

IBEROAMERICAN NATIONAL SOCIALIST LIBRARY.



VOLUME XXIX.

Claudio Mutti.

Jewishness and Judaism.

"The sun will go out and we will still be here."
Jusego – 2004.

CLAUDIO MUTTI.

JEWISHNESS AND JUDAISM

(1980)

This text was written in 1980 by an Italian identity militant. We have considered it an exceptionally accurate text for establishing the nature and limits of the Jewish problem. The book, at no time can it be accused of being anti-Semitic or racist, it simply alludes to and interprets known historical events. The text has been corrected and, apart from the author's [NOA] and the translator's [NOT] notes, proofreader's notes [NOC] have been added which are an update of some facts and some pertinent comments.

game. SANTIAGO DE CHILE, APRIL 2004.

Dedicated to those Comrades who could become Jews "ad honorem" or "honoris causa" without being aware of it. game.

I

Metaphysics of the Jewish question

It is not possible, in our opinion, to seriously address the so-called "Jewish question" when it is not the true, meta-historical cause that gave rise to it has previously been established. In fact, contrary to the apodictic assertions of an alibi and rude anti-Semitism that attributes the "*subversion*" to the hidden action of Judaism, we believe that it is the first of these two realities - that is, subversion, understood not as a historical process¹ "*satanic*" but as a lying spirit, as falsification of Tradition, in short as Anti-Tradition² - which has engendered the second, **destructive Judaism.**

A more immediate manifestation of subversion has been this anti-traditional spirit which, exercising its action in the field of vision of the world, of mentality, of ethics, it has manufactured the modern world. Such work of diversion has evidently come about through phases successive periods and has been produced through various instruments: **among these instruments that**

¹ The historical process arises only as a condition for the *manifestation of subversion*.

² The mystery of the origin of Anti-Tradition coincides with the mystery of decadence, which, precisely because it is a mystery, is incomprehensible. Its limits, on the contrary, seem quite clear to us and we do not believe we are making a mistake defining them in the following way: if the original world of Tradition excluded from its bosom all contradiction and all dualism, where did Anti-Tradition come from? How does decadence begin in the world of Tradition? Since there are no causes other than those that are external, decadence can be conceived according to the formula proposed by Evola, as the result of a "*metaphysical decision*" (*Gerarchia and democrazia*, ed. di Ar, Padua, 1970, p. 19)? The mystery, however, remains.

Judaism figure. In the case of the latter, it is, as an author of Jewish origin has written³ more than a *"tendency of the spirit, of a psychic constitution, which represents for all man a possibility, and that only in historical Judaism has it had its greatest realization"*⁴. It is therefore necessary to consider Judaism as a kind of *"Platonic idea"*⁵ that, in as such, it has preceded the very history of the Jewish people and has determined only a few phases of their life.

But what phases? The Hebrew tradition refers, by its origins, to the great tradition primordial: from such filiation, it undoubtedly derives its legitimacy. In the biblical account, in fact, the first Hebrew patriarch -that is to say Abraham- is blessed by Melchizedek, recognizing his dependence. Melchizedek, is the image of the priest-king who preserves the fundamental attributes of the *"King of the World"*, *"without father, nor mother, nor ancestors; and whose beginning and end are unknown"*⁶. This means that the nature of Melchizedek is *"non-human"*, being - like Manu in the Hindu tradition, or the *"son of Ra"* in the Egyptian tradition, etc. - the very archetype of man, the *"Universal Man"*. Abraham therefore receives the spiritual investiture of this *"Universal Lord"* and the passed on to their descendants.

A symbol alluding to the Principle and the "central" function of true royalty is found, again, in the myth of Jacob. In the vision that Jacob has in Beth-El -the place where the Hebrew tradition locates the *"Center of the World"*- a ladder unites heaven and earth⁷; we are before a symbol equivalent to that of the bridge, symbol of pontifical mediation traditionally referred to royalty divine. Awakening from sleep, Jacob consecrates the stone on which he has laid his head. during the night: the stone - a prefiguration of the Tabernacle, as the seat of the Shechinah, is to say of the divine presence- leads us back to the idea of a "centre", understood as terrestrial manifestation of the metaphysical Pole. And it is also Jacob who, after having fought for all night against an angel in human form, he manages to be blessed. It is, obviously, a "heroic" type achievement; the very name of "Israel", which Jacob receives from the angel at the

³ O. WEININGER, *Sesso e carattere*, Rome 1956; pg. 417.

⁴ *op. cit.*; pg. 415.

⁵ *op. cit.*; pg. 417.

⁶ *Epistle to the Hebrews*, 7,3.

⁷ The symbol of the ladder was brought to the West by Mithraism, but its origin seems Chaldean. In fact, Abraham was originally from Ur of the Chaldeans.

At the end of his fight, it means "he who fights with God"⁸. Elements of this type - elements that indisputably have "*characters of purity and greatness*"⁹ - reappear in the character of Moises.

Moses, who in the biblical myth assumes the initiatory traits of a "*Saved from the Waters*", is son of an Egyptian princess and priest of Osiris, according to Egyptian sources. For its part, the Bible acknowledging that Moses was educated in Egypt, establishes a hidden affiliation of the religion mosaic through egyptian initiation...

Like Sargon, Cyrus or Romulus, Moses takes on the initiatory traits of a "*saved from the Waters*" in Biblical myth. His name seems to be "*an abbreviation of some more words of the same word, such as for example "Amun-mose", that is, Amun-child, or "Ptah-mose", that is, Ptah-child, names which, in turn, were abbreviations of more complete forms: "Amun (has borne) a child" or Ptah (has borne) a child*"¹⁰; this confirms the hypothesis, formulated by some, according to which Moses would not have been a Jew, but an Egyptian. According to Freud's assumption, the Egyptian Moses would have lived under the Eighteenth Dynasty, when Amenhotep IV tried to impose a rigorous monotheism and he himself changed his name to Ikhnaton, recovering the name of a very ancient solar god of Heliopolis, Aton, a name **that would then have given rise to the Hebrew Adonai**. "*Suppose,*" writes Freud, "*that Moses had belonged to a noble family, who has held a high position, who may have been member of the royal family (...). Certainly aware of his great possibilities, he was ambitious and energetic, perhaps he dreamed of one day becoming the chief of his people and owner of an empire. A relative of Pharaoh, he was a convinced adherent of the new faith whose dominant ideas had understood and appropriated. When the reaction to the death of the sovereign, he saw all his hopes and desires sink. Unless he did not abjure his loved ones beliefs, Egypt had nothing to offer; he had lost his homeland. In his anguish, he finds a curious file. The dreamer Ikhnaton had alienated the spirit of his people and left divide his empire. Endowed with an energetic nature, Moses conceived the plan to found a new empire to which he would give the religion disdained by Egypt (...)* Perhaps he was governor of this

⁸ Evola was moved to see in this "*an almost Luciferian apparition*" (*Rivolta contro il mondo moderno*), Rome, 1972.

⁹ J. EVOLA, *Three aspects of the Jewish problem*, Rome, 1936, pág. 21.

¹⁰ J.M. BREASTED, *The Dawn of Conscience*, London, 1934, pág. 350.

border province (the land of Gessen) where some Semitic tribes had settled, without doubt since the time of Hyksos.

*It is from these tribes that he wanted to establish his new people"*¹¹. Regardless of Freud's ingenious assumptions, there are various testimonies regarding the belonging of Moses to the Egyptian people: Egyptian sources say that he was the son of a princess and priest of Osiris, Flavio Josefo speaks of him (**Jewish Antiquities**, II, 238 and following) as a Egyptian general who led a victorious military campaign in Ethiopia. in the biblical story itself, it is affirmed that Moses was educated in Egypt, from where the recognition of the hidden filiation of the Mosaic religion through the Egyptian initiation, filiation which a contemporary Jew admits in the following terms: "Egyptian and Babylonian magic it can be recognized even in the stories of serpents transformed into staffs, of a bush that burned but was not consumed, and of plagues produced by enchantment"¹² . Islamic revelation finally subordinates Moses to the enigmatic figure of Khidr, equivalent to the Biblical figure of Melchizedek: this, again, indicates that the legitimacy of the Jewish tradition original origin is situated in the dependence of its legislator on a principle that transcends Judaism and joins the Primordial Tradition.

We find a recovery of the "heroic" spirit in the well-known episode concerning the successor of Moses -Joshua- who is, like Mithras, a dominator of the Sun¹³.

The next age, which is that of the Lawgivers, is characterized by the presence of a Head - precisely the Lawgiver - raised directly by God. At the same time seer, guide and savior, the Legislator sometimes has, in addition to military and civil power, also the religious authority. The monarchy, instituted despite the opposition of the last Lawgiver Samuel,

11S. FREUD, **Der Mann Moses und die monotheistische Religion**; trans. Spanish, **Writings on the Jewish question**, Alianza Editorial, 1969. Pg. 9 and 38-39.

¹²"*Egyptian and Babylonian magic can still be recognized in the story of the serpents transformed into silencers, the bush that burned but was not consumed and the plagues produced by enchantment*" (A. EBAN, *Storia del popolo ebraico*, Rome, 1936; page 21). Thus, a contemporary Jew admits the affiliation that we have exposed.

¹³ Persian and Hindu divinity of light and sanity, understood as the truth, which governs the world. It is responsible for giving protection when there is an attack. It is associated with fire and the sun. Protect the faithful and punish the unfaithful. Mithras killed the sacred bull and when its blood fell on the earth all the plants and animals arose. He is represented wearing a Phrygian cap and sacrificing a bull with a long knife, and in this ritual many authors have wanted to see the origin of many ancient Mediterranean rites in which bulls are sacrificed, and also the ancestral antecedent of bullfighting. . He is depicted in a chariot drawn by white horses. Mithras is the possessor of the truth. He has a mace to fight evil. [NOC].

who believed to perceive in the royal dignity a diminution of the divine right, culminates in the figure of a Priest King like Solomon, a figure in which we again find the characteristics of the Lord of Peace and Justice¹⁴. In fact, the Hebrew name of Solomon -Shlhomo- means "*the Pacific*", since it derives from Salem ("*Peace*"), symbolic denomination of the residence of Melchizedek; it is thus that the construction of the Temple must be referred to the "*central*" function covered by this King. To which, not without reason, the tradition of the Grail was redirected in the Middle Ages; in fact, already the myth of the Queen of Sheba alludes, in its esoteric sense, to a victorious struggle undertaken by the "*Light of the North*", represented by Solomon, against the inferior forces of Nature¹⁵.

So far we have talked about the apparently most positive aspects present in the ancient Judaism. It remains, however, to see to what extent they can be called Judaic: in other terms, these are elements that reveal the existence of a homogeneous tradition or, for the On the contrary, are they "foreign bodies" coming from outside Judaism and inserted into the Judaism? this body?

The origins of Moses have already been discussed. The same could be said of José, who would have been an Egyptian priest named Iuia, while Solomon appears to have been an Assyrian called Salmanazar, spiritually related to Egypt through his initiation into the mysteries of Hathor¹⁶.

It is equally well known, moreover, that in the formation of the Hebrew people, races of very diverse origins: Amorites and Canaanites, Edomites and Midianites, Kenites and Arameans, Ammonites and Moabites, Hittites and Gebusites, then Phoenicians, Philistines, Samaritans, Galileans, Amalakites and

¹⁴The symbolism of the Universal man is implicit in the seal of Solomon, where the upper triangle and the lower triangle represent, respectively, the divine nature and the human nature.

¹⁵Cf. G. VENTURA, **Historical-traditional considerations on the myth of the Queen of Sheba**, suppl. at No. 4 of "Vie della Tradition".

¹⁶ Goddess whose name means "The House of Horus", for being the mother and sometimes wife of Horus; as such, as such, the queen of Egypt was identified with Hathor. Your name can be written as a hawk inside a square that represents the house. Divine Mother who renews everything that exists. From the Old Kingdom it absorbed the functions of the Mehet-Urt cow, with whom it was identified; Thus, established as mistress of the sky, her relationship with the Sun god is that of a guide; her appearance is maternal and she is also a personification of the night sky. It represented the cow that had given birth to the world and everything that is contained in it, that nourishes beings and the dead to whom it offers bread and water after death. Its origin seems to go back to predynastic times. The peasants of that time worshiped a goddess in the form of a cow, as has been verified in the representations of ceramics belonging to that period. [NOC].

other towns more In fact, such religious and mythical elements of the ancient civilization Hebraica drew their origin from other initiations. Thus, the notion of "*chosen people*", purged from the factional attitude and Jewish exaggerations had been typical of other peoples, such as the Amalakites and the Iranians; Thus the theme of the Messiah, which for a certain time retained features heroics, manifestation of the God of Hosts, was nothing more than an adaptation of the motif Shaosian Iranian, the future "*Universal Lord*" as well as many other spiritually positive elements derive almost certainly from the religious world of the Amorites¹⁸, a population of origin probably arctic-atlantic.

The Egyptian and Asian origins of some prophetic figures from ancient Jewish history, the composite character of the ethnic substratum from which Israel drew its form, no less than the "*imprints*" coming from other cultures confirm how the Hebrews did not constitute a racially homogeneous reality¹⁹.

However, from the point of view of the "spirit race" something very different happened. In the Judaic compound can be found traces of different spiritual types: of the type demetrico-lunar to the telluric type, from the Dionysian type to the Aphroditic type. It is the lunar spirit, in fact, to which must be attributed the Judaic tendency to establish, with the divine reality, a relationship essentially priestly, just as it is typically lunar, the dualistic character of religiosity jewish. And it is always on account of the demetrico-lunar component that the importance assumed, in Judaism, by the priestly sciences of Chaldean origin must be inscribed²⁰. To the telluric element must be imputed, on the contrary, the propensity, often manifest among the Jews, by a gross and corpulent materialism, which is shown through numerous occasions in the mythological imagination of this people. Dionysian is the need for "*redemption*" of the flesh,

¹⁷ In fact, science has shown the genetic identity between Jews and Palestinians irrespective of the mixtures that have led to the formation of these peoples. [NOC].

¹⁸ Little or nothing is known of the racial origin of the Amorites. They are found in parts of Syria, Palestine and Phoenicia around 3700 BC. Their language was Semitic. Towards 1,900 they seize Assur, Babylon and other cities. The reasons for their migration are not known. They were absorbed by the Arameans. The issue is still controversial [NdC].

