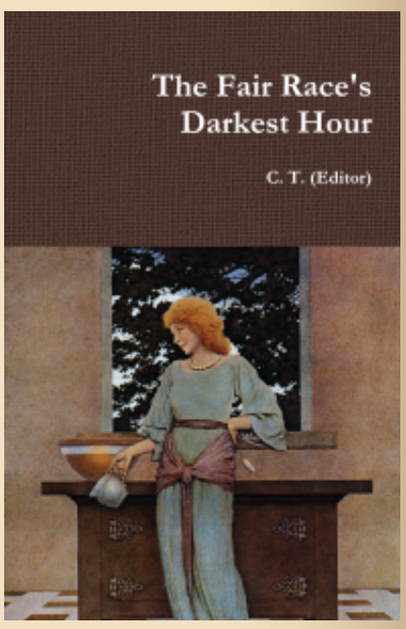
Auster's unpublished chapter

Just in case this chapter is removed from ***View From the Right*** (VFR) after Lawrence Auster dies (he's struggling with cancer), I would like to save it here:

_____ 卐 _____

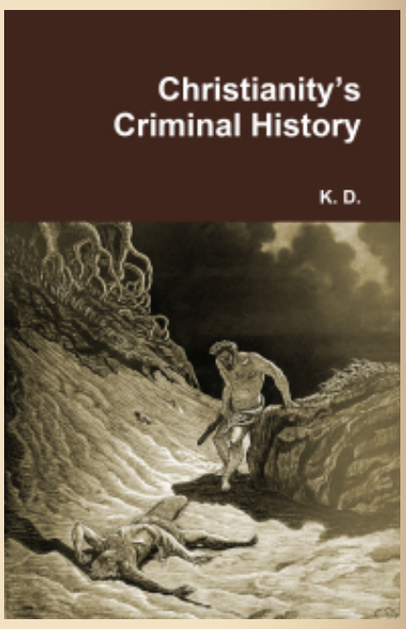
> "Any large number of free-thinking Jews" is "undesirable" if one wants to maintain or develop a society in which a Christian tradition can flourish, said T.S. Eliot in 1934. He was right. —David A. Hollinger, *Science, Jews and Secular Culture*, 1996
>
> When it comes to Jewish enthusiasm for the great egalitarian project I think we may be grateful that we are such a small people. —Ruth Wisse, *If I Am Not For Myself*
>
> ... the great take-over by Jewish-American writers dreaming aloud the dreams of the whole American people. —Leslie Fiedler, *Partisan Review*, 1967
>
> [W]e have spent most of our history as a vulnerable minority ... That is why Jews both value and insist upon multicultural societies where the rule of law prevails, where distinctive identities can flourish, and where tolerance and respect are values equally applicable to all citizens. —Abraham Foxman, *Ha'aretz*, February 13, 2006

The below is a chapter—written in 1998 and not edited or changed since then—from the vast unpublished book on mass non-Western immigration, its consequences, and related topics that I worked on through most of the 1990s. It was tentatively entitled, *The Death of America, and its Possible Rebirth*. Recently a right-wing publisher has expressed interest in the manuscript and I am in the process of organizing the long-finished chapters for publication.



This site in a nutshell: here. See also "The 14 words" and "New tablets of stone".

The Fair Race's Darkest Hour is a compilation of texts by seventeen authors that changed my world-view. A softcover edition of the book is available: here.



Meanwhile this chapter may be read as a standalone article. (Note: it is very long, over 11,000 words.)

I read the entire chapter last night for the first time in fifteen years and made some fixes in punctuation and spelling. I see one serious flaw in the piece: that there are not enough qualifications showing that the objectionable attitudes I have attributed to "Jews"—i.e., to the Jewish people or the Jewish community as such—are, of course, not shared by all Jews, not by any means. But at this point I lack the will and the physical ability to re-work the chapter. So I hope that readers will understand that when I speak of "Jews" I do not mean all Jews, or even perhaps of a majority of Jews, but of a large and influential part of the Jewish population.

We could look at the problem this way. The great majority of Jews are extremely liberal and will remain so, but a large number of white gentiles (perhaps a majority) are also liberal and will remain so. To put the point differently, a large majority of Jews do not identify with or support the white race, but a large majority of white gentiles also do not identify with or support the white race. A significant number of Jews are conservative and traditional (I am not speaking of most Hasids, who are simply not part of our country and civilization), and I believe that such Jews are a positive part of our body politic and of the prospective growth of a traditionalist movement, and ultimately, perhaps generations hence, of a reborn America, named by me *America 3.0*, that will have separated from liberal America, America 2.0, which has now definitively destroyed and replaced the original America, America 1.0.

Also, to understand better where I'm coming from, readers may want to jump ahead and read the last section first, "How to oppose the Jewish agenda without anti-Semitism."

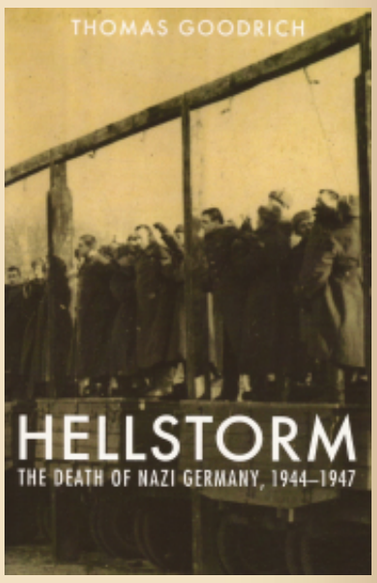
Here is the article:

Jews: The Archetypal Multiculturalists

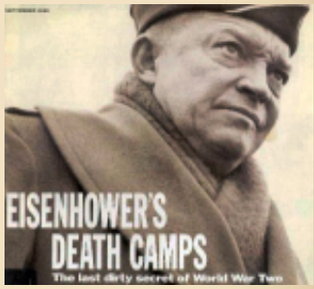
We've looked at the immigrant and nonwhite cultures that are displacing white America from without, and at the nihilist culture eating away at white society from within. But there is one group that lies at the intersection of these phenomena, an ethnically and religiously distinct group that is of relatively recent immigrant origin, yet is also part—though a largely distinct part—of the white race and a major influence in the mainstream culture. I am speaking, of course, of the Jews. Given the extraordinary role that this extraordinary people has played in modern America, no serious discussion of ethic diversity on American life can ignore them. Yet because of the Jews' tragic history as a persecuted people, and because of their own ability, through their leading role

A translation of the work of Karlheinz Deschner on the criminal history of Christianity is available: here.

Thomas Goodrich's *Hellstorm* is the most important book of the 21st century.



Its subject-matter: the Holocaust perpetrated by the Allied forces on the Germans, civilians included (here).



Here: an SS pamphlet explaining National Socialism.

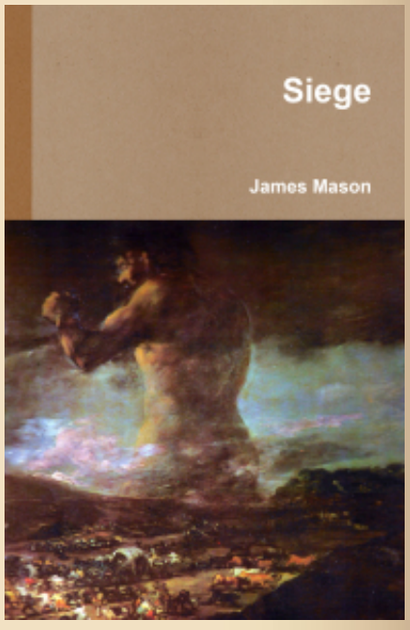
How we are light-years away from the secular, Neo-Christian ethics of the Alt-Right can be surmised in "Darwin's exterminationism".

in American intellectual life, to set the terms of permissible discourse, it is impossible in today's society to have an honest discussion on the subject of Jewish cultural impact. While every other ethnic group can be spoken of in a critical light, if only to a very limited extent, nothing that is even implicitly critical is allowed to be said or inferred about Jews. An opinion poll by the Anti-Defamation League searching for anti-Semitic attitudes in America perfectly captured the prevailing assumptions of what is permissible to say about Jews. If people responding to the poll agreed even with true opinions about Jews, such as that "the movie and television industries are pretty much run by Jews," the poll considered that to be evidence of anti-Semitism. Using such a broad definition of anti-Semitism, the ADL, unsurprisingly, always finds lots of "anti-Semitism" in America. [ADL National Study, May 1992].

If "anti-Semitism" is to be a meaningful word, and not just a weapon used to frighten people into silence, then its usage must pass the same definitional test we have established for "racism." Just as behavior must be morally bad if it is to be properly considered racist, so it must be morally bad if it is to be properly considered anti-Semitic. Unless to be impolitic is to be immoral, it is no more anti-Semitic to engage in rational, critical discourse about the role of Jews in American society than it is racist to engage in rational, critical discourse about blacks or Chinese or white Protestants or anyone else.

While this sort of honest discussion may imply a challenge to the political and cultural agendas promoted by Jewish organizations, it does not threaten Jews as individuals or as a community. Notwithstanding the Jews' own exaggerated fears on this subject, anti-Semitism has steadily declined since World War II. Jews do not face any serious bigotry in this country, except from some black nationalists (who are beyond the reach of Western discourse in any case) and from a tiny, though growing, number of powerless and marginalized whites, some of whom are serious anti-Semites. Indeed, it could be argued that the current increase of anti-Semitism at the margins of white society is to a significant extent driven by the fact that no critical opinions about Jewish influence are ever permitted, even while the role of this tiny minority in American politics and culture keeps waxing spectacularly before everyone's eyes. To forbid people to remark upon such a remarkable phenomenon does not conduce to mental or social health. It leaves the normal energies of criticism—and even of just plain griping—no outlet except for dark and inarticulate resentment, coded hate messages, conspiracy theories, devil theories, Holocaust denial, and so on.

As sensitive as it is, the subject of Jewish cultural impact is unavoidable in a book that purports to deal with immigration and diversity. The Jews are, and have always been, the archetypal



Presently *Siege* is only available as a PDF.

"1945 was the year of the total inversion of Aryan values into Christian values." —Joseph Walsh

"With the death of Adolf Hitler in the close of the 2nd World War in 1945 Western civilization, as it had existed and is still perceived DIED once and for all. The only thing that was left now was a gene pool." —**James Mason**

"The fall of Stalingrad is the finish of Europe. There was a cataclysm. The core of it all was Stalingrad. There you can say it was finished and well finished, the white civilisation." —**L.F. Céline**

minority. For their entire history since the expulsion of Jewish elites to Babylonia in the early sixth century B.C. (the time when the Israelites first began to be called "Jews"), the Jews have lived as a conspicuous, and intermittently persecuted, minority among non-Jewish majorities. For this reason, many contemporary Jews regard the essence of Jewishness as identification with the Outsider (whoever the Outsider might be), combined with hostility, or at least a deeply questioning attitude, toward the majority culture.

The Eastern European Jews entered America as immigrants whose religion, folkways, and characteristics were alien to those of the historic American population. Although they have made phenomenal contributions to American life in many fields, and assimilated to a far greater extent than some conservatives a hundred years ago could have imagined, the Jews also (as few people recognize, because the subject is forbidden) changed America in some profound and not always positive ways. In terms of national identity, Jews were instrumental in the reformulation of America as a *universalist society* based strictly on ideology rather than on peoplehood, a change that set the stage for mass Third-World immigration and the much more profound redefinition of America as a *multicultural society*. In terms of morality, many Jewish intellectuals, writers, and entertainers deliberately undermined the older Anglo-American Victorian ethos, a program of moral/cultural subversion that climaxed in the Sixties counterculture and the dominant nihilist culture of the 1980s and 1990s. In terms of politics, Jews were instrumental in replacing the old American order of Constitutional self-restraint with the statist politics of unrestrained compassion.

Thus, even as Jews more or less successfully adapted to America, America—in redefining itself as universal, in giving up its Anglo-Saxon Christian culture, and in adopting a politics of compassion, adapted to the Jews. The pattern of the Jews' interaction with the majority culture is a textbook case on the effect of ethnic diversification on a host society.

Jews re-made America

The traditional belief is that all immigrants, regardless of their cultural background and numbers, can be equally well assimilated. But even the Jews, now that they've reached a position of unassailable power in American life, admit that this notion is false. As the well-known attorney and law professor Alan Dershowitz writes in his 1991 best-seller *Chutzpah*:

> Jews have been extraordinarily successful in America. *We have not melted into anyone else's pot. Instead, we have reshaped the pot to accommodate our unusual dimensions.* In the process

To unplug yourself from the Matrix you really need to undemonize Adolf Hitler, Heinrich Himmler, National Socialism and the Third Reich. Click **here** to hit ten articles on vital info about the Second World War that the controlled media concealed from you.

Gens alba conservanda est
("The white race must be preserved")

Worldly gain at the expense of the *Volk* is the main cause of the ongoing destruction of the white race.

See "Revaluation of values": a paraphrase from Francis Parker's Yockey's *The Enemy of Europe*.

> we too have reshaped ourselves somewhat to fit into our environment. [Emphasis added.] [pp. 6-7]

In other words, the Jews did not assimilate into America (or, as Dershowitz grudgingly concedes, they only assimilated "somewhat"); rather they "reshaped" America to make it "accommodate our unusual dimensions."

Dershowitz claims a similar right to redefine Judaism:

> I do, therefore, precisely what orthodox religions say you can't do: I pick and choose—hopefully on some principled basis—among the religious practices and select those with which I wish to comply. It's *my* religion, after all, and I don't see why I can't be the final arbiter when it comes to its content. [p. 12].

Note the all-consuming narcissism. Judaism is *his* religion, so he can define it according to *his* whims—a most convenient philosophy for a man who abandoned his family's orthodox Judaism but still insists on his total Jewishness. In the same way, America is *his* country, therefore America is anything *he* feels like saying it is—a convenient philosophy for a man who is openly hostile to America's historic civilization. "We need not compromise either our Americanism or our Jewishness," Dershowitz declares. "Nor can anyone else define our Americanism or our Jewishness for us." (pp. 4-5.) This, in brief, is *chutzpah*, which Dershowitz defines as self-assertion and boldness in the face of authority, but which most people regard as unmitigated, brazen arrogance. However defined, it is a quality Dershowitz celebrates in his fellow Jews and urges them to cultivate.

Thus he writes admiringly of David Bazelon, former Chief Judge of the U.S. Court of Appeals in the District of Columbia, for whom Dershowitz worked as a law clerk:

> Judge Bazelon rarely went to synagogue, but he was a Jewish judge in every sense. He saw the world through his Jewish background. His humor was frequently in Yiddish. His speeches referred to the rabbinical literature. He described himself as a secular American with a "Jewish soul." If a defendant deserved compassion but no writ of habeas corpus—or other formal legal remedy—was technically available to him, *Bazelon would wink at me* [italics added] and order that I find some ground for issuing a "writ of *rachmones*." *Rachmones* is the Hebrew-Yiddish word for "compassion."
>
> Bazelon was always an outsider, a questioner, even as one of the most influential jurists of his time. [pp. 58-59].

In this inadvertently devastating portrait, we see the chief judge of America's second most powerful court busily reshaping Anglo-American Constitutional law according to his Jewish outsider's

Fortunately, the collapse of the dollar that is coming will mark the beginning of the end of America's economic and cultural hegemony over Europe.

"The sign of the times is degeneracy. This term—degeneracy—sums up all that is happening to the West."

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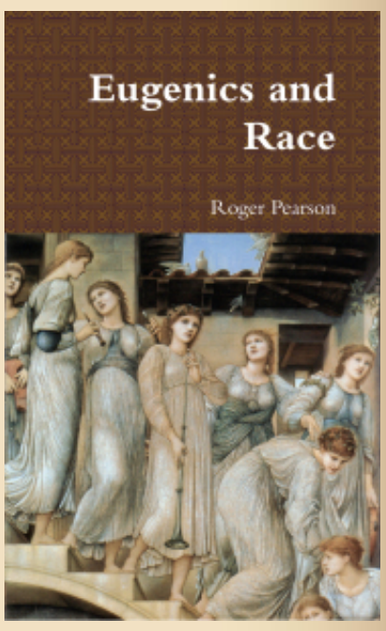


"RACISM":

On the origin of the word "racist"

sense of compassion, while conspiratorially winking at his young law clerk. Equally revealing is Dershowitz's tribute to Bazelon and his other mentor, Supreme Court Justice Arthur Goldberg: "[T]heir Jewishness—their *rachmones*—resonated in me more powerfully than the Jewishness of ritual." (p. 60). It is clear that these secular Jews, leading architects of the modern omnicompetent state, regard the liberal agenda as an emotionally fulfilling substitute for the religious tradition they have cast aside.

Unfortunately, Dershowitz's cult of *Chutzpah*, which we've only begun to explore here, cannot be dismissed as an extreme position among American Jews. If anything, the extraordinary popularity of his book and the glowing reviews it received from many quarters of Jewish opinion suggest that his views—particularly his narcissistic claim of a Jewish right to remake America—are *representative*. Even Ruth Wisse, a harsh critic of *Chutzpah*, noted with regret that Dershowitz's outlook seems to resonate deeply among American Jewry. [Ruth Wisse, review, *Commentary*, September 1991].

Notwithstanding the critical framework of the present discussion, we must always remember that there is a fundamental difference between Jews and other European immigrants, on one hand, and non-Europeans on the other. While the immigrants from Southern and Eastern Europe changed American *culture* in some dramatic ways, America still remained, at bottom, a *nation*. By contrast, the non-European immigration since 1965 has changed America from a nation into a multiethnic empire. At the same time, we must understand that the cultural changes brought by the turn-of-the-century immigrants and their descendants prepared the ground for the more radical changes that came later.

