Oppression by Orgasm?

The Porn Industry as Jewish Anti-Fascist Activism & Cultural Terrorism

Following a series of instances in which porn websites were discovered to be hosting videos depicting the rapes of underage girls (in some cases the platforms refused to take the videos down), some 2 million have since signed a petition to take down a variety of porn sites and prosecute their executives for human trafficking (this scandal recently culminated in a boycott of Pornhub by Mastercard and Visa). In response to increasing anti-pornography sentiment, gaslighting mainstream media publications and academic journals have launched a campaign to smear the anti-pornography movement for encouraging “antisemitism” and “antisemitic conspiracy theories.”

In an article exposing the “the Far-Right Roots of #NoNutNovember,” Rolling Stone describes a large segment of the anti-pornography movement as “a creepy little smorgasbord of insecurity-driven hate with anti-Semitism, misogyny, and homophobia all rolled up in one,” fuelled by the “conspiracy theory that Jews dominate the porn industry and use pornography as a way to control white men.” The article also claims that “anti-masturbation ideology has historically been used as a tool by fascist figures to gain social control” by manipulating sexually repressed men through social shame. The New York Times has also brought attention to this dangerous “conspiracy theory,” which they believe is contributing to “the recent surge in hate crimes.” Antisemitism watchdogs and Jewish newspapers like the Jerusalem Post went apoplectic when an Al-Jazeera affiliate claimed that Jews created and control the porn industry because they “hate Christ.”

Kristoff Kerl summarizes the issue in the Studies in American Jewish Literature journal. According to Kerl, the ludicrous “fantasy” of a Jewish conspiracy behind pornography, which is irrationally promoted by far-right hate groups, is as follows: Jews use porn to “erode the allegedly ‘natural’ order of white supremacy,” to “subvert. . . Christian sexuality,” to engineer a “porn-caused change in sexual orientation. . . [and cause a] crisis of reproduction for the ‘white race,’” to promote miscegenation and “increase the sexual lusts of men of color or Jewish males for white women,” and finally, as “a technique of psychological warfare” to tranquilize and pacify white men. [1]

Doth the lady protest too much?

The answer is yes, despite the protestations of the above articles to the contrary. All these antisemitic “fantasies” can be proven. Even more, all these claims can be proven, straight from the horse’s mouth, by citing gloating Jewish pornographers. Many of these claims originated with Jews themselves, not anti-Semites. Many Jewish pornographers and scholars openly admit that Jews engage in the production and dissemination of pornography to subvert and destroy gentile culture. First, let us establish the enormous Jewish presence within the porn industry so that any claims to the contrary can be dismissed from the get-go.

Porn as a Jewish Industry

Kerl acknowledges in his article that the most notorious pornographers in American history — Ruben Sturman and Steven Hirsch — are Jewish. Known respectively as the “Walt Disney of Porn” and the “Donald Trump of porno,” the two have both possessed the title of being the top distributor of pornography in America. Sturman built his porn empire while evading the FBI, and after dying as the stereotypical greedy Jewish mobster in federal prison, he passed the family business onto his son, David. Hirsch is still alive. He owns Vivid Entertainment, the largest porn network in the world today.

Seth Warshavsky, a Polish-American Jew known for pioneering internet pornography, is called “the public face of online porn.” David F. Friedman founded the Adult Film Association of America. William Margold was a porn director, activist, and director of the Free Speech Coalition, a trade-association for advocating on behalf of the adult film industry. Paul Fishbein, Irv Slifkin, and Barry Rosenblatt own AVN Media, and Mark Spiegler owns Spiegler Girls (Spiegler also allegedly owns the domain for the pedophile website NAMBLA, according to leaks from the now-defunct Porn Wikileaks). More notable Jewish studio owners and adult industry magnates are Seymore Butts, John Stagliano, Phil Harvey, Joe Francis, Winston Wolf, Gary Cremin, Bruce J. Friedman, Cable Rosenberg, Mike Kulich, and Greg Lansky (Mark Collett has a summary here).

Luke Ford presents another comprehensive list (archive of Ford’s essays can be found here): Ron Braverman, John Bone, Wesley Emerson, Herbert Feinberg, Hank Weinstein, Lenny Friedlander, Bobby Hollander, Rubin Gottesman, Fred Hirsch (Steven Hirsch’s father), Paul Apstein, Steve Orenstein, Jack Richmond, Theodore Rothstein, Ron Sullivan, Jerome Tanner, Armand Weston, and Sam and Mitch Weston. Additionally, Jews were also “most of the leading male performers of the 1970s and ’80s. . . include[ing] Buck Adams, Bobby Astyr, (Bobby Charles) R. Bolla (Robert Kerman), Jerry Butler (Paul Siderman), Seymore Butts (Adam Glasser), Roger Caine (Al Levitsky), David Christopher (Bernie Cohen), Steve Drake, Jesse Eastern, Jamie Gillis (Jamie Gurman), Ron Jeremy (Hyatt), Michael Knight, William Margold, Ashley Moore (Steve Tucker), David Morris, George Payne, Ed Powers (Mark Arnold aka Mark Krinski), Harry Reems (Herbert Streicher), Dave Ruby, Herschel Savage (Harvey Cowen), Carter Stevens (Mal Warub), Marc Stevens, Paul Thomas (Phil Tobias), Marc Wallice (Marc Goldberg), Randy West (Andy Abrams) and Jack Wrangler.” [2]

Corroborating this, the Jewish pornographer Michael Kulich stated in a 2015 interview that “the adult industry was pretty much founded by the Jews,” and that today “all the business owners are pretty much Jewish or have Jewish ties or at some point worked for a Jew.”