¹⁹ In other words, they are not a "pure racial type".

²⁰ "A residue of this component of the Semitic, secularized and intellectualized spirit will act among the Jews themselves of recent times: from Maimonides and Spinoza to modern Jewish mathematicians (for example Einstein, and in Italy Levi-Civita and Enriques), we find a characteristic passion for abstract thought and for natural law given in the form of lifeless numbers. And this, deep down, can be considered the best part of the ancient semiotic heritage" (J. EVOLA, *Tre aspetti*, op.cit., page 19). Also, on the same problem, the essay by J. EVOLA, *Die Juden und die Mathematik*, Berlin, 1940.

Dionysian the vacillation produced by ecstasy, Dionysian the confused mysticism that will serve as based on prophetism, Dionysian this idea of "dying and being reborn" that will be realized in the deviation christian. Under the sign of Aphroditicism, finally, there is this predisposition to sensuality that certainly contributes to exasperate the antithesis between "spirit" and "matter", characteristic of Judaism and its Christian by-product.

If the Jewish people lack the community of spiritual orientations and ethnic origins, What is the reason for the incomparable unity of Judaism or, better, how did the well-known type come to be? defined of the Jew? This is what a Jew, James Darmesteter, answers: *"The Jew has been formed, not to say manufactured, for its books and its rites. As Adam has come out of the hands of Jehovah, so the Jew has come out of the hands of his rabbis."*²¹ This means that the Jewish type, understood as a race of the soul rather than the body, has been shaped by the forming action of a priestly elite: *"a "law", almost in the form of violence, has sought to keep united rather heterogeneous elements and has given them a certain form, which, as long as Israel remained on the plane of a sacerdotal-type civilization, seemed almost to achieve"*²².

But the ancient Hebrew civilization did not avoid the general crisis that, between the 8th and 6th centuries, fell on East and West, causing everywhere a drop in level and the emergency of lower elements. This universal moment of crisis coincides, in the Hebrew case, with a period of civil and military misfortunes: the Jewish political dissolution, in fact, occurred during a fraction of time that goes from 721 -year of the disappearance of the Northern Kingdom- to 586 -date of the destruction of the Kingdom of Juda, the other state that emerged from the collapse of the monarchy Solomonic. It is in such a situation that the phenomenon of prophetism manifests itself.

The type of the prophet (*nabi*) had long since replaced the superior type, almost Olympic, of the seer (*roeh*)²³; however, the prophets were considered to be possessed by the older priestly castes: *"characters who, either by virtue of a natural disposition, or by artificial means... they reached such a state of exaltation that they felt somehow transformed into other beings, dominated and transported by a power superior to their own*

²¹Cit. in: J. EVOLA, **The Myth of Blood**, Milan, 1942m, p. 219.

²²J. EVOLA, **Synthesis of the doctrine of race**, Milan 1941, pág. 173.

²³Such a substitution is spoken of in I **Samuel**, IX, 9: "He who today is called *nabi*, at one time was called *rôeh*".

will"²⁴. With prophecy, a composed and formless spirituality is unleashed, a confusing and mystifying pathos, a pandemic and plebeian sentimentality with moral implications and social. All this ends up eroding the authority of what was hieratic and ritual in the ancient religion, so that the Temple and the sacrifices ceased to be considered indispensable, while the rite was reduced to the level of a simple practice. It was like that exploited the intolerance of the lower layers of Judaism in relation to everything it could have, in this tradition, the same anti-sentimental, active, determined spirit, indicated by us as characteristic of the primordial Aryan and also Roman masculine ritual²⁵. Even the warrior ideal of the Messiah suffered, with prophetism, a degradation: for the prophets, the Messiah is seen as the symbol of Israel's duties as a Servant of God, rather than as a royal individual with national antipathies and political ambitions"²⁶, to use the decadent words of a Jew contemporary. In more explicit terms, the Messiah is conceived, in the ramblings of the *nebiim* (the "possessed") as an expiatory victim, a comforter of the afflicted, a savior of the outcasts; and this is how the Messiah could be recognized in the figure ignominious of an executed demagogue.

From now on, the syncope of the great Jewish civilization had arrived. prophetism, and above all its Christian culmination, had undermined tradition, shaken orthodoxy, weakened Law. The unifying force that had shaped Judaism by dominating and holding the more chaotic elements, was beginning to be missing and the various components were dissociated, leaving the ferment of decomposition. Detached from all forms, detached from tradition and the Law, the heterogeneous *raw material* from which the Jew had been fashioned became a substance infectious, from which cosmopolitan and disintegrative ferments proceeded, while he, the Jew, he became an ethnic pariah, a bacillus of racial and national disintegration. From the "desert" component²⁷ proceeded in modern Judaism this nomadic instinct that leads it to inoculate the

24J. REVILLE, **Le prophetisme hébreux**, Paris, 1906, p. 5.

25J. EVOLA, **Three Aspects**, op. cit., p. 21.

26I. EPSTEIN, **Il giudaismo**, Milan 1967; p.

27"The "desert race" or "orientaloid" is, in the typology proposed by LF Clauss, the race of the "man of revelation". This race coincides with the lifestyle of the nomad, where the unpredictable reigns, instantaneity, what is manifested in a sudden revelation appropriating the entire being and that is accepted by the whole being... The symbol of the wind, which blows where it wants and does not know where it goes or where it errs, summarizes the ultimate meaning of his life" (J. EVOLA, **Il mito del sangue**, op. cit., p. 150). [NoA]

In his masterpiece **The Kingdom of Quantity and the Signs of the Times**, René Guenon has consecrated a

different cultures the virus of internationalism, while the Levantine²⁸ component of its character leads him to contaminate and degrade all superior value.

Furthermore, in the Jew of the Diaspora we find, on a degraded and secularized level, some reasons of the old Law, among others the claim to be the "chosen people". This matter, that in ancient Judaism it had been contained, well or badly, in the organic framework of a tradition, suffered with the degeneration of tradition into a residual traditionalism, a process of materialization, giving rise to uncompromising racism and inordinate resentment towards non-Jews. The destruction of the Jewish State and, later, the triumph of the Christian sect, indisputably contributed to exasperate the old reason for the election of Israel and give it an abnormal weight: the political end of the Jews, their dispersion, their condemnation as deicidal people ended up unleashing, as an idea of compensation and a kind of revenge, the theory of Israel as a people destined for universal command²⁹.

fundamental chapter to sedentary lifestyle and nomadism. With regard to some currents of modern Judaism, he has spoken of "deviant nomadism". This is a particularly fair expression if one thinks of the contemporary phenomenon of "hippism" and of trips to Kathmandu or Tibet, which are so many almost satanic parodies of the traditional pilgrimage, and when one knows that this phenomenon originated in California, a land where the sects of counter-initiation, and it has been raised by a whole host of decadent writers and poets, almost all of them Jewish, starting with Allen Ginsberg, the best known.

²⁸The Levantine race, always according to Claus's typology, is that of "redemption". The human type that is expressed in it is characterized by an incurable internal split: "on the one hand, it cultivates spiritual ideas, religious norms, on the other it places the flesh as non-sacred, the enemy of the spirit and the source of sin. The flesh must be overcome, such is the meaning of his life. But the flesh resists and maintains in it its own threatening force, all the more powerful when it is combated by the spirit. From this derives a continuous oscillation, an interior tortuosity that has two outlets: one is the ascetic exit, the priest or the saint as a type "rescued" from the flesh after a painful mortification of the latter; the other is the proper one to the type that, precisely because the sting of redemption has pierced him in vain during all his life, rushes desperately into matter, abandons himself to an unlimited desire for matter and for material power. These feel slaves to the flesh and, for this reason, they only want slaves around them. They dominate by hatred and transform all their lives in a revenge against every creature they see live with sincerity and spontaneity. All the values proper to his type of are then practically inverted into their opposites: instead of mortification there is a deconsecration, instead of the type rescued from the flesh, there is a cult of the flesh, instead of the spiritualization of the flesh there is materialization of the spirit. While the first solution - the ascetic solution - gives rise to the Christian ideal, the second characterizes the Jewish spirit and type" (J. EVOLA, *Il mito del sangue*, cit.; p. 150-1).

²⁹In order to briefly illustrate the development taken by the theme of the "chosen people" after the Diaspora, we will refer to some short Talmudic fragments: "and it is the Talmud who has formed the religious and moral doctrines of current Judaism" (I. EPSTEIN, *Op. cit.*; page 113).

"The non-Jew is a murderer, an unclean being, prey to bestiality and other horrible infamies, such that just seeing him contaminates" (Trat. **Beba Metsia**, fol. 114, Amsterdam 1645).

"That the apostates lose all hope, that the Nazirites and the minim (that is, the Christians, NdT) suddenly perish, may they be swept away from the book of life and not be counted among the righteous" (Shemoné **Esré**)

*"The Jew who kills a **goi** offers to God a pleasing sacrifice"* (Sepher **Or Israel**, 177b).

*"Consider the **goyim** as beasts and ferocious animals and treat them as such. Put your intelligence and*

The desire for worldly domination, produced and justified by the secularization of the biblical theme of Israel's choice as "God's people," was linked to an unbridled desire for material wealth already a pronounced trend for trade; and this, in part, is undoubtedly related to the materialization of another traditional theme: that of the "Kingdom". The desert nomadism of the Jew made wealth - an instrument for the conquest of a profane and terrestrial "kingdom" - was conceived as mobile wealth, without a homeland. This may offer an important indication for understanding the role played by Diaspora Jews in the development of capitalism³⁰ - a role that the works of Werner Sombart have admirably illustrated³¹. Like Sombart, Karl Marx -the Jew Mordecai he also saw clearly the connection between profane Judaism and the mercantile ethic. He wrote: "*The God of the Jews by becoming secularized has become the world god. Change, such is the true God of the Jew. Their God is nothing more than an illusory traffic*"³². And he adds: "The chimerical nationality of the Jew is the nationality of the merchant, of the silver man"³³. "*Jesuitism Jesuitism, the very practical Jesuitism of which Bauer demonstrates its existence in the Talmud, is the relationship of the world of egoism with the laws that dominate this world and that this world puts its main skill in skillfully returning*"³⁴. "What is the profane background of Judaism? The practical necessity, personal utility. What is the profane cult of the Jew? The traffic. What is your

your zeal to destroy them" (Volume 3, book 2, chapter 4, art.5).

"In short, proclaim something lawful to use fraud, lies and perjury, from the moment in which it is a question of having a non-Jew sentenced in justice" (Baba Kama, 113b) . "No solemnity shall prevent the Jew from slaughtering a goi" (Pesachim, 49b).

Other citations of the same type are referred to in the essay by J. EVOLA, **L'authenticité des Protocoles prouvée by Jewish tradition.**

³⁰Economist David Ricardo, the apostle of capitalism, known for his monetary and banking studies, was Jewish.

This can be seen as an emblematic fact, in relation to the role that is being discussed.

Sombart has been accused of basing himself on an anthropological postulate of attributing natural racial properties to Jews . It is interesting to note that Sombart's thesis has been confirmed precisely by a Jew, Bentwich, who explicitly admits that one must recognize, in the case of the Jews, a "natural inclination to trade, which progressively gives a particular character to economic development. " *of the Jewish people*" (No.

BENTWICH, **The Jews in our time**, Florence, 1963).

³¹ K. MARX, **The Jewish Question**, Paris 1968, p. 52.-53 32Ibid.

³³Op. cit., p. 49. Also: in the **Holy Family** Marx speaks of a "*modern world that is Jewish to the depths of its heart*" (trans. it. Rome 1967), while in the **Theses on Feuerbach** bourgeois praxis is defined as "*schmutzig-jüdisch*", that is, "*sordidly Jewish*" (trans. it. Rome 1950). In **Capital** one reads: "capitalism knows that all merchandise (...) is money; they are internally circumcised Jews" (trans. it. Rome 1964, vol. I, cap. 4) and so on.

³⁴To tell the truth, the commandment regarding usury was already found in Deuteronomy: "*You shall lend to a foreigner with interest, but you shall not lend to your brother with interest, so that Yahweh your God may bless you in all undertakings of your*

unholy god? Money"³⁵; etc. This mercantile ethic assumed by the Jew of the Diaspora reached its highest peak in the practice of usury. On a doctrinal level, even this phenomenon draws its legitimacy from Talmudic teaching. The Talmud, in fact, while forbidding Jews to lend with interest to other Jews, recommends practicing it in relation to the *goi*: "It is forbidden to lend to non-Jews without usury" (Sanhedrin, f. 76, c.2). And when even some commentators on the Talmud considered that usury had to be justified by a state of necessity³⁷, in general extracting interest from the money lent to the *goyim* was considered as a "commandment."³⁸ Among the reasons for such commandment, the last one was not the fear that a free loan would give birth to relations of friendship between Jew and non-Jew.

The Jew was thus quite well predisposed to become a usurer; but they were the Christians who created the conditions that made possible the manifestation of such predisposition. The Christian theory, in fact, is known, according to which the Jewish usurer enters the providential plane; assuming the monopoly of usury, the Jew -already cursed and condemned- has to

hand, on the land where you are going to enter to possess it" (XXIII, 21).

³⁵The same commentators establish, however, that the doctors of the Law can practice usury on any occasion (**Baba Metsia**, 73a; cf. also **Choul'han Aroukh**, Yoreh Deah, 159). To such an extent that the rabbi of Barcelona, Solomon Ben Adreth (1235-1310), ironically observed that the Jews of his generation all considered themselves doctors of the Law (cf. J. ROSENTHAL, *Ribbith min ha-nokhri*, in *lalpiyyoth*, V, 1952, page 488). The state of necessity to which allusion is made, on the other hand, was certainly not conceived as a limit to the Jewish rapacity with respect to the *Gentiles*; On the contrary, it was a matter of preventing Jews, "once they have acquired the habit, from passing from usury in general to usury between brothers" (L. POLIAKOV, *I bancheri ebrei a la Santa Sede dal XIII al XVII secolo*, Rome, 1974, page 28).

³⁶Among the main defenders of this point of view, there is Maimonides himself.