The Public Schools

The dynamic of diversification, which we've discussed at length elsewhere, works as follows. Believing that ethnic differences don't matter and that discrimination is always wrong, a majority culture that had once excluded a minority begins admitting them. But once the minority group are inside that culture, they proceed to alter its identity. In the case of American Jews, this has applied particularly to the public schools, and to intellectual culture generally. Up to the late nineteenth century, writes historian Naomi W. Cohen, there was broad public consensus that the "United States was a Christian nation whose freedoms rested on Christian precepts." The public schools were nonsectarian—meaning no distinction was made among *Protestant*

The word "racism" from the Nietzschean viewpoint

Two texts by Wm. Pierce:

1. Best article on the Jewish question

2. The West's darkest hour

See how using non-white labor in the Ancient World or capitalism in the Modern World is the main factor for white decline:

Who We Are (abridged)

For a couple of articles on Richard Wagner and LOTR click on pics below:

denominations—and included readings from the Protestant Bible and moral Christian teachers along with prayers and holiday exercises. While both Catholics and Jews opposed this religious element in the public schools, the Jewish attitude was more complicated. Jews embraced the public schools because they saw them as the great path to Americanization, yet they also hoped that by entering the public school system they could overturn their Christian customs. The problem was that those Christian customs had always been an organic part of the America that Jews were so eager to join.

Conservative Protestants noticed the contradiction, and resented it. In an 1888 editorial, the *New York Tribune* said that while it appreciated the value and virtues of "our Hebrew fellow-citizens,"

> they should recognize ... that the Republic which offers a refuge and the broadest religious freedom to all men, expresses, in so doing, the highest teaching of Christ—the brotherhood of humanity. If it had not done so [the Jews] would have had no foothold here. The United States ... is Christian in its foundation, its structure and its development, and none ... who have taken refuge here have more reason to thank God for its Christian spirit than the Hebrews. [quoted in *Jews in Christian America: The Pursuit of Religious Equality*, Naomi W. Cohen (NY: Oxford U. Press, 1992), p. 71].

This counsel was not heeded. Far from being grateful for America's Christian spirit, the Jewish community resented and feared any manifestation of it—particularly the traditional Christmas observances in the public schools.

The conflict came to a head in 1906. During a Christmas assembly at a predominantly Jewish public school in Brooklyn, the principal engaged in what he probably saw as an appeal to America's religious and ethical foundation, but which Jews saw as a provocation. Basically, the principal's offense was that he called on his students to "be more like Christ ... taking less and giving more." New York's Jewish community erupted. Jewish newspapers called for a student strike to protest Christmas observances, with one paper referring to Jesus as the person because of whom "the Jewish people bathed in blood and tears for 2000 years." The next day, December 24, 1906, tens of thousands of Jewish children stayed home from school. The strike, which was backed by mainstream as well as Jewish newspapers, was successful. The *Morgen Journal* triumphantly reported that "the principals and teachers were frightened ... *and removed from their programs everything that pertained to Christendom*." [Italics added.] Ultimately a compromise was reached. Christmas hymns and assemblies were banned, but Christmas trees and pictures of Santa Clause and recitals of the Lord's Prayer were allowed. [Leonard Bloom, "A Successful Jewish Boycott of the

The Jewish Problem (Jewish authors):

Larry Auster's unpublished chapter

Excerpts of *Esau's Tears*

The Jewish Problem (non-Jewish authors):

Definition of anti-Semitism

The Culture of Critique's Preface

History of Jewry:

The saga of the European

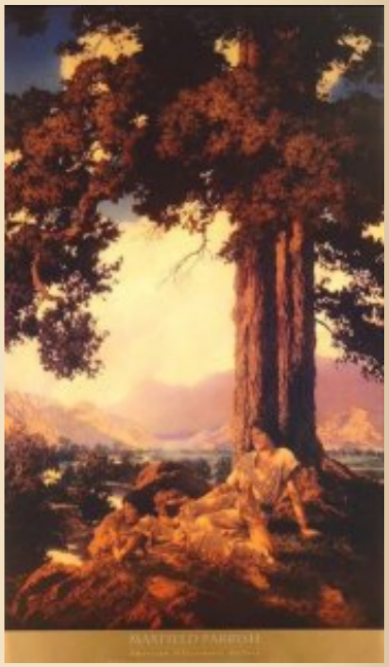
New York City Public Schools—Christmas 1906," *American Jewish History*, December 1980, 180-188].

While the principal's upholding of Jesus as a *moral* ideal (without any mention of his *theological* status), does not exactly rise to the level of pogroms and 25-year conscriptions into the Tsar's army, I do not criticize New York's Jews for their resistance to Christian preaching in the public schools. What I am saying is that, given the Jews' religious differences from Christians, given their memories of persecution by Christians, and given their extraordinary activism and intelligence, the mass entry of Jews into America was destined to have the effect it ultimately had—of delegitimizing public expressions of Christendom in what had previously been a Christian country. Mass immigration and integration of a culturally alien group inevitably weakens the historic culture of the host country.

The culturally transforming effect of Jews on the liberal arts universities was more profound. In a groundbreaking study, *Science, Jews, and Secular Culture*, Professor David A. Hollinger of the University of California at Berkeley, an outspoken liberal, examines the role Jews have played in the de-Christianizing of American universities and intellectual life. At the end of the nineteenth century, he writes, a generic, trans-denominational Protestantism "was taken for granted by nearly all of the Americans in a position to influence the character of the nation's major institutions, including those controlling public education, politics, the law, literature, the arts, scholarship, and even science." Over the course of the twentieth century, the view of America as a Christian nation was replaced by the view of America as a universalist, pluralist society, in which Christianity is but one of several legitimate religions. Two principal factors account for this transformation: The first was the loss of Christian belief on the part of old-stock Protestant intellectuals who had embraced the world view of modern science. The second was the demographic diversification brought about by immigration. These two phenomena, though separate, were linked. As Hollinger explains it, prominent Jewish intellectuals "reinforced the most de-Christianized of the perspectives already current among the Anglo-Protestants," with Protestant and Jewish intellectuals supporting each other in the secularization project. While WASP intellectuals such as Sinclair Lewis and Randolph Bourne lionized

Jews

Jew vs. White: More than 3,000 years of conflict



"Racism" is just an expression of evolution. All species go through racial separation on their path to speciation. No exceptions.

In humans racist is just a person who loves his race, for example the nymphs on this sidebar. But in today's mad West the term "racist" de facto means *someone who loves the white race* to the point of wanting to preserve it.

Jewish thinkers for leading the Protestants out of their "provincialism," Jewish intellectuals such as Felix Frankfurter and Harold J. Laski made Oliver Wendell Holmes, Jr.—who was both an old-stock American *and* an atheist and relativist—into an American cultural icon, thus building a secular vision of America upon which secular Protestants and Jews could unite.

At the same time there was still much resistance to Jewish influence at conservative institutions. Jewish students in the 1920s and 1930s were systematically discouraged from going into academic fields involving the transmission of culture, such as philosophy, history, and literature, and were urged instead to enter technical and service fields such as business, engineering, economics, medicine, and law. There were also quotas limiting the number of Jewish students at elite universities. Ernest M. Hopkins, the president of Dartmouth, was frank about the reason for this policy: "Dartmouth is a Christian College founded for the Christianization of its students," he unapologetically told the *New York Post* in 1945. Hopkins's straightforward comment suggests that his views, while controversial, were not considered shameful, but at least reasonable. ["Dartmouth Reveals Anti-Semitic Past," *New York Times*, November 11, 1997, A16.]

This situation changed dramatically after World War II, when all boundaries to Jews in the liberal arts were dropped. The Yale College faculty, which had no Jews in 1945, became 18 percent Jewish by the 1970s. A 1969 study found that Jews, who then accounted for three percent of the U.S. population, made up 17 percent of the faculties of the 17 top-ranked universities. During the same period, these universities also became aggressively secular, eliminating Christian symbols and practices (such as obligatory chapel) and discouraging any open profession of Christian belief by faculty members. Hollinger suggests that this secularization was not just due to the general trends of the academic culture, but specifically to the presence of Jewish professors. ["Jewish Intellectuals and the De-Christianization of American Public Culture in the Twentieth Century," in David A. Hollinger, *Science, Jews, and Secular Culture*, Princeton University Press, 1996].

Thus the American institution that had been the chief defender and transmitter of the older Protestant culture, not only in terms of an official religious identity, but in terms of manners, literature, a cultured way of life, the ideal of the Christian gentleman, and so on, had become—in no small part because of the entry of Jews—the most secularized institution in America. The elite universities had changed from guardian of the old Western order to its subverter. This transformation in the universities then reverberated through the rest of the culture, stripping America's public institutions, entertainments, symbols, and manners of the

Women from our viewpoint:

The eternal feminine

On racial IQ studies:

The new enemies of science

The roots of civilisation

Who am I?:

See an excerpted translation from the German Metapedia article about me.

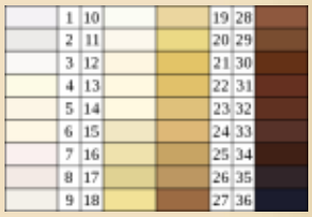
Christian and bourgeois values they had once embodied. America's transition from a Protestant culture whose public institutions, celebrations, and symbols reflected Christian belief, to a pluralist, secular society with no identity at all, was complete. When the next waves of change came—the Sixties radical left, black power, feminism, and multiculturalism—the universities and other institutions had no remaining cultural identity to defend against the onslaught, which explains why the radical movements triumphed so easily.

Hollinger, himself a secular, liberal Protestant, explains the frankness with which he discusses the Jewish role in secularization by pointing out that he *approves* of it. Indeed, he barely conceals his pleasure at Christianity's being pushed aside. In what may be a reflection of our thoroughly radicalized times, some Jewish spokesmen are also acknowledging, without embarrassment, their own anti-Christian agenda. In a letter to the *Harvard Magazine*, Rabbi Abram Goodman, from the Harvard class of 1924, recalls the Harvard of the 1920s when the enrollment of Jews in Harvard College was strictly limited, and adds: "*Now I witness a Harvard that has been thoroughly cleansed and Judaized*. [Italics added.] My reaction [is] to recite the ancient Hebrew blessing: Blessed art thou, oh Lord, our God, King of the universe, who has kept us in life and sustained us, and caused us to reach this (happy) occasion." [Abram Vossen Goodman, *Harvard Magazine*, September/October 1997, p. 6]. Thus an American Jew in 1997 unselfconsciously boasts of eliminating America's former Christian culture, describing this elimination in terms ("thoroughly cleansed and Judaized") not unlike those once used by the Nazis about the Jews. Goodman's apparent lack of fear that his remarks may provoke anti-Semitism—like Hollinger's lack of fear of being charged with anti-Semitism—is a signal that the long march of ethnic minorities and the cultural left through America's institutions has triumphed. Now that their enemies have been scattered and silenced, the left and the minorities can admit that their real agenda all along was not simply inclusion, equality, justice, or tolerance toward Jews and other minorities, but the destruction of the Christian culture.

Even worse, Jewish spokesmen have repeatedly attacked Christian evangelism, if it was directed at Jews, as hateful and anti-Semitic. But to say that evangelism is hateful is to say that Christianity is hateful. We must be frank about the fact that a deep animus against Christianity and Christian culture is found among both religious and secular Jews. Here is Philip Rieff, author of the influential book *The Triumph of the Therapeutic*, writing in 1972:

> I am no advocate of some earlier credal organization. In particular, I have not the slightest affection for the dead church civilization of the West. I am a Jew. No Jew in his right mind can long for some variant of that civilization. *Its one enduring*

HUMAN SKIN COLORS:



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- Against the Fall of Night (novel)
- Agamemnon
- Alaric
- Albert Lindemann
- Albert Schweitzer
- Albert Speer

> *quality is its transgressive energy against the Jew of culture...* [Italics added.] The gospels were not good news; the ungospelled present has its supremely pleasant feature, the death of the church. [Philip Rieff, "Fellow Teachers," Salmagundi, no. 20 (Summer-Fall 1972), p. 27; quoted in John Murray Cuddihy, *The Ordeal of Civility*, p. 172.]

Just as black novelist Toni Morrison believes that the defining trait of white Americans is their hatred of blacks, so Philip Rieff believes that the *one enduring quality* of Christianity is its anti-Jewishness! For Rieff, Christianity seems to have no meaning or value apart from the harm it does to Jews. But this, in effect, is to deny the collective identity and the subjectivity of Christians.

Similarly, as John Murray Cuddihy writes in his classic study *The Ordeal of Civility*, Freud felt that basically all gentiles were anti-Semitic, and he interpreted Gentile politeness *as nothing but a polite form of anti-Semitism*:

> This is one root ... of the ethnic-specific animus of Freud and Eastern European Jewry generally against Gentile civility: they *defined it* as a (middle-class) mask concealing anti-Semitism. They defined it as *refined* anti-Semitism ... [*The Ordeal of Civility*, pp. 78-79.]

Just as nonwhites and white multiculturalists see Western ideals (e.g., individuality and truth) as intrinsically oppressive, earlier Jewish intellectuals saw Gentile ideals (e.g., courtesy and self-control) as intrinsically anti-Semitic. In both instances, reform is impossible. The only way the "oppressive" culture can stop being "oppressive" is to be deprived of its being.

The Jewish role in open borders

The majority culture is deprived of its *spiritual* being through cultural transformation, and of its *physical* being through demographic diversification. The latter was the ultimate aim of the American Jewish Committee's 40-year-long campaign to repeal the 1924 National Quota Act and open America's borders to the world. Significantly, Jewish immigration reformers of the 1950s and 1960s were no longer concerned with augmenting the number of Jews coming into the U.S., but with increasing all immigrants from non-traditional sources. Their purpose was not to help any particular group; their purpose was to eliminate any sort of preferences for immigrants whom the restrictionists thought would be more assimilable to America's existing culture. To do this, it was necessary to create a sense of resentment among the America ethnic groups whose fellow ethnics in their home countries were being excluded under the National Quota.

Albrecht Dürer

Alcibiades

Alcman

Aldous Huxley

Alex Linder

Alexander Alekhine

Alexander the Great

Alexandr Solzhenitsyn

Alexandria

Alexis de Tocqueville

Alfred Rosenberg

Alice Miller

Alt-Right / white nationalism

American civil war

Americanism

Amerinds

Ammianus Marcellinus

An Eye for an Eye (book)

Ancient Greece

Ancient Rome

Anders Breivik

Andrew Anglin

Andrew Hamilton

Andrew Joyce

Angela Merkel

Anti-German exterminationism

Anti-white exterminationism

Antichrist (book)

This intention was made clear in an article by immigration historian Oscar Handlin in the July 1952 issue of *Commentary*, the journal of the American Jewish Committee. In the article, titled "The Immigration Fight Has Only Begun." Handlin repeatedly complained about the "widespread apathy in sectors of the population that ought to be most actively concerned" about the exclusion of their fellow ethnics by the national quota. The problem from Handlin's point of view was that most Italians, Poles, and other recent immigrant groups accepted the immigration restrictions, did not feel insulted by them, and did not seem to feel that America was obligated to keep admitting large numbers of their own national-origin group. In other words, the problem was that *the white ethnics identified more with America than with their own ethnic group and its chances for further immigration*. Literary critic Carol Iannone offers an anecdote about her Catholic high school in the 1960s which seems to confirm this impression:

> One day in school we were shown a film about all the immigrants and what they had done for America. The next day our teacher Sister Eustacia said: "What did you think of the film? I didn't like it. Immigrants! Immigrants! You'd think there wasn't a whole society here before the immigrants came! Nothing but immigrants." In our class, many of whom were offspring of immigrants, we were not offended because we knew there was a country here before our families came. And that was totally the ethos.
>
> My father, who immigrated to America in 1923, always talked about how he came here to be an American. It wasn't what we immigrants have done for America, but how great America was for taking us in. That was the ethos then. [Carol Iannone, conversation with author, 1997].

It was precisely such feelings of gratitude, and even more the lack of a sense of grievance or entitlement, that Handlin wanted to uproot. The key to immigration reform, he argued, was to wake up the mass of contented white ethnics to the real injustice of the existing restrictive laws:

> The laws are bad because they rest on the racist assumption that mankind is divided into fixed breeds, biologically and culturally separated from each other, and because, within that framework, they assume that Americans are Anglo-Saxons by origin and ought to remain so. To all other peoples, the laws say that the United States ranks them in terms of their racial proximity to our own "superior" stock; and upon the many, many million of Americans not descended from the Anglo-Saxons, the laws cast a distinct imputation of inferiority.

Antiochus IV Epiphanes

Aphrodite

Apollo

Apollonius of Rhodes

Arcadia

Arcadius

Archeology

Archimedes

Architecture

Argentina

Arianism

Aristocracy

Aristophanes

Aristotle

Art

Artemis

Arthur C. Clarke

Arthur de Gobineau

Arthur Kemp

Arthur Schopenhauer

Artificial Intelligence (movie)

Aryan beauty

Aryan problem / Deranged altruism

Asia

Athanaric

Atheism and secularism

Athena

Athens

Attila

In other words, as long as there are immigration laws designed to preserve a nation's historic ethnic majority, then all people not related by blood to that majority are, by that very fact, being categorized as inferiors, making a mockery of America's democratic pretensions. By Handlin's logic, moreover, it is not just immigration restrictions that are offensive. If an immigration law that is designed to preserve the nation's ethnic majority is racist (because it implicitly puts down other groups), then the same must be true of *any* manifestation of the ethnic majority, *including its very existence*. After all, if a nation still has an ethnic majority, and a culture that reflects that majority, doesn't that impute inferiority to all people not related by blood to that majority? Therefore the only way to procure real democracy is to turn the ethnic majority into a minority, which is to be accomplished (and since 1965 has largely been accomplished) by immigration.

Question: Why did Handlin bristle at the supposed second class citizenship of white ethnics, including Italians, but the Italians didn't? A theory: The Jews feel they can never assimilate, that they will *always* be outsiders. Since they will always be outsiders, they must valorize the outsider status. Italians by contrast don't feel like outsiders, and do feel that they can assimilate, so they were not disturbed by the majority's reduction of Italian immigration in the 1921 and 1924 laws.

In 2000, 48 years after Handlin's article, Ron Unz wrote in *Commentary* about the coming nonwhite America and said that the main thing to be concerned about was—no, not what all these non-Western immigrant groups would do to America, *but that there might be a white backlash*. The problem in *Commentary's* eyes was still America's white majority and what it might do.

The 1965 Immigration Act, the culmination of a forty-year, largely Jewish-led campaign, was not simply a piece of "liberal" legislation (i.e., an act aimed at formal equality) which later turned out to have unforeseen, radical consequences. As early as 1952, the liberal idea of equality before the law was already linked in the minds of Jewish immigrationists with the radical project of dispossessing America's white, Anglo-Saxon, Christian majority.