What about Playboy? While Hugh Hefner was not Jewish, Nat Lehrman — one of Playboy’s senior editors -– admits that the whole “the whole staff, practically, was Jewish.” [3] Gloria Leonard, who describes herself as “a nice Jewish girl from the Bronx,” invented telephone sex lines and founded the hardcore porn magazine High Society. [4] Another interesting example can be found in the recent Netflix documentary Circus of Books, which celebrates the life of a “nice Jewish couple” that secretly supplied all of the gay pornography in Los Angeles from a secret backroom in their bookstore during the 80s. [5]

The “nice Jewish porn star” Ron Jeremy (who went to a Hebrew school) explained that one reason for the overwhelming Jewish presence in the porn industry is because “Jewish families tend to be more liberal than Christian ones.” [6] If you ask Jewish porn producer Seymore Butts, another large reason is Jewish nepotism (which is also how Jeremy got launched in his career): “if four people compete for a job, and three of them are goyim [gentiles], the Jew, all things being equal, will get the job. That’s the way I work. If I’ve got three actors going for a part, and one of them is Jewish, and they’re all in the same ballpark. . . Sue me.” [7]

The following is an excerpt from an interview with an anonymous pornographer:

D: . . . If you’re welcomed into the porn scene, it’s unbelievable. It’s an extended family.

N: Yeah, it’s a big family.

D: In fact, she almost feels like she’s going to an X-rated country club. So many Jewish people involved with it. She’s just having a ball. [Laugh.] You run into each other on the sets, and you haven’t seen each other in a couple of months, and it’s like old, long-lost relatives and family reunion. [8]

The porn industry is one big Jewish family. Jews feel at home in the adult industry, and hence Jewish publications celebrate the members of their community who have “made it big in porn.” The porn director James Deen, who has done many interviews with the Jewish publication Haaretz and the Jewish Daily Forward, even said that his Jewish identity influences his work:

I never really bought into the faith-God type of situation, but what I did enjoy was the Zionist movement, the culture behind it, the community. . . I identify with Judaism as a culture, and the culture encouraged me to learn, ask questions and strive for knowledge. I know how to shoot and light and edit, because I’m always trying to strive for knowledge at work. I don’t think I would have this type of mentality if I didn’t have my Jewish upbringing.

In the same interview, when asked whether he as any Jewish role models in the industry, he replied:

I don’t go into a place and think I’m Jewish, who else is Jewish, I need to work with them. Respect goes universally across all races, creeds, colors, religions, everything. The Jews know we’re better than everyone else — that’s all that matters. It’s true we’re the chosen people; it’s a fact. [9]

The aforementioned Rolling Stones article tries to wave away the apparent connection between Jews and pornography by pointing out that the CEO of MindGeek, “Feras Antoon, does not appear to be Jewish.” MindGeek is the enormous umbrella multinational that owns the major pornography hosting sites, like Pornhub. It emerged during the early 2000s from Montreal’s “Silicon Valley North,” alongside other tech monopolies like Facebook, Google, and YouTube. While Antoon is not identifiably Jewish, the Rolling Stone article neglects to mention that the COO, David Marmorstein, is. Additionally, the MindGeek monopoly is owed largely to a connection that the previous owner had to the Wall Street firm Colbeck Capital Management — run by former Goldman Sachs executives — which gave the company a $362 million loan in 2011. If Colbeck Management’s senior executives, Jason Colodne and Jason Beckman, are not Jewish, they have serious Jewish connections, as they co-signed Ryan Kavanaugh’s (the President of Warner Bros. Pictures) ketubah, i.e. Jewish marriage document, for one of his marriages.

A selfie posted by a social media manager at Pornhub displays a star of David hanging in the office background.

Jewish pornographers and Jewish organizations were also pivotal in the legalization of pornography in the United States. For instance, the Jewish plaintiff Samuel Roth (who wrote Jews Must Live, which describes the Jewish hatred of gentiles and gentile culture) is credited with stretching the legal definition of what constitutes obscenity in the Roth v. United States (1957) case by arguing that obscene material should be protected under the First Amendment. While the court ruled against Roth, it was provoked to redefine obscenity as “material which deals with sex in a manner appealing to prurient interest.” [10] This definition would later become the basis for the Miller test, which became the Supreme Court’s test for defining obscene material following the case against the Jewish plaintiff Marvin Miller in Miller v. California (1973).

Notable Jewish pornographers, like Al Goldstein, would later beat obscenity prosecutions by exploiting the wording of the Miller test. For instance, Goldstein brags in his autobiography about defeating obscenity prosecutors by “put[ting them] in the position of having to admit to a boner on the stand” to prove whether his material “appealed to prurient interest” or not. [11] Alongside two other high-profile obscenity cases against the pornographer Larry Flynt and the Jewish actor Harry Reems, the precedents obtained by Goldstein effectively precluded the ability to make obscenity convictions and paved the way for the normalization of hardcore pornography. Goldstein later bragged: “What makes Al Goldstein? Al Goldstein’s a fucking legend. How many people legalized pornography? I mean fucking Fishbein is coasting, and Ron Jeremy is coasting. I changed the law.”

Regarding Larry Flynt, while Flynt is not Jewish, he was a notable donor to the Anti-Defamation League (ADL). While the ADL is one of the chief organizations spearheading the censorship of hate speech on social media platforms and at the level of the federal government, the ADL also has a history of supporting freedom of expression for pornographers. The ADL does not believe that the First Amendment should protect speech that criticizes Jews, but it does believe that the First Amendment should protect pornographers. The ADL also awarded Hugh Hefner “their American Freedom Award at a fashionable black-tie dinner-dance” in 1980, praising Hefner because “the empire he founded has had a far-reaching impact, not only on the publishing industry, but on the mores of American society as well.” [12] [emphasis added] Additionally, Abe Foxman — former National Director of the ADL — praised Jews in the pornography industry as paradigmatic Americans: “Those Jews who enter the pornography industry have done so as individuals pursuing the American dream.” [13]

Luke Ford says that “Publishers Weekly took me to task for that ‘offensive generalization’ about Jews but it’s true. The big machers [in the pornography] industry are Jewish.” [14] Professor Nathan Abrams laments “that the 350th anniversary of the arrival of the Jews in the United States did not include any celebrations of Jewish innovation in this field. . . why are we ashamed of the Jewish role in the porn industry? We might not like it, but the Jewish role in this field has been significant and it is about time it was written about seriously.” [15]

Jews comprise roughly 2% of the American population, but they are overwhelmingly overrepresented in the porn industry. The porn industry could be reasonably characterized as a uniquely Jewish industry — ironic, given that pornography was banned in Israel because it causes “great harm to children.” As Benjamin Garland writes, “saying the pornography industry is Jewish is like saying the sky is blue.”