³⁷**Op. cit.**; p. 50 (underlined by us). Many Jews have tried to explain Marx's "anti-Semitism". In our opinion, the limit of the grotesque is marked by the psychoanalyst Arnoldi Künzli who, in his work **Karl Marx, eine Psychographie** (Zürich 1966), interprets such an attitude in the light of a masochistic and typical *jüdischer Selbsthass* ("Jewish self-hatred"). A similar explanation has been formulated by Poliakov: "In the alchemy of anti-Semitic passion, imagination (...) or reality (being a Jew by birth and not wanting to be, as in the case of Marx) can lead to precipitous similarities. But, in the second case, the reaction perhaps even more explosive, because reality comes to the aid of the imagination. Here then are additional stimuli and tensions: especially for converts, it is interesting to show others that they are not Jews (...). The simulation is vain; the blows are received by the one who gives them, victim and executioner cohabit under the same skin" (L. POLIAKOV, **Storia dell'antisemitismo**, Florence, 1975, vol. III, p. 488-489).

³⁸J. EVOLA, **Il mito del sangue**, cit.; p. 233. It is interesting to remember that this characteristic is not exercised only in the intellectual field, but also in concrete action, if we are to judge what is referred to in No. 61 of **France-Palestine**: "Questioned by Ivan Levai on Radio Europe I on 5 last July, the ambassador of Israel Mordechai Gazit, responded with regard to the commando operation that his government had unleashed in Kampala, that it was not only about freeing the kidnapped (...) but also that his government had acted for "schadenfreude". The Israeli diplomat could only find in German the exact term to specify his thought: "schadenfreude" means "pleasure to do evil" or "desire to annoy". We can imagine the delight of the Zionists and their friends after the Entebbe raid" (NdT).

Christians away from this guilty activity and consequently collaborates, although involuntarily, to the salvation of their souls.

Commercial ethics, Mammonism, usury, such are some features of Jewish history through which manifests Judaism, the "Platonic idea" of which we spoke at the beginning. As that a soul gives life to a body, likewise Judaism animates the formless body of Judaism dispossessed, turning it into an instrument of anti-traditional action. *Jewishness was certainly presented in Judaism in a "quintessential" way; but it must be specified that - precisely because it is a "tendency of the spirit", a hidden possibility for every man and for all people, Jewishness has not been a peculiarity only of the Jews, just as it is necessary remember that all Jews, after the secularization of Judaism, were not victims of Judaism.*

That Jewishness was not the exclusive monopoly of the Jews, was already specified by the young Marx: *"The Jew has emancipated himself... insofar as, thanks to him, for money he has become become a world power, and the practical spirit of the Jews (has become) practical spirit of Christian peoples. The Jews have emancipated themselves to the same extent that the Christians have become Jews."*³⁹ The Jew was thus the most typical, most powerful, most

³⁹Here is the apology for Jewish intelligence, as it is made by a Jew: *"So what is Jewish intelligence and what is it like? It is sharp, penetrating, vulnerable, lively, analytical, restless, revealing, ironic. It always seeks to launch a look "behind things", without ever answering with a closed-loop metaphysical system. The concept of "paradisiacal pleasure" makes her not feel discontented; she doesn't know what to do with the conviction that this is the best of all worlds. Germinates and flourishes preferentially in the narrow and tormented zone between love and pain, reacts to no matter what provocation, shrugs shoulders before the "Olympian", analyzes dreams even during sleep, becomes restless in the face of "indolence", vibrates in tranquility His hunger is insatiable, and the more he drinks, the thirstier he becomes"* (WS

SCHLAMM, *Chi è ebreo?*, Milan 1964, p. 30). And he adds "...*"Jewish agitation" or "Jewish talent". But, deep down, it is always the same thing: an incomparable intensity of intelligence, a lively sense of nuances, a particular sensitivity"* (Op . cit.; page 26).

Here, on the contrary, as another Jew criticizes Jewish intelligence: *"(The Jews) are not critics, but censors, not skeptics like Descartes, not gifted spirits to extract perfect certainty from the greatest mistrust; they are absolute ironics like -and it is not a coincidence if you cannot cite more than one Jew here- like Henri Heine"* (O. WEININGER, *Op.cit.*) It will be noted that detractors and apologists agree on the definitions of Jewish intelligence and on the contents that attributed to this concept.

Finally, we will refer to the fragment of Papinmi's *Gog*, from which we will extract some significant phrases that the author places in the mouth of the Jew Benrubi: *"In order not to be exterminated (the Jews, NdT) they also had to invent defenses. They had two: money and intelligence... These became tools of protection, instruments of revenge. More powerful than gold, for me, was intelligence. In what way was the oppressed and segregated Jew able to take revenge on his enemies? For the fact that he lower, degrade, unmask and dissolve the ideals of the goyim. Destroying the values in which Christianity should have lived... And, in fact, if you look closely at Jewish intelligence from one century to the next, it has done nothing more than undermine and bore into your beloved beliefs, the columns that supported the building of your thought. From the moment that the Jews have been able to write freely, all your*

virulent vehicle of Jewishness; so that this category designates, already in the time of Marx, but before also, to a human type that includes Jews and Judaized. But, faced with the mass of The Jews *honoris causa*, what meaning and what incidence can they derive from the Hebrews, from the Jews *originis causa*?. At most the restricted meaning that can be attributed to these last to possess, themselves, the "prestige" of the corrupters, or, if preferred, of the precursors.

But this does not only occur in the commodification of existence, not only in the vision bourgeois, practical, materialistic of the world that manifests itself through Judaism; is also expressed through a particular type of *intelligence*, an analytical and destructive intelligence, tended towards spiritual and ethical disintegration, the collapse of traditional values and everything that refers to the superior aspect of the human person. The action of Jewish intelligence proceeds parallel to the exercise of *Schadenfreude*, the characteristic of the Levantine soul that it consists of the "pleasure of debasing, staining, sensualizing, opening the doors to the "underground" part of the human soul, so that it is unleashed and satisfied"⁴⁰. Such is the path followed by intelligence Judaism to reveal itself as a factor of subversive yeast tending to corrode everything that, for them, Jewish, had the value of "ideal". In culture, in art, in science, in literature, this Intelligence has acted in the indicated direction, inspiring a feeling of spiritual disorientation and favoring the abandonment of the human person to the influence of lower forces⁴¹.

Like business ethics, this specific type of intelligence is also an aspect of this

spiritual scaffoldings threaten to fall".

⁴⁰As regards Schlamm's statement about the Jewishness of Benn's or Celine's intelligence, we consider that a note is in order. In the case of Benn, we know what has led Schlamm to count this poet among the Judaized or Judaizing intellectuals. Is it perhaps the "terrorism" that characterizes Benn's first production? If this were the case, we could reply that the young Benn's nihilism, his cynicism, his very ferocity as a dismemberer of corpses constituted an attack, a provocation, not against a traditional culture, but against the bourgeois and decadent world against which a raging war had been raging. Nietzsche. In our opinion, in short, the intelligence of the young Benn has nothing Jewish about it, on the contrary, it is a positive sign because, precisely, in his anti-bourgeois aggressiveness, he represents the negation of the negation.

As for Celine, according to Schlamm, she would have become a ruthless anti-Semite by chance; In reality, the Jewish journalist affirms, Celine "has been a rebellious spirit eternally on the defensive, just like the Jew Franz Kafka" (Op. cit.; p. 30). However, establishing an equation between Jewish intelligence and the intelligence of the *displaced person*, that is, the excluded, the persecuted, seems excessive to us. Furthermore, what immediately catches the eyes of literary critics is the "*tone of naive cynicism*" (M. RAGO, **Celine**, Florence 1973) that characterizes Celine's "anti-Semitic" works. But isn't ingenuity a quality exactly opposite to the traces of Jewish intelligence?

⁴¹Por ejemplo H. WOLF, el autor de **applied racial youth y world history of the revolutions**.

tendency of the spirit that, *by the name of its main human agents*, we have called
jewishness. But, just as the commercial ethic is not an exclusive peculiarity of the Jews, so
Even Jewish intelligence is not an exclusive attribute of Jews. The Jew Schlam acknowledges
this reality when he judges the intelligence of some European writers as "typically Jewish"
such as Malraux, Sartre, Camus, Celine, Aldous Huxley, Robert Musil, Bertol Brecht, Gottfried Benn⁴². Once
again, therefore, it is necessary to underline how the "Jewish question" must be
raised not on the plane of individuals, but on that of principles; it's just starting from
the latter as it will be possible, in fact, to arrive at the definition of subordinate order realities.
In other words: *the starting point to be established is not the essence of the historical Jew, but the
suprahistorical essence of Judaism, which, as we have seen, is reflected, in a greater and more
more obvious, in the Jew, but has reached - using often, but not always, the vehicle
Jewish as a means of infection - to European man and, given the almost total Europeanization of the world,
to the non-Jewish man in general.* To confirm these theses, some brief reflections may be useful.
about a phenomenon that is closely related to the type of intelligence that we have called,
analogically, Jewish. We are alluding to the phenomenon of rationalism. This, according to some,
would constitute the typical embodiment of a religion where the relationship between man and God was
conceived on the basis of calculation and in terms of profit and loss. The rationalist germ
inherent in the Hebrew religion would have developed in an anti-qualitative, mechanistic process,
depersonalizing that culminates in the Enlightenment and modern rationalism. typically jewish
It would therefore be the Enlightenment and rationalist claim to calculate everything and adjust it to human reason,
until building, always on the basis of this rational calculation, schemes of civilization
indistinctly valid for all people, at all times and places. A corollary of rationalism,
obviously, it is the destruction of the various traditions, races, religions, which should be
replaced by a single "natural religion" that encyclopedic ideology and profane Freemasonry
they have proclaimed.

Undoubtedly, this objective and this mentality have characteristics - and it is the least that
it can be said - analogous to those of Judaic cosmopolitanism. But to what extent is it legitimate to affirm
that rationalism and calculation are a characteristic of Jews exclusively? One who

⁴²J. EVOLA, **Three Aspects**, op. cit., p. 41-42.

wants to estimate that these phenomena are exclusively Judaic, writes Evola, "we would be forced to think that the first anti-traditional, critical, anti-religious and "scientists" of the ancient Greek civilization have been favored or promoted by Jews; that Socrates was a Jew, and Jews were not only medieval nominalists, but also a Descartes, a Galileo, a Bacon, and so on. In fact, if we wanted to characterize analogically as "Semitic" or "Judaic" the attitude that places the measure and the calculation oriented towards the domain of matter as an ideal, instead of the contemplation and consideration of all that, in the things, qualitatively and irreducibly to numbers and inanimate mathematical laws, we should call "Semite" to all scientific materialism and all the experimental method, which have given the world modern technology and industry itself? Although the passion for the lifeless number and for the reason abstraction is characteristic of the Semites, and although the Jew, everywhere and always, has been painted as someone who counts and calculates, it nevertheless seems clear that, in this field, one cannot speak of a disintegrating Jewish spirit through rationalism and calculation, to a world made of machines, things and money, more than people, traditions, homelands, more than using this term "Judaic" in an analogical sense, and even without a mandatory reference to race... In the concrete process of the development of modern civilization, the Jew can be considered as a force operating in concert with others for the construction of modern "civilized", rationalist, scientific and mechanistic decadence, but not as the only clairvoyant cause"⁴³.

Once again, then, in examining the forces that have made the modern world, the perspective must go beyond the limits of Judaism. You must overcome them so to speak, "vertically", recognizing in Judaism the most immediate cause of Judaism; must overcome them "horizontally", discovering the forces that have acted in the same direction as Judaism and considering, at a higher level, the tendencies that have operated in a direction parallel to that of Jewishness. *In short, it is about identifying a set of influences and factors that, although have contributed to producing the modern world, cannot absolutely be loaded onto the Jewish account.* Another point to clarify this one already mentioned, namely, that all Jews do not They are victims of Jewishness.

The secular deviation suffered by Judaism could not, in fact, involve the teachers of

⁴³L. SCHAYA, *The universal meaning of the Kabbalah*, Baltimore, 1973.

Kabbalah, custodians of an esoteric doctrine that, even appearing, from a certain point of view, properly religious, it is nevertheless metaphysical in nature and constitutes "the Judaic branch of the deifying wisdom; the same wisdom that is at the base of all orthodox paths leading to pure and integral knowledge"⁴⁴. Like all traditions, then, the Kabbalah has non-human origins.

and proceeds from the primordial Tradition itself, uniting the past and the future - the wisdom of Adam to that of the Messiah - by means of a "traditional chain" (shalsheleth *hakabbalah*) that seems to have remained intact to this day.

II

JUDAISM IN ANCIENT ROME

We have previously said that degenerate Judaism was the body in which Judaism manifested itself and that this body constituted one of the physical instruments through which the Anti-tradition did its work in history. We will therefore illustrate now, in a synthetic overview, the action led by Judaism on the historical level, demonstrating how it contributed, with other factors of disintegration, to destroy the political institutions through which the traditional Europe.

The first episode of Jewish participation in the unleashed assault against civilization Europe consisted of the underground war that Judaism led against Rome. This war ended with the collapse -spiritual in principle, political later- of the Roman Empire; and one of the reasons From this collapse, Christianity was born from the Judaic matrix.

That Judaism should be viewed as a disturbing focus was something that had already been

⁴⁴We reproduce the fragment where Cicero refers to the Jews: "Now there is the accusation related to the kidnapping of Jewish gold... It is because of this occasion, O Lelio, that you have chosen this place (the Aurelian court, where the assemblies were held of the Jews [NdT]) and the mass of Jews that surrounds us. You know well how great their influence is, their solidarity among them, and how their power is extended in our meetings. I will speak low, so that only the judges can listen to me. You know well that there are people who excite these Jews against me and I do not want to give excuses for their slander. It was customary, every year, to transport from Asia and the provinces of Jerusalem the gold collected by the Jews; an edict of Skinny prohibited this export to the Jews of Asia. Who will not praise such a measure?"

The Senate, by rigorous decrees, before and after my consulate, has prohibited the transport of gold: it has been very wise to interrupt a barbarous superstition, the challenge, launched for the good of the State, to this multitude of Jews who often agitate in our assemblies, has been a gesture of fundamental firmness... Each city, O Lelio, has its own religion: we have ours and Jerusalem has its own. When the Jews were at peace with us and Jerusalem prospered, we considered their ceremonies and sacrifices unworthy of the majesty of the Empire, the splendor of our name, and the institutions of our ancestors. They are even today, when this race, declaring war on us, has manifested what was the spirit that animated it in relation to the State; and the immortal Gods, allowing it to be defeated and made tributary, have shown what is the case that must be made of it" (Pro Flaco, XXVIII).

understood in Rome before the Christian contagion threatened the Eternal City.