Aim is to destroy the majority culture

As was the case with the campaign against Christianity in the public schools, there is a vanishingly thin line between the Jewish desire to be protected from the majority culture, and the Jewish desire to destroy the majority culture. For many Jews, white gentile society, in and of itself, is a threat. Earl Raab, of Brandeis University's Institute for Jewish Advocacy and a columnist for the *Jewish Bulletin*, welcomes the prospect of whites becoming a minority in the U.S., because it means that "[w]e have tipped

Audios
Augustus
Australia
Austria
Autobiography
Axiology
Aztec people
¿Me Ayudarás? (book)
Barack Obama
Bartolomé de las Casas
Baruch Spinoza
Battle of Poitiers
Battle of Thermopylae
Bayreuth Festival
Beauty
Beethoven
Ben Klassen
Ben-Hur
Benito Mussolini
Benjamin Disraeli
Benjamin Franklin
Beowulf
Berlin
Bernal Díaz del Castillo
Bernardino de Sahagún
Bible
Bill Clinton
Biography
Blacks
Bob Whitaker
Book of Revelation
Brazil

beyond the point where a Nazi-Aryan party will be able to prevail in this country." [Earl Raab, *Jewish Bulletin*, February 19, 1993, 23, quoted by Peter Brimelow, *Alien Nation*, p. 120.]

We should not ignore the implications of this appalling comment. In Raab's mind, a white majority, by its very existence, poses a never-ending threat of Nazism. White gentiles, left to themselves, are all potential Nazis. When Patrick Buchanan criticized President Clinton for welcoming the end of America's "dominant European culture," *New York Post* reader Joshua Sohn wrote:

> The most tragic events in American history have surrounded the attempted entrenchment of the majority European culture at the expense of non-Europeans. *If Mr. Buchanan is right and the dominant European culture ... is on the way down, I would like to thank Mr. Clinton for his immigration policy and wish it nothing but success*. [Italics added]. [Joshua Sohn, letter to editor, *New York Post*, July (no date), 1997.]

If any effort to preserve a European majority culture is wicked and harmful, it follows that the European majority culture itself is wicked and harmful. Therefore Sohn applauds its coming demise.

For some Jews, the desire to destroy white society is not based on any perceived threat posed by that society, but on pure animus. When Charles Moore of the London *Spectator* described how his Muslim neighbors prayed loudly next-door during the Gulf War in 1991, and spoke of his worries of what would happen to England if the number of Muslims kept increasing, an enraged Leon Wieseltier, literary editor of *The New Republic*, fired off this riposte:

> Three cheers, I say, for the neighbors. I hope that they pray noisily, and that they pray five times a day, and that the evening prayer comes just as the Moores and the Mellors and turning to the claret ... It is amusing to watch the colonizers complain about being colonized. [*The New Republic*, January 6, 1992.]

Wieseltier is not exactly shy in his hatred. He mocks an Englishmen's fears about the survival of English culture. He rejoices at the thought of Englishmen being discomforted, disoriented, and displaced in their own country by Muslims. If anyone is driven by an ethnic animus, surely it is Wieseltier and the many Jews who think and feel as he does.

All of which brings us to a disturbing question which, unfortunately, no honest mind can ignore.

As everyone knows, Jews are deeply interested in their collective survival as a people. This is reflected both in fears that the growing Israeli-Arab population may threaten the Jewish state, and in fears that intermarriage is shrinking American Jewry. In his book *Fear or Faith: How Jews Can Survive in Christian America*,

Brenton Tarrant
Brigade (novel)
Brutus
Buddhism
Caligula
Camp of the Saints (novel)
Canada
Cannibalism
Carl Gustav Jung
Carl Sagan
Carl Schmitt
Carlo Collodi
Carolyn Yeager
Carthaginians
Cassius Dio
Catholic Church
Catholic religious orders
Cato
Celsus
Celts
Charlemagne
Charles Darwin
Charles Dickens
Charles Martel
Charles V
Chess
Child abuse
Childhood's End (novel)
China
Christian art

Elliot Abrams has argued that if Jews don't want to go extinct, then, when it comes to choosing a mate, Jews must care not just about the contents of a person's character, but about whether that person is Jewish. Most Jews (and most Christians) take it for granted that these are legitimate concerns. The Jews feel that they have a right to homogeneity and collective survival. But, as we have seen, *the Jews deny this same right to white gentiles*.

Alan Dershowitz, for example, mercilessly blasts gentiles who excluded Jews from historically gentile institutions. As a Yale law student he discovered that many Wall Street law firms deliberately limited the number of Jews they hired, an experience he describes as

> my introduction to the world of bigotry, discrimination, racism, and anti-Semitism called the American bar. Its distinguished leaders—who are still honored by law school scholarships, in paintings in law libraries, and in the mastheads of the great firms—were operating an apartheid-like system of law practice, nearly a decade after *Brown v. Board of Education* and nearly two decades after the Nuremberg trials. [p.52.]

Yet having equated the social selectivity of old-line Anglo law firms with apartheid and Nazism, Dershowitz describes his own lifestyle as a Yale law student during the period when he was applying for a job in those firms:

> I ate only kosher food and therefore could not eat lunch with my classmates in the common dining room. My wife packed me a sandwich each morning and I ate with a few married friends who also brown-bagged it... I was an active participant in the class at Yale Law School, and yet as an Orthodox Jew I remained apart from its social fabric. [p. 57.]

He lived a life apart as a Jew, yet at the same time *he expected high-society lawyers to staff their firms with people who couldn't socialize with them*. And he calls them *bigots* for not wanting to do this!

Dershowitz practices a similarly brazen double standard in his attack on past Ivy League administrators for placing ceilings on the number of Jewish students they admitted in the 1920s:

> The "great" men who administered this systematic discrimination today have buildings named after them in Harvard Yard. Their names are honored by students who have no idea that *these men were a pack of dishonest bigots unworthy of respect or emulation*. Whenever I am asked to speak in any of these buildings, I go out of my way to educate the students about *the awful men whose names are memorialized by these edifices*... [President A. Lawrence Lowell] *should be*

Christian question (CQ)

Christian views on Hell

Christianity

Christopher Columbus

Cicero

City of God (book)

Civil war

Civilisation (TV series)

Claudius

Clement of Alexandria

Colin Ross

Color of crime

Committee for Skeptical Inquiry

Commodus

Communism / Bolshevism

Conservatism

Conspiracy theories

Constans

Constantine

Constantine II

Constantinople

Constantius II

Corneliu Zelea Codreanu

Counter-Reformation

Crusades

Currency crash

Daniel (biblical figure)

Dante Alighieri

Darkening Age (book)

> *honored by no one other than the Ku Klux Klan*. [Emphases added.] [pp. 69-70.]

While he wants is to make Harvard's past leaders into non-persons for the sin of preserving the predominantly gentile character of a historically Protestant institution. Dershowitz defends the exclusively Jewish character of Israel. In a debate some years ago with the leftist Noam Chomsky, Dershowitz dismissed Chomsky's proposal that Israel be made into a half-Jewish, half-Arab state:

> "[W]hy do not considerations of self-determination and community control favor two separate states: one Jewish and one Arab? Isn't it better for people of common background to control their own life, culture, and destiny (if they so choose), than to bring together in an artificial way people who have shown no ability to live united in peace? I confess to not understanding the logic of the proposal, even assuming its good will." [Chutzpah, p. 199.]

Dershowitz regards Jewish homogeneity is natural, normal, necessary, and unquestionable, while he regards gentile homogeneity as the equivalent of absolute evil. Similarly, he presents a nuanced treatment of the Arab refugee problem, arguing that the departure of Arabs from Israel in 1948 was a minor matter compared to the much worse refugee situations that have occurred in the twentieth century. He concludes (entirely correctly in my opinion) that it is better for the Arab refugees to be relocated in Arab countries that to have them return to their old homes in Israel.

But when it comes to Harvard's past policy of limiting the number of Jewish in order to maintain that institution's historic cultural character, Dershowitz cries "bigots" and "awful men" and wants A. Lawrence Lowell's statue removed from Harvard Yard. The deft moral nuance with which he dealt with the Palestinian refugee problem has vanished into air.

All of the above should make it clear that the Jewish double standard as embodied by Dershowitz is no mere ethnocentric bias. It is a blind, unreasonable, unappeasable force.

It is time to face the uncomfortable truth that this double standard has deep roots in Jewish culture, and in the Jews' long history as a hated and persecuted people. According to the Talmud, which is followed by Orthodox Jews (and until two centuries ago all European Jews were orthodox), there is no common ethical standard for mankind. The Jewish laws regarding fair and humane behavior only apply to dealings with other Jews, not to dealings with gentiles, or "goyim." A Jew, for example, is required to desecrate the Sabbath in order to save the life of a Jew. But a

David (king of Israel)

David Duke

David Friedrich Strauss

David Irving

David Lane

Day of Wrath (book)

Daybreak Publishing

Death in Venice (movie)

Decius

Degeneracy

Degenerate art

Demeter

Democracy

Democritus

Demography

Denmark

Der Ring des Nibelungen (opera)

Destruction of Greco-Roman world

Diocletian

Dionysus

Dominique Venner

Don Quixote (book)

Donald Trump

Dorians

Dresden

Dwight D. Eisenhower

Dylann Roof

Eastern Orthodox Church

Jew is forbidden to desecrate the Sabbath to save the life of a gentile, unless there is a likelihood of the event become known by the gentles and thus endangering the Jews themselves. The key point is that the gentile's life has no value in itself, but only in relation to the welfare of the Jews. [*Tractate Yoma*, p. 47.]

This deeply tribalistic mode of thought runs through the Talmud. If a Jew finds an item belonging to a gentile, he may keep it. If a gentile accidentally gives a Jew extra change, the Jew is not required to tell him. If a Jew has been near a dead body, he is contaminated and must be ritually cleansed. But he is not contaminated *if the dead person is a goy*, because the Torah commandment in this instance refers to "adam," man, and a goy is not "adam." As shocking as it may be to realize this, the Orthodox Jews, like many ancient or primitive peoples, only regard members of their own tribe as "man."

In bringing these disturbing facts to light, I am not suggesting that Jews are consciously following a Talmudic program in their relations with gentiles. The Talmud is strictly followed only by traditional Orthodox Jews, a group which comprises about ten percent of American Jewry and which has no influence in the larger culture. Most modern Jews know nothing about the Talmud and the Talmudic double standard, and believe that Judaism is about *universal* values. What I am suggesting, however, is that this tribalist code, studied assiduously by the Jews for over two thousand years, has been unconsciously internalized in the Jewish psyche and value system, even among modern Jews who may be entirely unfamiliar with Talmudic teaching. Further, I would suggest that what makes this tribalism so enduring—and so effective in subverting *other* tribes—is that it sees *itself* as universal. Ancient Israel was never simply a tribe like others, but a tribe that had been chosen by the Creator of the Universe to bring his truth to mankind. In the same way, modern Jews employ "universalist" ideals to justify what is often a tribal agenda. What else can explain the fact that so many secular Jews, who see themselves as the champions of the "Other," have no regard for the subjectivity of the Other if the Other is a white Christian? What else can explain the fact that Jews demand homogeneity and group survival for themselves, and deny the same to others?

This pervasive double standard is the heart of the "Jewish problem," and there is nothing anti-Semitic—i.e. there is nothing *immoral*—about pointing it out. Just as it is not racist to say that a significant part of the black community has wrong and harmful attitudes which blacks need to amend and which whites should no longer accept, it is not anti-Semitic to say that a significant part of the Jewish community has wrong and harmful attitudes that Jews need to amend and that others should no longer accept.

Economy

Edmund Burke

Edward Gibbon

Edward I of England

Egalitarianism

Egypt

Eleusis

Elizabeth I

Emperor Julian

Energy / peak oil

England

Enlightenment

Enoch Powell

Erasmus

Esau's Tears (book)

Eschatology

Essay on the Inequality of Human Races (book)

Ethnic cleansing

Eugenics

Euripides

Europe

European Union

Eusebius

Evil

Evropa Soberana (webzine)

Ezekiel

Fair Race's Darkest Hour (book)

Fascism

Feminism

Why Jews fear America

These insights into the tribalism and the (often unconscious) double standard that lie at the core of the Jewish psyche, including their (unconscious) disregard for the subjectivity of the white gentile, help us understand other Jewish attitudes. In advancing their anti-majoritarian and countercultural agendas, Jews of various political stripes have been driven, not just by peculiarly Jewish ideals, but by peculiarly Jewish fears. Their main fear is that if America defines itself as a nation, and not just as a democratic or capitalist ideology, then the Jews will be excluded from that nation, or at least be forced into second-class status within it. While the fear is understandable given the Jews' history of persecution and exclusion in the Old World, it is totally unjustified in America.

Consider the belief of Alan Dershowitz and his friends that that the Jews are second class citizens in America and will always remain so:

> All of my friends have personally experienced the second class status they feel. They have been passed over for jobs that were given to less qualified non-Jews. They have felt the sting of rejection in some social settings. They see the real America in which they live. [And what is the "real" America—a Klan rally?] They point to the fact that we have never had a Jewish president, vice president, speaker of the House, or chief justice... "How many Jews anchor the national, or even local news?" Carl asks. [Dershowitz, p. 324].

In addition to these preposterous "proofs" of second class status, Dershowitz adduces the "shocking" fact that, despite Martin Luther's anti-Jewish writings (for which the Protestant churches have apologized), "*Luther's ignoble name is still honored rather than forever cursed by mainstream Protestant churches*." [Emphasis added.] [p. 107.] Apparently, unless the Protestant churches abjure the name of their founder, and thus their very identity, they will still be, in Dershowitz's view, bigoted. Similarly, he attacks Justice Sandra Day O'Connor for having affirmed that past Supreme Court decisions called America a Christian nation: "Justice O'Connor should be ashamed of herself for aiding and abetting religious bigotry." [p. 323.] Thus to call America a Christian nation, *or even to state the historical fact that America was once called a Christian nation*, is "bigotry" in Dershowitz's mind. Meanwhile, Jews can maintain a distinct Jewish peoplehood in the midst of America and can define America any way they like.

When we hesitate to embrace American nationhood out of fear that it would reduce Jews to second-class citizens, we should recall the Jews' ongoing indictments of American and Christian

Feminized western males

Film

Final solution

First World War

France

Francis Galton

Francis Parker Yockey

Francisco Franco

Franco Zeffirelli

Frankfurt School

Franklin D. Roosevelt

Franks

Franz Boas

Frederick the Great

Free speech / Free press

French Revolution

Friedrich Nietzsche

Friedrich Schiller

Fritigern

From Jesus to Hitler (book)

G.W.F. Hegel

Galerius

Galileo Galilee

Game of Thrones

Gaul

Genetics

Genghis Khan

Genrikh Yagoda

Genuine spirituality

Geography

"bigotry." We must take cognizance of the amazing fact that many American Jews see themselves as second-class citizens *even today*. If they can believe such an absurdity, when they are already the most powerful group for their numbers in the country, then it is safe to conclude that they will *always* complain that they are second-class citizens, that they will *always* see America as bigoted and anti-Semitic—until, that is, America ceases to exist as a predominantly white, Christian country.

To take the analysis one step further, one reason many Jews have this ungrateful and ungrounded suspicion of America is that Jews, even patriotic Jews, have never truly identified themselves with America. It isn't so much that gentiles have excluded them, but that many Jews, even after anti-Semitism (as mild as it was) virtually disappeared from this country following World War II, and even after Jewishness became enshrined at the center of American culture in the 1960s, have continued to see themselves as a people apart. The columnist Richard Cohen once remarked that Jews are like "foreign correspondents" in this country. [Silberman, *A Certain People*.] In his 1967 memoir, *Making It*, Norman Podhoretz wrote that until he was in his twenties he never thought of himself as an American, but as a New Yorker. In his later years Podhoretz has spoken of his two loyalties—to his nation (America), and to his people (the Jews). ["A History of Commentary," 1995.] This sounds very uplifting, until the inference sinks in that Podhoretz does not regard non-Jewish Americans as his people. In effect, he sees America as "one nation, many peoples"—which is, of course, the *multiculturalist* view of America.

Thus Jews distance themselves from America even as they embrace it. In a testimonial in the *New York Times* paid for by the American Jewish Committee, a West Point cadet named Avraam Isaacson spoke about "What Being Jewish Means to Me":

> I am heir to two great traditions—Jewish and American—which, in my view, stand for the same basic principles: the building of a more just and equitable society; the importance of caring and compassion; the defense of liberty. That's why Jews have had a love affair with America. And that's why I'm proud to be an American Jew and to serve my country.

While this seems terribly patriotic at first glance, there is something forced in Isaacson's notion of having a "love affair" with America. Patriots don't normally speak of having a "love affair" with their country. They belong to their country, they are linked to it by ties of history and loyalty and devotion. To declare publicly that you have a love affair with America is to place America *outside* yourself. In Isaacson's case, it is to see America as the object of an ideological passion, an object one seeks to possess

George Lincoln Rockwell

George Orwell

George Washington

Germanic People

Germany

Giorgio de Chirico

Giselher Wirsing

God

Goethe

Gone with the Wind (movie)

Gore Vidal

Goths

Gratian

Greg Johnson

Guillaume Faye

Gulag Archipelago (book)

Gustave Doré

Hadrian

Hamlet (1948 film)

Hannibal

Hans F. K. Günther

Harold Covington

Harry S. Truman

Hate

Heinrich Himmler

Hellstorm (book)

Helmut Stellrecht

Henry VIII

Heracles

as the fulfillment of (or rather as the instrument of) one's left-liberal ideals. While this may be an admirable impulse, it is not the same thing as love of country. It also implies that if America did not practice those left-liberal ideals, then Isaacson wouldn't love it. But then a love affair by its nature is a temporary thing.

Movie critic Michael Medved made a similarly revealing comment when he was asked by an interviewer why he did not follow his father when his father moved to Israel some years ago. Medved answered: "I believe the future of mankind depends to a tremendous extent on what happens in this country." [Interview on C-SPAN, Dec 27, 1992.] In other words, Medved chose to stay in America, not because it is his country, but because he sees it as an instrument to help mankind.

