

Chapter 20

Searching for the Descendants of Judah

After he conquered Babylon, the Persian King Kores allowed the people of Judah to return to their land. A small part of the tribes of Judah, Benjamin and the Levites then returned to Palestine (Ezra 1:1-5, 2:1). After they returned from exile, they started rebuilding the Temple. It was especially the elders among the Judeans who occupied themselves with the construction, which they completed according to God's command and the order of the King of Persia. The consecration of the Temple was celebrated with enormous enthusiasm by everybody who had been in exile in Babylon. The house of Judah, on the other hand, was never restored! The new nation was the nation after exile, and it was never known as the house of Judah. The new nation in Palestine became the official representative of Judah after the times of Ezra and Nehemiah. Instead of a Davidian royal family, an Aaronite priesthood was created instead. The Jewish community was subject to continuous change, and it was overrun by other cultures around the Mediterranean Sea. Most Jews were influenced not only by the Babylonian culture, but by the Persian as well. The cultures did not merge until Alexander the Great conquered the entire Middle East, and the Greek language, culture and philosophy started dominating life. After the Greek empire had been absorbed into the Roman Empire, the Jews came under Roman dominion. In the first century, the Jews were divided into various groups: the Pharisees, the Sadducees, the Essenes, the Zealots and the Herodians. After the conquest of Jerusalem by the emperor Titus, the entire population surrendered to the Pharisees. From that time on, Judah embraced the Talmud. All Jews who rejected the Talmud were banned from society.¹

The Hebrew word for "law" is "Thora". In the Talmud, the law consists of two parts: the written law (the five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy) and the oral law containing most of the comments from rabbis like the Mishna and the Talmud. The latter group of laws was handed down orally through many generations. The Talmud, which contains the orally transmitted laws, for the most part contains interpretations rabbinical that were only recorded after the death of Jesus Christ. There are actually two Talmuds: the Jerusalem or Palestine Talmud, which was written in Palestine at the Academies, and the Babylonian Talmud, which was collected at the Talmudic schools in Babylon. The Babylonian edition is the more extensive one. It is also the edition to which most people refer when they mention the Talmud. The Babylonian Talmud gained more authority because the people who collected it lived a hundred years

¹ Arthur Herzberg, *Wer ist Jude?: Wesen und Prägung eines Volkes*, Munich 2000, 337.

before the editors of the Palestinian Talmud, and because theirs was the first Talmud that was used at the rabbinic schools of the Western world, after the fall of the Roman Empire. Rabbi Adin Steinsalz has said: “The Talmud is the supporting pillar that serves as a foundation for the entire religious and intellectual thinking. There is no other book that has influenced the thoughts and actions of the Jews to that extent” (*The Essential Talmud*). From the beginning, the Talmud teaches that Jews have to obey the many laws of the Thora (613 in all) and its religion, and are not allowed to deviate at all.

In the beginning, the Talmud contained repulsive fables about Jesus. The first editions of the Talmud provoked tremendous hostility towards the Jews. Many were persecuted, and many editions of the Talmud were burned. To avoid this from happening in the future, the Pharisees decided to remove the blasphemous references to Jesus in future editions. One of those references was as follows: “Jesus worked as a carpenter until he was thirty years old, when he was elected rabbi at one of the schools in Jerusalem. One day he went into the holiest part of the Temple and stole a parchment on which the holy name of God was written. This gave him the power to perform miracles.” Rabbis believe that those who know the correct pronunciation of the name of God possess supernatural powers. Also, there was a story that was being told that Jesus was boiled in “hot excrement”.² The Talmud claimed that Mary was a whore: “She, who was the descendant of kings and rulers, and shared her bed with carpenters.” Also, in a footnote to Shabbath 104b, it is claimed that it is written in the uncensored text of the Talmud that the mother of Jesus had sex with many men.³ In Sanhedrin 43a, it is written that Jesus deserved his execution: “On the eve of Jewish Passover, Jesus was hanged. Do you suspect that he was someone who would be defended? Was he not a seducer?”

Because the Talmud emphatically condones and even glorifies the crucifixion of Jesus Christ, for a Christian it is impossible to convert to the Talmud knowingly. Although the Talmudists have gone to great lengths to conceal their hatred towards Jesus Christ in their tradition, the Jewish scholar Israel Shahak clearly underlines: “This is not about the realistic facts concerning Jesus Christ, but careless and even duplicitous stories in the Talmud. Even in later texts, up to the nineteenth century, they are found, and to the present day still determine what many Jews believe. And these stories have, to a considerable extent, determined the Jewish position on Christianity. According to the Talmud, Jesus Christ was sentenced by a rabbinic court for “God worshipping” and contempt for rabbinic authority. All the classical Jewish sources that made mention of this are all too happy to take responsibility. In these stories in the Talmud, not a single Roman appears! In the more folkloric tales (for example the infamous Toledot Yeshu), which are taken at least as seriously,

² Gittin 57a.