So, the question is not whether the porn industry is Jewish or not. The question is why. And one reason is unquestionably to subvert and destroy white, Western culture and civilization.

As mentioned before, there is plenty of evidence to suggest that Jews see and use pornography as a weapon. One piece of very unambiguous evidence was given by the IDF in 2002. After occupying the West Bank town of Ramallah, the Israeli occupation forces seized the local television stations and began broadcasting hardcore pornography to “psychological[ly] shock” and demoralize the residents. The distribution of hardcore pornography can be shown to achieve a similar end in America and Western Europe as well.

Jewish scholars like Professor Abrams have described the porn industry as an extension of the sexual revolutionary attack on Western culture led by Jewish Marxists like Wilhelm Reich and Herbert Marcuse, who inspired many of the Jewish pornographers at the vanguard of pornography legalization during the 70s. One such Jewish pornographer remembers going to porn studios with “my hair down to my ass, a copy of Wilhelm Reich’s Sexual Revolution under my arm, and yelling about work, ‘love and sex.’” [16] Within the literature of these influential Jewish Marxist intellectuals and activists, there is an unmistakable, consistent, and vicious streak of hostility towards religion, conventional sexual morality, and strong gentile families. The Jewish identity of these intellectuals and their anti-family attitudes are not coincidental: these Jewish figures consciously identified as Jewish and saw the annihilation of conservative social institutions to be in the interest of the Jewish community at large, because they believed that doing so would make society resistant to antisemitism. These movements illustrate why Jews see the promotion of sexual decadence as beneficial for the Jewish community, and how the Jewish community sees pornography as a cultural weapon. For our discussion, the notables in this movement reach back at least to the beginning of the 20th century, beginning with the Marxist philosopher György Lukács.

Revolutionary antecedents

Georg Bernard Baron Lukács von Szegedin — shortened György Lukács — was the son of a wealthy Jewish investment banker, a baron by inheritance in the former Austro-Hungarian Empire, and one of the most influential Marxist intellectuals of the early 20th century. In May of 1919, following the Hungarian Bolshevik Revolution and the establishment of Béla Kun’s (also the son of a wealthy Jewish family) Hungarian Soviet Republic, Lukács was appointed as the People’s Commissar for Education and Culture. Lukács had become disillusioned with the Christian working classes, who — as Cécile Tormay records in her famous An Outlaw’s Diary — refused to embrace international communism and remained faithful to God and country. For this reason, Lukács identified Western Christian culture as an obstacle to communist social emancipation and argued that the Marxist “worldwide overturning of values cannot take place without the ‘annihilation of the old values’ and the creation of new ones by the revolutionaries.” [17] As People’s Commissar of Education and Culture, Lukács aimed to “annihilate these old values” through state education, including comprehensive sex-education programs for schoolchildren and the promotion of feminism. A play on the “Red Terror” label used to describe the Bolshevik mass killings of 1918 (the perpetrators of which were also overwhelmingly Jewish), this sex education program came to be known as “cultural terrorism” by his opponents. [18] Under Lukács,

Special lectures were organized in schools and literature printed and distributed to “instruct” children about free love, about the nature of sexual intercourse, about the archaic nature of the bourgeois family codes, about the outdatedness of monogamy, and the irrelevance of religion, which deprives man of all pleasure. . . This call to rebellion addressed to children was matched by a call to rebellion addressed to Hungarian women. . . [One document published by Lukács’ Commissariat] calls upon women the world over to unite and overthrow the chains imposed upon them by exploitative bourgeois-spirited males. [19]

Lukács’ program was short-lived, as the Hungarian Soviet Republic was defeated and dissolved by Romania in August of 1919, and Lukács was forced to flee to Vienna. However, the idea of sexualizing children to combat reactionary sentiments would recur among prominent Jewish communists, such as Wilhelm Reich.

Born to a Jewish family in the Austro-Hungarian province of Galicia, Reich records his adolescence in his autobiography titled Passion of Youth (1988), where he fondly recalls raping his family’s maids, engaging in bestiality with the farm animals, masturbating to thoughts of his mother, and lusting after his friends’ sister because he was obsessed with “her glorious, long, blond hair.” [20] After studying medicine at the University of Vienna in the early 1920s, Reich pursued his career as a psychoanalyst, and is known for synthesizing the works of Sigmund Freud and Marx. After joining the Communist Party of Germany in 1930, Reich produced two highly influential books: The Sexual Revolution (1936), which provided the name for the sexual liberation movement of the 60s and 70s, and The Mass Psychology of Fascism (1933), which attacked authoritarian Right-wing movements in Europe. In the Soviet Union, the word psikhushka was used to describe the psychiatric hospitals where political dissidents were interned after being diagnosed as mentally ill by the state. In a similar application of politicized psychiatry, Reich claimed to have diagnosed fascist persuasions as a personality disorder caused by the repression of one’s sexuality during childhood. According to Reich,

Suppression of the natural sexuality in the child, particularly of its genital sexuality, makes the child apprehensive, shy, obedient, afraid of authority, “good” and “adjusted” in the authoritarian sense; it paralyzes the rebellious forces because any rebellion is laden with anxiety; it produces, by inhibiting sexual curiosity and sexual thinking in the child, a general inhibition of thinking and of critical faculties. In brief, the goal of sexual suppression is that of producing an individual who is adjusted to the authoritarian order and who will submit to it in spite of all misery and degradation. At first, the child has to adjust to the structure of the authoritarian miniature state, the family; this makes it capable of later subordination to the general authoritarian system. The formation of the authoritarian structure takes place through the anchoring of sexual inhibition and sexual anxiety. [21]

Reich’s verdict on curing the fascist personality disorder? “Give the children true sexual knowledge [i.e. encourage adolescent sexual exploration, such as masturbation], [to] free them from sexual confusion. . . Once children and adolescents are reached on a mass basis through their sexual interests, there will be a powerful counterweight against the reactionary forces.” [22]

Reich became a pariah for his endorsement of child abuse. The Danish Communist Party consequently blacklisted him, and after fleeing to America from the NSDAP in Germany, the American government also burned his research and imprisoned him for conduct related to his Orgonomic Infant Research Center, where child sexual abuse was reportedly rampant. [23] Despite the apparent failure of Lukács and Reich, however, their theories about dismantling Christian civilization through sexual liberation found philosophical maturity in the critical theory of the Frankfurt School.