Over and over, Jewish-American patriotism seems to be based on some factor extrinsic to America itself. According to a history of neoconservatism written by the editors of *Commentary*, non-Marxist leftist Jews in the 1940s, the ideological forebears of the neocons, abandoned their former hostility to America (which they had seen as a sterile land of Babbitry) when they saw America's effectiveness in combating Nazism. This strikes me as an unconscious admission that the neoconservatives don't love America for itself, they love America because it advances global causes that the neoconservatives support. Similarly, the 1960s radical David Ifshin, who had once given an anti-American broadcast over Radio Hanoi, suddenly converted to pro-Americanism when President Nixon's arms shipments helped save Israel during the 1973 War. As Eric Breindel put it in an admiring column at the time of Ifshin's death in 1996, Ifshin had "experienced an awakening: The righteous might of the United States of America was a force for good. In fact, Ifshin had concluded, it was the greatest force for good on earth." [Eric Breindel, "David Ifshin: 1949-96," *New York Post*, May 2, 1996]. Thus Ifshin began to like America because it was a force for "good"—and it was a force for "good" (notice the unconscious narcissism) *because it helped Israel*. While Ifshin's new-found affection for America was entirely understandable, I would suggest that it was not the same thing as love of country as that phrase is normally understood.

It must also be admitted that a significant number of American Jews don't seem to regard America as their country at all. After one of the suicide bombing attacks in Israel in 1995, in which an American girl studying in Israel was killed, other young American Jews told the *New York Times* why they planned to go back to Israel despite the danger. Matthew Binstock of Mamaroneck, New York said: "It's Israel. I belong there." Miss Sivan Gottlieb, also of Mamaroneck, said: It's my home. It's my country and I love it. I'm not going to leave." While these young people are to be admired for their courage and devotion to their country, the inevitable

Hermann (Arminius)

Hermann Göring

Hermann Samuel Reimarus

Hernán Cortés

Herod the Great

Herodotus

Hesiod

Hieronymus Bosch

Hippocrates

History

History of the decline and fall of the Roman Empire (book)

Hitler Youth

Hitler's table talk (book)

Hojas Susurrantes (book)

Holocaust

Holodomor

Homer

Homosexuality

Honorius (emperor)

Horace

Human sacrifice

Huns

Hunter (novel)

Hypatia of Alexandria

Ibycus

Iceland

Iliad (epic book)

Immanuel Kant

Immigration laws

question from an *American* point of view is: If *Israel* is their country, what are they doing *here*? Like many immigrants from Latin America and Asia, some American and Israeli Jews regard the United States as a place to stop off, visit friends, go to school, make some money, or enjoy some R&R, while their real life and loyalties remain centered in their ethnic homeland. [Robert Hanley, "Study in Israel: Shaken Youths, Unshaken Resolve," *New York Times*, April 15, 1995, A. 21,22.]

An even more pronounced sense of disengagement from America can be seen in Jewish schools. In Hasidic yeshivas in this country, young Jews learn nothing about American history, lore, and literature; indeed, many American-born Hasids barely learn how to speak and write English. Even in modern Orthodox day schools, the pictures, poems, maps, and displays—everything that symbolizes the collective identity and mythopoetic life of a school—is exclusively about Jews and Israel. America—its history and heroes, its wars and tragedies, its great controversies and accomplishments, its geography and political system—is literally not on the chart.

The Jews are not, of course, alone in this shameful neglect of American identity. Even in mainstream, predominately white gentile schools, the stories and songs and observances that used to connect young people with our nation's past have been replaced by multiculturalism, feminism, minority rights, consumerism and one-worldism. How can Jewish schools be blamed for failing to transmit a sense of American identity when the American majority has done the same?

The answer is that the Jews played a leading role in stripping the altars of American nationhood. Just as nonwhites have forced racial diversity on formerly all-white, mainstream institutions while maintaining their own, ethnically exclusive organizations, Jews have stripped the public schools of their Christian customs and American national traditions, while maintaining exclusive Jewish schools with Jewish traditions.

Subversion through popular culture

In addition to transforming American ideology and national identity, Jews have also, through their extraordinary influence in entertainment and media, changed the style and soul of American popular culture and manners. This is a vast and complicated subject, and all I can do here is try to suggest a few aspects of it.

Here is one glimpse into this phenomenon. Up to the 1950s, school yearbooks and student newspapers were rather serious affairs, without the smiling photographs and self-mocking humor

Impeachment of Man (book)

India

Individualism

Indo-European heritage

Industrial Revolution

Infanticide

Inquisition

Intelligence quotient (IQ)

Ireland

Isaac Newton

Isabella I of Castile

Isaiah (prophet)

Islam

Islamization of Europe

Israel

Italy

James Mason

James Watson

Jane Austen

Japan

Jared Taylor

Jean-Jacques Rousseau

Jefferson Davis

Jeffrey Masson

Jeremy Bentham

Jerusalem

Jesus

Jewish hate groups

that began to appear in the late 1950s. Over the course of the 1960s and 1970s, this style of self-mockery and put-down, which had originally percolated into the general culture from Jewish comedians and entertainers, became a dominant feature in the general culture. The harm that was done to the culture, at least in the earlier stages of this process, was not deliberate. The Jews could indulge in in-your-face *schtick* without harming their culture because it was part of their culture. But its effect on WASPs was quietly devastating. The pop Freudianism of Jewish humor, in which each attitude of the self is immediately exposed as a cover-up for some craven or sexual impulse, has fatally weakened the Anglo-Protestant self, undermining virtues of modesty and self-control, respect for authority, and other values of the older American ethos.

Over and over, Jewish attitudes that had first appeared in mainstream entertainment in the form of harmless comic relief evolved into dominant cultural modes. In 1971, Woody Allen's brilliant romantic comedy *Play it Again Sam*, with its insecure, fumbling protagonist, made it socially acceptable for a grown man to be a neurotic. Yet the movie was still basically affirmative, since Allen's protagonist, despite his angst, nobly gives up the woman he loves, successfully imitating his screen hero Humphrey Bogart in *Casablanca*. The Jewish neurotic becomes a man by modeling himself after an Anglo-Saxon stoic. But by the 1980s, neurotic, hysterical men (who no longer emulate strong men but resent them) had become an accepted norm, not only in innumerable movies and TV shows, but in life. A sign of the times was the man with the pony tail at the 1992 Presidential debate who asked the candidates: "As our symbolic father figure, what are you going to do to meet our needs?" An even grimmer sign was that none of the candidates, including World War II veteran George Bush, rebuffed the fellow for his infantile remark. Woody Allen's own descent, both artistic and personal, from off-beat humorist to full-blown, self-absorbed nihilist also reflects this decline.

Up to the early 1960s, Jewish comedians pushed the envelope of bourgeois selfhood without trying to destroy it. They remained loyal to, if at the edges of, middle-class normalcy. But by the 1970s, the comic puncturing of the bourgeois had turned into a deliberate program of subversion. In such programs as *MASH*, the straight, up-tight, pro-authority characters served as contemptible foils for the irreverent, anti-authoritarian, sexually liberated protagonists. In several of television's most successful sitcoms over the years, the main object of contempt has been a handsome, mentally defective WASP. What John Murray Cuddihy called the "ethnic-specific animus of Freud and Eastern European Jewry generally against Gentile civility" had moved from the esoteric world of the academic literary culture into the world of mass entertainment.

Jewish question (JQ)

Jewish–Roman wars

Jez Turner

Johannes Gutenberg

Johannes Kepler

John Calvin

John F. Kennedy

John Locke

John Milton

John Modrow

John of Patmos

John Stuart Mill

John the Evangelist

John Tyndall

José María Morelos

José Vasconcelos

Joseph Goebbels

Joseph Stalin

Josephus

Joshua

Jovian

Judaism

Julian (novel)

Julius Caesar

Julius Firmicus Maternus

Justice

Justinian I

Juvenal

Karl Marx

Karl Popper

Karlheinz Deschner

The anti-WASP campaign has been even more pronounced in drama and suspense genres, where it has also intensified over the decades. In every episode of the 1970s detective series *Columbo* (written by Steven Bochco, later the producer of such flamboyantly decadent programs as *L.A. Law* and *N.Y.P.D. Blue*), the slovenly ethnic hero exposed a cool WASP patrician as a murderer. The ethnic-specific animus, partly concealed as a class animus, remained relatively low key, even humorous; the murder was never performed on camera; and Colombo's prey remained polite if increasingly irritable, even as Columbo zeroed in on him. But by twenty years later, the anti-WASP animus in film and TV had evolved into a formalized demonology. The cold-hearted, inhuman WASP—the WASP as super-Nazi—has been a regular fixture in one suspense/action movie after another, providing second careers for such middle-aged actors as Donald Sutherland and John Voigt. In the 1994 movie *Outbreak*, Sutherland plays a top U.S. Army general with an inhumanly cold voice and inhumanly sinister features, who turns out to be the leader of a monstrous conspiracy to kill thousands of American civilians with biological weapons. But never fear: Dustin Hoffman—the Jew now cast as action hero—and his brilliant black sidekick heroically foil the plot. A particularly common device in these movies, reflecting the Jewish-liberal obsession with uncovering WASP evil, is to have an apparent good guy revealed as a villain. Thus handsome, courtly John Voigt, as Tom Cruise's mentor and friend in *Mission Impossible*, turns out to be a cold-hearted murderer. Then there are the innumerable made-for-TV movies, most of them written by Jewish women, in which a normal-appearing husband becomes a pathological monster. Indeed, if any character in a drama or suspense movie nowadays seems upright and strong, or is an older authority figure, or is tall, regular-featured, and fair, you can be sure that before long he will be revealed as a devil. Yet this ongoing, ethnic-specific, assault on the white or WASP man, like so many other appalling things in our nihilist society, is never even remarked upon, let alone protested, not even by conservatives (conservatives are only offended by entertainments that are patently pornographic or anti-religious). Imagine how Jews or blacks would react if one big-budget movie after another featured an obvious Jewish or black proxy as a caricature of absolute evil.

The pop-kulturkampf against manhood, against authority, and against the Anglo-Protestant ethos, are all part of the same campaign, largely led and inspired by liberal Jews.

The above discussion, brief and unsatisfactory as it has been, illustrates once again our theme of inclusion leading to destruction. Eastern European Jews, with their discontented, irrepressible temperament, were admitted as equals into a culture that had been formed by Anglo-Saxons and other northern European-origin people, with their pacific, self-controlled

Kenneth Clark

Kevin MacDonald

Kriminalgeschichte des Christentums (books)

Ku Klux Klan

Lactantius

Latin America

Lawrence Auster

Leon Trotsky

Leonardo da Vinci

Leonidas

Libanius

Liberalism

Library of Alexandria

Literature

London

Lord of the Rings (novel / film)

Lothrop Stoddard

Louis XIV of France

Louis-Ferdinand Céline

Luke the Evangelist

Lycurgus

Maccabees

Madison Grant

Mainstream media

Manosphere

Manu Rodríguez (blogger)

March of the Titans (book)

Marcus Aurelius

Marcus Eli Ravage

temperament. The former outsiders then proceeded to make their own sensibility the center of the culture, while diminishing and demonizing the Anglo-Saxon.

Hoist by their own petard

As they work to dismantle America's majority culture through mass immigration, diversity, the subversion of mainstream values, and the mainstreaming of countercultural values, those Jews who are waging the *Kulturkampt* have failed to realize that they are cutting off the civilization they are sitting on. Leftist Jews in particular are dumbfounded when the anti-Westernism they have been promoting recoils back upon themselves. Michael Lerner, for example, has repeatedly portrayed America as an evil oppressor nation—a "social system whose current distribution of wealth and power is based on the stealing of land from the American Indians, the enslavement of Blacks, the degradation of women, and the systematic exploitation of many generations of immigrants," as he put it in a typical diatribe in his journal *Tikkun*. Yet elsewhere Lerner has expressed horror at the fact that nonwhite multiculturalists see the *Jews* as part of this oppressive white system. Blinded by his anti-majority passion, Lerner cannot understand that in contemporary America, where Jews (for their numbers) are the most wealthy and powerful group, nonwhites are hardly likely to see the Jews as an "oppressed" minority like themselves. ["Six Days Shalt Thou Work," Michael Lerner, *Tikkun*, Nov/Dec 1993, p. 35.]

Similarly, Professor Susannah Heschel, writing in *Tikkun*, was shocked that among liberal Germans who are friendly to Jews, there is a broad acceptance of anti-Semitic ideas. It seems that these contemporary Germans view the Old Testament as the fulminating source of contemporary injustices, including Nazism, since the Jewish Bible condones authoritarianism, exclusion, racism, and genocide. But Heschel has it all wrong. She assumes that leftist Germans are asserting anti-Jewish ideas, when in fact they are only repeating the generic anti-Westernism that has been disseminated so effectively by progressive Jews such as Heschel herself. Since Germans have been taught to see the West as hegemonic, warlike, and racist, isn't it only natural that they would also view one of primary sources of the West—the Hebrew Bible—in exactly the same terms?

While the absence of self-awareness among Jewish leftists is only laughable, the blindness of the mainstream Jewish community is a serious matter. In their tireless campaign for mass immigration and cultural diversity—motivated by conscious or unconscious hostility to the white Christian majority—Jews are helping destroy the very way of life that made a happy Jewish existence in this country possible. Despite some anti-Jewish prejudice and social

Mark the Evangelist

Mark Twain

Mark Weber

Marriage

Martin Bormann

Martin Luther

Marxism

Materialism / capitalism

Maternus Cynegius

Matt Koehl

Matthew the Evangelist

Matthias Grünewald

Maxfield Parrish

Maya civilization

Mein Kampf (book)

Men

Metaphysics of race / sex

Mexico

Michael O'Meara

Michelangelo

Middle Ages

Middle East

Miguel Hidalgo y Costilla

Militarism

Miscegenation

Miscellany

Moctezuma II

Monarchy

Mongols

Monocausalism

exclusions in the early twentieth century, Jews found in America a stable environment where they were protected, where they prospered, and where they felt fully comfortable for the first time in two thousand years. *That environment was a white society with a Christian religion and an Anglo-Saxon code of conduct*. As America becomes nonwhite and non-Western, will that code, and those protections, endure? As Alan Mittleman argues,

> The breakdown of a common culture and the drift toward multiculturalism, which Jews support, pose real hazards for American Jews, because they weaken the citizenship on which Jewish participation in modern society is based... If people revert to more primordial forms of belonging, civil society will dissolve and American Jews might find themselves in what the prophet Ezekiel called a *midbar hammim*, a wilderness of the peoples. This would be a nightmarish denouement. [Alan L. Mittleman, "Jews in Multicultural America," *First Things*, December 1996, p. 17.]

One notable feature of this coming "wilderness of peoples," in which Jews will lose all security, is the black racialism that is rising as the dominant white culture declines. In the lawless Third-World America of the coming century, do Jews think they will be able to count on Dominicans and Chinese and Arabs and Mexicans to protect them from black anti-Semites?

Another prospect emerging from the wilderness of peoples will be an upsurge of anti-Semitism among marginalized whites, many of whom will blame the Jews (not without cause) for the ruin of white civilization. Having acted all along on the ludicrous and hostile assumption that the white American majority is a potential neo-Nazi force that must be dispossessed, Jews will hardly be in a position to complain about real anti-Semitism when it appears among whites who have actually been dispossessed.

In failing to consider these possibilities, pro-immigration Jews are as unthinking as pro-immigration blacks. Both blacks and Jews support a policy that is leading to the end of white America, even though that will remove from power the only group that has a cultural bond or moral obligation to them. In the case of both blacks and Jews, a combination of ethnic Ãclan, anti-majority resentment, and old-fashioned will to power are blinding them to their true, long-range interests.

How to oppose the Jewish agenda without anti-Semitism

Even though Jews will ultimately benefit from a politics of white self-defense, such a politics necessarily means opposing the current Jewish agenda and power structure, and therefore will inevitably provoke false charges of anti-Semitism. However, it also

Montaigne

Montesquieu

Morgenthau Plan

Moscow

Moses (Hebrew lawgiver)

Music

My pinacoteca

Name of the Rose (novel)

Napoleon

National Socialism

Neanderthalism

Nero

New Spain

New Testament

New York

Newspeak

Niccolò Machiavelli

Nicolaus Copernicus

Non-white immigration

Nordicism

Norman Rockwell

North America

Norway

Nuremberg

Obituaries

Occam's razor

Occidental Observer (webzine)

Odysseus / Ulysses

Old Testament

involves the possibility of sparking real anti-Semitism. To prevent that from happening, we must provide a moral framework in which to place this issue, a framework that applies not just to Jews but to all groups and all human beings.

The classical philosophers taught the virtue of *sophrosyne*, or temperance, by which the respective parts of man's being or of society restrain themselves to their proper tasks and function harmoniously within the whole. In terms of minority-majority relations, this was the situation that obtained in America in the pre-Sixties period, when minorities happily accepted the fact that they were minorities and deferred to the majority culture. But in the post-War period, culminating in the Sixties, American Jews came into their own. Jewish writers and intellectuals were celebrated as exemplary Americans, their ideas and obsessions no longer seen so much as Jewish as simply American. Jewishness lost its otherness and was planted at the center of American politics and culture. Jews became fully "comfortable" in America for the first time, free to "be themselves." While there were positive aspects to this development, the down side was that the Jews became too comfortable, and fell into the egoism and arrogance to which all human nature is subject. Judge Bazelon's winking request to his law clerks to come up with a "writ of *rachmones*" in place of U.S. Constitutional law is an example of such arrogance. Of course, in Allan Dershowitz's view, not having to worry about what the goyim think is the mark of first-class Jewish citizenship. Yet, as we can see in Bazelon's case, the practical result of being free of that worry was that the Jews began to treat their own ideas and sensibility—the Jewish sense of righteousness, the extravagant Jewish concern for the underdog, and the age-old Jewish resentment against the white Christian majority—*as the model for all society*. Thus a tiny minority began to act as though it were the majority, subject to no law outside itself. In this manner, a polity governed by *sophrosyne* was replaced by a polity governed by *chutzpah*.

