) *Ibid.* 207.

[\[4\]](#) *Ibid.* 212.

[\[5\]](#) *Ibid.* 168.

[\[6\]](#) *Ibid.* 217.

[\[7\]](#) *Ibid.*

[\[8\]](#) *Ibid.*

[\[9\]](#) *Ibid.* 218.

[\[10\]](#) *Ibid.* 220.

[\[11\]](#) *Ibid.* 221.

[\[12\]](#) *Ibid.* 4.

[\[13\]](#) *Ibid.* 50.

[\[14\]](#) *Ibid.* 51.

[\[15\]](#) *Ibid.* 42.

[\[16\]](#) *Ibid.* 43-44.

[\[17\]](#) *Ibid.* 45

[\[18\]](#) *Ibid.* 46-47:46

[\[19\]](#) *Ibid.* 48-49.

[\[20\]](#) *Ibid.* 93.

[\[21\]](#) *Ibid.* 97.

[\[22\]](#) *Ibid.* 96.

A review of Jewcentricity by Adam Garfinkle: IV Islam

Posted: 29 Mar 2015 08:11 AM PDT



In *Jewcentricity* Garfinkle claims that "Muslim societies today are the site of the most virulent and widespread anti-Semitism on the planet." He traces the source of this anti-Jewish sentiment back to the origins of the religion itself, and notes how it "inheres in the sacred narrative of Islam." The reasons for this sentiment in Islam are akin to the reasons for it in Christianity — the desire to separate the religion from its foundational rootstock of Judaism. He notes that "just as Christianity had to find some way to separate, distinguish, and distance itself from its foundation in order to justify its claims of superiority, so did Islam."[\[1\]](#)

Muslims accept a differing account of the stories from the Bible that describes the binding of Isaac on Mount Moriah, the future Temple Mount in Jerusalem, and Isaac inheriting Abraham's covenant with God. According to the Quran, and as Muslims have always understood it, "it is not Isaac but Ismail who is bound (and of course saved), and the place is the Valley of Arafat, in Arabia, not Mount Moriah in the Land of Israel." So while agreeing with much that is related in the Hebrew Bible, in-the-tradition Muslims argue that, with regard to the events just described, Jews have distorted the record and that "the Hebrew Bible's account of this critical event, the "binding" of Abraham's son, is a post-Mohammedan fabrication."[\[2\]](#)

The fact that Torah predates the birth of Mohammed by about a thousand years apparently offers no logical barrier to Muslims in making this assertion. The reality is the other way around — large sections of the Quran were lifted from the Torah and then altered. Garfinkle notes that:

Parts of the Quranic sura called *Yusuf* (Joseph), the twelfth sura for those keeping score, are taken largely verbatim from the Mishnah. ... It is for this reason — that the Jews had the audacity to distort the revealed word of God Himself — if not for others, in-the-tradition Muslims have, it is fair to say, a disparaging attitude toward Jews and Judaism, despite the dependence of the Quran on so much of the Jewish narrative. [\[3\]](#)

Mohammed also lifted material from the New Testament which is reflected in the eschatology of Sunni Islam which looks

forward to the end-of-days when Islam will be universally triumphant. Similar to the Christian account of Armageddon, the Muslim end-of-days narrative includes a series of convulsive wars before Jesus finally returns and fights the anti-Christ or anti-Allah (called *dajjal* in Arabic). After this, as with the Christian account, all the good Jews will convert to Islam and all the bad ones will die. Garfinkle notes that

there is a statement near the end of the Hadith [sayings of the Prophet Mohammed] that goes like this: "The Jews will hide behind the rock and tree, and the rock and tree will say: Oh servant of Allah, Oh Muslim, this is a Jew behind me, come and kill him!" There is both more and less that meets the eye here. There is less in the sense that this statement bears a context, that of the end of history, or of normal historical time. This when the rock and trees will miraculously take on voices, telling the good guys how to find and kill the Jews to hasten the destiny of History. ...