The innocuously named Institute for Social Research was founded and funded by Felix Weil — the son of a wealthy Jewish-Argentinian merchant — in Frankfurt, Germany, 1923. It gathered a coterie of almost exclusively Jewish Marxist intellectuals, such as Max Horkheimer, Theodor W. Adorno, and Herbert Marcuse, to develop Marxism by synthesizing Marxist social liberation with Freudian psychoanalysis, and with the works of luminaries such as Lukács. Two of the principal aims of the Institute were to address the “crisis of Marxism” (referring to the failure of communism to take hold amongst the working classes of Europe), and to confront the problem of rising antisemitism (no doubt a reaction to the cultural terrorism of Jewish Marxists like Lukács and Wilhelm Reich, to the mass persecutions of Christians by the Soviet Cheka, and to the revolutions instigated in Russia, Hungary, and Germany by Jewish revolutionary terrorists like Rosa Luxemburg, Karl Liebknecht and Kurt Eisner). The school fled Germany in 1933 and eventually found their way to America, where it continued its project with renewed intensity.

The Progress of “Modern Art,” a Dance with a Prostitute, 1930s German propaganda poster.

Marx famously stated that the point of philosophy is not to interpret, but to change the world. The Frankfurt School was similarly concerned with developing strategies for altering society, “but they were [also] aware of the many obstacles to radical change” — some of these obstacles being Christianity, the traditional family, and conventional sexual morals, as identified earlier by Lukács and Reich. [24] Marx vaguely stated that “an era of social revolution” would commence following the establishment of communism. [25] The Frankfurt School rearranged priorities, arguing instead that social revolution must come first.

In this regard, one of the Frankfurt School’s greatest contributions was the highly influential Authoritarian Personality study. The study, funded by the American Jewish Committee, attempted to identify authoritarianism and anti-Semitism as a personality disorder attributed to the following childhood values: the “conventional idealization of parent(s); submission to parental authority and values; [a] sense of obligation-and-duty to parents; [and the] “ingroup orientation to . . . [the] homogeneous-totalitarian family.” [26]

The study did not apply rigorous and empirical testing procedures to either verify or disprove the hypothesis, because it was intended by its authors to provide an empirical basis for the Frankfurt School’s a priori philosophical and political theory of antisemitism. In the words of Horkheimer, the study was an opportunity for social scientific research “to transform itself directly into propaganda.” [27] Hence, like Reich, the study pathologized healthy and “close family relationships. . . [as] an indication of psychiatric disorder. . . in an attempt to make [Western societies] resistant to Anti-Semitism.” [28] While the study was essentially antifascist political activism masquerading as scientific research, it was heavily promoted and became massively influential in American social sciences — “no volume published since the war in the field of social psychology has had a greater impact on the direction of the actual empirical work being carried on in the universities today.” [29]

The most impactful contribution of the Frankfurt School is critical theory, which is a modernized Marxist analytical framework based on the synthesis of Marx and Sigmund Freud that identifies oppression as a social and cultural rather than political-economic phenomena. In the words of Horkheimer, the purpose of critical theory is “the abolition of social injustice. . . [and] the abolition of social relationships which presently hinder development. . . [to help] man to emancipate himself from coercion by nature and from those forms of social life and of the juridical, political, and cultural orders which have become a straitjacket for him.” [30] In other words, critical theory is a revolution against all the major social institutions of white Western civilization — Christianity, the traditional patriarchal family, chastity, and social convention — which critical theory identifies as irredeemable systems of social oppression.

Critical theory laid the foundations for the massively influential New Left movement, which championed civil rights, feminism, abortion rights, and gay rights. Just like Bolshevism, this movement was overwhelmingly Jewish. During the 60s there was “a political mass-migration of Jews from orthodox Marxism into the New Left” who had become disillusioned with communism following Stalin’s anti-Jewish campaign. Additionally, essentially all the New Left’s key figures were Jewish radicals like Alan Ginsberg, Betty Friedan, Gloria Steinem, and Daniel Cohn-Bendit.

Cohn-Bendit — who was a member of the European Parliament and still chairs parliament groups today — fought fascism in the style of Reich by molesting 5-year-olds in an anarchist “anti-authoritarian kindergarten” in the 60s. He describes these “sexual encounters” in his book The Great Bazaar (1975). [31]

The “father of the New Left” was the Jewish Frankfurt school theorist Herbert Marcuse, who — in the words of Matt Taibbi — “gave us everything from ‘Silence Equals Violence’ to ‘Too Much Democracy’ to the ‘Crisis of Misinformation’ to In Defense of Looting to the 1619 Project and Antiracist Baby.” Further, his work Eros and Civilization complemented the works of Wilhelm Reich in providing a theoretical framework for the sexual revolution. Marcuse also translated critical theory into the New Left’s revolutionary praxis by identifying strategies and key demographics for achieving social and political change. Marcuse argued that Orthodox Marxists had misplaced their faith in the proletariat, though while “the working class is not a revolutionary class. . . where the resistance of the poor has succumbed, students lead the fight against the soldateska and the police. . . [and] black militants pay with their lives.” [32] Marcuse urged the Left to embrace middle-class student radicals and minority coalitions as a new revolutionary vanguard, and to embrace strategies such as the long march through the institutions rather than the violent overthrow of bourgeois society. Marcuse worked to engage and mobilize “the college student as a revolutionary subject” throughout the 60s, and his works were among the central inspirations of the student uprisings of the decade, where student protesters and Jewish anarchists rioted in major cities and threw copies of Wilhelm Reich’s Mass Psychology of Fascism at the police. [33]

Sexual Revolution as a Jewish Defense Against Anti-Semitism

A brief examination of the intellectual origins of the sexual revolution reveals a discernible trend of prominent Jewish radicals exhibiting a relentless and visceral hostility towards the central institutions of white European civilization and culture: religion, sexual responsibility, and cohesive traditional families. This is because they explicitly identify these institutions as seedbeds of antisemitism, i.e., sources of gentile social capital, and therefore as threats to the Jewish community. These two things are not unrelated. As Dr. MacDonald shows, these “Jewish intellectuals and political activists strongly identified as Jews and saw their work as furthering specific Jewish agendas.” [1] This attack on strong, patriarchal gentile family structures and conventional sexual morality, and the replacement of the old Christian values with the egocentric narcissism of the 68ers, was motivated by the desire to break down the social capital and cohesion of America and thereby manufacture a new society that would be heavily insulated against manifestations of anti-Semitism.