In 411 B.C. JC the Jews had been expelled from Rome when they were judged guilty of corrupt Roman customs; on another occasion they were expelled by Tiberius, who considered the Jewish community as "a danger to Rome" and unworthy of remaining within the walls of the "*Urbs*" (as Suetonius informs us); Claudius had driven them away again, because "they acted without cease at the instigation of Chrestus" (Suetonius); Claudius himself had threatened the Jews of Alexandria with being punished "like those who cause a universal plague in the world" (Flavio Josephus).

Horace, Tibullus, Propertius, Ovid, had discovered in Judaism a reality irreconcilable with the *mos Romanus*; and Cicero, in his indictment on Flaccus's behalf, had spoken of the Jews in no uncertain terms. Rome was not unaware that it had a mortal enemy in that people who, numerically reduced to eight million individuals out of a population of sixty or seventy million subjects of the empire. At the first skirmishes of the Christian revolt, Rome so he immediately noticed the Jews as the cause of the infection. Such is the meaning of Claudius' warning to the Alexandrians and of the expulsion of the Jews from Rome, decreed by him in the year 49; he saw well that the Jews were "jointly responsible for the tumultus and the *nosos* produced by the new Judaic *airesis* of the Christians; punished the Jews to punish the Christians. It can be said with precision: he punished the Jews, since he heaped on them the responsibility of Christian missionary propaganda"⁴⁶.

And indeed, Jesus the Anointed-the Chrestus of which Suetonius speaks-was "a Jew in words and acts"⁴⁷, to use the definition of an authoritative representative of contemporary Judaism which, with justice, vindicates for the Jewish matrix the essence of the birth of Christianity.

Saul of Tarsus, the intellectual founder of Christianity, was a Jew separated from the tradition, which denounces the Law as painful and "transforms a despised and persecuted faith into

45S. MAZZARINO, *The Roman Empire*, vol. I, Bari 1973, p. 201.

46A. EBAN, *Op. cit.*, p. 99. Already in 1899 Max Nordau, a close collaborator of Theodoro Herz, said: "Jesus is the soul of our soul, the flesh of our flesh. Who could then separate him from the Jewish people?" Different Jewish thinkers have recovered this idea: Joseph Klausner, Martin Buber, Leo Beck and, recently, David Flussier.

In his study entitled *Jesus* (Geneva, 1976), Flusser, who is a professor at the Hebrew University of Jerusalem, situates the events emanating from Jehoshua's activity in Jewish ways of thinking and "being" at the time.

⁴⁷ *Op. cit.*, p. 100.

world religion"⁴⁸; the oldest Christian communities were made up of Jews from Alexandria, Cyrene, Syria and Cilicia.

It has been observed that "through the earliest, pre-Catholic forms of Christianity, while the Roman Empire was already alive with all kinds of impure cults Asiatic-Semites, the Judaic spirit actually took the lead in a great insurrection of the East against the West, of the **shudra** against the **Aryans**, of the mixed spirituality of the South Pelasgian and pre-Hellenic against the Olympian and Uranian spirituality of the conquering superior races"⁴⁹; a confirmation of this is found in the fact that it was Semitic Africa - the same region where, in another time, the anti-Roman focus of the Phoenician Carthage was established - who produced the most famous rhetoricians and apologists for the *superstitio nova ac malefica* (Suetonius), not less than the leading doctor of the Church of antiquity: Tertullian, Minucius Felix, Cyprian, Commodian, Arnobius, Lactantius, Augustine were, in fact, Semites from Africa. The fact that the Christianity descended from the Judaism of the decadence is also visible in the specific work that the new religion, it attacks the political field and social⁵⁰. The Christian sect, in reality, is situated in the line of prophecy that had announced the revenge of the "humble, the poor and the disinherited" (*anavim ebionim*) on the "iniquitous and haughty" civilizations, it relates to the prophetic ideal of "general leveling that will make disappear all distinctions of class and will end with the creation of a uniform society, where any

48J. EVOLA, **Three Aspects...**, op. cit., p. 22.

49It is above all in this field, according to Marx, where the Jewish brand of Christianity is manifested: "Judaism -writes Marx- reached its apogee with the perfection of bourgeois society; but bourgeois society has only reached its perfection in the Christian world It is only under the reign of Christianity, which **externalizes all** the national, natural, moral and theoretical relations of man, that bourgeois society could completely separate itself from the path of the State, tear all the generic ties of man and place in its place egoism, egotistical necessity, breaking down the world of men into a world of individuals, atomistic, hostile to each other. Christianity was born from Judaism, and has ended up referring to Judaism. By definition, the Christian was the theorizing Jew; the Jew is consequently the practical Christian and the practical Christian has become a Jew" (K).

MARX, **The Jewish Question**, op. cit., p. 54).

50G. WALTER, **Les origines du communisme**, Paris 1931. One reads in the **Book of Enoch**, quite widespread among Christians of the first century: "The Son of Man will expel kings and the mighty from their beds, and the strong from their thrones; He will destroy the kingdoms of the strong... He will overthrow the thrones of Kings and their power. He will lower the face of the strong and cover them with shame..." (*Enoch, XLVI, 4-6*). Cursing Jeremiah says: "Separate them as it is done with small beasts from cattle for the slaughterhouse and destine them for butchery" (*Jer., XII, 3*). And Amos thus threatened the women of the powerful, whom he called "cows of Bashan": "Adonai Yavhe has sworn by his holiness that the day will come for you, when you will be raised with harpoons and your posterity with fishing hooks " (*Amos, IV, 2*). The Jew Isidore Loeb has found traces of this social desire in the **Psalms** as well; rather, according to him the only real problem of the **Psalms** is the struggle of the poor against the wicked (**Litterature des pauvres dans la Bible**,

privilege"⁵¹.

In addition, developing the Judaic antithesis between "spirit" and "matter", between "beyond" and "further here", Christianity conceived the well-known opposition between *civitas Dei* and *civitas Diaboli*. He The world is impure, the State is the work of the devil, the empire the creation of pride and arrogance.

"Everything harmonious in Roman society is found guilty: its resistance to the demands

Yavhicas, their traditions, their way of life constitute so many offenses against the laws of celestial socialism. Guilty, it must be punished, that is, destroyed"⁵². And consequently the

anti-pagan anathemas of early Christian literature recover the themes and tone of Jewish prophetism, incite class struggle,⁵³ announce the imminence of revenge, spread in

imprecations against Rome: the "great prostitute", the "new Babylon". They do not know the sacredness of *imperium* and refuse to sacrifice before its living symbol, the Galileans attacked the foundations of

traditional conception that conferred on the *fides* a divine sanction and a religious value. The unit of

the spiritual authority and civil power, a unit that Rome had established in the imperial principle,

was shaken from the ground up, while the "King of the Jews" proclaimed separation from Caesar and

of God and announced a Kingdom that excluded "this world" from its borders.

*"The tragedy of the Jewish people consisted in the fact that it is precisely when the Bible and Jewish ethics began to spread throughout the world (with the Christianization of the Empire, NdT), when the Jews were excluded from the society of men and hatred always marked with its I weigh every spiritual contribution coming from them... The people of Christ, the one who had taught suffering, became the Christ of the peoples"*⁵⁴. In reality, if Christianization

Paris, 1892).

51A. DE BENOIST, Presentation of the libro of Louis Rougier: **The Conflict of Primitive Christianity and Ancient Civilization**, Ed. Thor, Barcelona, 1988, p. 25).

52 Cfr. SANTIAGO, V, 1-6: *"It's up to you, the rich! Cry and shout because of the misfortunes that come upon you... You have amassed in the last days! The salary that you have stolen from the workers who have worked in your fields, behold, it cries out, and the cries of those who have worked for you have reached the ears of the Lord of Hosts, etc..."* [NdT].

In the egalitarian period introduced by Christianity: "The egalitarian cycle thus comes to an end. According to the classical process of development and degradation of cycles, the egalitarian theme has passed, in our culture, from the stage of myth, (*equality* before God) to the stage of *ideology* (equality before men), then to the stage of "*scientific claim* (affirmation of the fact of equality): from Christianity to democracy, then to socialism and Marxism. to Christianity is to have inaugurated the egalitarian cycle, introducing into European thought a *revolutionary anthropology*, with a *universalist and totalitarian character*". (R. DE HERTE, **La question religieuse**, "Elements", n 17-18) [NdT].

53N. BENTWICH, **op. cit.**, p. 22.

54Almost all of the Jews named in Gregory the Great's letters appear as slaveholders

of the State led to a legal regime of clear separation between Christians and Jews, and the declared inferiority of the latter implicitly, a precise discrimination cannot never fully realized, to such an extent that they were not rare, in the centuries that followed the fall of Rome, see Jews owning Christian slaves⁵⁵.

III

THE MIDDLE AGES: JUDAISM AND USURY

We have already dealt summarily with mercantile ethics and usury as manifestations of the Jewishness; Now, as far as the more historical level is concerned, we will show how, during the Middle Ages, the Jews, taking advantage of a centuries-old habit of trade⁵⁶, they insinuated into the pores of feudal society, into its interstices where "neither gold in general, nor gold coin itself (...) had ever ceased to circulate"⁵⁷. In these interstices, the Jews cultivated these prehistoric forms of capitalism - commercial and usury capitalism - which they produced, in the long run, deadly effects on the feudal economic structure. see how marx illustrates the destruction of the feudal economy operated by Judaism: *"Usurer capital, under the way in which it actually appropriates the surplus value of direct producers without changing the mode of production (...) impoverished this mode of production, paralyzed the forms of production in instead of developing them and at the same time perpetuated this unfortunate situation (...). On one side the usury thus undermined and convulsed the wealth and property of feudal antiquity, otherwise slowly destroyed and ruined the property of small peasants and small bourgeois, that is to say, all the forms where the producer still appeared as the owner of the means of production (...). Usury centralizes monetary assets, where the media of production are divided. It doesn't modify the production mode, but it hooks into it as*

Christians: "...in Naples, in Luni, in Sicily, where Joses Nasas buys Christian slaves mocking the rigors of the Law; in Gaul, Queen Brunehilde tolerates such a scandal without intervening. Gaul in the sixth century had to constitute, in Actually, a particularly favorable environment for the Jews, since a certain Basilio easily managed to evade the provisions in force in this field, presenting his Christian slaves as belonging to his converted sons; while a certain Dominic, a Christian, lamented that four of his brothers, reduced to slavery by the Jews, were still at his service in Narbonne" (R. MORGHEN, *Medioevo cristiano*, Bari, 1970, p. 135).

⁵⁵The "long commercial tradition" of the Jews is recognized, albeit contradictorily, by R. FINZI (**Per un'interpretazione materialistica della questione ebraica**, in L. POLIAKOV, **Storia dell'antisemitismo**, Florence, 1974; vol. I, p. .xx). Also on this "long tradition", A. LEON, **Il marxismo e la questione ebraica**, Rome 1968, chap. I and II.

⁵⁶M. BLOCH, **Work and technique in the Middle Ages**, Bari 1959, pág. 104.

a parasite and makes him miserable. It bleeds it, weakens it and forces it to reproduce, to continue in increasingly miserable conditions. Hence the popular hatred against the usurer"⁵⁸. Anti-Semitism is seen - according to the Marxist interpretation of a Jew, however not deprived of a relationship, even partial, with reality - as the expression of a *"primordial and nebulous class opposition to capitalism, in the tangible form of circulation, against which it immediately confronts the dispossessed former free worker and the petit-bourgeois who descends, with anguish and fury, by the infernal circles of proletarianization"*⁵⁹.

Consequently, it is only fair that the exploiters have been, from time to time, hard hit, even if they were never definitively crushed. "It's logical," he says. Jacob Tritesius- *how small and great, learned and simple people, princes and peasants, have all been full of rancor against usurious Jews, and I approve of all measures laws taken to protect the people from this exploitation. Is it fair that a foreign people that has been established among us makes the law and dominates, not because it has more value and virtue, but only for the miserable money, accumulated from everywhere and by all means, until it seems that Is possession the highest good for this people? It's just that I should get fat with impunity thanks to the work of the farmer and the craftsman?"*⁶⁰.

As Europe prepared to enter the mercantile age, it discovered that the Jews could be usefully employed in capitalist activities; they were in fact "advantaged" Due to their uprooted condition, they had a wide network of contacts in urban centers throughout Europe, and possessed consummate experience in financial matters⁶¹. *Schutzjuden*, "Jews"

⁵⁷K. MARX, **Capital**, trans. it., Rome, 1956, III 2, p. 302.

⁵⁸R. FINZI, **Op. cit.**, p. XXIII.

⁵⁹y. JANSSEN, **The general conditions of the German people at the end of the Middle Ages**, Friburgo, 1887, vol. I, pág. 404-405.

⁶⁰"In my book on the Jews (**Die Juden und das Wirtschaftsleben**, 1911), I think I have shown that their particular importance in economic history must be sought in the impulse given by them to this form of economic development that I have called the commercialization of the economic life, and thus having contributed to speeding up the transition from the era of early capitalism ("Frühkapitalismus") to that of big capitalism ("Hochkapitalismus")... The belief that among Jews there is a particular inclination towards capitalism was brought about, in addition to the conditions that they have in common with heretics and foreigners, their great dispersion throughout the world, the wealth and technical skills that they possess already when the first capitalist development begins and that they had amplified through the exercise of usury" (W. SOMBART, **Il capitalismo moderno**, trad. it., Florence, 1925, p. 219-220).