So killing Jews is not a religious obligation in the Islamic tradition, and the statement about talking rocks and trees does not come from the Quran. It is a prophecy about the "end of days," and it carries what is for most Muslims the lesser authority of Hadith. Moreover, there are many offsetting verses in the Quran (and in Hadith) that forbid violence against non-Muslims, that set conditions as to when violence and war are permitted, and that bear special protection for other members of the Abrahamic tradition — Jews and Christians in particular.[\[4\]](#)

Muslims generally view Jews as having strayed from the true path of God, of having distorted God's word, and of showing "traits of cunning, betrayal, and deception." Yet while anti-Jewish sentiment has been normative within Islam since its inception, Garfinkle contends that until around a century ago "Muslim anti-Semitism as such did not exist." The extent to which Muslim anti-Jewish sentiment has morphed into genuine "anti-Semitism" can only be ascribed to the malign influence of Europeans, with Garfinkle arguing that "contemporary Muslim anti-Semitism is not Islamic in its idiom or essence — it has been imported from Europe."[\[5\]](#)

Because of European anti-Semitism having supposedly infected millions of Muslims, we now have a situation where "Negative Jewcentricity is virtually everywhere in the Muslim world these days; it has become the default view of Jews, not the exceptional view."[\[6\]](#) According to the author, "Muslim anti-Semitism is mainly a European import, but its under-layer of anti-Jewish folklore gives it a vocabulary and a tone of its own."[\[7\]](#) The fact that Islam has no native tradition of "anti-Semitism," supposedly explains the very different experience of Jews in the Islamic world and in Europe.

Taken Together, these factors explain at least in a brief, simple way why the serial expulsions and mass murder Jews suffered in Europe over the centuries did not occur, virtually without exception and certainly with no major exception, in Islamic lands. This does not mean, of course, that Jews enjoyed a kind of extended golden age while living in the various climes and eras of Muslim history. Nonetheless, again, the religious and social prejudice Jews suffered within Dar al-Islam was nothing special: these were epochs in which toleration was at best relative, so whatever Jews may have suffered, others who were not part of the ruling group of the time suffered. This means that there was no Muslim anti-Semitism, strictly speaking, before about a century ago. Contemporary Muslim anti-Semitism has been bolstered by the relics of European anti-Semitism, and not only of the ubiquitous text of the *Protocols of the Elders of Zion* in translation — available in any bookstore of significant size in the region, along with an Arabic translation of Henry Ford's *The International Jew: The World's Foremost Problem*. Also widely available in Arabic is the book that Ford influenced to the point of inciting plagiarism — Adolf Hitler's *Mein Kampf*. These are books, please remember, whose origins all lie in the West.[8]

It is no news to regular readers of *TOO* that White societies are regarded by activist Jews weaned since birth on the victim narrative of the Holocaust as an undifferentiated and pathological whole ripe for radical deconstruction — and mass Islamic immigration is an important part of this deconstruction. Today, all Europeans are held by the Jewish elite to be proto-Nazi and collectively guilty of the "Holocaust," with any hint of White ethnocentrism and group cohesion being regarded as a recrudescence of National Socialism, and a deadly threat to the prospect for Jewish group continuity. For a subset of ethnocentric Jewish intellectuals like Garfinkle, Auschwitz is the culmination of Western culture, and the Muslim threat to Jews simply pales by comparison.

Garfinkle claims that the virulent "anti-Semitism" of Muslims today is exacerbated by the fact that "Insofar as most Arabs and Muslims get what we may charitably call news about other places, including Palestine, they get it from television, notably from the new group of Arab satellite TV networks. Most of these outlets are government-owned, and all, to one degree or another, heavily propagandize certain views." [9] By unbiased media reports he ostensibly means the kind of reporting offered up of the various Jewish-owned and/or controlled media organs of the West — such as *The American Interest*, a magazine he edits. It is obvious to Garfinkle that control of the media in the Middle East is an important causal factor in the growth of Muslim hostility to Jews. Yet when White nationalists made essentially the same point — that Jewish control of the Western media has led to the proliferation of anti-White sentiment — they are immediately dismissed as paranoid conspiracy theorists by the likes of Garfinkle.