The problem is not the Jewish sensibility. The Jewish sensibility has its own integrity and its own value as a minority perspective within Western civilization. The problem is that the Jews, in the absence of healthy majority resistance, have virtually made their sensibility the ruling sensibility of America. The problem is not Jews or Jewish characteristics or Jewish culture or even "Jewish influence." The problem is the *excess* of Jewish influence which has manifested simultaneously with, and has been a principal contributing factor to, the spiritual collapse of America's former majority culture.

What is needed, then, is not an attack on Jews but rather a counterforce to excessive Jewish influence. Just as a child becomes spoiled if its parents automatically yield to its whims, so

Oliver Cromwell

On the Genealogy of Morality (book)

On The Historicity of Jesus (book)

Opera

Oracle of Delphi

Oratory

Origen

Oswald Mosley

Otto von Bismarck

Ottoman Empire

Ovid

Painting

Parapsychology

Paris

Parsifal (opera)

Parthenon

Passing of the Great Race (book)

Patriarchy

Pedagogy

Pederasty

Percy Bysshe Shelley

Pericles

Persephone

Persia

Peter Schiff

Petronius

Philippe Rushton

Philo

Philosophy

a minority group becomes spoiled if it faces no counterforce from the larger society. Jews face no such counterforce, being literally the only group in America about whom nothing critical can be safely said. (Note added in 2013: While this statement was true up to ten or twenty years ago. it no longer is true, because with the ever-increasing abasement of white America before blacks, nothing critical may be safely said anymore of blacks.) When Ben Wattenberg effuses dythrambically about America's becoming a Universal Nation; when Julian Simon brags about getting tears in his eyes when he tells people about America's new immigrant groups; when Abe Rosenthal calls for ticker tape parades for illegal aliens and declares his solidarity with illegal aliens against the Border Patrol; or when Allan Dershowitz, after attacking as "awful men" and "bigots" the honorable men who sought to preserve America's historic Anglo-Protestant culture and identity and insists on the right of Jews to maintain a collective Jewish culture and identity, we need to understand that Wattenberg, Simon, Rosenthal, and Dershowitz are not simply putting forth false and harmful sentiments—they are putting forth prototypical *Jewish* sentiments, and anointing them as the governing principles of America. To seek to transform America into a Messianic project, to identify with the Other (whoever the Other may be) at the expense of the native majority, to deny to the native majority its ethnic identity while indulging in one's own ethnic identity—this is not just a bad agenda, it is a *Jewish* agenda, and it is entirely moral for citizens of a free country to criticize it as such. Just as it is not racist to oppose a Hispanic or black or Asian agenda that weakens America, so it is not anti-Semitic to oppose a Jewish agenda that weakens America.

The moral and civilized solution to the Jewish problem is the same as it is for all minority and immigrant groups. Minorities must realize that they are minorities. Immigrants must realize they are not running things. There used to be a majoritarian force of resistance against immigrants, telling them they had to defer to the rules of the majority culture if they wanted to be accepted as full members in it. But with the advent of mass nonwhite immigration and other cultural upheavals, that opposing force has been taken away. Now even brand-new immigrants are openly contemptuous of America. Their American-raised children are worse. Immigrant college students deny there is such a thing as an American culture to which the owe deference. The same loss of deference is seen among some Catholic immigration advocates, who openly seek to use mass immigration to turn America into a Catholic country. The same has been true of blacks, who instead of having to pay deference to the standards of white majority, now have whites pay endless deference to them—with the resulting unleashing of an exaggerated sense of black entitlement, of immorality, violence, racialist juries, and all the rest of it. And the same is true of Jews, who, no longer facing any resistance from the

Philosophy of history

Pindar

Plato

Pliny the Elder

Plutarch

Poetry

Poland

Polybius

Pompey

Pope Francis (Francisco I)

Pope Gregory I

Pope Theophilus of Alexandria

Porphyry of Tyre

Portugal

Pre-Columbian America

Prehistory

Pride & Prejudice (2005 movie)

Pro-white exterminationism

Protestantism

Pseudoscience

Psychiatry

Psychoanalysis

Psychohistory

Psychology

Puritans

Quotable quotes

Racial studies

Rape of the Sabine Women majority, feel that their sentiments, their extravagant humanitarianism, their contempt for authority, deference, and restraint, and most of all their animus against the white gentile culture, must be the model for all society.

There is no question here of an enforced conformity. People in this country are free to identify with America's historic culture to whatever degree they like. Jews and other minorities have the right to maintain their ethnic identity and promote their ethnic interests. But if they choose to do so, then they should also accept the proper consequence of that choice—which is that *their sentiments and policy preferences will seen as those of a minority, not as authoritative for the country as a whole*. If America is to be restored as a nation, we must put to an end the pious fraud we have practiced since the 1960s, of simultaneously granting ethnic minorities the right to assert their distinct identity, *and* the right to speak for America as a whole, in which capacity they have stripped America of *its* identity.

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COMMENTS OFF

Auster on the Jewish Problem

When I was a liberal Larry Auster was one of the few authors who helped me in changing my worldview… at fifty! Although Auster and I have had strong disagreements in the past regarding the Jewish Problem, the recent article by Kevin MacDonald, "Lawrence Auster on the Role of Jews in Disestablishing White, Christian America" merits reposting here. Keep always in mind that, although Auster converted to Christianity, he is ethnically Jewish.

At *The Occidental Observer* webzine MacDonald wrote:

Lawrence Auster is one of those rare Jews (Paul Gottfried is another) who seems to have an appreciation for the traditional people and culture of America and an understanding of the role of Jews in White dispossession—not that Auster and I haven't had our disagreements ("Lawrence Auster gets unhinged").

Auster recently posted a chapter originally written in 1998 on the role of Jews in the multicultural transformation of the U.S. and

Raphael
Real men
Recceswinth
Reconquista
Red terror
Reformation
Reinhard Heydrich
Religion
Rembrandt
Renaissance
René Descartes
Republic (Plato's book)
Revilo Oliver
Rhodesia
Richard Carrier
Richard Wagner
Richard Walther Darré
Rising Tide of Color (book)
Robert Jay Mathews
Roger Devlin
Romanticism
Rome vs. Judea (book)
Romulus
Ronald Reagan
Russia
Russian Revolution
Sappho
Satyricon (novel)
Savitri Devi
Schizophrenia

the decline of White America ("Jews: The Archetypal Multiculturalists"). He hits pretty much all the right notes. Auster often has a way of phrasing things and choosing quotations from prominent Jews that cut to the heart of the matter—almost like painting pictures that are worth a thousand words.

His dissection of Alan Dershowitz is classic—the supreme arrogance and hypocrisy of Dershowitz's fanatic ethnocentrism that is entirely mainstream in the Jewish community. Dershowitz unabashedly gives Jews the right to alter America in the direction of multiculturalism to suit their interests, as well as to disregard the Constitution and the attitudes and interests of White America; Dershowitz simultaneously condemns the ethnocentrism and group feelings of non-Jewish Whites while supporting Jewish ethnocentrism, endogamy, and sense of group interests in America as well as the racialist, apartheid state of Israel. To say that Jews like Dershowitz have no respect for the traditional people and culture of America is a gross understatement; they see the world from a completely Jewish perspective in which the rights, culture, and traditions of non-Jews at best count for nothing. At worst, they are the appropriate target of hatred, scorn, and ultimately, one fears, far worse; indeed, Auster describes Dershowitz as "openly hostile to America's historic civilization."

Dershowitz is an example of extreme ethnocentrism where it is impossible to see the world except in terms of Jewish interests. Here's Auster on Dershowitz excoriating WASP law firms for not hiring ethnically obsessed Jews like Desrhowitz:

> He lived a life apart as a Jew, yet at the same time *he expected high-society lawyers to staff their firms with people who couldn't socialize with them*. And he calls them *bigots* for not wanting to do this! [Auster's emphasis]

Jews like Dershowitz are completely unable to see the situation from the perspective of those he condemns. Unfortunately, Dershowitz is entirely within the mainstream of Jewish opinion and activism among American Jews and certainly within the organized Jewish community in America. And because of the elite status of American Jews, this is very important indeed. Jews matter.

One thing that struck me is that nothing much has changed for the better since 1998. Despite the rather old references, Auster's article is up to date because the processes he describes are ongoing. If anything, they have become more extreme. For any given example that he lists, there could be dozens more gleaned from the intervening 15 years. Nothing fundamental has changed.

"Jews re-made America"

Schutzstaffel (SS)

Science

Second World War

Seneca

Sense and Sensibility (movie)

Sexual "liberation"

Siege (book)

Sigmund Freud

Silvano Arieti

Skepticism

Sleeping Beauty (1959 film)

Socrates

Solomon

Solon

South Africa

Soviet Union

Spain

Sparta (Lacedaemon)

Sponsor

St Ambrose

St Athanasius

St Augustine

St Cyril of Alexandria

St Francis

St Ignatius of Antioch

St Irenaeus

St Jerome

St John Chrysostom

St Paul

St Peter

> Because of the Jews' tragic history as a persecuted people, and because of their own ability, through their leading role in American intellectual life, to set the terms of permissible discourse, it is impossible in today's society to have an honest discussion on the subject of Jewish cultural impact. While every other ethnic group can be spoken of in a critical light, if only to a very limited extent, nothing that is even implicitly critical is allowed to be said or inferred about Jews

One may wonder exactly what the Jews' "tragic history as a persecuted people" has to do with this—one should at least phrase it as perceptions of persecution because Jewish historical memory is profoundly tinged by Jewish ethnocentrism (see, e.g., the work of Andrew Joyce on the Russian pogroms, the Limerick affair in Ireland, and Jewish writing on historical anti-Semitism). But it's certainly true that 15 years later it's still impossible to have an honest discussion of Jewish influence on culture (Joe Sobran's classic statement on the subject dates from 1996). And, given the intellectual shoddiness of the Jewish intellectual movements that have dominated intellectual circles throughout the West (psychoanalysis, Boasian anthropology, critical theory, and Marxism) much more than talent is involved here. In fact, the limits on permissible discourse on Jews are maintained by exclusion from the mainstream media because of Jewish influence and by the threat of job loss and other negative repercussions for those who publicly criticize Jews.

In particular, Jews have used their power to disestablish the traditional idea of America as having a European ethnic and a cultural core based on Christianity.

> The Jews also (as few people recognize, because the subject is forbidden) changed America in some profound and not always positive ways. In terms of national identity, Jews were instrumental in the reformulation of America as a *universalist society* based strictly on ideology rather than on peoplehood, a change that set the stage for mass Third-World immigration and the much more profound redefinition of America as a *multicultural society*. In terms of morality, many Jewish intellectuals, writers, and entertainers deliberately undermined the older Anglo-American Victorian ethos, a program of moral/cultural subversion that climaxed in the Sixties counterculture and the dominant nihilist culture of the 1980s and 1990s. In terms of politics, Jews were instrumental in replacing the old American order of Constitutional self-restraint with the statist politics of unrestrained compassion.

Auster highlights the chutzpah underlying Jewish activism in overturning public expressions of Christianity, beginning in the late 19th century—the topic of a recent academic book confirming

St Thomas Aquinas

Stefan Zweig

Stilicho

Strabo

Struggle with the Daimon (book)

Sturmabteilung (SA)

Suetonius

Summer, 1945 (book)

Sweden

Switzerland

Sword

Tacitus

Temple of Artemis

Temple of Jerusalem

Temple of Serapis

Tenochtitlan

Tertullian

Thebes

Theoderic the Great

Theodore Lidz

Theodoret

Theodosius I

Theodosius II

Theology

Third Reich

Thomas Cole

Thomas Goodrich

Thomas Hobbes

Thomas Jefferson

Thomas Szasz

Thucydides

Auster's comments. He also cites David Hollinger's important work showing the role of Jews in altering the attitudes of American intellectuals in the direction of secularism, universalism, and ethnic pluralism. The result of the ascent of the Jews was that

> the elite universities had changed from guardian of the old Western order to its subverter. [See also here.] This transformation in the universities then reverberated through the rest of the culture, stripping America's public institutions, entertainments, symbols, and manners of the Christian and bourgeois values they had once embodied. America's transition from a Protestant culture whose public institutions, celebrations, and symbols reflected Christian belief, to a pluralist, secular society with no identity at all, was complete.

Auster cites Jews who unabashedly celebrate the Jewish role in the displacement of White America with no fear of anti-Semitism—yet further examples of the overt expressions by Jews of Jewish power tabulated in Andrew Joyce's recent article. Auster mentions sociologist Earl Raab's pride in the Jewish role in changing the bias toward Northwestern Europe in U.S. immigration laws, and he notes Rabbi Abram Goodman's comments that "Now I witness a Harvard that has been thoroughly cleansed and Judaized." Auster comments that "thus an American Jew in 1997 unselfconsciously boasts of eliminating America's former Christian culture, describing this elimination in terms ("thoroughly cleansed and Judaized") not unlike those once used by the Nazis about the Jews." Indeed, as Ron Unz has shown, Jews are now vastly overrepresented at Harvard controlled for their academic achievement, while non-Jewish Whites are underrepresented by a factor of at least 15 compared to Jews, again based on academic achievement. I rather doubt that Goodman (or Dershowitz, for that matter) is shedding any tears for Harvard's egregious discrimination against non-Jewish Whites—discrimination that is far greater than historical discrimination against Jews who, even before the end of WWII, were admitted to Harvard at levels far above their percentage of the population. Our new hostile elite is far more corrupt than the old elite—and far less representative of the population as a whole.

The Judaization trumpeted by Rabbi Goodman means the destruction of the European cultural heritage of America:

> Now that their enemies have been scattered and silenced, the left and the minorities can admit that their real agenda all along was not simply inclusion, equality, justice, or tolerance toward Jews and other minorities, but the destruction of the Christian culture.

And, of course, it goes beyond the destruction of culture to the

Thus spoke Zarathustra (book)

Tiberius

Titus

Tom Sunic

Trajan

Transvaluation of all values

Trauma model of mental disorders

Turin Shroud

Turner Diaries (novel)

Twilight of the idols (book)

Two Hundred Years Together (book)

Ukraine

Ulfilas

Uncategorized

Uncle Tom's Cabin (novel)

United Kingdom

United States

Universalism

Valens

Valentinian I

Valentinian II

Valentinian III

Valerian

Vercingetorix

Vespasian

Videos

Vienna

Vikings

destruction of the political power of White America—a phenomenon that is becoming increasingly apparent in U.S. elections. The entire process has never been about the pursuit of moral ideals; it has always been about ethnic hard ball, and the end result is the displacement of White America, its culture *and* its people.

The Jewish Role in Unleashing Displacement-Level Immigration to the U.S.

Auster is quite aware of the role of Jews in the demographic displacement of White America (see also here), noting particularly that Jewish immigration reformers not only wanted to end the bias in favor of Northwestern Europe but to ease the immigration of as many non-Whites as possible (see also here, p. 291). He focuses (as do I; see previous link, p. 285ff) on an extraordinary article from 1952 in *Commentary* by Harvard historian Oscar Handlin in which Handlin essentially deplores the fact that non-Jewish immigrants from Eastern and Southern Europe do not have the same hatred against the traditional people and culture of America that Jews have. Auster takes Handlin's argument to its logical conclusion:

> If an immigration law that is designed to preserve the nation's ethnic majority is racist (because it implicitly puts down other groups), then the same must be true of *any* manifestation of the ethnic majority, *including its very existence*. After all, if a nation still has an ethnic majority, and a culture that reflects that majority, doesn't that impute inferiority to all people not related by blood to that majority? Therefore the only way to procure real democracy is to turn the ethnic majority into a minority, which is to be accomplished (and since 1965 has largely been accomplished) by immigration...
>
> The 1965 Immigration Act, the culmination of a forty-year, largely Jewish-led campaign, was not simply a piece of "liberal" legislation (i.e., an act aimed at formal equality) which later turned out to have unforeseen, radical consequences. As early as 1952, the liberal idea of equality before the law was already linked in the minds of Jewish immigrationists with the radical project of dispossessing America's white, Anglo-Saxon, Christian majority.

The hatred of Jews extends also to other White cultures. Auster notes literary critic Leon Wieseltier's rejoicing at the displacement of traditional English culture by the Muslim onslaught:

> Wieseltier is not exactly shy in his hatred. He mocks an

Vincent van Gogh
Vladimir Lenin
Vladimir Putin
Vlassis Rassias
Voltaire
W.B. Yeats
Ward Kendall
WDH radio show
Welfare of animals
West's darkest hour
White-slave trade
Who We Are (book)
Wikipedia
Wilhelm Sieglin
Will Durant
William Blake
William James
William Pierce
William Shakespeare
Winston Churchill
Wolfgang Amadeus Mozart
Women
Wuthering Heights (novel)
Xenophon
Yearling (novel)
Zeus
Zosimus
Zweites Buch

> Englishmen's fears about the survival of English culture. He rejoices at the thought of Englishmen being discomforted, disoriented, and displaced in their own country by Muslims. If anyone is driven by an ethnic animus, surely it is Wieseltier and the many Jews who think and feel as he does.

Hypocrisy and Double Standards

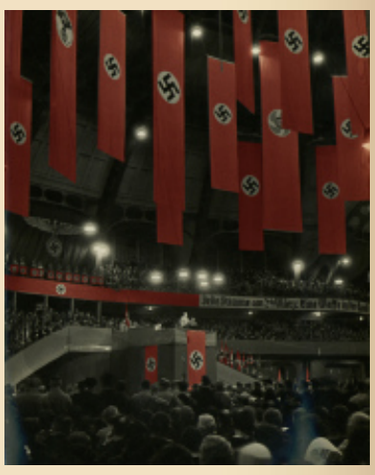
Of course there is a massive hypocrisy about all this: "The Jews feel that they have a right to homogeneity and collective survival. But, as we have seen, *the Jews deny this same right to white gentiles*" [Auster's emphasis]. This desire to destroy and vilify the ethnic ties among non-Jewish Whites while maintaining their own is deeply rooted in Jewish tribalism. "It is a blind, unreasonable, unappeasable force." Exactly. *TOO* has an archive of 39 articles related to Jewish double standards related to ethnocentrism and we repeatedly discuss the legitimacy of White identity and interests. But the organized Jewish community and the vast majority of American Jews are completely tone-deaf when it comes to a hypocrisy that is so obvious that a child could see through it.