⁶¹Cromwell was he of Jewish origin? This rumor was also referred to by Abbe Raguene's **Histoire d'Oliver Cromwell** (Paris, p. 322).

protected", these Jews were called in Germany who, by virtue of their activity as precursors, they entered, with variously guaranteed rights, the service of kings, princes and dukes. Thus, in the time of Cromwell⁶² and Charles II, the Jews were able to return to England, from where they had been expelled in 1290; thus, in the time of Louis XIV they returned to France. The list of aristocrats who passed from the ghettos of Regensburg, Munich and Prague and from the *yeshivah* to the halls of the courts it is long and amazing. Former street vendors turned merchants on the scene international market and purveyors of luxury goods, as had been, in the Middle Ages, its ancestors. They trafficked in silks and lace, weapons and ammunition. They supplied the gold and silver factories and managed markets with enormous numbers⁶³. It is evident that these "court Jews" In many cases, they were not limited to being financial advisers, taking control, in fact, of political power. Joseph Süß Oppenheimer's career is exemplary⁶⁴. Western Europe, which numbered around four hundred thousand Jews⁶⁵ in the second half of the seventeenth century, was ripe for the French Revolution.

IV

JUDAISM AND THE LIBERAL REVOLUTION

It declares its program by proclaiming, through the mouth of one of its prophets, the Abbe Gregoire:

"The France of tomorrow will want to see its ideals united with those that originate in the spirit of

*Judaic justice"*⁶⁶. And Mirabeau, who had been inspired by the Enlightenment of Moses Mendelssohn,

he stated that *"every clairvoyant man should rejoice that the Jews can become good citizens"*⁶⁷. On September 27, 1791, the fifty thousand French Jews received the

62A. EBAN, **Op. cit.**, p. 223; W. SOMBART, **Op. cit.**, p. 219-2

63Süss the Jew (1698-1738) became Prime Minister of the Grand Duchy of Würtemberg in the time of Charles Alexander. It drowned the people under the crushing weight of taxation and deprived representative bodies of any real political content. His brilliant career ended on the gallows.

Spain was then calm: the expulsion of 1492 was followed, for two centuries, by a slow and continuous exodus of pigs (NdA). But times are also changing in Spain, if one judges from what **Lectures Françaises**, no. 230, June 1976, refers to: *"The Queen of Spain attended the Shabbat service in the Madrid synagogue on Friday, May 28, after the ritual meal: since 1492, no Spanish sovereign had set foot in a synagogue"*. In fact, since 1969, the Franco government had recognized the existence of the Jewish community in Spain and authorized the construction of the first synagogue in Madrid since the 15th century. To which we must add that it is in the Spanish capital where the European branch of the World Jewish Congress (NdT) met from December 4 to 7, 1976.

65 Cit. and: BENTWICH, **op. cit.**, p. 47.

66 Cit. en: A. EBAN, **op. cit.**, p. 230.

67"Napoleon, was he of Semitic origin? Disraeli has said so, the author of *"Judaism in France"* maintains it. Certainly in the Balearic Islands and Corsica many Jews expelled from Spain and Italy took refuge who ended up converting to Christianity and, as happened in Spain, taking the name of great lords who had served as

recognition of the right of citizenship.

Between what limits can we speak of a physical participation of the Jews in the revolution? from 89? The most illustrious name seems to be that of Marat, a *Sepharad* whose family had reached France through Sardinia and Switzerland; Marat's inseparable accomplice, moreover, was the Jew Pereyra. On the whole, however, the direct intervention of Jews in the events of the revolution it is not very manifest; It is above all the character of this revolution that makes one think of its stake. Ghetto walls were torn down in every country where the "immortal principles" were imposed by the armies of Napoleon Bonaparte, who, then first consul, had signed a concordat with the Jewish Sanhedrin⁶⁸.

The Messiah of the Revolution was defeated and relegated to Santa Elena, but this did not stop the European Judaism to continue its silent work. The Rothschilds, owners of banks in the large European capitals, were in a position to blackmail governments, denying them and granting them loans, depending on the attitude they adopted in relation to the Jewish problem⁶⁹.

The war between the Bank and the European Monarchies broke out in 1830, with a revolution that confirmed the historical failure of the Holy Alliance⁷⁰. Rothschild was the real prime minister of a sovereign who had renounced the formula "by the grace of God", in a kingdom that replaced the flag with the gold lis for the tricolor banner. One of the first measures of the new kingdom was to put in charge of the State the expenses of the Jewish cult and during eighteen years the Jews were truly the *kings of the time*, to quote the title of Toussenel's book on the regime

godfathers, Orsinius, Doria, Colonna, Bonaparte" (E. DRUMONT, **La France Juive**, Paris, vol. I, p. 330).

It seems, however, that Napoleon did not personally have an excessive sympathy for the Jews. After the celebration of the Council of State on April 30, 1806, for example, he would have said: "*The Jews are the ravens of humanity. I have seen them during the battle of Ulm run to Strasbourg to carry out an ignoble pillage*". And on May 17, 1806, also after a Council: "Everyone complains about the Jews. This is due to the evil brought to the world by the Jews that does not derive from individuals, but from the spiritual constitution of this people. The Jews are the colts that destroy France".

⁶⁸ "*These traffics, apparently exclusively financed, had the advantage as well as powerfully serving the Jewish idea. The Jews scattered throughout Europe (...) knew that there was one of their own in France who dealt with State affairs directly with the ministers (...) The Jews from the other bank of the Rhine who were still timidly trying to settle in Paris, got used to looking at the Rothschild house as the mother house of French Judaism.*

With the spirit of solidarity that animates the race, the Rothschilds helped the newcomers, provided them with funds to make small usury, at the same time that they received precious information from them and organized this police force that has no equal in the entire world" (E DRUMONT, **op.cit.**, page 335.

⁶⁹It has been observed that "if the authority of kings (...) had been similar to the solidarity of the Jews, the latter would not have ended the former" (MALINSKY and DE PONCINS, *La guerre occulte*, **Paris**, 1936, p. 24) . In fact, the revolution of 1830 was one of the cases for which the Vienna agreements provided for the right, or rather, the duty of intervention.

⁷⁰E. DRUMONT, **Op. cit.**, pág. 363.

orleanist The revolution of 1848 sweeps away the monarchy, but the Jews remained the phrase of

Proudhon is well known: "France has only changed its Jews", analogous to the

Drumont's affirmation according to whom "just like the Greeks who never sit at the table of chess without a spare king or two in their waistcoat pocket, the Rothschilds do not play except with two or three Jewish statesmen up their sleeves."⁷¹ The new aces in the sleeve of the banker were called Crémieux and Goudchaux: the former became a member of the government provisional and minister of justice, the second was in charge of the finance ministry.

After France, the fire spread to Austria, Italy⁷² and Prussia; this time the Jews directly entered the political arena and very soon assumed a dominant role, in particular in liberal movements (...). The revolution of 1848 ended up being identified with the Jewish emancipation."

Throughout the rest of the 19th century - or rather, until the First World War - the Judaism was used to destroy what was left of aristocratic and monarchical Europe, and to make advance the new bourgeois, secular and democratic order, this new order that had been imposed with the

⁷¹Isaac Adolphe Crémieux, founder of the Universal Israelite Alliance, will be a new member of the government in 1870; he will successively become minister of justice, of the interior and of war (NdA). It is interesting to remind the reader here of the particularly disastrous role played by Crémieux in Algeria. It was he who signed in Tours, on October 24, 1870, together with his co-religionist Gambetta, a decree that granted French naturalization to the Jews of Algeria, rejecting it for the Muslim populations. By this act, with heavy consequences, France "was deprived of the affection and esteem of the Muslims who, alone, among the natives, have shed their blood for us", to quote the telegram sent at the time by the civil commissioner Lambert to the Minister of the Interior. On November 15, 1870, the daily *Akhbar* wrote: "Do you know what you have achieved with this decree?... You have subordinated, annihilated the French populations. You have placed the Municipal Councils, the Councils, in the hands of the Israelites Generals and general representation. By the force of their numbers, they will make elections, they will possess wealth, they will have power" (cited in G. OLLIVIER, *L'Alliance Israelite Universelle*, "Documents et Temoignages", La Librairie Française, Paris, 1959. (Note).

⁷²Under the pressure of the events of 1848, Pius IX had the walls of the ghetto in Rome torn down. Almost at the same time, the Jew Daniele Manin was at the head of the riots in Venice, where he ruled with his co-legionary Isacco Pesaro Maurogonato who later became a deputy for the Kingdom of Italy, vice-president of the Chamber and Chairman of the Budget Committee. "The fervent participation of the Jews in the enterprise of Italian independence and national unity, without diminishing the purity of civil enthusiasm, is also explained by the ideal end that a traditionally humiliated group knew how to reach by helping the program and the action that led us to Rome. The confessional Austria and the temporality of the Papacy were two obstacles to demolish (...). It is explained as a consequence of the generic secular ideal of Israel in the field of political ferment for independence and unity, the predilection for Mazzini was closely linked to the Jewish milieu, the Nathan-Roselli house was, so to speak, his family (...). This is perhaps essentially due to the action of the Israelites if Italian Freemasonry has made Mazzini its authority and if, over the years, not only the Masonic family, but also the city of Rome, have been governed by the official heir to Mazzini's house-refuge, Ernesto Nathan...". (P.

ORANO, *Gli Ebrei in Italy*, Rome, 1937-XV; p. 123-14). Regarding the background of the so-called "risorgimento," see the documents reproduced in CRETINEAU-JOLY, *L'Eglise romaine et la révolution*, Paris, 1859.

French Revolution and had continued on its way through the stages of 1830 and 1848. It is for this is that the presence of Jews was glimpsed after the events of 1853 that marked the definitive liquidation of the Holy Alliance⁷⁴; It was for this reason that Judaism waged the war of 1859, a war that had the meaning of an attack against the residual survival of the Holy Empire, located in Austria; For this very reason we find Jews around Cavour and among Garibaldi's companions; for this reason Napoleon III himself had the Jews as allies⁷⁵.

IN

JEWISHNESS AND SOCIALISM

But, if in these episodes of the "hidden war", Judaism remains more or less in the shadows, with the International and the Commune⁷⁶ it came out into the open without any shame. Let's leave the word to a Jew: *"It is Marx who gave the impetus to the International with the manifesto of 1847, drawn up by him and Engels; cannot be said to "found" the International, as they have affirmed those who always consider the International a secret society run by Jews, since There were many causes that led to the constitution of the International, but Marx was the inspiration for the workers' meeting held in London in 1864, and in the general council only Meet Karl Marx, Secretary for Germany and Russia and James Cogen, Secretary for Denmark. Many Jews affiliated with the International later played a role during the Commune, where they found other co-religionists [(in the note): Neumayer, Frippourg, Loeb, Haltmayer, Armand Levi, Frankel, otro Cohen, Ph. Coenen].*

As for the organization of the socialist party, the Jews contributed directly. Marx and Lassalle in Germany, Aaron Liberman and Adler in Austria, Dobrojanu Gherea in Romania,

^{73A} EBAN, *Op. cit.*, p. 238-239.

⁷⁴The Crimean War, write Malinsky and de Poncins, *"was the first frank and truly democratic war in history. As we now know, it was not the last. For the first time, on that occasion, the sons of the same family have killed each other, not for their homelands, nor for their princes, or for a feeling that was congenital to them, but because, on both sides, the dregs, worked by the Jewish ferment, could trample their faces"*

(*Op. cit.*, p. 56).

⁷⁵According to some, Napoleon III - who was part of Freemasonry in his youth and later maintained contacts with the sect - would have been *" simply an agent of the occult media that then dominated society. Those who would have made him ascend to the throne and would have managed it with the help of invisible threads that we do not know, but that would have constituted a real bondage from which he could not free himself. It is perhaps going a little far, but if we make a rash judgment, it is very excusable"* (*Op. cit.*, p. 51). It is a fact, however, that from the beginning of the Empire, Rothschild summoned the Jewry of the south: the Pereire, the Millaud, the Solar, the Mirès.

⁷⁶It is interesting to note that the community *"proletarian revolution"* scrupulously respected Jewish property; neither only one of the 450 Rothschild homes were burned down.

Gompers, Kahn and Lion in the US were the directors or initiators. Russian Jews must occupy a separate place in this brief summary. The young students, barely escaped from the ghetto, they participated in the nihilistic agitation; some -among them several women- sacrificed their lives to the emancipatory cause, and together with these Israeli doctors and lawyers, it is necessary to place the mass considerable number of artisan refugees who founded in London and New York important worker agglomerations, center of socialist and even communist propaganda, anarchist (...). In general, the Jews, even revolutionaries, have maintained the Jewish spirit and although they have abandoned all religion and all faith, have suffered no less, atavistically and educationally, the influence Jewish morality (...). Marx, descended from a lineage of rabbis and doctors, inherited all the power logic of their ancestors; was a lucid and clear Talmudist, who was not blocked by the simple minutiae of practice, a Talmudist who did sociology; and applied his native qualities from exegete to critique of political economy. He was animated by this old Hebraic materialism who perpetually dreams of a paradise realized on earth and always carries the distant and problematic hope of an Eden after death; but he was not only a logician, he was also a revolutionary, an agitator, a bitter polemicist and took his gift of sarcasm and invective, there where Heine had taken it: in the Jewish sources"⁷⁷.

Marx's ideas, coupled with the gold of the American Jewish bankers⁷⁸, were the weapons with which the international usurer democracy brought down the czarist autocracy. It seems that Lenin, "the incorruptible ascetic of the pure idea"⁷⁹, "realized only in the last days of his existence that he had worked for and contributed to carrying out a program that was probably not theirs."⁸¹ In fact, more than the work of Lenin and the Russian muzhiks, the Bolshevik revolution was

⁷⁷B. LAZARE, *L'Antisemitisme*, reissue "Documents and Testimonies", La Librairie Française, Paris 1969.

⁷⁸On the Judeo-American financing of the Bolsheviks, see the article by P. Saint Charles, *Banquiers et Bolcheviks*, published in H. COSTON, *La haute finance et les révolutions*. La Librairie Française, Paris 1963. See also the documents published as an appendix to this work. For our part, we will remember that Trotsky married the daughter of Giovotovsky, an associate of the Warburg bankers.

⁷⁹MALINSKY and DE PONCINS, *Op. cit.*, pág. 243.

⁸⁰If he had worked for the King of Prussia, he would obviously have realized it... But Germany paid dearly for his myopia, although ultimately it should be said that it was the King of Prussia who worked for Lenin.