With his relatively sanguine view of historical Islam Garfinkle offers us an insight into the thinking of the majority of Jewish leaders and activists throughout the West who have, to the great surprise of many, remained relatively sanguine about large scale Muslim immigration into Western nations. As Garfinkle notes, "not all Muslims are afflicted with fundamentalist attitudes, and not all are anti-Semitic in a clinical sense. Indeed, the vast majority in most countries probably still are not — their folkloric anti-Jewish sentiments have not yet mutated into actual anti-Semitism." [10] The favorable regard that many Jewish leaders have for Muslims, at least when compared with Europeans, can, as mentioned, be traced to the Jewish interpretation of history. Garfinkle spells out this interpretation when he notes that:

As to the reality of Islamic tolerance for Jews over the centuries, this is unarguable. Given a hypothetical choice, no educated Jew would trade the Jewish experience within Islam for the one within Christendom. But it is easy to tolerate a protected Abrahamic minority, or any other kind for that matter, when the minority is both

weak and often useful in one way or another. When a minority plays its part in bolstering the pride of the dominant group, it confirms the social cosmology of that dominant group; it works, it fits. It is another thing to show toleration when that minority has its own politically sovereign state in one's midst, is stronger, more modern, and wealthier than one's own states — as the State of Israel is in relation to all the Arab States. That has made all the difference.[11]

Garfinkle is here hinting at the reality that Jews were tolerated in Muslim countries as long as they accepted a subservient status. In fact, Garfinkle would appear to be painting a positive portrait of Jews in the Muslim world in order to drive home his main thesis of the evil of the Christian West which he sees are a far more dangerous enemy than the Muslim world. As Kevin MacDonald notes in [Chapter 2](#) of *Separation and Its Discontents*:

There were repeated instances of anti-Jewish attitudes and actions in Muslim societies from the time of Mohammed up to the modern era. Jews were an officially sanctioned *dhimmi*, which could live among Muslims but in a humiliated and subservient status—"never anything but second-class citizens in the Islamic social system" (Bosworth 1982, 49). "The Qur'anic words *dhull* and *dhilla*, meaning lowliness, abasement, abjectness, are often used by Muslim writers to denote the humility that was felt to be appropriate for the non-Muslim and more especially the Jewish subjects of the state" (Lewis 1984, 32). Jews were subjected to pogroms and riots, unpunished violence at the hands of individuals, sumptuary laws, corvee labor, wearing of distinguishing garments, compulsory ghettoization, walking barefoot in imperial cities, confiscatory taxes, laws restricting the size of Jewish houses and synagogues, curfews, signs of submission when near mosques, and attitudes of "an omnipresent air of hostility toward the 'infidels' " (Stillman 1979, 73). There were also several examples of "highly ritualized degradation of the Jews" (Stillman 1979, 84).[12]

In general, the low point was reached in the period from the mid-18th century to the end of the 19th century, when there was the "unmistakable picture of grinding poverty, ignorance, and insecurity" (Lewis 1984, 164). Indeed, there is some indication that the Jews in Muslim lands were physically so intimidated by their Muslim hosts that they were extraordinarily fearful: A 19th-century British observer in the Ottoman lands contrasted the boldness of Jews in England with Ottoman Jews, whose "pusillanimity is so excessive, that they will flee before the uplifted hand of a child" (Lewis 1984, 164). In Morocco and the Ottoman areas even young children could spit on Jews or hit them with rocks without fear of retaliation, and a visitor to Turkey in 1836 noted that "there is a subdued and spiritless expression about the Eastern Jew. . . . It is impossible to express the contemptuous hatred in which the Osmanlis hold the Jewish people" (in Lewis 1984, 165). During this period, there were a number of expulsions and massacres of Jews throughout the Arab world.[13]

Significantly, Lewis (1984, 33) characterizes the Muslim attitude toward Jews as one of contempt, rather than hatred, fear, or envy, presumably because [unlike so often in Europe] the Muslim anti-Jewish customs generally prevented Jews from attaining a position that would result in envy, fear, or hatred. Violence against Jews occurred when Jews were "acting above themselves" (p. 53), indicating that contempt turned rather quickly to hatred if Jews attempted to change their second-class status.