One notorious example that is not treated above is Sigmund Freud. Freud laid the intellectual groundwork for the theories of Wilhelm Reich and the Frankfurt School by launching his own assault on conventional Christian sexual attitudes and behaviors. And just like the Frankfurt School, Freud also saw his theories “as a mechanism for ending anti-Semitism.” [2] In his own writings, Freud fantasized of himself as “Hannibal, the Semitic leader of Carthage. . . in a war on gentile culture. . . [and against] Rome and its daughter institution, the Catholic Church,” which he identified as irredeemably evil, repressive and antisemitic. [3]

The notable Jewish sexual revolutionaries of the 20th century were motivated by the same goals. Reich called the family “the authoritarian miniature state” because it produces people who are “afraid of authority,” “good,” “adjusted,” and “obedient” — people who are conscious of themselves as committed members of a political body. By attacking high-investment parenting and conventional sexual morality, the mortar that binds every cohesive political community together, Jewish sexual revolutionaries sought to inaugurate a new social order incapable of cohering as an exclusive political body, because such a society would be incapable of discriminating against Jews.

Free love, critical race theory, and gender studies (all derivatives of critical theory) are the dominant ideologies of the West today. And now that these ideologies are firmly in power, you can find plenty of books and articles in which the Jewish community happily takes credit for pushing the cultural envelope, and for its role as a vanguard of the sexual liberation movement. Jews call their mission to fight against all forms of discrimination and prejudice tikkun olam (Hebrew for the Jewish obligation to “heal the world”).

An article from the Times of Israel reads: “How ‘tikkun olam’ inspired world’s first openly gay politician Harvey Milk.”

An article from Tablet Magazine reads: “Broadway’s First Lesbian Kiss Was Originally in Yiddish.”

An article from Haaretz reads: “Brilliant actors like Larry David and Sarah Silverman are challenging America’s powerful religious, family-friendly culture and asserting their Jewishness by glorifying obscenity.”

While praising Jews at a Jewish American Heritage Month event, Joe Biden stated: “I bet you 85 percent of those changes [referring to the public acceptance of gay marriage], whether it’s in Hollywood or social media, are a consequence of Jewish leaders in the industry.” Professor Abrams agrees: “Those at the forefront of the movement which forced America to adopt a more liberal view of sex were Jewish.”

The works of Freud, Reich, and the Frankfurt School were tremendously influential in the social sciences and the academy, though these are not the only avenues through which Jews “heal the world.”

Jews also “heal the world” by producing and distributing violent and degrading hardcore pornography.

Pornography as a Jewish Weapon to “Subvert Christian Sexuality”

According to Nathan Abrams, a Jewish professor at the University of Aberdeen, many Jewish pornographers identified as sexual revolutionary activists and were inspired by the antifascist praxis of Reich and Marcuse. And while students and Jewish anarchists were throwing Molotov cocktails at the police “to resist the fascism of whiteness” in the 1960s, Jewish activists also sought to liberate women from what Betty Friedan called the “‘comfortable concentration camp’ of the household” by enlisting them as actresses in hardcore porn films. [4] To Abrams, the overwhelming overrepresentation of Jews in the porn industry is clearly “a case of the traditional revolutionary/radical drive of immigrant Jews in America being channeled into sexual rather than Leftist politics.” [5] To drive this point home, the Jewish porn actress Nina Hartley described “herself as ‘the blonde Jew’ porn star from ‘a long line of radical Jews,’ who ‘wants everyone to have a piece — a piece of sex, a piece of the means of production, a piece of a warm communist community’ and ‘a piece of the promised Messianic Age.’” [6]

Another example is Greg Lansky. A self-obsessed Jewish porn mogul from France who revels in media attention, he illustrates that pornography isn’t just about the money. In an interview with Haaretz, Lansky describes how he “routinely suffered from anti-Semitism” as a child in France, below a photo featuring Lansky as a young boy beside the Wailing Wall in Jerusalem. In a pattern remarkably similar to the motivations of other Jewish pornographers, Lansky says he’s “taken on this effort [the adult film industry] because I feel like I belong in this fight for acceptance.” [7]

Jewish porn mogul Greg Lansky at the Wailing Wall

Abrams elaborates on what this “fight for acceptance” means to Jewish pornographers:

Jewish involvement in the X-rated industry can be seen as a proverbial two fingers to the entire WASP establishment in America. Some porn stars viewed themselves as frontline fighters in the spiritual battle between Christian America and secular humanism. According to Ford, Jewish X-rated actors often brag about their “joy in being anarchic, sexual gadflies to the puritanical beast.” Jewish involvement in porn, by this argument, is the result of an atavistic hatred of Christian authority: they are trying to weaken the dominant culture in America by moral subversion. Astyr remembers having “to run or fight for it in grammar school because I was a Jew. It could very well be that part of my porn career is an ‘up yours’ to these people. . .” Pornography thus becomes a way of defiling Christian culture and, as it penetrates to the very heart of the American mainstream (and is no doubt consumed by those very same WASPs), its subversive character becomes more charged. Porn is no longer of the “what the Butler saw” voyeuristic type; instead, it is driven to new extremes of portrayal that stretch the boundaries of the porn aesthetic. As new sexual positions are portrayed, the desire to shock (as well as entertain) seems clear.[/ind]

In this same vein, the aforementioned Jewish pornographer Al Goldstein stated in an interview with Luke Ford: “The only reason that Jews are in pornography is that we think that Christ sucks. Catholicism sucks. We don’t believe in authoritarianism.” [8] “Even when Jews live in a society that welcomes them instead of harassing them, many Jews hate the majority culture.” [9]