⁸¹ A French writer, Henri Guilbeaux, who was a friend of Lenin and shared his ideas, wrote in a book entitled, no less, **Lenin was not a communist** (Lénine n'était pas communiste) that the 1917 revolution led in its realization of the form as it had been conceived by Lenin. Guilbeaux claims that Lenin admitted to having been an unwitting tool of international Jewry; "the Jews - writes Guilbeaux - have been able to exploit Lenin's work and intelligence against his true will and his true thought" (cited in G. DE ROSSI DELL'ARNO, *L'Ebraismo contro l'Europa*, Rome 1940, p. 28). This belated awareness would explain the attack that the Jew Kaplan committed against

"largely a work of Jewish thought, of Jewish discontent, of Jewish plans whose end was to create a new order in the world. What, in the midst of Jewish thought, of discontent Jewish, Jewish plans were thus extraordinarily realized in Russia shall, by force of Jewish soul, to become a reality in other countries". Thus he wrote on September 1, 1920 "The American Hebrew," the most important Jewish organ in the United States. And the "Times" of London declared, on March 29, 1919, that "twenty or thirty commissioners who direct the apparatus central Bolshevik party, no less than 75% are Jews; among junior officers number of Jews is immense". And the Jew M. Cohen confirmed even in the "Kommunist" of Khadrkov (April 12, 1919): "Without exaggeration, it can be said that the great socialist revolution Russia has been made by Jews (...) who have not only led but still lead the cause of the Soviets that they have kept in their hands"⁸². And the Jew AS Rappaport: "The Jews in Russia, unanimously, they are responsible for the Bolshevik revolution". The list of demands Judaicas about the Bolshevik revolution could continue; For our part, we will observe that the most illustrious revolutionaries of 12917, apart from Lenin, were almost all Jews⁸³. Jews were Trotsky (real name: Bronstein), Kamenev (Rosenfeld), Litvinov (Filkenstein), Radek (Sobelson), Steklov (Nachamkes), Martov (Zederbaum), Goussiev (Drappkine), Soukhanov (Ghimmer) and dozens more⁸⁴. Very high percentages of Jews characterized the main

Lenin; and it would also explain his death, which seems to have been prepared by Soviet Judaism, perhaps by Trotsky himself. On this, see the minutes of the Rakovsky trial (Rakovsky organized the "left opposition", that is, the Judeo-Trotskyist opposition against Stalin), partially published in Stalin, Trotsky and high finance, "Quaderni del Veltrò", Ferrara, 1974.

On the "candor in relation to the hidden forces" manifested by Lenin, see, also, **La guerre occulte**, cit.; chap. seventeenth

⁸²A.S. RAPPAPORT, **The pioneers of the russian revolution**, Londres 1918; pág. 250.

⁸³"I do not think that it is exaggerated when it is affirmed that communism and the Soviet revolution have been the work of a Jewish majority. With the exception of Lenin, the main revolutionary leaders have been Jews. It is pointed out that Cicerine, one, a pure Russian, was replaced by his subordinate Litvinov and that the influence of Russians like Bukharin (who, however, was defined as a Jew by the "Jewish Chronicle" of October 9, 1953, NdA) or Launatchiarsky cannot be compared to the power of Trotsky or Zinoviev, the dictator of the red citadel (Petersburg, LoA) or the power of Krassine or Radek, the latter both Jews. In Soviet institutions, the preponderance of Jews is always surprising. The extraordinary trials against counter-revolutionary fighters they have been made only by Jews and, in numerous cases, by Jews. A similar case is repeated in Hungary during the brief period of the Bela Kun terror. The same thing happened in Germany, especially in Bavaria..." (WINSTON CHURCHILL, **Zionism towards communism**, "Illustrated Sunday Herald", London, November 8, 1920).

⁸⁴A list of high commissioners of the people has been published in Monsignor Jouin's book, **Le peril judéo-maçonnique**.

From this list, it turns out that out of the 48 high commissioners in 1919, 41 were Jews...

revolutionary organizations: 77.2% of the Council of People's Commissars were Jews, 76.7% of the War Commissariat, 81.2% of the Foreign Affairs Commissariat. We find percentages similar in the Ministries of Finance and Education, while in other parts it is even 100%⁸⁵. But the First World War did not only mean the elimination of Tsarism and the installation of a Jewish regime in Russia; also corresponded to the demolition of the Empire Central. In sum, *"the cause of the war was the desire to change the internal structure of society in general and to advance with a great leap the progress of world subversion"*⁸⁶.

WE

THE FIRST WORLD WAR

Judaism could not be oblivious to this program. It came to light in the action carried out by the sects in favor of war,⁸⁷ but it is not difficult to perceive the part it played in the American intervention. *"No one - reads the already cited work by Malinsky and De Poncins - will ever He understood why the United States declared war on Germany. the germanic empire it constituted for them no danger neither in the present nor in the future. In his defeat in advance, nevertheless, they invested millions and sent close to two million combatants, improvised headlong, across the Atlantic. in the annals of this peaceful republic among all, Such a thing had never been seen."*

The reason for the intervention was to avenge an English ship aboard which were

⁸⁵Cfr. the work cited by Jouin, Volume II, p. 19 and **The Occult War**.

⁸⁶**The Hidden War**, cit. p. 123.

⁸⁷The "Rivista Massonica", monthly organ of the Grand Orient of Italy, publishes, in April-June 1966, the speech delivered on the occasion of the fiftieth anniversary of the Italian intervention, in the Masonic Temple of Trieste, "full of Brothers, among whom were decorated survivors of the war that wiped the Habsburg monarchy off the world map. The speaker was the Grand Master Roberto Ascarelli, a Jew, who ended his speech like this: "And we can also, proudly, remember that it was the voice of the unforgettable Italian Grand Master who nonetheless wanted war, Ernesto Nathan (Jew, NdA). , who, at the request of the Entente Freemasons, during the First World War, rose up to propose - before anything else - the union of the peoples of the world in a League of Nations" (p. 96) .

That Italian Judaism has done everything to lead Italy to the war against Austria, is also confirmed by the Jew Piperno: "We have already seen the parallelism between Jewish liberation and national liberation and the Jewish contribution to the risorgimento; it was also quite extensive Jewish participation in irredentism and in the last great national and popular battle, that is, in the Resistance" (R. PIPERNO, **L'antisemitismo moderno**, Bologna, 1964, p. 67.); while another Jew, Marcus Eli Ravage, claims for his race to have caused, exactly, the unleashing of the first world war: "We have been the main cause, not only of the last war, but of almost all your wars" (MERAVAGE, Article published in "Century Magazine", no. 3, 1928). The same claim appears in the Jewish organ "The Jewish World" of January 16, 1919: "International Jewry has forced Europe into this war not only in order to appropriate a large quantity of gold, but also

Americans who were on a tourist trip and to whom the German embassy had had the opportunity to precaution of issuing a warning so that they would not make the crossing under the flag of one of the belligerent powers⁸⁸. The disproportion between cause and effect was so enormous that all the sentimental phrases that were pronounced on the occasion could not suffice more than to convince adolescents devoid of any experience in life (...). It is not explained either why President Wilson, who was the creature of Jewish capitalism, hesitated until mid-April of 1917, tolerating the provisioning of the two belligerent parties by the American industry, not because from this date only the entire apparatus of transatlantic publicity turned with all its energies against Germany.

We now see that it is very simple: *until mid-April 1917, it was enough for the German monarchy of divine right was aided in its task of crushing the monarchy of Russian divine right. On this date, the end had already been reached, it had been done and then it was necessary to help exclusively the great western democracies, so that they in turn crush the German divine right monarchy.* Under these conditions, Russia was advantageously replaced by America and could be left to its fate, which was to overcome the socialism, without resulting in an eventual danger for this future world "where democracy should be its center" (Wilson)⁸⁹.

It was Judaism that brought America to war to help eliminate what remained of traditional Europe and build the democratic world announced by Wilson. Bernard M. Baruch, the "American Disraeli", the man who claimed to have gathered in him "a sum of power bigger than any other American politician," was a New York Stock Exchange Jew, a

to prepare, by means of it, a new Jewish world war". And this would then be punctually carried out.
⁸⁸When in 1965 the American State Department allowed access to its archives, it became clear that the sinking of the Lusitania was deliberately provoked to justify American intervention. A non-suspicious source ("Storia illustrata", no. 182, January 1973) reports that: 1) the Lusitania was expressly made to transit to an area where the presence of a German submarine had been reported, which wrecked several Allied ships; 2) the English cruiser Juno, which was supposed to escort the Lusitania, received the strange order to return to the port of Queenstown, 3) the English units that brought supplies to the Lusitania were blocked by the First Lord of the English Admiralty; 4) the main American newspapers published belatedly, under pressure from the State Department, an insert from the German embassy warning the passengers of the Lusitania of the risk they ran by boarding a ship loaded with explosives; etc... This tactic of provocation was successful even though the Jewish-Americans also applied it, in World War II, at Pearl Harbour, to force Japan to "aggress" them. On the Pearl Harbor trap, we will cite another non-suspicious source: "History", no. 168 (30 years ago Pearl Harbor... but Roosevelt knew it), December 1971.

⁸⁹The Hidden War, cit.; p. 218-2

Jew who controlled 35 branches of American industry. When it went to war, America was under the dictatorship of Baruch and other Jews from the National Defense Committee, a organism constituted in 1915, on which the all-powerful Industrial War Group depended -formed in turn in 1915-. About the amazing power accumulated by the "**proconsul of Judea in America**", Henry Ford provides numerous information, which we cannot reproduce here in its entirety⁹⁰.

One of the reasons why the Jewish-Americans intervened in the war against the Central Powers must be sought in the support promised by England to the Zionist movement; is so the American declaration of war (April 6, 1917) was followed, at close range (April 2, 1917). November 1917), the *Balfour Declaration*, by which the English Minister of Foreign Affairs abroad manifested to Lord Rothschild -one of the main representatives of Zionism- the London's commitment to support the Jewish invasion of Palestine.

At the end of the First World War, consequently, the world power of Judaism was had subsequently consolidated. In addition to having laid the foundations for the creation of a colony In the Mediterranean, it had two points of support of continental dimensions: the United States⁹¹ and the Soviet Union. But since Stalinism, though through various contradictions

⁹⁰We refer the reader wishing to know them to the book by H. FORD **L'Ebreo internazionale**, Ed. di Ar, Padua, 1971.

⁹¹Here is what the Jewish-American correspondent of an Italian right-wing magazine writes, which certainly cannot be suspected of anti-Semitism, since it is directed by the Jew Mario Tedeschi, leader within the "neo-fascist" Italian Social Movement (???) of the "National Democracy" trend, in favor of an alliance with the Christian Democrats: "*It would be a serious mistake to evaluate the Jewish lobby, as do the Arabs and, in general, superficial people or anti-Semites, as an artificial, external, non-American element of American politics.*"

Jews are an integral part of America. They are America. They have made this country what it is today. If its percentage in relation to the entire population is minimal, its part in cultural, political, economic development, in the very conception of the American entity, has been enormous" (NE GUN, Golia in America, "Il Borghese", 20 April 1975).

It is not by chance that the symbol of the USA, the so-called Statue of Liberty, bears an inscription dictated by the Jew Emma Lazarus; and the same can be said if, in another emblem of the United States, the dollar, we find drawings inspired by Jewish symbology, drawings that were made by the Jew S. Makronmowsky, better known under the name of Nicola C. Koerich, intimate of the vice president American under Roosevelt.

*Consequently, it is not strange that the Jews claim for their race Christopher Columbus, discoverer of the continent to which some gave the name of Judenland; On the other hand, it has been proven that several Jews were on Columbus's ships and that the first to touch American soil in 1492 was a Jew, Luis de Torres ("Christopher Columbus, was he not, in all probability, one of the yours, as well as several sailors from your team?" and later: "... a group of twenty-three Jews, coming from Brazil, did not disembark, one day in September 1654, in what was then called New Amsterdam, on the island of Manhattan?", article by D. DHOMBRES, **Une nouvelle terre promise**, "Le Monde", October 19, 1976, NdT). The relationship between the colonization of America and the expulsion of the Jews from Spain and Portugal has been highlighted in different works. Ciotemos: M. KAYSELRING, **Christophe Columbus und der Anteil der Juden**, 1891, F. RIVAS PUIGSERVER, **The Jews and the new world**, 1891, L.*

and difficulties, halts the Jewish assault that began with the 1917 revolution, the Soviet Union was removed from Jewish hegemony; meanwhile, the United States, became, to this day, the geographical and political "place" of world Jewry.

As for Europe, the political changes brought about by the end of the war coincided with those Judaism plans. A Jew, Ludwig, wrote *"The collapse of these three great powers (Russia, Germany and Austria, NdT) in its old form means an essential facility for directives of Jewish politics. The war conducted in order to impose on central Europe forms modern policies such as those that were already in force around it (...). Defenders of a peace separately (with Russia, NdT) they could have saved both the Czar and the Kaiser while preserving an unbearable Europe"* . . , etc.- and the Jewish carnival in Budapest⁹⁴ -Zsigmond Kunfi, then the Pogonys, the Vagos, the

Szaamueli, the Weltners, the Schewimmers and, in short, the entire Hungarian *zsidóság* - entered this first phase. Then it was the time when Rathenau held various ministries in the Republic of Weimar⁹⁵ and where the banker Imredy became Prime Minister of Hungary; Meanwhile in the new Czech and Yugoslav democracies, Judaism was widely represented.

MODONO, **Gli Ebrei e la scoperta dell'America**, 1893; CM PETERS, **The Jews in America**, 1906, etc... The conclusion is that America *"is a Jewish country from end to end,"* as Sombart has argued, who has shown to what extent the United States owed its existence to the Jews. *"It is to the Jewish imprint that the United States owes what it is, that is, its Americanism; for what we call Americanism is nothing more than the Jewish spirit that has found its definitive expression"* (W. SOMBART, *Les juifs et la vie économique*, Paris 1923).

⁹² Citado en J. EVOLA, **Three aspects**, op. cit.; pag. 56.

⁹³ Karl Liebknecht was the son of Wilhem Liebknecht, the founder of "Vorwärts" together with Bebel. He was right to attack anti-Semitism (he defined it as the "socialism of imbeciles") because most of the leaders of German socialism were Jewish: from Lassalle to Singer, including Berstein, Kohn Nordhausen, Davidson, Frank, Herzfeld, Simon, Stadhagen...