Garfinkle's attitude (that the historical record shows that Europeans are the main enemies of Jews in the West) is entirely normative with organized Jewry, and is grounded in a simple logic: the take home lesson of the Third Reich and the "Holocaust" is that all White people are incipient Nazis, and

mass non-White immigration consequently makes formerly White nations safer for Jews. Jewish activists pose as moral paragons and humanitarians when their logic is nothing more than ethnic self-interest: demographically swamp White nations so that the political power of Whites declines, making the rise of an anti-Jewish movement among Whites less likely. The result of these Jewish anxieties and hatreds is to swamp the West with tens of millions of non-White immigrants which in the not too distant future will make Whites a powerless minority in the countries they founded and built.

MacDonald makes the point that: "Although multiculturalist ideology was invented by Jewish intellectuals to rationalize the continuation of separatism and minority-group ethnocentrism in a modern Western state, several of the recent instantiations of multiculturalism may eventually produce a monster with negative consequences for Judaism."^[14] This is despite the fact that multiculturalism, like neo-Orthodoxy and Zionism, is another Jewish response "to the Enlightenment's corrosive effects on Judaism" which likewise involves the creation of a "defensive structure erected against the destructive influence of European civilization."^[15] It is an attempt to resolve the "fundamental and irresolvable friction between Judaism and prototypical Western political and social structure."^[16]

These drawbacks of Western multiculturalism for Jews (most prominently the rise of Islamic anti-Semitism alongside historically high rates of intermarriage) are ostensibly regarded by Jewish leaders and activists as prices worth paying in their quest to demographically, politically and culturally defuse supposedly potentially dangerous White populations. In the minds of Western Jewish leaders nurtured since infancy on the cult of the "Holocaust," White nationalism is still the most ominous threat to the Jewish people. This is reflected in the unquestioning commitment of the vast majority of Jewish activists and intellectuals, including Garfinkle, to mass non-White immigration and multiculturalism in White nations — and only White nations.

* * *

It's no surprise that *Jewcentricity* was lavished with praise from a wide range of Jewish academics and intellectuals. Leslie H. Gelb, a former columnist for the *New York Times*, President Emeritus and Board Senior Fellow of the Council on Foreign Relations, and **feeble critic** of Mearsheimer and Walt claimed that in writing *Jewcentricity*, "Adam Garfinkle punctures the myth of the omnipotence of the Jews with such intelligence and reflective sweep that we still can go on discussing the 'exaggerations' forever." Peter L. Berger, the director of the Institute on Culture, Religion and World Affairs at Boston University described *Jewcentricity* as a "brilliant book" that is "lucid, witty and very persuasive."

The reality is that *Jewcentricity* is a book marred by weak argumentation and a conspicuous failure to consider all of the relevant aspects of the "exaggerations" he discusses. For instance, it is an egregious motion to fail to consider how knowledge of the role of organized Jewry in the demographic transformation of the West or knowledge of the role of the Israel Lobby in effecting the war in Iraq might account for a great deal of (quite justified) "negative Jewcentricity" on the part of people of European descent. Likewise, his claim that Judaism is not a "bloodline phenomenon" (and thus not a group evolutionary strategy) is simply untenable in light of the population genetic evidence that has accumulated over recent years. A conspicuous example of his weak argumentation is his falling back on the age-old deceit of claiming that that Judaism is just a religion to defend his feeble claim that Jews do not control Hollywood.