In his autobiography, Goldstein shares a fantasy in which he equivocates his porn publishing with heroic antifascist resistance, and refers to himself as “the Hebrew Pit Bull.” [10] Goldstein, who also describes himself as “an insecure, self-loathing Jew,” frequently mentions having suffered antisemitic abuses for his work and wishes that he had been killed by a critic so that he “could have died a martyr like Lenny Bruce.” [11] Goldstein also states: “I am probably the epitome of everything the Nazis hated: the Jew pornographer who besmirches the pure morals of the white Aryan world,” and “the ultimate product of Germany’s defeat.” [12]

Pornography is a crucial weapon in the Jewish struggle for “acceptance” against antisemitism and authoritarianism — i.e., healthy families and responsible heteronormative sexual morality. This is why the ADL, which exists to “fight antisemitism” and violate the First Amendment rights of anybody who criticizes the Jewish people, fights for pornographers. As E. Michael Jones describes, porn is one vehicle through which Jews promote a secular humanist vision of society, which they see as important for guaranteeing “individual Jews a civic equality and equality of opportunity dreamed of by previous Jewish generations.”

A society that is tolerant towards every form of sexual deviancy is a society that is tolerant towards Jews.

Do Jews use pornography to “subvert Christian sexuality?”

Verdict: guilty.

To “Cause Changes in Sexual Orientation” and “Create a Crisis of Reproduction for the White Race”

Once pornography is contextualized as a Jewish phenomenon, and particularly as one expression of the Jewish revolution against the traditional family, its role in “creating a crisis of reproduction for the white race” becomes immediately apparent, especially when associated with other Jewish “accomplishments” and agendas.

Birthrates have plummeted in the Western world. Below replacement birth rates have been used by governing parties of America and Western Europe to justify mass replacement migration from the third world (also note that major refugee and immigration organizations are overwhelmingly Jewish). Why have birth rates collapsed?

One reason is the widespread accessibility of contraceptives and abortions. For instance, the abortion rate (ratio of live births to abortions) typically hovers around 20%, meaning 1 in 5 pregnancies in the United States are terminated. As mentioned earlier, Jews were the vanguard of the feminist movement. The Jewish Daily Forward corroborates: “Jewish women were overrepresented in reproductive rights everywhere in the US,” and they were inspired with an urgency to fight for “reproductive autonomy” because of the “immediacy. . . of Nazism.” The notables included Betty Friedan, Susan Brownmiller, Ellen Willis, and Gloria Steinem (notwithstanding crucial icons like RBG). Today, 83% of the Jewish community in America believes that abortion should be legal in all or most cases, whereas in Israel, abortions need to be approved by a “termination committee.” Abortion aside, Jewish figures were also prominent pioneers of contraception, such as the Jewish chemist Carl Djerassi, who is known as “the father of the pill” (oral contraceptives).

The influence of contraception and abortion is likely overemphasized, however, and cultural factors are the most significant contributor to the collapse of reproductivity in the Western world.

Note that Hollywood, like the porn industry, is overwhelmingly Jewish. In the words of Rabbi Dresner, Hollywood is the principal institution laying siege on “the traditional family” in America and throughout the world with its cultural products that promote “‘rebellion, self-fulfillment, and promiscuity’ and a ‘debased view of the human body and spirit.’” Because of Hollywood, “the avant-garde has become the man on the street. Bohemia is Broadway. The filthy jokes formerly restricted to burlesque houses and certain nightclubs’ are now available on ‘films and TV for the millions. Las Vegas is no longer a city but a condition.’” [13] Combine the influence of Hollywood with that of hardcore internet pornography, and it is no wonder that people are less willing to start and raise a family. As discussed earlier, the assault on Christian sexual morality is deliberate. There is even some evidence suggesting that its impact on reproductivity is deliberate as well.

Dr. Andrew Joyce brings attention to the enormous mass-media campaign led by Jewish entertainment and media executives during the middle of the 20th century to “fight fascism” and to “make white Americans find their own ethnocentrism abhorrent.” One key individual in this regard is the Jewish mass-communications researcher Bernard Berelson. In 1969, he corresponded with the Jewish president of Planned Parenthood Frederick S. Jaffe about how to reduce the population of America. Their infamous correspondence is known as the Jaffe Memo. Among the proposals were compulsory abortion and sterilization, a line reading “chronic depression” (assuming to be induced amongst the population?), and the line “encourage increased homosexuality.” Here we have an explicit link between the promotion of hedonistic alternative lifestyles as a strategy suggested by powerful Jewish figures to curb the population growth of the (then predominantly white) American population.

In this regard, hardcore pornography has unquestionably normalized sodomy and created the perception of sexuality as primarily recreational, divorcing it from its procreative function entirely. Further, studies even suggest there may be a correlation between pornography consumption and the rise of alternative sexual orientations. Of course, this suggestion isn’t new; the President’s Commission on Obscenity and Pornography in the 1970s recommended against restricting access to pornography after concluding that frequent exposure could make people “have more tolerant or liberal sexual attitudes.” [14] Similarly, the supporters of pornography praise it not only for its purported health benefits, pointing to studies that suggest that frequent ejaculation minutely reduces the risks of prostate cancer, but also to claims that pornography makes men “more egalitarian. . . less accepting of gender-based discrimination. . . more accepting of sexual diversity. . . less stigmatizing towards homosexuality. . . [and] less religious.”

While feminism, contraception, and Hollywood seem to have killed procreative sex, pornography seems to be killing sex in general. The widespread accessibility of internet pornography is a central factor in the present sex recession (the phenomenon wherein young people appear to be having less sex than ever before) and the drastic decline in marriage rates. Jewish cultural revolutions (the New Left) and related products like pornography, all explicitly designed to break down culture and social cohesion, have produced a generation of young people incapable of forming fruitful and fertile relationships. Jews assure us that this is a good thing. As Eva Wiseman (a Jewish novelist who is very concerned about antisemitism) explains, pornography has made men more docile and less interested in physical intercourse by “deadening male libido in relation to real women.”