It was the Jew Kurt Eisner who led, with Lewien, Toller, Landauer and other co-religionists, the "revolution" in Bavaria; it was the Jew Hirsch who directed it in Prussia, the Jew Gradnauer in Saxo, the Jew Fulda in Hesse.

⁹⁴ Who, not mistakenly, had renamed Judapest at the turn of the century; The Hungarian capital then had 300,000 Jews out of 900,000 inhabitants... Moreover, the Jew Ferenc Heltai had managed to become burgomaster of the city. On the Jewish question in Hungary, see **Kitartas**, Ed. di Ar., Padua 1974, p. 69-72.

⁹⁵ The expression is from the American MA LEDEEN, **L'internazionale fascista**, Bari, 1973, p. 180. In his book entitled **Mussolini e gli Ebrei** (Milan 1967), MSI senator Giorgio Pisano has abundantly documented the action carried out by the "Duce" in favor of the Zionists, thus confirming the foundation of the epithet forged by Ledeen.

"Despite the official position hostile to the Jewish race adopted shortly before the Second World War by Mussolini - writes Pisano - the latter, in reality, was the only European statesman who, in this dramatic period, had maneuvered for the salvation of the Jews throughout Europe" (p. 5).

In France, an experienced stronghold of Judaism, the "framework of the Republic"⁹⁶ was constituted by the League of Human Rights, founded in 1898 by Jews Sceurer-Kestner and Joseph Reinach and turned into the main instrument of the Jewish intervention in political life. France, then, already accustomed to the Cremieux and the Gambettas, once again had its Jewish ministers, until in June 1936, after the victory of the Popular Front, the presidency Council itself was occupied by Leon Blum. This Jew had been among the founders of "L'Humanité"⁹⁷ and was a deputy and head of the Socialist Party; after the collapse of his government, Blum, returned to the presidency of the Council in March 1938 to fall again four weeks after. With good reason, therefore, Henry-Robert Petit, titled his book on French politics **Le Regne des Juifs**⁹⁸.

But the kingdom of the Jews from that moment was going to acquire dimensions international: the League of Nations, the foreshadowing of the UN exit from the conference of the victorious powers, constituted the democratic attempt to impose a super world government. We are only in the early stages, and the League of Nations has been reduced to a instrument, even not very effective, of England and France; what matters, will be shown as the plutocracies understood the need for a political organization that, like their trades, did not had borders. It was **not by mistake that the Jew Klee was able to write: "The League of Nations has**

⁹⁶Among the subscribers to "L'Humanité", it is difficult to find one who is not Jewish. The Rosnoblet spouses were listed, but these were none other than the front men of the Rothschilds. See documentation published in H. COSTON, **La haute finance et les révolutions**, op. cit.; p. 68-71 (NdA).

It must be believed that the situation has not changed much since this distant time, since René Andrieu, editor-in-chief of "L'Humanité", accused of anti-Semitism during a debate, was ready to go and apologize to the Jewish magazine "L'Humanité". 'Arché' (n° 227, pp. 16-20) specifying that: "...in **L'Humanité Dimanche** the editor-in-chief is of Jewish origin, Henri Alleg is of Jewish origin, Coubard's wife, a specialist in problems of the East Half is of Jewish origin...

In the Central Committee, the main colaboradores de Marchais son de origen judío". Quoted in "French Readings" n° 233, September 1976.

See a non-exhaustive list of Jews who hold important positions in the apparatus of the French Communist Party: Fiterman, Kanapa and Gremetz: members of the Political Bureau; Fiszbín, secretary of the Paris Federation, member of the Central Committee; Malberg, deputy editor of "France Nouvelle" (Party weekly), member of the CC; Zaidner, secretary of the cadres section, member of the CC; Ellenstein, deputy director of the Center for Marxist Studies and Research, member of the CC; Cohen, director of "La Nouvelle Critique" (NdT).

⁹⁷It will be noted that Judaism, in France, came to the surface in such a way that Blum himself, a year before he became president, attended the 16th Zionist congress, in Zürich, as a member of the Jewish Agency; "and the first words he uttered tended to dispel the surprise that the appearance of a man like him, dedicated to the cause of international socialism, could give rise to a milieu where ties of unalterable gratitude unite financial powers (...) With force, he declared that he had not denied either his race or his religion, but, on the contrary, to be proud in all circumstances" ("L'Ordre", Zürich, May 1935).

⁹⁸Cited in J. EVOLA, **Three aspects**, cit., pág. 54.

been not so much the work of Wilson as a Jewish masterpiece of which we can be proud. The idea of a League of Nations refers to the great prophets of Israel, to their vision of the world"⁹⁹.

VII

JEWISHNESS BEFORE FASCISM

And in Italy, what role did Judaism play in the years between the end of the first mundial war and the last conflict? With on **History of Italian Jews under Fascism** (Turín, 1961 and 1972), the historian Renzo De Felice has given an exhaustive answer to this problem. In as regards the origins of the political movement that, in 1922, seized power in Italy, We will refer to a fragment of De Felice's book that will tend to illustrate the relations between the Duce of fascism and the Jews: *"We have already seen how Mussolini had various Jews in his immediate environment: the adherence and support of Jews to fascism, however, goes beyond these isolated cases. Some Jews had, as far as can be known of so delicate a subject, a notable part in the financing of the first fascist groups. In the still unclear initial economic vicissitudes of "Il Popolo d'Italia", Commander Elio Jona had a part important according to some rumors and, as we have had the opportunity to see at the time, according to explicit accusations made by the anti-fascist Jews of Tunisia on the occasion of the measures race, among the main financiers of fascism would have been the much mistreated Giuseppe Toeplitz. And this both in the center and on the periphery, particularly in areas where the The presence of the "reds" was more massive, in Livorno, Ancona, Romagna. In the Ferrera region there was no doubt that it was Jews who actively supported fascism and the squadrons of Italo Balbo; some Jewish landowners played a not insignificant role in this regard. For the In addition, some figures are, in their aridity, already significant by themselves, among the participants in the foundation of the combat fascis in Milan, on March 23, 1919, the famous "San Sepulcristas", certainly included at least five Jews (of which one, Cesare Goldman, was also the one who facilitated the room); likewise, three Jews (Duilio Sinigaglia, Gino Bolaffri, Bruno Mondolfo) appear in the official martyrology of the "fascist revolution" (...) in the March on Rome participated (or, at least, received the card that attested their*

⁹⁹R. DE FELICE, **History of the Italian Jews under fascism**, Turín, 1972, págs. 73-74.

participation) two hundred and thirty Jews (...) on this date were registered in the National Party Fascist or in the Nationalist Party (and merged with the latter into the Fascist Party in March 1923) around seven hundred and fifty"100.

After the conquest of power by fascism, the appointment of Aldo Finzi as under-secretary for the Interior and Dante Almensi as deputy chief of police; then followed the support of fascist Italy for Zionism, with different meetings between Mussolini, "*star of Zionism*"¹⁰¹ and the main Zionist representatives; later there were new additions of Jews to the PNF.

Then the new law on the ordination of the Jewish Communities was published, regarding which the fascist government "*accepted almost in all the Jewish point of view*"¹⁰²; Guido Jung was appointed finance minister; offers of asylum were made for Jews who came from Germany and Eastern Europe; there were press campaigns against prophylactic measures adopted by the National Socialist regime and the action of the "Duce" in favor of the exodus of the Jews from the Saarland "*with all their goods*"¹⁰³; finally a maritime school was created in Civitavecchia, aimed at militarily training Jabotinsky's Zionists in the framework of the support provided for the Jewish invasion of Palestine. The racial legislation itself - introduced for simple reasons of political opportunity, in relation to the alliance with Germany - found opposition in some hierarchs, in the first place Italo Balbo¹⁰⁴.

100 R. of FELICE, *op. cit.*, p. 105.

101 "*Three hundred men who know each other, guide the economic destinies of the continent and choose their successors from among their disciples*", Rathenau had written, evidently knowingly, these lines in an article published on Christmas Day 1919 in the "*Neue Freie Presse*". He was still convinced of them when in 1922 he published the article in question in his book **Zur Kritik der Zeit**, published that same year.

102 *Op. cit.*, p. 140.

103 At the beginning of April 1973, a letter from a Jew from Ferrara, a certain Gualterio Finzi, was published in "Corriere della Sera", in which he vindicated Balbo's philosemite position: "I would like to know if your editor, in the midst of the fascist *and in a period of persecution, he would have had the courage to intervene so decisively on behalf of the Italian Jews and if he truly believes today, persevering in his attitude, tarnish the figure of Italo Balbo, who, alone among all, helped us in those tragic Jordanians*".

104 In **Les Annales**. Emile Ludwig was none other than Abraham Cohn; the father obtained, by royal decree, the power to change Cohn's name to Ludwig, for himself and all his descendants (LO). The same German Jew, "after prudently taking refuge in Switzerland, became a spokesman for Judaism by publishing a small book entitled **La Nouvelle Sainte Alliance** (Partis, 1938), in which he proposed "a new Holy Alliance conceived between the three great democracies of the world". Let's leave the word to Ludwig: "... *The Alliance is directed against Germany and Italy and against any other State that in the future could claim the same principles. It will surpass in aggressiveness the defiant language of dictators*". (Cit. em L. DE PONCINS, **Top Secret. Secrets d'Etat anglo-americains**.)

Dissemination of French Thought, Chiré en Montreuil, 1972; pág. 44-45). In any case to J. MONTIGNY, refiere, in su

VIII

THE PREPARATION FOR THE SECOND WORLD WAR

In his 1946 book, the American Burnham has written some illuminating observations: *"(England and the United States) have unleashed their greatest wars with the objective political prevent the unification of Europe (...). Most of the world power was located on the European continent; if this power had been unified, it would have dominated the whole earth including the United States and England. These two nations therefore had to keep European power divided, balanced, in order to preserve their own independence¹⁰⁵".* The need Anglo-American attack on Europe, verified retrospectively by the lucid historian American, had been proclaimed, in his time, by the chorus of Zionism. Ludwig, by example, had announced in June 1934: *"Hitler does not want war, but he will be forced, not this year if not soon... The last word, as in 1914, belongs to England"*. And an organ of Judaism English, the "Jewish Chronicle", declared on March 3, 1939: *"We will not give peace to the world (...) the head of the famous hydra will appear in all diplomatic media and will block the way to all attempted international détente (...). We Jews, we will not leave the world alone, anyone may it be the zeal that statesmen and angels of peace can display to obtain it."* Judaism had good reason to express itself with such arrogance; in England, it could count on a government so favorable that it had given a Jew, Hore Belisha¹⁰⁶ the Ministry from the war.

But, above all, it had the greatest Jewish power in the world, the United States, at the head of which was a Jew surrounded by Jews. As early as October 1937, in Chicago, Roosevelt¹⁰⁷ had affirmed that Germany constituted a danger to American imperialism; his

book *Le plot against the paix* (Paris 1966), these proposals of the Jewish writer Emmanuel Berl: *"All politically organized Jews want war and promote it. In the corridors of the Chamber the daily battle is fought; the example of Blum and Mandel shows it amply: the politically organized Jewish community has been, and still is, the ardent soul of the warmongering coalition"* (NdT).

¹⁰⁵Hore Belisha was born in Morocco, in Mogador. His real name was Isaac Horeb Elisha.

¹⁰⁶J. BURNHAM, *The struggle for the World*.

¹⁰⁷Giovanni Preziosi published Roosevelt's pedigree in the "Vita Italiana" of November 15, 1937. The sources cited by Preziosi were the "Revealer" (*Wichita*, October 15, 1937) and the investigations of the famous Carnegie Institute of Washington. Peru was Roosevelt himself who declared his Jewish origin, in a speech reported by the "New York Times" on March 14, 1935. The president's real name was, according to these statements, Rosenvelt.

clan had decided to prevent a great European state from forming around Germany and, at the same time, At the same time, to secure the Pacific markets. Everyone knows how this ended. The war desired by the English and American democracies, which managed to "capture" for their cause the Soviet Union likewise, engendered a political situation that seemed made in the image and similarity of world Zionism. The American occupation troops and the Marshall plan, assured Zionism of political, military and economic domination over the "free world", while that Eastern European Judaism collaborated with the USSR to maintain in a state of subservience to the peoples of Eastern Europe. But while in the West American imperialism and power Zionist understood each other perfectly and identified more and more, the relations between Jews and communist regimes were not so easy in the USSR and in the satellite countries.

IX

STALINISM AND JUDAISM

Stalin, as we have previously pointed out, had already confronted Zionism; his conservative reorganization of the State, its nationalist and authoritarian conception, its recovery of the great Russian past could not but arouse against him the opposition of the Jews who had marked the revolution of 1917 with its spirit. The remarkable fact is that Kamenev-Apfelbaum and Zinoviev-Radomlisky were shot in August 1936, a few months before he was promulgated the new constitution (December 5, 1936), in which the Stalinist "restoration" found its legal expression. In February 1937 Radek and Sokolnikov were shot, in March In 1938, the trial against Bukharin, Rakovsky, Jagoda, Rikov and other "leftist opponents", linked to Trotskyism and the cosmopolitan Jewish plutocracy¹⁰⁸, was organized. Unquestionably the war alliance on the side of the bourgeois democracies constituted, just after the war, a high of Stalin's fight against the Zionists of the USSR. This struggle was reactivated, however, in December 1948, with the arrest of "hundreds or thousands of intellectuals and artists"¹⁰⁹ and continued with press campaigns against internationalism in culture. Outside the borders of the USSR, the most notable episodes of the new battle of Stalinism against the Zionists were the arrest of the Zionist leaders of Czechoslovakia and Romania (1949) and the Rajk process in Hungary (1949). TO

¹⁰⁸Sobre el proceso Rakovsky, see the quoted "Quaderno del Veltro" titled **Stalin, Tortsy and high finance**.

¹⁰⁹L. POLIAKOV, **Dell'antisionismo all'antisemitismo**, Florence, 1971, p. 35. Cf. also SCHWARZ, **Les juifs**

these measures followed, in Czechoslovakia, the first crackdown against Slansky's supporters, of whom "the vast majority, if not all, were Jews"¹¹⁰.