In Garfinkle's guise of offering a fair-minded and rounded picture of Jews and their interactions with others, he effectively accepts many of the claims made by White nationalists: that Jews run Hollywood and dominate large parts of the American media, that they exercise effective control over the U.S. Congress, and that their activist organizations wield enormous financial and political power and use this power to reengineer American society in their own interests. Garfinkle concludes *Jewcentricity* by proposing that

everyone, Jews and non-Jews alike, could benefit from a little inattention to the wrong things. Non-Jews should pay less attention to Jews, and the Jews should pay more attention to themselves — meaning the state of their spiritual and communal life. Too many Jews spend way too much time worrying about and exaggerating the implications of what others think of them. By exaggerating what others think, they ascribe to it and thus create for it far more influence than would otherwise be the case. If Jews would become a little less Jewcentric themselves, especially in public, there is just a chance, if only a small one, that non-Jews will become less Jewcentric, too.^[17]

White people would certainly benefit from paying more attention to the right things, and nothing is more important than the future survival of their race. One cannot seriously address this issue of without coming face to face with the role of Jews in leading the social, economic and cultural transformation of the West. Unfortunately, White people do not have the luxury of becoming less "Jewcentric" in a world where Jewish power remains our foremost problem.

^[1] Adam Garfinkle, *Jewcentricity: why the Jews are praised, blamed, and used to explain just about everything* (Hoboken NJ: John Wiley, 2009), 243.

^[2] *Ibid.* 249.

^[3] *Ibid.*

^[4] *Ibid.* 250.

^[5] *Ibid.* 244.

^[6] *Ibid.* 245.

^[7] *Ibid.* 246.

^[8] *Ibid.* 258-59.

^[9] *Ibid.* 226.

^[10] *Ibid.* 260.

^[11] *Ibid.* 256.

^[12] See especially Stillman (1979, 368-69; 416-17) for examples of ritualized anti-Jewish customs in Arab lands. Ritualized degradation was most common in Yemen and Morocco; in the former it continued without significant interruption for thirteen centuries until the Yemenese Jews left for Israel. See Patai (1986), Ahroni (1986), and Nini (1991) for discussions of the oppression of Yemenese Jews, apparently the most extreme oppression in the Moslem world.

^[13] Kevin MacDonald, **Chapter 2** of *Separation and Its Discontents*, p. 30-31.

^[14] Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, (Westport, CT: Praeger, Revised Paperback edition, 2001), 313.

^[15] *Ibid.*, 316.

^[16] *Ibid.*, 320.

^[17] *Ibid.* 178.

Comments:

Brandon Fisk

March 29, 2015 - 9:35 pm | [Permalink](#)

Typical lying Jew, rationalizing the hatred that Jews have for the rest of humankind, and in particular the white Christian Europeans.

Jews invented "projection" because it is JEWS that project hatred onto innocent people who just want to be left alone.

Think about it? Why are they so paranoid? If you are living right you have no reason to be fearful of others. But since Jews are out to WRECK the lives of the people in the western world, they KNOW damn well that they have a beatdown coming and it will be well EARNED.

Fredrick Töben

March 29, 2015 - 9:09 pm | [Permalink](#)

Brenton Sanderson's four-part review is timely for the sake of gaining a much-needed overarching narrative, or as the Germans would have it, to develop a Weltanschauung with which it is possible to make sense of global politics, rather than plod along from one particular event to the next event, nearly always more brilliant than its predecessor in its cant.

When I wrote the Introduction to *Judaism in Music: Wagner for the 21st Century* –

<http://barnesreview.org/wp/archives/1034> and <http://catalogue.nla.gov.au/Record/6608810>, I came across Wilhelm Marr's comments of 1879:

>From the very beginning of [Jewish] emancipation, Judaism had been declared a subject off-limits for us Germans. After Jewish hustle and bustle had reduced journalism to a trivial but commercially successful enterprise directed at the mob's liking of gossip and scandal, it had found the largest possible audience for its attempts at Judaizing. Centuries of a factual predominance of Jewish realism had done its preparatory work. Jewry dictated public opinion in the press. . . . Just try to comment upon Jewish rituals and statutes. You will find that not even the Pope is more infallible and unimpeachable. To comment upon their rituals is "hatred," but if the Jew takes it upon himself to pronounce the last word in our religious and state affairs, then it is quite a different matter. The Jew has no real religion. He has a business contract with Jehovah and pays his god with statutes and formulations, and in return is charged with the pleasant task of exterminating all that is not Jewish. It is the powerful expression of a conscious, characteristic realism which, we must admit, exists in Judaism, and which we encounter in its pathos and its satire. As far as the actual modalities of business and trade are concerned, we Germans hardly differ any more from the Jews; what we don't have is the drive of the Semitic people. On account of our [i.e., the Germans'—ed.] tribal organization, we shall never be able to acquire such a drive, and because cultural development knows no pause, our outlook is none other than a time when we Germans will live as slaves under the legal and political feudalism of Judaism.