Auster seems to adopt a cultural explanation of Jewish ethnocentrism, attributing the pervasive double standards to deep immersion over the centuries in a tribalistic culture represented by the Talmud and its very different ethical treatment of Jews and non-Jews. (My view is that Jewish culture reflects biological influences—the deep ethnocentrism and collectivism at the heart of Middle Eastern culture [see here, p. 24ff], abetted by selection within the Jewish community that effectively excluded less ethnocentric Jews [see here, *passim*].)

As a result, Jewish patriotism toward America is always contingent on whether America meets specifically Jewish interests. The interests of the nation as a whole, much less the interests of the descendants of the White Europeans who founded the country, are completely irrelevant. "Over and over, Jewish-American patriotism seems to be based on some factor extrinsic to America itself" such as America's role in defeating Hitler or supporting Israel.

Jewish Subversion of Traditional American Culture Via Media Influence

Auster also highlights another theme of *TOO*—the Jewish role in the subversion of the traditional culture of America resulting from their control of Hollywood. In a comment on the movie *Outbreak* reminiscent of Edmund Connelly's work on the "Jews to the rescue" theme of Hollywood movies like *Independence Day*, "the Jew now cast as action hero—and his brilliant black sidekick



The greatest of the "conservative" thinkers, Joseph de Maistre, pointed out long ago that the French Revolution led the revolutionaries rather than was led by them. For he believed that certain Providential forces rule our lives. These forces he saw in Christian terms, but others, like Heidegger, for instance, saw them in terms of Being, over which humans have no control.

In either case, the force of Providence or Being or Destiny has a power that has often made itself felt in our history. For this reason, I have little doubt that Europeans will eventually throw off the Judeo-liberal system programming their destruction. I'm less confident about we Americans, given the greater weakness of our collective identity and destiny. But nevertheless even we might be saved from ourselves by this force—as long as we do what is still in our power to do.

heroically foil the plot." There is also the denigration of WASPs as stereotypically evil also documented by Connelly (see above link): "the anti-WASP animus in film and TV had evolved into a formalized demonology. The cold-hearted, inhuman WASP—the WASP as super-Nazi—has been a regular fixture in one suspense/action movie after another." The bottom line is that

> Eastern European Jews, with their discontented, irrepressible temperament, were admitted as equals into a culture that had been formed by Anglo-Saxons and other northern European-origin people, with their pacific, self-controlled temperament. The former outsiders then proceeded to make their own sensibility the center of the culture, while diminishing and demonizing the Anglo-Saxon.

Provoking Anti-Semitism

Auster acknowledges that the Jewish role in the dispossession of Whites and their culture will likely lead to anti-Semitism:

> [Another prospect] will be an upsurge of anti-Semitism among marginalized whites, many of whom will blame the Jews (not without cause) for the ruin of white civilization. Having acted all along on the ludicrous and hostile assumption that the white American majority is a potential neo-Nazi force that must be dispossessed, Jews will hardly be in a position to complain about real anti-Semitism when it appears among whites who have actually been dispossessed.

Despite his awareness of the forces that have dispossessed White America, Auster is very concerned to deflect anti-Semitism, even though he understands that anti-Jewish attitudes are completely expectable.

> To seek to transform America into a Messianic project, to identify with the Other (whoever the Other may be) at the expense of the native majority, to deny to the native majority its ethnic identity while indulging in one's own ethnic identity—this is not just a bad agenda, it is a *Jewish* agenda, and it is entirely moral for citizens of a free country to criticize it as such.

Auster's basic argument is that not all Jews have been involved in or support these transformations, and a certain percentage of Whites (such as David Hollinger, about whom Auster says "he barely conceals his pleasure at Christianity's being pushed aside") have welcomed or at least acquiesced in these transformations. (It remains to be seen how much pleasure White Americans will have in majority non-White America where a very large percentage of non-Whites, including Jews as described here, have historical

—Michael O'Meara

BLOGROLL

The Occidental Observer (scholarly site about the Jewish Question).

Nazi Propaganda Guide Page (not exactly a National Socialist friendly site but very informative of primary NS sources).

The legacy of Wm. Pierce

David Irving's Website

Jake F.'s NS Archive

IN SPANISH

La hora más oscura

From Guillaume Faye's "Mars & Hephaestus":

The twenty-first century will be a century of iron and storms. It will not resemble those harmonious futures predicted up to the 1970s. It will not be the global grudges against them. I rather doubt that pleasure will be a majority opinion among Whites.)

Nevertheless, we should be clear. These transformations could not have occurred unless there was overwhelming support for them among the vast majority of Jews and within the organized Jewish community. Indeed, there is far higher consensus among Jews on issues related to White dispossession than even on Israel, where there are beginning to be cracks in the unified support among American Jews for whatever Israel does. While there is a certain analogy between Auster and Gottfried on one hand and Philip Weiss and Peter Beinart on the other as opponents of the mainstream Jewish community on issues related to White dispossession and Israel respectively, the letter have been far more active in trying to convert other Jews and they speak for far greater numbers of Jews on Israel-related issues than Auster or Gottfried do on issues related to White dispossession. And in any case, the mainstream Jewish community remains as staunchly anti-White and pro-whatever-the-government-of-Israel-wants as ever.

Auster cannot point to any significant Jewish organization that has dissented from the dispossession of White America. (To be sure, groups like ultra-Orthodox Hasidic Jews have played no role in the dispossession of White America, either in favor or in opposition, since they live in a hermetically sealed world completely cut off from the rest of the society.) Nor can he point to any other identifiable group that promoted these cultural changes. While it is true that Europeans are more prone to individualism and moral universalism than other groups and this made them more susceptible to dispossession (see here, p. 14ff), there can be little doubt that Jewish activism is ultimately responsible for the displacement of White Americans (see, e.g., here).

The fact that some Whites have greeted these changes is expected (although it is certainly short sighted and selfish), given the fact that in contemporary American society the media environment (the constant propaganda of Whites as evil noted by Auster; see also here) and the rewards (e.g., career opportunities for White university administrators or corporation CEO's who promote multiculturalism) and punishments (e.g., job loss and ostracism resulting from opposing multiculturalism) overwhelmingly favor the changes wrought by the Jewish hostile elite. The power of the hostile elite is now institutionalized and strongly defended from attack, particularly against attacks by disaffected Whites. As noted above, a key marker of Jewish power is that Jewish power, unlike the power of any other group, has been successfully relegated to outside the boundaries of acceptable discussion.

Moreover, Jewish influence extends far beyond the organized Jewish community. The very large influence of Jews in the media,

village prophesied by Marshall MacLuhan in 1966, or Bill Gates' planetary network, or Francis Fukuyama's end of history: a liberal global civilization directed by a universal state.

The Third Age of European Civilization commences, in a tragic acceleration of the historical process, with the Treaty of Versailles and end of the civil war of 1914–18: the catastrophic twentieth century. Four generations were enough to undo the labor of more than forty. Europe fell victim to its own tragic Prometheanism, its own opening to the world and universalism, oblivious of all ethnic solidarity.

The Fourth Age of European civilization begins today. It will be the Age of rebirth or perdition. The twenty-first century will be for this civilization, the fateful century, the century of life or death.

Let us cultivate the pessimistic optimism of Nietzsche. "There is no more order to conserve; it is necessary to create a new one." Will the beginning of the twenty-first century be difficult? Are all the indicators in the red? So much the better. They predicted the end of history after the collapse of the USSR? We wish to speed its return: thunderous, bellicose, and archaic. Islam resumes its wars of conquest. China and India wish to become superpowers. And so forth. The twenty-first century will be placed under the double sign of Mars, the god of war, and of Hephaestus, the god who forges swords, the master of technology and the chthonic fires. This century will be that of the resulting in the invidious portraits of Whites and Christianity and positive portrayals of everything Jewish (see here, p. 53ff), has been the work of individual Jews and informal Jewish networks, not Jewish organizations.

The same can be said of the Jewish networks involved in the Jewish intellectual and political movements discussed in *The Culture of Critique*—movements that collectively undermined the concept of America as a White, Christian nation. Indeed, the crux of the issue, displacement-level non-White immigration, is a consensus issue among all Jewish organizations and among all Jews from the far left to the neoconservative right. As Auster says about neocon Norman Podhoretz, he "does not regard non-Jewish Americans as his people. In effect, he sees America as 'one nation, many peoples'—which is, of course, the *multiculturalist* view of America." And remember, Podhoretz, is what passes as a *conservative* among Jews. The hatred for the White establishment among neocons as they were climbing the ropes of power is legendary (see here, p. 4).

Righteous Anger

So what is the appropriate reaction to all this among White Americans? Recently Bill O'Reilly has been harping on "righteous anger" as an entirely appropriate response to the rather mundane issue of President Obama's failure to propose specific budget-cutting measures. Given the cataclysmic consequences to White America, righteous anger at the Jewish community is an entirely appropriate response for Whites whose cultural and demographic displacement is well-advanced as a result of Jewish activism. This is, after all, the mirror image of the hatred that is such a prominent characteristic of the mainstream Jewish community, as noted here in the discussion of Dershowitz, Wieseltier, Handlin, and Rabbi Goodman and reflected in the theme of Jews as a hostile elite. (Whites expressing righteous anger at what Jews have done to America are likely to experience far more negative consequences than did these Jews for openly expressing their hatred toward White America—a telling indication of Jewish power.)

No one would think it unjustifiable if a people becomes angry when they are physically invaded, reduced to a minority, and their culture taken away from them. Although not the result of physical invasion, the end result of this Jewish onslaught is exactly the same.

There is no more grievous crime against a people than the crime being committed against White America. Righteous anger is an

metamorphic rebirth of Europe, like the Phoenix, or of its disappearance as a historical civilization and its transformation into a cosmopolitan and sterile Luna Park.

The beginning of twenty-first century will be the despairing midnight of the world of which Hölderlin spoke. But it is always darkest before the dawn. Let us prepare our children for war. Let us educate our youth, be it only a minority, as a new aristocracy.

Today we need more than morality. We need hypermorality, the Nietzschean ethics of difficult times. When one defends one's people, i.e., one's own children, one defends the essential. Then one follows the rule of Agamemnon and Leonidas but also of Charles Martel: what prevails is the law of the sword, whose bronze or steel reflects the glare of the sun.

T A G S:

4 words

appropriate response indeed.

PUBLISHED IN: ANDREW JOYCE FILM IMMIGRATION LAWS ISRAEL JEWISH QUESTION (JQ) KEVIN MACDONALD LAWRENCE AUSTER NON-WHITE IMMIGRATION OCCIDENTAL OBSERVER (WEBZINE) ON MARCH 14, 2013 AT 12:16 PM COMMENTS (3)

The Brigade excerpts, chapter XXI

by Harold Covington

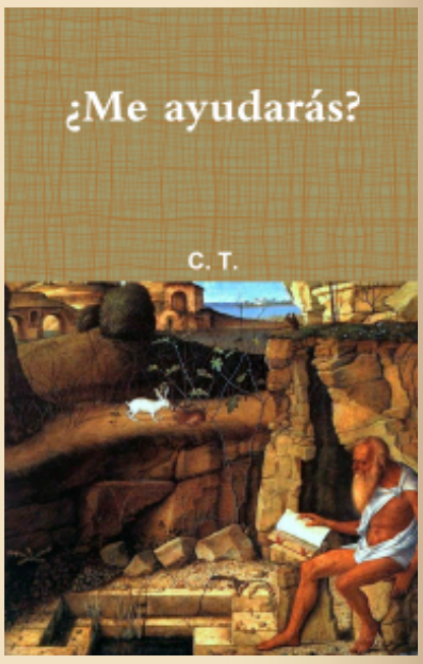
" Must-See TV"

"No matter what happens to us, tonight or from now on, we have written indelibly into the history books that at least some white men finally revolted after a century of oppression and insult, and that our race did not go gentle into that good night. We've shattered so many politically correct myths over the past two years I can't even count'em. And I'll tell you this much, Erica. We may not have the power to remake the world in our image, or even to grab back the small part of it we're demanding of these bastards. But we can make bloody well sure they can't create *their* Brave New World either, with no race, no culture, no God, no identity, nothing to live and die for except bloody money and mindless recreation. If it can't be the white man's world ever again, by God, it will never belong to the Jews!" He saw she was looking at him strangely. "Sorry. Got up on me soapbox there for a bit."

"No, I'm riveted, actually," she said earnestly. "Look, Mr. Dundee, or Mick, or whatever your name really is, I have to admit, all this is a bit freaky for me, but not in a bad way. I was listening to you just then, and all of a sudden it hit me that in all my life, I've never known a man, a *real* man, of my own race."

"What about Chase?" he asked her.

For Spanish-speakers: an autobiography of the editor of this site in two volumes is available: here and here.



He who has not read *Day of Wrath* has not looked at the admin of this site in the eyes. A hard copy is available: here. For an introduction see: here.

“Chase was kind, and gentle, and supportive, and creative, and funny, and a great kisser, among other things.”

“Those aren’t at all bad qualities for a man to have, you know,” Randall reminded her gently. “Sounds to me like you could have done a lot worse.”

“Yes, I know, but that’s *all* he was,” said Erica. “It’s like that with so many otherwise fine white males today. It’s like half of them is missing. The hard half, the strong half, that once led our race to conquer almost all the world, to make the world the way it is today. The strength, the courage, the ruggedness, the will to power and to overcome obstacles that our people once had is gone now.”

“The Old Man calls it the alpha gene,” said Randall.

“Yeah, well, it seems to have gone missing in white males these days. It’s like we’ve just given up and accepted our own end.”

♣

“I’m in place,” he told the rest of them.

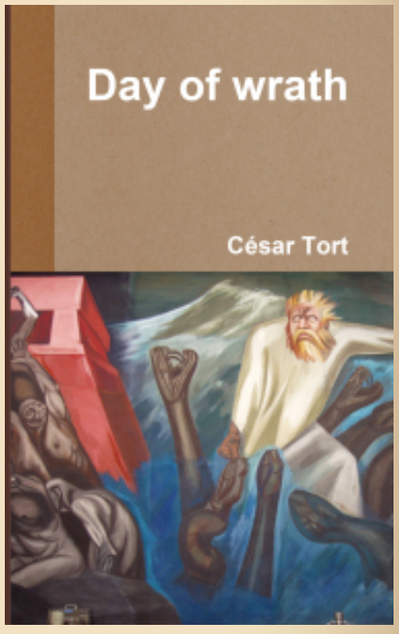
In the Hollywood Royale’s Suite 1401, Cat-Eyes Lockhart said, “We’re on our way,” and slipped the radio into his back pocket. “Right, let’s go.” The six Volunteers left the suite, all wearing identical black and white tuxedos and wearing festive costume party masks, each lugging a heavy canvas gym bag.

“We’re set,” he told Randall in a tense voice.

Cat took up a position on the right side of the projector, and Kicky to the left. Cat took out an extra 20-round magazine for his M-21, containing normal copper-jacketed rounds, and checked to make sure that the magazine in his weapon indeed contained the special exploding lead bullets. There was a delay of ten seconds or so, which seemed very long, and then he heard Kolchak’s voice say, “Gold Team set.”

“Red Team Leader, fire at will,” came Randall’s voice.

On stage the pudgy Martin Rudin and the tall, slim mulatto Nat Turner Thomas, elegant in their tuxedos, approached the podium, hand in hand. They each embraced a smiling Erica and gave her a kiss on the cheek as she handed them the gold Oscar statuette. Marty Rudin began to speak. “It’s no secret that *The Color of Love* is largely autobiographical, the story of how my beloved partner Nat and myself were able to overcome a racist society’s hurdles, not just one, but the triple prejudices of racism, anti-Semitism, and homophobia…”



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“Hate is not some useless organ like the appendix. It’s there for a reason.

Why does Christianity do all it can to talk us out of necessary and functional drives?

Well, the answer is that it’s a bit of software meant to disable our enemy recognition module. Christianity preaches blind love, and that love is murdering the West”. – Alex Linder

“Why were you so ungrateful to our gods as to desert them for the Jews?” —Emperor Julian to the Christians

"Nat, I couldn't have done it without you," blubbered an overcome Rudin down on the stage. "I couldn't have done any of it without you." The two men leaned over and gave each other a long, tongue-slurping French kiss. There was a sigh of *"Awwww..."* and a scattering of applause from the audience.

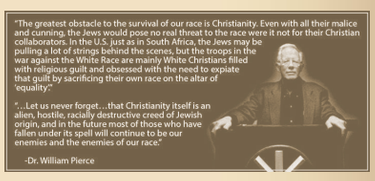
The two kissing men's heads exploded like watermelons, a single bullet virtually decapitating both of them. Erica Collingwood's mouth opened in a single long scream of pure terror, a scream heard around the world and immortalized for all time. She seemed to faint and dropped to the floor. Then all hell broke loose.

The Kodak Theater was originally designed as an operatic and concert house, and the acoustics were widely and justly acclaimed to be the best in the world, second only to the Sydney Opera House. The ribbed and shaped steel bands running from floor to high domed ceiling along the oval walls could magnify and reverberate the sound of a coin being dropped on stage.

The noise that filled the theater now passed any description that might convey the reality of it to anyone who was not there. The subsequent millions of replays of the videos from all angles were filled with the madness and the terror and the death and the blood, but could never adequately convey the *sound* of the gunfire that roared down from the sky, rolling in waves from the ceiling and the walls. One survivor described it as being "trapped inside an endless clap of thunder." The first grenades flew down from the projection booths, bounced and rolled along the floor, then detonated and hurtled fragments of wood and metal from chairs and tables, and human body parts. Several people were blown into the air, whirling like rag dolls in a tornado. Men and women screamed and scrambled and ran and hid, trampled and fought one another to get to the exits while a rain of death poured among them, rifle and submachine-gun fire, cutting them down and sending them flopping and gushing blood down to the floor.