This is why she thinks that “disaffected young men need more pornography.” [15]

Organized Jewry engages in an enormous amount of abhorrent and destructive behavior to ensure that white society remains debased, disorganized, and therefore incapable of discriminating against Jews. As mentioned before, Jewish feminists, abortion activists, gay rights activists, and pornographers were and are principally motivated by the goal of making society safe for Jews. This is also why Jews promote multiculturalism and mass immigration (see especially David Cole’s quote, here), and even pedophilia (see here). In his recent book The Transgender Industrial Complex, Scott Howard shows that the massive movement to normalize and glorify transsexuality is manufactured by rich and overwhelmingly Jewish philanthropists who promote transgenderism because they believe it will make society resistant to fascism. Another recent example is Richard Doblin. According to the Jewish Telegraph Agency, the Jewish founder and executive director of the Multidisciplinary Association for Psychedelic Studies dedicates “his life to promoting psychedelics as . . . an insurance policy against another Holocaust.” In many cases, this Jewish activism — alongside other Jewish influences in society — has been absolutely devastating to white civilization.

Jewish international financiers and vulture capitalists have globalized and destroyed the economy, making having families unaffordable for young people; Jewish pharmaceutical companies have drugged the heartland with opioids; Jewish immigration and refugee organizations have flooded white countries with hostile, non-white invaders. Add the normalization of obscenity and the distribution of hardcore pornography to the list of ways that organized Jewish activity has rendered white society unfit for reproduction.

The art of Cleon Peterson, who is sponsored by the Jewish Rothschild family and designed the Endless Sleep mural beneath the Eiffel Tower (left). Pictured alongside the rest of his “art,” which features black figures raping and murdering white women and white figures dying of drug overdoses, it appears that the title Endless Sleep is a euphemism for the deliberately engineered destruction of the white race.

Have Jews created “a crisis of reproduction for the white race” by mainstreaming pornography?

Verdict: guilty.

To “Promote Miscegenation” and “Increase the Sexual Lusts of Men of Color or Jewish Males for White Women”

According to Abrams, because “‘the leading male performers through the 1980s came from secular Jewish upbringings and the females from Roman Catholic day schools,’ the standard porn scenario became as a result a Jewish fantasy of schtupping the Catholic shiksa.”

Repeating what he was told by Ron Jeremy, Kulich corroborates that Jews are in porn “to fuck Roman Catholic chicks” and “fulfill like every fantasy that every Jewish boy has ever had.”

Harvey Cohen has also allegedly stated: “As you’re aware, it’s a Jewish fantasy to screw gentile women. . . Besides, why would Jewish pornographers care about gentile fantasy?”

Shiksa is a Yiddish pejorative amounting to “gentile whore.” Unclean Lips: Jews, Obscenity and American Culture goes further, defining it as “‘unclean creature,’ reptile; abomination, detestation, uncleanliness.”

This attitude can be extrapolated to the broader Jewish entertainment industry, notwithstanding the enormous amount of sexual predation by Jews in other fields, such as the infamous Jeffrey Epstein child sex trafficking operation and its constellation of complicit Jewish modeling agents. This is doubtless one reason why Stanley Kubrick, who made esoteric Jewish elite sexual abuse cults a central topic in his films, said that “Hitler was right about almost everything.”

The Jewish Washington Football Team (formerly Redskins) owner Dan Snyder has been accused of making lewd videos of his cheerleaders and pimping them out to friends, which is one instance in a discernible trend of Jewish entertainment executives preying on “shiksa” actresses and gentile-employee cattle. Snyder allegedly told a cheerleading coach: “You better keep them skinny with big tits or I’ll fucking kill you.” Turning to Hollywood, Larry David commented on SNL about the “very disturbing pattern” of Jewish sexual harassers in the film industry. The Tablet Mag article “The Specifically Jewy Perviness of Harvey Weinstein” explains why this is, by describing Weinstein as “a character straight out of Philip Roth, playing out his revenge fantasies on the Goyim.”

But the shikses, ah, the shikses are something else again [. . .] I am so awed that I am in a state of desire beyond a hard-on. My circumcised little dong is simply shriveled up with veneration. Maybe it’s dread. How do they get so gorgeous, so healthy, so blonde? My contempt for what they believe in is more than neutralized by my adoration of the way they look, the way they move and laugh and speak.

— Philip Roth, Portnoy’s Complaint

This trend extends to Jewish pornographers as well. For instance, Ron Jeremy — whom the Jewish Daily Forward describes as “your goofy Jewish uncle” — was recently charged with 28 counts of sexual violence, following a flurry of allegations in which Jeremy is accused of violent rape and of “sexually assault[ing] a 15-year-old girl at a party in Santa Clarita.”

The porn industry is notorious for sex trafficking and for taking advantage of vulnerable people; in his essays, Luke Ford has likened the porn industry to the “white slave trade.”

Last year there was a series of cases where the rapes of kidnapped, underage girls were uploaded to and featured on major Jewish porn sites which often refused to take the videos down. Additionally, last year the owners of a porn production company, Michael Pratt and Mathew Wolfe (not confirmed to be Jewish, though the former is a common Jewish surname), were charged with multiple counts of sexual trafficking. Pratt is still at large (perhaps hiding in Israel). Several years ago, Jean-François Gariépy brought attention to a similar scandal by conducting an interview with a young white girl who was lured into hardcore porn through modeling gigs and forced into acting in interracial abuse videos. Gariépy’s interview makes it horrifically clear that the girl is being viciously exploited, as she is evidently not all there and appears to have the cognitive faculties of a child, probably due to brain damage sustained from a traumatic car accident during her childhood.

On this topic, note that Jews like Seymore Butts and Mike Kulich have specialized in the “interracial abuse” porn genre, which glorifies degrading black male on white female sexual violence. The reluctance of white female actresses to star in these films has frustrated Jewish pornographers like James Deen, who says it is “irritating and disgusting and annoying. . . It’s racist and it’s belittling and it’s keeping me from making a good product.” While this kind of “product” is less profitable, Jewish pornographers have nevertheless taken it upon themselves to normalize and promote the genre as part of a “Crusade for Racial Equality.”