Nobody thought that the Jewish question might be a socio-political one. That with which one had deceived himself for 1800 years, namely, that one was dealing with a question of religious freedom and conscience, continued to be the subject of self-deception. And that is how the socio-political inroads of Judaism into German society obtained their legal consecration. <

Marr also predicted that the next country to fall to Judaism would be Russia, which it did with the Communist victory in 1917. The National Socialist's attempt to stem the tide in Germany/Europe is a natural outgrowth of this expansion of the Judaic mindset. The collapse of the Soviet Union in 1991 is now seen as a brilliant game of chess, which Judaism won over the so-called "free-and-democratic western world", which so willingly invited the newly liberated former communist states into their fold.

Interestingly, when things settled down after WWII and the Jewish influence began to dominate the US, individuals already predicted that this would be the decline of the US global empire, which we now have the privilege of watching sliding into decline as the global USA empire over-extends itself and forgets to nurture its own people's wellbeing.

Of course, if we nurture a still larger perspective on things, then immediately one is reminded of Oswald Spengler's classic: *Der Untergang des Abendlandes*, 1918-20, and Jaques Barzun's, *From Dawn to Decadence: 500 Years of Western Cultural Life 1500 to the Present*. Such a perspective enables an individual to get beyond the chasing of one particular after the next and thereby to reach an understanding of what is important and what is mere bread and circus.

Thank God for Kevin MacDonald's *The Occidental Observer* and its valiant attempt to keep the torch of liberty burning bright.

Stentor

March 29, 2015 - 7:20 pm | [Permalink](#)

It is impossible to fully understand the chicanery and almost complete disregard for the lives of gentiles by the neocons without first recognizing that, while few of them are overtly religious, almost all hail from a tradition that basis the worth of non-Jews on their usefulness to Jewish interests.

Unless one recognizes first the tradition from which the neocons (Trotskyites) and Israel spring, their disregard for the well-being even of their gentile friends cannot be understood.

Anonymous

March 29, 2015 - 6:58 pm | [Permalink](#)

The protean Dönme Jews as a counterpoint:

<http://www.strategic-culture.org/news/2011/10/25/the-doenmeh-the-middle-east-most-whispered-secret-part-i.html>

César Tort

March 29, 2015 - 5:42 pm | [Permalink](#)

@ Franklin Ryckaert: "So anti-Semitism is a 'clinical' condition." In my blog *Takuan Seiyo*, a featured author in *Gates of Vienna* who has Jewish ancestry, said:

As I wrote before, I have less interest in Jewish apologetics than people like MacDonald and our friends here have in Jewish philippics. *Antisemitism is the world's oldest mass psychosis*—it goes back to third century BC Alexandria. If you do not understand that *you are dealing with paranoid schizophrenics*, I cannot do the work of explaining it; you are short of basic education in this subject.

My emphasis.

Frankie

March 29, 2015 - 2:58 pm | [Permalink](#)

@Director: Yes. And does anyone really think that Jews will "stop thinking about" the long trail of mythical "events" which constitute their "lachrymose sense of history", the "history" of the "eternal victim" which is the energizer battery driving their aggression?

It would be pretty silly to believe they'd "stop thinking about" the very narratives which underpin their psychopathic identity structure.

Bo Sears

March 29, 2015 - 1:46 pm | [Permalink](#)

I was surprised to see no mention in Garfinkle's story of the campaign of defamation kicked off in 1868 by Heinrich Graetz in Germany three years before Germany was unified. The story of this anti-German narrative has been given in Alfred S. Lindemann's 1997 book, "Esau's Tears" (pp 91 & 141). Much material about this public hatred for Germany can be found in any large library.