After maybe ten seconds, Kicky and Cat heard pops from the theater floor and heard the slap of pistol bullets slamming into the wall around the projection booth. The security guards, the bodyguards, and the cops were firing back at them. One bullet shattered the lens of the projector, showering them with powdered glass. A second clanged into the metal body of the projector and rang deafeningly. "The bells, *the bells*!" moaned Lockhart in a Hunchback of Notre Dame imitation, grinning maniacally at Kicky, who screamed with adrenalin-fueled laughter, blazing away with her submachine gun. Still firing, Cat yelled "Grenade!" and Kicky threw her second one, then returned to spraying bullets at anything that moved, slapping empty magazines out onto the floor and full ones into the weapon. The grenade exploded with a *whump* that made the building shake, and maybe five seconds later the fourth grenade from the other projection booth detonated as well.

Regarding the sticky post see esp. post #37.
For the context of the Christian problem see: here.



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When you forbid your enemy to hate, you've disarmed him.

In one way it was an endless time, and in another way it was but the flash of a moment until Cat ripped the empty magazine out of his M-21, slapped in the next one, and laid it on the bullet-scarred ledge, and yelled, “That’s twenty rounds, and we’re outta here!” Kolchak and Washburn were still firing into the shrieking, undulating mass of bodies down in the theater. Out in the corridor, heavy-set Jewish men, some in *yarmulkes*, all in tuxedos, had come charging out the doors of the private boxes dragging women in expensive gowns, mostly young and blonde, as they tried to escape. Jimmy Wingowas waiting for them, crouching behind the corner of the entranceway, and with short, well aimed bursts he cut them all down. Not one made it to the stairs. Cat and Kicky came out of the projection room. “Let me go first,” said Wingo, and they pelted down the corridor after him. Just as they reached the stairwell the door opened and a Centurion guard popped out, pistol in his hand. Wingo chopped him down with the AK. A bullet screamed by them and slapped into the wall. Kicky turned and blazed away with the HK at a couple of guards who were stumbling along the corridor behind them, hitting one of them and dropping him. The other turned and fled. They crashed down the stairs and Wingo machine gunned another Centurion guard who was on his way up.

A woman screamed as the Volunteers came out of the stairwell in their ski masks. Wingo spotted a Mexican security guard and splattered him against the wall with a burst of the Kalashnikov.

♣

The day after the Oscar Night Massacre, the following casualty list appeared on the front page of a black-bordered edition of the Los Angeles *Times*. In addition to the dead listed here, over two hundred people were wounded by bullets and flying shrapnel, and also from being trampled in the stampede to escape. The L.A. *Times* list was subsequently posted to the internet on a satiric Web site called *insidetinseltown.com*, with certain pointed and irreverent commentary added. The day after it was posted, the site was shut down and the webmaster arrested under the Patriot Act. He has never been seen since. But this did not occur before the site was mirrored all across the World Wide Web:

Adelstein, Jeremy (34)—Jewish. Scriptwriter for six major television sitcoms on two networks. Faked mental illness to evade draft.

Adler, Allen (41)—Jewish. Senior vice president in charge of marketing, Paradigm Studios. Gothis start making porno in Mexico.

Baylor, Amber (30)—White. Nominated for Best Supporting Actress for portrayal of tough female FBI agent hunting evil white

racists in the Pacific Northwest. Married to Israeli independent producer and director Avrohom Stern.

Bernstein, Arthur (45)—Jewish. Prominent director, recipient of two Lifetime Achievement Academy Awards and two Best Directors. Slated to direct *Great White North* for World Artists. Indicted for insurance fraud and tax evasion. Charges dropped.

Borenstein, Albert (50)—Jewish. Senior Vice President In Charge of Production, World Artists. Several complaints of physical and sexual abuse by multiple wives dropped through unknown influence.

Cochran, Mark (44)—White. Married, no children. Nominee for Best Special Effects for *The Return of the Zoid*.

Cohen, Harry (23)—Jewish. Actor. Star of television sitcom *The Rabbi and Me* wherein Cohen plays feckless high school kid who solves mysteries with the help of a wise old rabbi, crimes that always originate with evil white racists or Muslims. Charges of obtaining a false medical exemption from the draft dropped, influence of Sid Glick.

Cohen, Todd (36)—Jewish. Casting director, Paradigm Studios. Subject of repeated sexual harassment suits from aspiring actresses and studio employees.

Colbert, Kaneisha (24)—Mulatto. Actress. Nominated for Best Supporting Actress for her role as a Strong Womyn African-American freedom fighter in the epic Southern anti-slavery movie *Eagleton Plantation*, for which she had already received the Best Actress award from the Black Film Actors' Guild. Ms. Colbert was not shot, but trampled to death by her fellow glitterati trying to escape.

Concasseur, Ti-Jean (35)—Black. Centurion security officer. Former UN-trained Haitian police officer, former Port-au-Prince gangster and enforcer for outlawed Lavalas party.

Daniels, Ray (42)—White. Actor. Nominated for Best Actor for *Let's Go Home*, wherein Vietnam vet returns to reunite with his Saigon bar-girl lover and his mixed-race child and fights against the Communists and then wicked racist American immigration law to bring them into the United States.

Dickstein, Morris (39)—Jewish. Golden Globe award-winning actor and stand-up comedian. Chairman of the Hollywood-Israel Friendship Society.

Fiegenbaum, Yossele (70)—Jewish. President, MGM Studios. Member of Anti-Defamation League's national Board of Directors.

Franken, Andrea (38)—Jewish. Co-scriptwriter for *Great White North*.

Galvez, Ramon (28)—Hispanic. Centurion security officer.

Ganz, Allen (32)—Jewish. Head of script department at FoxFlix Productions.

Gelblum, Emmanuel (54) –Jewish. Chairman of the Board of Directors of World Artists Studios. Approved recent project *Great White North*. Son heroin addict. Gelblum was a *shochet*, a kosher slaughter man, not out of religious obligation but because he simply enjoyed killing animals.

Glick, Shlomo (53)—Jewish. Head of Mammoth Productions. Scheduled producer of *Homeland*.

Glick, Sidney (58)—Jewish. President, Paradigm Studios. Known as "Mr. Hollywood," Glickwas renowned as the most powerful Jew in the motion picture industry since Louis B. Mayer's time. Driving force behind *Homeland* project.

Goldblum, Ari (56)—Jewish. Israeli-born head of largest talent agency in Hollywood. Famed as first Hollywood manager actually to write a casting couch clause for actresses into his contracts, known as the "personal services" clause.

Goldblume, Jerry (42)—Jewish. Actor-director. Arrests for rape and stock fraud, all suppressed through the influence of Sid Glick.

Goram, Rafi (31)—Jewish. Bodyguard to Sid Glick. Ex-Israeli Mossad. Goram was wanted by the United Nations War Crimes Committee for the murder of over 100 elderly Palestinians in a nursing home burned to the ground during an Israeli army incursion into Ramallah.

Greenwood, Michelle (25)—White. "Aspiring actress" actually employed by escort service, accompanying Saul Steinberg of Twenty-First Century Fox to ceremonies that night.

Gunderson, Robert (43)—White. Bodyguard to Sid Glick. Former FBI agent. Dismissed from Bureau for selling information to Colombian drug lords.

Gutierrez, Pablo (32)—Hispanic. Hotel Royale control room guard.

Halter, Yossi (34)—Jewish. Just appointed youngest studio Vice President in history at Mammoth Productions. Reputedly blackmailed entire board of directors with six months' worth of secret surveillance tapes of their assorted sexual and financial peccadilloes. "This young man will go far," said Mammoth on announcing his appointment in the media.

Hirschfield, Albert (50)—Jewish. Editor of *Variety Online*.

Horowitz, Joshua (30)—Jewish. Script writer for *Great White North*. Had bribery arrangement with California Department of Corrections wherein he was occasionally admitted to correctional institutions and left alone with "white supremacist" inmates who were handcuffed and restrained, and allowed to beat them with a baton. It is not known whether he was ever allowed to flagellate his co-writer Andrea Franken (see above).

Hudson, Mary Anne (27)—White. "Aspiring actress" actually employed by escort agency. Accompanied Irving Kirschbaum to the ceremonies that night.

Jones, Lamont (29)—Black. Bodyguard to Yossele Fiegenbaum. Karate black belt, ex-Marine Corps. Cocaine addict.

Katz, David (52)—Jewish. Director and independent producer. Producer of *Great White North*. Two counts of rape dismissed through influence of persons unknown.

Kirschbaum, Irving (58)—Jewish. Producer of over seventy major motion pictures, including four Academy Awards for Best Picture and one personally for Lifetime Achievement.

Kirschner, Marion (56)—Jewish. Specialized in wise and salty Jewish mother roles, including her latest television series where she portrayed a wise-cracking Yiddishe mama who was also a federal judge, sentencing evil white racists and Muslims to prison every week. Found dead at her VIP table, face down in a bowl of her own trademark chicken soup.

Landauer, Hyman (49)—Jewish. Senior Vice President in charge of Production, World Artists studios, in charge of proposed film *Great White North*. Arrested in legal Nevada brothel. No charges filed.

Mandel, Peter (75)—Jewish. President of Global Studios. A raging sex maniac who once engaged in coitus with two dozen aspiring starlets in one twenty-four hour period to win a bet, one per hour, after which he fired them all and had them hounded out of town by the LAPD because "Nobody nails my leftovers."

Martinez, Rafael (26)—Hispanic. Centurion security officer.

Nussbaum, Philip (48)—Jewish. Producer and director, mostly for Paradigm. Killed three members of the Riordan family of San Diego, including two children, while driving the wrong way up an exit ramp on Interstate Five at eighty miles an hour in his Maserati, with a blood alcohol level of .16. Charges reduced to straight DUI, license suspended for ninety days.

Padilla, Juan (30)—Hispanic. Centurion security officer.

Pechter, Rabbi Leo (48)—Jewish. Southern California regional

director, Anti-Defamation League of B'nai B'rith. Served as interrogator in U.S. Army, investigated by JAG for torture of Arab prisoners going even beyond the Dershowitz Protocols, quietly discharged, and immediately employed by ADL.

Ratner, Lew (54)—Jewish. "Attorney to the Stars." Main legal troubleshooter for Hollywood establishment under Generalissimo Sid Glick. Fowler was nominated for this year's awards as Best Supporting Actor for *Blood on the Basket*.

Robertson, Frederick (40)—White. Centurion security officer. Married, two children.

Rodriguez, Manuel (22)—Hispanic. Centurion security officer.

Rosenberg, Abe (45)—Jewish. Senior in-house legal counsel to Paradigm Studios. Found with almost a full gigabyte of child pornography on his company computer and a whole secret viewing room full of such material in his Carmel, California home. No charges filed.

Rubinstein, Jennifer (40)—Jewish. Gossip columnist and reviewer for *Variety*. Alleged to have driven actresses Jenny Kraft and Mila Bellarov to suicide after ruining their careers.

Rudin, Marty (36)—Jewish. Homosexual. Joint winner of Best Screenplay award for *The Color of Love*.

Salazar, Ramon (27)—Hispanic. Centurion security officer.

Shmulevitz, Rabbi Samuel (62)—Jewish. Director of the Simon Wiesenthal Center in Los Angeles. Personal friend of Hillary Clinton.

Stanford, Jenna (26)—White. Actress. Star of several interracial films including a Mafia version of *Othello*, the consensual incest movie *Brother Beloved* wherein a teenaged Stanford seduces her ten year-old brother, as well as engaging in one of the grottiest lesbian scenes ever filmed during the movie version of *Sappho*.

Steinberg, Saul (59)—Jewish. Executive vice president, Twenty-First Century Fox. Known associate of organized crime figures, suspected of money laundering, reputed to be unofficial Mossad station chief for Hollywood.

Steinfeld, Bert (43)—Jewish. Actor. Specialized in macho martial arts roles beating up on Arabs, Nazis, Frenchmen, and other villainous characters. Rifle bullet entered anus while he was crawling on floor and exited his brain.

Stern, Avrohom (63)—Jewish. Israeli independent director and producer. Imported over ten thousand black Africans from Guinea-Bissau and Senegal into Florida to use as extras for an African war movie he was making. Movie lost financing, and so

Stern simply opened the compound one morning and turned the Africans loose, resulting in several dozen murders and over two hundred rapes of local residents, as well as over a thousand separate lawsuits, all of which were dismissed due to unknown influence.

Thomas, Nathan Turner (31)—Black. Homosexual. Joint winner of Best Screenplay award for *The Color of Love*.

Tostigsdottir, Ingrid (21)—White. Icelandic supermodel, escorting Hyman Landauer to the Oscar ceremonies.

Washington, Bo-Bo (47)—Black. Centurion security officer.

Weinberg, Bruce (54)—President, Star Crown Motion Pictures, Inc. Investigated by the SEC for securities fraud and by the DEA for allegedly arranging "in-house" narcotics supplies to his actors and executives, and collecting cut of the profits. No charges filed.

Weinstein, Abe (60)—Jewish. Senior vice president for Finance for Universe Studios. Investigated for "creatively financing" many films with laundered drug money and for statutory rape of a minor. No charges filed.

Woltz, Louis (70)—Jewish. CEO of Excelsior Studios. Multi-millionaire. In his younger days as an agent he was charged with embezzling clients' money, mail fraud, drug trafficking, and suspicion of murder when actress Jill Considine died under mysterious circumstances in her home just after filing a multi-million dollar lawsuit against Woltz to recover money he stole from her over a five-year period.

PUBLISHED IN: BRIGADE (NOVEL) CIVIL WAR FILM HAROLD COVINGTON HOMOSEXUALITY JEWISH QUESTION (JQ) JUSTICE REAL MEN ON MARCH 14, 2013 AT 12:01 AM COMMENTS OFF

Dream of Arcadia

Painting of the day:

Thomas Cole
Dream of Arcadia ~ 1838
Denver Art Museum

PUBLISHED IN: ARCADIA ART MY PINACOTECA ROMANTICISM THOMAS COLE ON MARCH 13, 2013 AT 9:00 PM COMMENTS (1)

The Brigade excerpts, chapter XXII

by Harold Covington

"Send Off The Clowns"

Hillary concluded by announcing that "the patience of the American people with racism and terrorism is at an end, and we are going to crush these evil men like the insects they are." She announced that a new paramilitary force, the Federal Anti-Terrorist Police Organization (FATPO) would be immediately deployed into the Pacific Northwest and that they would operate under "special rules of engagement" that would allow for the "complete eradication of terror, and at long last mete out the condign punishment that should long ago have been applied to every manifestation of racism, anti-Semitism, homophobia, nativism, and sexism."

♣

An obviously twitchy and nervous Arnold Blaustein, who had taken over Paradigm on the demise of Sid Glick, announced the establishment of a special private "justice fund" by the movie industry, which offered a reward of five million dollars *per head*

for information leading to the apprehension alive of any terrorist who could be shown to have participated in the events of Oscar Night in any way.

Movie stars and B actors, rappers and rock stars, television personalities and newscasters, studio moguls, directors and producers, screenwriters, executives and attorneys, and all manner of lesser fry began to flee the city.

"I wouldn't have believed it," Brewer reported back. "Hollywood has become a ghost town in a week! Most of the major enemy assets on our hit list are gone now, scattered all across hell's creation. You guys may run out of targets."

"Oh, they'll be back," said Hill with a shrug.

The hits continued, despite the paucity of targets:

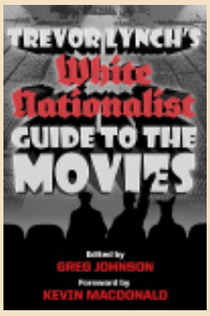
> * A massive car bomb was smuggled onto the DreamWorks-Disney back lot and leveled an entire Santa's Village set, totally derailing a major Christmas movie and costing DW-D about 40 million dollars in losses.
>
> * Foul-mouthed standup comic Marta Moskowitz, whose *shtick* consisted almost entirely of obscenities, references to excrement and snooty flaunting of her Jewish heritage, was found tied with duct tape to a chair in her apartment's kitchen, strangled with a garrote, and a bar of soap jammed into her mouth.

Within thirty days, the Northwest Volunteer Army had effectively shut down the entire American movie-making industry and over half of the television production. Studio budgets were snapping like sticks. Ratings were in the toilet because the whole country was glued 24/7 to the cable news waiting to see which Hollywood celebrity was next on the hit parade, in a runaway reality show from hell.

Chechar's note:

Please, compare Covington's views about Hollywood to Greg Johnson's opposite views and leave a comment: either below, or in **a recent thread**.

Thank you!



PUBLISHED IN: BRIGADE (NOVEL) CIVIL WAR FILM GREG JOHNSON HAROLD COVINGTON ON MARCH 13, 2013 AT 5:03 PM COMMENTS OFF

The Brigade excerpts, chapter XXIII

by Harold Covington

"Into The Lion's Den"

"They're *goyim*, David," said Shulman. "What's the first lesson you and I both learned in yeshiva school? Never, ever trust a *goy*, for they are beasts without souls. All of the sons of Esau hate us unto death, because our blessed forefather Jacob stole their birthright and left them with nothing but a mess of pottage. They've never really resigned themselves and accepted that as a done deal. No matter how often we keep filling up their bowls with pottage, they secretly want their birthright back. I'm convinced I'm right. One of the people on that list betrayed our friends and our elders to their death, and they're still doing it as we speak, still helping these animals to kill us."

"Yeah," said Danziger bitterly. "Tell me about it. Before I came down, I heard on the news that the sons of bitches murdered Herschel Rabinowitz from MGM this morning. They got past his cameras, the guards, everything, and they shot him through the window at his own breakfast table in Malibu."

"Fuck me, Hesh is dead?" exclaimed Shulman.

"Deader than a dog turd in the road, mine friend," confirmed Danziger with a grim nod. "The day before that they rammed a car bomb into the main office of Fox News and damned near leveled the building, killed everybody in the lobby. The day before that, somehow they found where Shelley Klein was hiding in Santa Barbara. They tied her up in a chair and then took her out back and dropped her into the swimming pool and watched her drown. As of this week it's official, the movie industry and the television business are paying more for security costs than they're paying in salaries for working employees, which isn't hard since almost no one is working anymore. They're all in hiding and wondering who will be the next to die? This can't go on, Marty!"

♣

"After the bloodbath in the Kodak on Awards night, and then all these murders, and finally this incredible revelation about Erica Collingwood, the Big Boys are going completely batshit paranoid about everybody with a pale skin. They don't know who they can trust. Neither does the FBI. They're seeing Jerry Rebs under every bed. They're lashing out in all directions. Hell, they were in here the other day giving me and all my white staff the third degree, not as bad as you because I've got a name in this town. Or had one, anyway. The rumor mill is roaring like a blast furnace. After Erica the bosses are supposed to be considering a complete ban on anyone of European descent working in movies or in TV who can't document at least one gay or interracial sexual relationship."