The holding of the Slansky trial (opened on November 20, 1952), the preceding removal of Anna Rabinson Paulker from all posts she had held in the party and in the Romanian government (July 1952) and the arrest of the Jewish Kremlin doctors (January 1953) they were the first episodes of Stalin's anti-Zionist battle. "The death of the dictator," he wrote the Jew François Fejtö - was thus providential for Soviet Jews and for those of the people's democracies"¹¹¹. Stalin's successors, in fact, freed thousands of interned Jews

in Soviet Union, New York, 1966, p., 214.

110F. FETJO, *Gli Ebrei e l'antisemitismo nei paesi comunisti*, Milan 1962. P. 68. Of the fourteen defendants, all recognized guilty of high treason and other crimes, only three were not Jews: Frank, Clementis and Svab. In the **Record of the trial against the leaders of the center of conspiracy against the State led by Rudolf Slansky**, published in the first days of January 1953 by the Ministry of Justice, the Zionist activity of the Slansky group was very well documented. On page 326, for example, Eugen Löbl states: "During trade negotiations with the capitalist countries, I have concluded agreements favorable to the capitalists and to Jewish merchants in particular, to the detriment of the Czechoslovak Republic." And later: "In order to reinforce American imperialism in the State of Israel, I have sought to support the Uererall plan (the Israeli ambassador in Prague, NdT) and obtain with the help of international Zionist organizations a loan in dollars for the American Jews. He wanted to use the loan to increase the production of light industrial items and export them to the West, so that the fruits of the work of Czechoslovak industry would pass on to the Israeli capitalists." For his part, Slansky confers: "To develop my activity at the service of the enemy together with the others in the center of conspiracy against the State, I have used the support of different enemy groups and organizations: Trotskyists, Zionists, bourgeois nationalists, Freemasons, pseudo -partisans and others" (E. LOBL, **Testimonanza sul processo Slansky**, Florence 1969). And Geminder: "The Zionist organizations formed the advanced base of American imperialism in its struggle against the countries of popular democracy and the USSR" (op. cit., p. 161).

It was, moreover, in Prague, the hidden center of international Zionism, since the beginning of the century, that massive and decisive military aid to Israel was organized during the 1948-49 conflict: "Do you know what the capital of the terrorist organization Zionist Haganah was and remains Prague? what happened to Czechoslovak, i.e. communist, weapons as non-communist Palestinians were massacred in 1948?" (P. ROSSI, **Les Clefs de la guerre**, Ed. Jerome Martineau, Paris, 1970, p. 112). Few know that the famous Israeli UZI submachine gun is nothing more than the Czechoslovak M 23-25 submachine gun, slightly modified.

During the month of December 1976, seventeen million French television viewers were able to attend, as part of the broadcast "Les dossiers de l'écran", the screening of the film "The Confession" by Costa Gravas, according to the book by Arthur London, former vice-minister of foreign affairs in the time of Slansky. Logically, the roles of Arthur London and his wife Lisa were played by Yves Montand (born Ivo Levi) and by Simone Signoret, also of Jewish origin. As for the debate that followed, its "one-way objectivity" was guaranteed in advance, since all the participants except for the "entertainer", who was there as the **goi** on duty, were Jewish: Arthur and Lisa London, Jiri Pelikan, former director of Czechoslovak radio during the "Zionist Prague Spring", Jean Kanapoa, member of the Political Bureau of the CP, yesterday a Stalinist outright, "Eurocommunist" today, a servile lackey of the mandarins of every moment, and the mathematician Laurent Schwartz, usual Trotskyist. It did not occur to any of the participants to wonder about the percentage of Jews among those accused of the Slansky trial, much less to suspect that it could be a conspiracy... (NdT).

111F. FETJO, *op. cit.*, p. 36.

and they rehabilitated many "victims of neo-tsarist terror." From this time until today [1977, date in which this text was written. NdT], the history of Eastern Europe is largely a history of the relations between Zionist circles and communist regimes: thus the Hungarian revolution of 1956 was, under some aspects, a Jewish insurrection against Stalinism¹¹², the so-called "spring of Prague" was actually a Zionist spring, the fall of Gomulka was due in large part to In these same Zionist circles that had organized the "student" demonstrations of March 1968,¹¹³ the "dissidence of Soviet intellectuals" spoken of in the West concurs. more or less, with "Jewish dissent".

IX

USA JEWISH STATE

¹¹² "It is not by chance that this revolt was organized by the American secret services, it is not by chance that the national and popular components were neutralized, it is not by chance that the leadership of the revolt remained in the hands of the reformist and liberal group of Imre Nagy. And it is not by chance either, if among the main animators of the 1956 revolt, we find Jews like Tibor Dery, Gyula Hay, Tibor Tardos, György Lukacs, Zoltan Zelk, Jozsef Gali, Miklos Gimes and many others" (Kitartás , op.cit., page 72) (NdA).

Furthermore, one can think that in Hungary the Zionist circles are still powerful, since Arpad Pullai, who held the very important post of secretary of the organization and of the policy of four, has been transferred to the ministry of transport and posts because " *on some occasions - Le Monde discreetly tells us of October 30, 1976 - he had not hesitated to become a spokesman for hostile feelings towards the strong presence of Jews in the party apparatus*" (NdT).

On the Zionist spring in Prague, see note 10 added to J. EVOLA, **Introduction aux Protocoles**. On the activity of Zionism against Poland, we refer above all to the works of Tadeus Walichnowski: **L'Axe Tel Aviv-Bonn and Poland** (in French). Ed. Interpress, Warsaw, 1968; **Doctryna Syjonizmu**, Katowice 1968; **Israel to NRF**, Warszawa, 1967 (NdA).

Colonel Walichnowski was responsible for the "Zionism" section in the interior ministry, headed by General Moczar. On the Moczar group and on the events of March 1968 in Poland, see the one-sidedly Zionist book with the deliberately provocative title by C. JELEN **La purge. Chasse au juif en Pologne**, Ed. Fayard, Paris 1972, but very well documented. It is a fact that all the "student" agitators were Jews: Szlajfer, Werfel, Blummsztajn, Rubinstein, Michnik, Modzelewski, Kuron, etc... Their reference text was the **Lettre au parti ouvrier polonais**, written in 1964 by the last two quoted and that they were accused of maintaining close ties with "the thinkers and theoreticians of the Fourth International", which Jelen, naturally, seems to answer. However, it is the Jew Pierre Frank, one of the leaders of Trotskyism in France, who has translated the **Lettre au parti ouvrier polonais** (Cahiers Rouge, Ed. Maspero). But surely it is another coincidence.

¹¹³On this pressure group and its World Cup ideology, see the highly documented works by J. BORDIOT: **Une main cachee directa** and **L'Occident démantelé**, both published by La Librairie Française (NdT).



The question of the Jews in the USSR, as is known, has recently constituted one of the serious reasons for disagreement within the Russian-American condominium and is at the origin of the commercial blackmail to the USSR -and, after the USSR, to other socialist countries- that the US has had to suffer¹¹⁴ .

We prefer to consider the latter - with their six million Jews - as the true and The most solid State of Israel, the Zionist State of Palestine represents nothing more than a criminal enclave of Zionism in the Mediterranean, a simple "base" of aggression and genocide¹¹⁵. The state The Jew that emerged on the Palestinian Arab territory, in short, is more the visible point of an iceberg than the iceberg itself¹¹⁶. The most considerable part of the Jewish power, the one that dominates through the High Finance and multinationals, has its political reference point in the United States of America, in Washington and in Jew-York¹¹⁷.

¹¹⁴ What remains to be written is the increase in the power of the Jewry after the fall of the USSR. In 2003, of the five largest Russian billionaires, five were Jews [NdC].

¹¹⁵ **Prophetic words from the year they were written to 2004** [NdC].

¹¹⁶ Before the presidential elections of November 1976 A., Scemama, correspondent for "Le Monde" in Israel, did not hesitate to write: "*The American elections are a real bargain for Israel, and the Jewish vote seemed to play a considerable role*" (October 15, 1976). That Israel has almost exclusively for the massive and permanent aid of the American "lung" is recognized by the highest leaders of world Jewry. Thus Arthur Hertzberg, president of the American Jewish Congress and vice-president of the World Jewish Congress: "*It was conceivable to be anti-Zionist in the American Jewish community forty years ago. Today this is impossible. In fact, what interests us is the amount of military aid and economic power that the United States can bring to Israel. It is in Washington and not in the Golan, where Israel could lose the decisive battle*" (quoted in **Virage à droite et lobby israélien**, "Le Monde", October 20, 1976) (NdT).

¹¹⁷ "*The State of Israel is part of the Middle East in a geographical sense, and this, generally, is a static element. From the determining point of view of dynamism, of creation and development, Israel is a part of world Judaism. From this Judaism will receive the strength and means for the creation of a nation in Israel; through the strength of world Judaism it will be built and rebuilt*" (David Ben Gurion).

But although it is just the tip of the iceberg, Israel plays no less an important role in the general plane of the

On October 10, 1974, *General George Brown, Chief of the American General Staff*, declared: "America is dominated by the Jewish lobby, which commands the press, television and he has the Senate in his pocket." In fact, in the Senate, the Zionists have 70% of the votes; the major newspapers ("New York Times," "New York Post," "Washington Post," "Los Angeles Times", etc...) belong to Zionists and are run by Zionists; television is indeed in the vast majority owned by Zionists.

There were three Jewish ministers in the Ford cabinet (Secretary of State Kissinger, Defense Minister Schlesinger -at the beginning of Ford's term-, Justice Minister Levi); he President of the Economic Council, Greenspan, and the president of the Federal Reserve, that is to say the State Banks, Burns, were Jewish; a very high percentage of Jews were among the officials of the ministries... and so on¹¹⁸.

With Carter's rise to power, the Jewish lobby only strengthened its imprint on the American political class. Elected with only 27% of the votes of the potential electorate (it is registered 46.7% abstentions), Carter, according to the very terms of a newspaper so little suspected of hostility towards plutocracies such as *Le Monde Diplomatique* (November 1976), wrote: "it must be taken into account the economic powers that have supported it and that, for their part, they have never been exposed to the judgment of the voters. It would be the case of speaking of a "hidden power" very ostensible... And to such a known extent that it discourages millions of people from going to the polls citizens." In fact, if Roosevelt, as we have said before, was a Jew surrounded by Jews, Carter, for his part, is the very type of *goi* who is placed backstage to pull more quietly from the threads. The deputy director of his electoral campaign was the Jew E. Sander, Chairman of the American Israel Public Affairs Committee, and his speeches were written by the Jewish lawyer Stuart Eizenstat. Its economic expert was Lawrence Klein and Alvin Winger, Director of the Institute for Energy Analysis, he was also part of its "brain-trust". come to the White House, Carter appointed the Jew Michel Blumenthal ("a business humanist," "Le Monde", November 16, 1976) Secretary of the Treasury; the Jew Harold Brown Secretary of

world Zionism: "The creation of Israel was not a mistake, it was a calculation; it was not decided with the intention of putting an end to the misfortune of the Jewish community (many other peaceful solutions could be offered...) but with the aim of grounding at a crucial moment in the world a heartbreaking seed of discord from which the strategic designs of the New World would expand in the best passionate conditions" (P. ROSSI, *Op. cit.*, p. 48) (NdT) .

¹¹⁸

This situation remains unchanged regardless of the government in power in the US.

Defending; Jewish legal counsel Robert Lipshutz; while Schlesinger, mentioned previously, he entered government as Counselor for Energy Affairs and Greenspan and Burns, members of the Ford Cabinet, retained their functions for the time being. The only ones non-Jewish members of the Carter Cabinet included Cyrus Vance, head of international relations, Zbigniew Brzezinski, doctrinaire of the very powerful Council on Foreign Relations¹¹⁹ (an outgrowth of Rockefeller's Chase Manhattan Bank, who was appointed Chairman of the Committee of National Security Affairs; and Sorensen, placed at the head of the infamous INC. In addition, within his own party, Carter had to count on supporters of Israel such as Moynihan, elected New York State Senator, and Humphrey, a former candidate for presidency.

That the United States is the true State of Israel in all respects remains further demonstrated by the fact that the number of Jews leaving the US to go "home Jew" in Palestine is negligible, while the number of Palestinian Jews who they immigrate to the United States.

CONCLUSION

As we have seen previously, Judaism has formed in its own way not only the phases of Jewish history after the universal crisis of civilization, but also shaped the mentality of modern man, leading it to conceive life in material terms, to measure greatness on the basis of technical, mechanistic and pragmatic principles.

To this great conquest of arms, brought to an end by Judaism on the plane of ethics, have corresponded, on the most material plane, the territorial and economic conquests carried out by world Zionism through the mediation of its different branches: imperialism American, high finance, multinationals, the Jewish State of Palestine. It is so that Zionism has subjected to its domination and exploitation these parts of the earth against which they have

¹¹⁹We reproduce the text of the declaration of Gomulka (married to a Jew), general secretary of the party, who incited the Zionists to counter-attack: "The Israeli aggression against the Arab countries has been applauded by Zionist Jews who are Polish citizens and who have emptied bottles on this occasion. I would like to say this: we have not raised any difficulties for Polish citizens of Jewish origin who want to emigrate to Israel. We always agree that Polish citizens should have only one homeland: people's Poland. .. We do not want a fifth column in our country" (speech to the VI Congress of Polish trade unions on June 19, 1967. Reproduced by "Le Monde" on June 21, 1976) (NdT).

directed, from the Second World War to the present day, the military aggressions North American: from Europe to Latin America, from Palestine to South-East Asia. And, parallel to political submission, the work of ethical Judaization has been developed, that is to say, the imposition of *American way of life*.

But if Europe seems to have resigned itself to its fate in a bovine democratic way, the liberation struggles led by peoples unwilling to know the end of Europe You show that Zionism has not won yet.

According to some accredited versions, Ernesto "Ché" Guevara, after being wounded and captured, was shot dead by the Jew Andrés Selnich¹²⁰. This assumed, to our understand, an emblematic meaning. "Che" is dead, but Selnich's co-religionists they have been expelled from Vietnam and Cambodia. The fate of the conflict between warriors and merchants is not yet decided¹²¹.



¹²⁰ Colonel Selnich was the commander of "Tactical Group No. 3", set up by the Jewish-Americans at the Fort Gluck anti-guerrilla Center, next to the Panama Canal.

¹²¹ Since 2001 more and more people around the world have become aware of Jewish rapacity and might and their almost complete domination of the US There is no evil that lasts forever.