Popular history has smothered this major hate campaign and thus we really don't know what happened in Germany before WW II. This is an example of "clock starting" when the problem is carefully designed to skip over the beginnings of bad feelings and begin with history's favorite victims.

Heinrich Graetz characterized his campaign as one of "scourging" and "flogging" the German-Germans, as well as a parallel propaganda campaign "to shatter Christianity."

Consider the impact on a future leader of the German people who was marinated in this hate campaign from birth in 1889 before assuming power in Germany...that's 44 years of overshadowing hatred that followed the same patterns of Howard Zinn, Noel Ignatiev, and Susan Sontag. I wonder why this hate campaign is so covered up by writers like Adam Garfinkle. Knowledge of this hate campaign should be part of any discussion about Europe just as the hoax called "the March on Skokie" was designed to produce a monstrous scar on the diverse white Americans...it is still cited as though it were a real event.

Director

March 29, 2015 - 12:09 pm | [Permalink](#)

Reminds me of Shimon Perez telling the Ukrainians to stop thinking about the Holodomir. I wouldn't expect Indians to stop thinking about the Raj (although that wasn't for very long) or the Muslim incursion. Would you?

Director

March 29, 2015 - 11:55 am | [Permalink](#)

Lol.

Let's not think too much, that's the prescription from Garfinkle? It's like authoritative hypnosis.

Lol.

Franklin Ryckaert

March 29, 2015 - 9:05 am | [Permalink](#)

"...Not all Muslims are afflicted with fundamentalist attitudes, and not all are anti-Semitic in a clinical sense..."

So anti-Semitism is a "clinical" condition. But of course, how else could a hostile attitude be described towards a people that is supposed to be a "Light unto the nations"?

Garfinkle ascribes Muslim anti-Semitism entirely to European influences, conveniently ignoring the possibility that Israel's behavior towards the Palestinians and its neighbors might be the main reason.

Besides, certain books such as the *Protocols of the Elders of Zion* or Ford's *The International Jew* have to be seen, not as the cause but as the result of anti-Semitic attitudes, which may very well be a reaction to Jewish behavior.

Like nearly all Jews, Garfinkle thinks that not the Jews, but the whole world is wrong in the conflict between Jews and Gentiles. In this he is himself "Jewcentric" through and through.

<http://www.theoccidentalobserver.net/2015/03/a-review-of-jewcentricity-by-adam-garfinkle-part-4-of-4-islam/>

Weinstein Urges Jews

to Get Organized 'As Mafia' to Take On Anti-Semites

© AP Photo/ Vince Buccia 23:57 25.03.2015 - updated 06:04 26.03.2015

As part of his acceptance speech for a Humanitarian Award at the Simon Wiesenthal Center's (SWC) National Tribute Dinner on Tuesday, Filmmaker Harvey Weinstein said that the Jewish community needs to "get as organized as the mafia." "We better stand up and kick these guys in the ass," Wienstein said of anti-Semites.

After being introduced as "a really nice Jewish boy" at the ceremony by longtime friend, fellow filmmaker and Dreamworks CEO Jeffrey Katzenberg, Weinstein abandoned his prepared speech in favor of a rant on defeating anti-Semitism.

"We're gonna have to get as organized as the mafia," said the 63-year-old Academy Award winner to the crowd. "We just can't take it anymore [from] these crazy bastards."

"Too bad movies can't all be like *Inglourious Basterds*, where Hitler gets what he deserves."

The ceremony, which celebrated both Jewish and gentile heroes, honored a group of holocaust survivors, who were asked to stand for applause from the crowd.

"I'm upset when I read The Atlantic Monthly's headline that says, 'Should the Jews leave Europe?' — a resounding 'no' on my end — and [New York Times columnist] David Brooks today talking about how to combat anti-Semitism," Weinstein said during his speech. "It's like, here we go again, we're right back where we were [before the Holocaust]. And the lessons of the past are we better stand up and kick these guys in the ass."