In this regard, the story of Greg Lansky is also extremely telling. Greg Lansky is known as the “Steven Spielberg of porn” for his work of turning porn into what Rolling Stone describes as “high art.” Lansky has also been working to “mainstream” porn by advertising to the widest audience possible: “Adult companies need to learn to have a digestible social media presence — one that is safe for work, safe for the audience that wants to enjoy the brand. If they want to cross that border for graphic 18+ content they can click a link.” Lansky is talking about advertising his product on social media platforms, where it will reach impressionable young children. For this reason, Ad Age calls Lansky “a master of SFW marketing.”

Another tweet from Pornhub’s social media manager, trivializing hardcore porn consumption by children

As pointed out in a French article written by Jacky Goldberg, Lansky’s “art” is more than porn; it is a “political gesture.” What genre is the focus of Lansky’s “artistic” pornography? According to Rolling Stone, it is “interracial sex and. . . portrayals of white women being sexually dominated by well-endowed black men.” To promote this genre, Lansky has also associated himself with a variety of highly influential rappers, including Kanye West. In one publicity stunt, Lansky offered Kanye a contract to direct an interracial porn film for his brand. Lansky is “congratulated by the African-American community” for his interracial pornography, and Kanye West has publicly promoted Lansky’s pornography, which West praises as his favorite genre.

As Lansky himself stated several paragraphs above, he sees his work in the porn industry as a fight against discrimination, so his “artistic” interracial porn brand is very obviously intended to glamourize interracial sexual relationships, specifically between black men and white women (this should be contextualized alongside the massive push for interracial couples, largely black men and white women again, by Jewish advertising agencies). Of course, Lansky’s product is also frequently posted alongside anti-white hate screeds and calls to “rape white bitches” on social media platforms (more on this — graphic — here). Jack Sen also argues that the distribution of interracial abuse pornography “has encouraged a rise in violent rape perpetrated by black men against non-black women.” As shown above with the Kanye debacle, this sort of pornography is specifically marketed towards black and non-white men. How many of the African and Middle Eastern rapists that have sexually assaulted and murdered scores of white women and schoolchildren throughout America, Western Europe, and South Africa were consumers of pornographic material depicting small and very young-looking white women in schoolgirl costumes being violently sodomized by Africans? Note that earlier this year, an 18-year-old white French girl named Victorine Dartois was raped and murdered by a non-white man. The accused was found to be uploading drawings of his interracial sex fantasies on YouTube.

Do Jewish pornographers indulge their lust for white women with pornography, and use it to “promote miscegenation” and “increase the sexual lusts of men of color for white women?”

Verdict: guilty as sin.

The Aftermath

Discussing hardcore pornography is distasteful, but necessary, because of the absolutely profound influence internet pornography has on the collective consciousness of the modern world.

Today, roughly 89% of young men and 31% of young women admit to viewing hardcore internet pornography, and the average age of exposure is estimated to be 11 years old. Google Analytics shows that porn traffic increases 4,700% after school hours when kids get home from school. Pornography is so ubiquitous that exposure to hardcore pornography, including the depiction of particularly deviant and extreme fetish activity, has been identified by studies as a “normative” childhood experience. Understanding the full sociological ramifications of pornography is undoubtedly difficult considering the near impossibility of finding a control group that has not been exposed to hardcore pornography. However, it is very reasonable to assume that the porn industry is a profound influence, if not the central influence, on the formation of young people’s sexuality and their attitudes towards members of the opposite sex. And, as discussed above, the industry producing this material deliberately produces increasingly graphic, deviant, and hateful anti-white material designed to push the boundaries of the acceptable and to shock and desensitize viewers.

For instance, a still from an interracial abuse porn video featuring an actress with braces, pigtails, and a flat chest — i.e., made to look like a 13-year-old — surrounded by African men has become a viral meme that has been shared and adapted millions of times online. The meme is so ubiquitous that high school students imitate it. High school students as young as 16 have been following porn trends and uploading videos online depicting “them[selves] crushing small creatures to death while performing sexual acts” in Cape Town, South Africa.

The Piper Perry Surrounded meme, which has been shared and adapted millions of times online

These are just a few examples illustrating the reach and the consequences of “porn culture” on the youth. Hardcore internet pornography has been absolutely devastating to our cultural psyche. It has corrupted, defiled, and demoralized an entire generation. And the simple fact is that our Jewish friends are largely responsible for legalizing, creating, and distributing this toxic filth. They did not accomplish this by militarily occupying America, seizing the television stations, and broadcasting demoralizing pornography to the occupied civilians, just as they did in Ramallah two decades ago. They achieved this through betraying the trust of the country that rescued them from persecution in Europe and welcomed them as refugees, by manipulating its laws, and engaging in cultural warfare within a market defended by no barriers against Jewish entry. What the IDF did to demoralize the residents of Ramallah, and black operations do to demoralize Jihadi fundamentalists, has been done to the West through its entertainment industry.

Pornography — just like abortion, feminism, gay rights, and the normalization of pedophilia — is promoted by the wealthiest and most tightly organized ethnic group on the planet as a form of ethnic political activism. Jews see pornography as a tool for fighting “fascism” and social discrimination, and for making society safe for Jews. The porn industry is one branch of a large Jewish Cultural-Marxist project to deconstruct the values of white, Western civilization, to gut Western ways of constructing meaning, and to render our culture disordered and meaningless. Pornography is a weapon, a form of Jewish “cultural terrorism,” and Jews candidly admit it. Do not take my words for it. Addressing the Jewish community, Rabbi Daniel Lapin writes:

Instead of focusing on imagined enemies, we should ask whether dogmatic commitment to a secular-liberal vision is encouraging dislike for the Jewish community. Without such honest self-appraisal, Jews will become more and more disliked — not by crazed individuals but by decent Americans distressed over their rapidly deteriorating culture and the role of Jews in that agenda. It cannot escape the notice of ordinary Americans coping with the challenge of raising responsible children in a hostile world that many Jewish names and groups lead the fight for policies these Americans see as causing the country’s decline. [16]

It’s true. Decent white men everywhere are finding out.

And we are sick and tired of it.