PUBLISHED IN: BRIGADE (NOVEL) CIVIL WAR FILM HAROLD COVINGTON ON MARCH 13, 2013 AT 3:01 PM
COMMENTS OFF

The Brigade excerpts, chapter XXIV

by Harold Covington

"One If By Land, Two If By Sea"

"Back when there were still Mexicans along that stretch of 101, he used to chop them up and go fishing using the bits and pieces as bait. No more Mexicans around, though. Once it all started up they got the message real fast. You won't hear any Spanish outside Portland now."

"Well, that will be a change from L.A.," said Julia.

"I imagine so," agreed Post. "Every mother's son and daughter of the NVA [Northwest Volunteer Army] has a basic $50,000 DT on his or her head, that's domestic terrorist bounty, and from there it goes up depending on how naughty the individual Volunteer has been. I think Hatfield's up to over half a million now. Astoria has become almost a kind of liberated zone, where white people can live safely and peacefully among their own kind. The United States can't allow that."

♣

Eric Sellars and Annette Ridgeway were seated together in a lecture hall on the Portland State University campus when Jackson's call came in. Eric had his NVA special throwaway phone on vibrate, so it didn't ring out loud and he was able to conduct a sotto voce conversation without anyone other than his immediate neighbors knowing he was on the phone, and without disturbing the desiccated professor who was droning on about the vital importance of the Native American tradition in American history…

Jackson sighed. "Okay, guys have a seat," he said. "Tom [a code name for Eric], you will be part of the extraction team, and after the pickup your job will be getting Becky out of the area. Becky [a code name for Annette], you are going to be risking your life and your freedom tonight for our new country in the most dangerous task you have yet undertaken. You both have a right to know why this is necessary, and why it's such a rush. We will have two vehicles, a van for the extraction and a second car for backup and interference if necessary. You and Tom will have to exit the area on foot, and make it to a third vehicle, your own, during which time you must remove your disguise and resume your own identity, with some suitable reason for being downtown in case you're stopped and questioned. Do not be caught with Stiggsy's false ID on you; possession of false identification is now a Class A terrorism offense and can expose you to the death penalty"…

Jackson walked around the table and grabbed Zucchino by the collar. He leaned down to the wounded man's right ear. "You need that mouth to speak with, but you only need one ear to hear with. Now you listen to me. Our female Volunteers are the jewels in the crown of the Aryan race. We never speak disrespectfully of them, and garbage like you *damned* sure never does! Zack Hatfield is another jewel in our crown, one of the finest and bravest men I've ever known, and the Volunteers with him are our Flowers of the Forest. They are men. You are not. You are a rodent. I will not allow you to harm them by withholding information about this evil tyranny's plots against them. You are going to tell me now, tell it all."

♣

"We did that, Julia," said Hatfield with grim satisfaction. "Congress didn't do it. Elections didn't do it. Democracy didn't do it. Signing petitions and marching in the streets and babbling on the internet didn't do it. We did it, with bullets, not ballots. And everyone in this town is better off for it. Ask Ted."

"In what way?" asked Julia suspiciously.

"The Hollywood entertainment industry, including television, is arguably the most potent weapon in the hands of ZOG," [Zionist Occupied Government] said Morehouse. "To be blunt, it is possibly the only one that might defeat us in the end. The NVA has already demonstrated that we can survive anything Amurrica throws at us by way of police, military, or other armed force. We're already killing these FATPO [Federal Anti-Terrorist Police

Organization] thugs Hillary sent, and it's pretty obvious they won't be able to beat us either. But if we allow the Jews who control Hollywood and the media to shape the minds and attitudes and perceptions of the American people about us, especially young white people—well, we can't allow that. We *won't* allow it. Our primary condition is basically that Hollywood adopts a position of neutrality and balance regarding The Trouble here in the Northwest."

"How exactly would this work?" asked Julia, fascinated in spite of the fact that she knew Morehouse wasn't joking about the Jew head reference. "How will the industry know what will get them killed and what will slip under the wire?"

"I think they'll know," said Morehouse. "As I said, a large part of this hate-whitey *shtick* out of Hollywood has always been far more deliberate than most people realize. The Jews inadvertently stumbled upon the most perfect vehicle imaginable for expressing their ancient hatred of all non-Jewish life and all non-Talmudic values, and taking their revenge on the hated goyim by destroying everything we hold sacred and valuable, including our own children. There was indeed once much that was good in America, Ms. Lear, the Old America before the Jews got their hands on Hollywood. But get hold of it they did, and for almost a hundred years they have used it as a weapon to spit on that Old America, and the race that for thousands of years has refused to accept their self-proclaimed status as the Chosen People of God."

Zack's wireless phone bleeped. He opened it and listened for almost a minute, then closed it. A grim expression was on his face. "Damn," he said softly. He looked up at Lear. "Ted, you and I need to talk. It looks like our luck has run out."

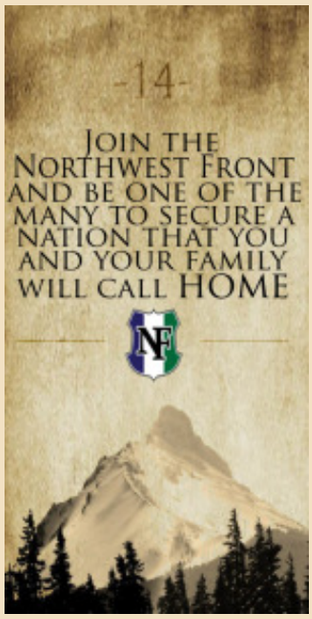
"What do you mean?" demanded Lear.

"That was brigade," Hatfield told them. "They've confirmed that we're about to get some unwelcome tourists here in Astoria. Fattie's [the Feds] coming, in force."

Sheriff Ted Lear was the first to speak. "I didn't hear anything about that!" he protested.

"I know you didn't, Ted, or you wouldn't have let Julia come up here," replied Hatfield.

Morehouse spoke up. "That means that you weren't told anything by either the Oregon State Attorney General, or by the feds or anyone else, which is bad news for you. That means that the federals consider your department to be compromised, which of course it is, from their point of view. That in turn means that the FATPO aren't coming just for us. They're coming for you, and most likely for your family as well, and for anyone they consider to be on your team. FATPO always enters an area with two lists in their pockets, Sheriff. One is a list of alleged Nationalist or NVA sympathizers. Sometimes those lists are accurate, sometimes they're not. I think you can assume that you're on that list, and maybe your mom and Julia here if the left hand doesn't know what the right hand is doing, which is the case more often than not with this government. The second list is one of potential Unionist collaborators, or loyal Americans as they would say, people who can be relied on to rat out any of their neighbors with Nationalist inclinations, anybody with NVA-connected family members, so forth and so on. Above all, insofar as it is at all humanly possible, save the children."



http://northwestfront.org/

PUBLISHED IN: BRIGADE (NOVEL) CIVIL WAR FILM HAROLD COVINGTON ON MARCH 13, 2013 AT 12:01 AM
COMMENTS (4)

The Accolade (detail)

Painting of the day:

Edmund Blair Leighton
The Accolade (detail) ~ 1901
Private collection

PUBLISHED IN: ART ARYAN BEAUTY MY PINACOTECA ON MARCH 12, 2013 AT 1:00 PM COMMENTS (1)

The Brigade excerpts, chapter XXV

by Harold Covington

" Comes The Dawn"

"The Battle Hymn I can see," responded Posner. "Congressman Rollins, er, General Rollins I mean, is trying to expand his base beyond the South Side of Chicago, and that means appealing to the blue-haired country club set in both parties. Very symbolic and American and all that, and of course the fact that Roland is the descendant of slaves who were freed in the war the song was written to glorify will add a bit of poignancy. Okay, that part I get. But has anyone seriously tried to talk him out of the MacArthur impersonation with the hat and the shades and the corncob pipe? Does he really not understand that he will be making himself look damned ridiculous? Anyway, it's been done before."

"Like most Americans will even remember who Douglas MacArthur was," snorted Hastings. "Most of our wonderful viewers have difficulty remembering what they had for breakfast yesterday."

"That's Rolly's whole life," said Sue with a shrug. "He's always been out to prove that anything a white man can do, a black man can do better and Rolly Rollins can do better still. It's gotten him re-elected for six terms in Chicago, until he resigned to take over FATPO [Federal Anti-Terrorist Police Organization]. Now he wants to add anti-racist war hero to his resumé."

"This is not a war, Ms. Loomis," Posner corrected her. "This is a law enforcement action against hate criminals."

♣

"No, those assholes have no idea we know they're coming." Zack made it a point to sound a lot more confident than he felt. “I was in Iraq, God damn it all, and I’ve seen what happens when anybody tries that shit! We’re guerrillas, remember? If we go head on against the Americans we’ll be wiped out and lose everything we’ve spent years building here! We’re trying to free our people and create a new country, not go to Paradise with seventy virgins, and not play Rambo! One driver per team who knows where the vehicle is parked, and he or she stays with that team and guides them back to the vehicle when we disperse, which we’ll have to do fast, because we’re going to have helicopter gunships chasing us.”

“They think this is Iraq in 2003,” said Len.

“Why should they?” asked Washburn flatly. “Until three years ago, white men never resisted before. I still don’t think they can wrap their minds around it. When the shit hits the fan, kill those media lice. All of them.” He got a brief chorus of “Roger that.”

♣

The sea wind tousled his hair, he looked rugged and relaxed, and his voice was deep and authoritative. “I am standing here on a deserted beach somewhere on the Oregon coast, where in a few minutes General Roland Rollins, officer commanding of the Federal Anti-Terrorist Police Organization, will be landing with a large force of highly trained and motivated men and women who are determined to take a big bite out of racist terror today. In a stunning and daring move, General Rollins has taken to the high seas in a brilliant flanking movement in order to insert some major American muscle right into the heart of NVA [Northwest Volunteer Army] bandit country, a part of the United States that has seen little law and less order for the past several years. It’s a part of our country where people of color, Latino people, gay people, and anyone whose heart isn’t filled with hate have been afraid to set foot for a long time.”

While the media party waited idly for the fast approaching *Ventura*, Seth Goldstein was growing increasingly uncomfortable. “Hey man, I got to drain the snake,” he said to Hastings. “If I take a whizz in the surf here will you promise not to film it?”

“No promises,” laughed Hastings. “We are already working on our outtakes and bloopers reel for this shoot. Go up behind the dunes.”

On the bridge of the *Higby* Lieutenant JG Day told Executive Officer Lieutenant Hacker, “One of the shore party is leaving the group, sir.”

Goldstein trudged up the apparently empty beach toward the roadway, looking for a nice concealed spot to urinate where his merry colleagues wouldn’t film him and preserve it for the ages. He saw a low rise of sand and sea oats at the base of the right-hand berm that looked promising. He reached the mound, unzipped his trousers and unlimbered his circumcised *schwanze*, and stepped around the mound of sea oats preparatory to emptying his bladder.

One of the men slapped his hand over Seth's mouth and the third grabbed and pinioned his arms. Goldstein tried to shriek in pain and terror. He recognized Hatfield, who leaned over him, studying Goldstein's camel face, his acned skin and fleshy nose and frizzy hair. "A Jew," Hatfield said. Hatfield leaned over and cupped Goldstein's roundhead in his hands, and whispered the single word "Dresden!" in his ear before snapping his necklike a pretzel.

"Great, now we have to stand on a dead Jew with shit in his pants," groused Charlie.

♣

Charlie Washburn stared at this apparition through his binoculars. "What on earth? Is that Idi Amin or Douglas MacArthur?" he asked, fascinated.

Rollins strode forth energetically through the surf, which reached up to his knees as he stepped off the ramp. His FATPO escorts slogged soggily along with him on either side. The rousing chorus of *The Battle Hymn of the Republic* thundered overhead. "Ready!" snapped Hatfield into the radio. To the surprise of both Ekstrom and Washburn, Hatfield stepped up out of the dug out and walked several paces toward the beach, upright, totally visible.

Higher up on Sunset Beach, Zack Hatfield raised his radio to his lips and shouted into the handset the command to fire. *"Freedom!"*

200 million viewers around the globe saw the body of Roland Rollins torn to pieces as five .50-caliber slugs smashed into him, and sent him twirling and whirling head over heels high into the air like a popped balloon, knocking him into the sea where he floated like a sack of gaudy, dirty laundry.

♣

Roland Rollins died at 5:45 a.m. exactly, or 0545 hours to use military time, just as the golden sunrise flooded the beach with glowing amber light. Among the 200 million viewers who saw him die were Captain Meryl Sandoval and Lieutenant Donald Hacker, who were monitoring the raw feed transmission on the bridge of the *Higby*. Both of them stared at the screen as Rollins whirled away into the air flapping like a scarecrow in the wind.

0548 hours: On the beach most of the media party had gone down in the first hail of NVA bullets, as per Hatfield's orders, and were now either lying very still on the sand in sodden red puddles

or crawling along blindly like squashed and bleeding beetles.

Leonard Posner, to give him fair due, died while trying to do his job. He jerked the camera back up into a standing position on its tripod, leveled it and made sure it was on, and then stepped in front of it with a microphone, his face ghastly. “This is Leonard Posner on Sunset Beach in Oregon. Just now the world was shocked and horrified to witness the death of General Roland Rollins at the hand of the fascist beasts, who are now firing at the men and women of the FATPO and the *S. S. Ventura* from entrenched positions along the beach here. Somehow or other we have been lured into a bloody ambush. There are bullets flying all around me, but the brave men and women of FATPO are resisting and preparing to…” The world would never know what Posner claimed the brave men and women of FATPO were about to do, because at that moment a .50-caliber BMG slug decapitated him, and his headless blood-gushing corpse slid down out of the camera’s view like a special effect from a zombie movie.

0550:30 hours: *“Madre de Dios*, what’s that?” screamed Meryl Sandoval on the bridge of the *Higby*.

Hacker for once was at a loss for a snappy retort. “I don’t know,” he admitted. “But something big as hell just went up on board *Ventura*.”

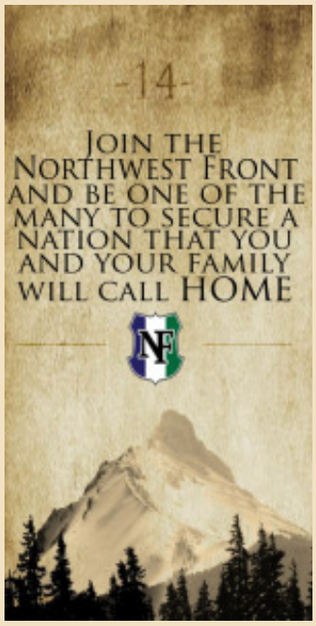
“Captain Mulvaney, do you read?” Hacker spoke urgently into his radio. “Are you all right? What the hell happened, Derek?”

“Damned if I know,” came Mulvaney’s reply, his voice shaky and dazed. “If I didn’t know better I’d say we were torpedoed, or hit a mine. Whatever it was blew the ship’s bow into the air and we landed on our side. We’re listing to port, almost twenty degrees, God damn it!”

♣

“What the hell happened with that gun turret of yours blowing up?” asked Zack curiously. “I don’t think that was us.”

Hacker scowled. “Our bird-brained excuse for a captain was an affirmative action quota promotion, a *mami* who couldn’t sail a rubber duck in a bathtub.”



http://northwestfront.org/

PUBLISHED IN: BRIGADE (NOVEL) CIVIL WAR HAROLD COVINGTON ON MARCH 12, 2013 AT 12:01 AM
COMMENTS (1)

Botvinnik's advice

After finishing the first volume, I have started to read Volume II of Garry Kasparov's *My Great Predecessors*, especially the long chapter devoted to Mikhail Botvinnik, the world champion of chess from 1948 to 1963 (second from left to right on the book cover).

While reading Kasparov's lead paragraphs to that chapter some of his sentences struck me. Botvinnik had called chess "an inexact problem," just as the problems of the living. "To solve inexact problems," maintained Botvinnik, "it is very important to limit the scale of the problem to avoid getting bogged down. Only then could one hope to solve it satisfactorily." For this champion chess reflected objective reality and what a person thought, and every problem should be reduced to manageable analysis and thought.

Since in the past I was an amateur chess player, these passages immediately brought my mind to my recent discussions in this blog with those who want to reduce the incredibly complex problem of the West's darkest hour to the Jewish Question.

This is what I thought while reading that page of Kasparov's magnum opus: "It is true that, in practical terms, people like Alex Linder are right that the masses would not grasp something too complex and that, in order to explain the problem to them once pro-white politics becomes possible, we should focus on the subversive tribe."

I have no problem with that pragmatic approach. Politically, I am on the same page of Hitler, Goebbles, and Linder on this issue. The problem starts when we abandon pragmatic politics and enter the more subtle terrains of academic discussions.

If whites survive the current crisis, even after a final solution to all non-white problems is achieved future intellectuals will surely try to ponder what exactly happened in the 20th and 21st centuries. In that futuristic scenario it is unlikely that they will navigate forever inside the strait waters of Judeo reductionism. Sooner or later they will probably expand their point of view into a bigger picture, an all-encompassing meta-perspective, perhaps like the one barely sketched in my "Witches' brew."

Presently even those who are not Judeo reductionists, like Brad Griffin at *Occidental Dissent*, acknowledge that—rephrasing Botvinnik's language—solving the Jewish problem would reduce the West's darkest hour to manageable proportions. But even so the question will remain open: Why the West, unlike the Muslim world, became so Judaized after Napoleon emancipated the tribe? Why every Western nation started to imitate Napoleon's lead in the 19th century? What was the *primary* cause of the empowerment of Jewry in the first place, always keeping in mind that they never wielded such power in the Muslim world?

These honest, commonsensical questions won't go away even if a final solution to the problem is historically achieved.

PUBLISHED IN: ALEX LINDER CHESS JEWISH QUESTION (JQ) MONOCAUSALISM WEST'S DARKEST HOUR ON MARCH 11, 2013 AT 12:01 AM COMMENTS (40)

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