"I think it's time that we, as Jews, get together with the Muslims who are honorable and peaceful — but we [also] have to go and protect ourselves. We have to build, once

again, back into the breach. There's a quote from Kurt Vonnegut's book *The Sirens of Titan* and it always was the motto of Miramax and now The Weinstein Company. It says, 'Good can triumph over evil if the angels are as organized as the mafia.' That's how we built our company! And, unfortunately, we [Jews] are gonna have to get as organized as the mafia. We just can't take it anymore. We just can't take these things. There's gotta be a way to fight back."

"While we must be understanding of our Arab brothers and our Islamic brothers," he added, "we also have to understand that these crazy bastards [Arab and Islamic extremists] are also killing their own — they're killing neighbors, they're killing people from all sorts of different races. And, unlike World War II, when we didn't act right away and we paid the price, we better start acting now. Trust me, I'm the last guy who wants to do anything about it, but I realize if we don't, we will perish. We can't allow the bad guys to win. So, as they say in *The Godfather*, 'back to the mattresses,' and back to the idea that we will not ever forget what happened to us."

The actual presentation of Weinstein's award was handled by fellow Academy Award winner, and another long time friend of Weinstein's Christoph Waltz, who told the crowd: "Harvey's words, philanthropy and brilliant films inspire all to strive toward righteousness without shielding our eyes from the past."

The SWC is one of the largest human rights organizations representing the ideals and needs of the Jewish people.

http://sputniknews.com/art_living/20150325/1020014056.html

...and again, a repeat of the 24 March 2015 article announcing Judaic policy... is it a

JUDEA declares war on AUSTRALIA?

Watch your rhetoric

March 24, 2015 by J-Wire News Service

The Executive Council of Australian Jewry has stated its position on the use of rhetoric invoking the Nazi Party

Following statements made by the Prime Minister for which he has apologised, the ECAJ has stated: "Whilst hyperbole is to be expected in any free-flowing political discussion in Australia's robust democracy, special care is needed to avoid comparing any Australian political leaders or members of parliament to Nazi leaders or

comparing any political party in Australia to the former Nazi party in Germany. There is, thankfully, nothing in Australia's history and experience that is even remotely comparable to the unique evil and horror of the Hitler period in Germany and Europe.

Similarly, Holocaust denial, which is about vilifying Jews and has nothing to do with a discussion of history or ideas, ought not to be likened to points of view on other issues which do not entail racial vilification.



President Robert Goot, Executive Director Peter Wertheim

"Regrettably, the use of inappropriate analogies with Nazism has crept into political discourse in Australia with increasing frequency. This has the effect of trivialising Nazi totalitarianism, particularly in the thinking of younger people who have no personal point of entry into understanding the realities of life under the Nazi jackboot.

"For this reason our organisation some years ago adopted an express policy against inappropriate Holocaust rhetoric (see <http://www.ecaj.org.au/> under 'ECAJ Platform').

The ECAJ: recognised that the Holocaust, the Nazi program of genocide, was a unique historical event; noted that the Holocaust is generally recognised as the benchmark of the most extreme case of human evil; and deplored the inappropriate use of analogies to the Nazi Genocide in Australian public debate. We extend this to the inappropriate use of analogies to Nazi tyranny in Australian politics.

"The ECAJ is concerned whenever political or community leaders or the media resort to rhetoric that is less disciplined on this subject than it should be. In particular we seek to discourage the use of imprecise analogies with the Nazi regime and its barbarous ideology, policies and practices."

<http://www.iwire.com.au/watch-your-rhetoric/#more-51448>

[Listen to The Heretics' Hour Monday night](#)

Anti-Germanism rising from "The Crash"-plus change at Daily Stormer

[Carolyn Yeager Uncensored](#)



Andreas Lubitz smiling for a selfie - why did no one report him?

The horrifying crash of a Germanwings airliner by a stressed-out co-pilot offers lessons in understanding the system we live under ... and once again proves that Adolf Hitler was right. In the second part, Carolyn remarks on another kind of crash at the Daily Stormer.

See you then,

Carolyn

Newsletter - [Carolyn Yeager](#)