³ Sanhedrin 106a.

another crime is added: witchcraft. The name Jesus itself to the Jews represented all that was evil and it does so to this day.”⁴ Israel Shahak continues: “To this day, copies of the New Testament are burned in public. Also, the commandment from the Talmud is quoted regularly that every new copy of the New Testament has to be burned, preferably in public. And it goes beyond this commandment: on March 23, 1980, hundreds of copies of the New Testament were burned, in public and under the auspices of Jad Le’achim, an organization which is funded by the Israeli government.” Shulamit Aloni, a member of the Knesset, said in the *Yediot Ahronot* of February 2, 1975: “Every Jew who has a positive attitude towards Jesus, risks not being allowed to immigrate to Israel. The Interior Ministry has the authority to refuse anyone access who could disturb the feelings of generality.”

Remarkably enough, Christian theologians and Jewish scholars agree that the Talmud is a continuation of Pharisee thinking, both in a personal and ideological sense. According to the Jewish historian Salcia Landmann, Pharisee philosophy and Talmudic thinking can be summarized in identical ways: “The Pharisees were the actual creators and guardians of accepted Talmudic thinking.”⁵ The eminent Rabi Louis Finkelstein, the head of The Jewish Theological Seminary of America, often referred to as “The Vatican of Judaism”, in the Foreword to his first edition of his world-famous classic *The Pharisees, The Sociological Background of Their Faith* states: “Pharisaism became Talmudism, Talmudism became Medieval Rabbinism, and Medieval Rabbinism became Modern Rabbinism. But throughout these changes of name, inevitable adaptation of custom, and adjustment of Law, the spirit of the ancient Pharisee survives unaltered.”⁶

The Talmud is the product of Pharisee thinking. This makes the Pharisees guilty of twisting the original meaning of the Old Testament account of salvation. The distortion of Mozaism was the natural outcome of the blind rejection of Jesus Christ! This left only the external adherence of Mozaism and removed the true experience. If the Pharisees had not intervened, the true Mozaism, announced by Isaiah, Jeremiah and Ezekiel, would have led Israel to Christianity via the Greek Jews. It was the Pharisees who kept the Jews in their power according to strict rituals and laws.⁷ It was not the Christians who first turned against the Pharisees and Talmudists! In turn it was the Pharisees, unlike the truly religious Jews, who turned against their long-awaited Savior with an incomprehensible rage. Old Testament

⁴ Israel Shahak, *Jewish History: Jewish Religion, The Weight of Three Thousand Years*, London 1995, 97.

⁵ Salcia Landmann, *Die Juden als Rasse*, Munich 1991, 175-179.

⁶ Louis Finkelstein, *The Pharisees: The Sociological Background of Their Faith*, Philadelphia, 1938, 21.

⁷ Bernard Lazare, *L'antisémitisme: Son histoire et ses Causes* Ligugé, Vienna 1969, 16.

Judaists and Christians, on the other hand, always agreed that they gratefully and joyfully accepted their Redeemer. “Your father Abraham rejoiced to see my day: and he saw it, and was glad” (John 8:56).⁸ The Pharisees were the exact opposite: “But though he had done so many miracles before them, yet they believed not on him” (John 12:37).⁹ The Talmud offers a religion that no longer has anything to do with truly serving God, which is why Christians should consider it one of the many forms of heresy and reject it. Talmudism openly shows itself to be a special and very despicable form of heresy, because it is based on a supernatural revelation. Although this should put it close to Christianity, the Pharisees reject God’s revelation in the person of Jesus Christ! Jesus encountered among the Pharisees stubborn misconceptions in the interpretations of the commandments that were based on earlier accounts. According to the Catholic scientist Giuseppe Ricciotti, Jesus at some point lectured the Pharisees: “Thus have ye made the commandment of God of none effect by your tradition” (Matthew 15:3-6; Mark 7:9). He added: “You nullify the word of God in favor of your tradition that you have handed on. And you do many [parómoia toiatá] such things” (Mark 7:13).¹⁰ Although at the time of Jesus Christ the Talmud had not yet been written, its way of thinking already influenced the scribes. The form of religious worship known as Pharisaism in Judea in the time of Jesus was a religious practice based exclusively upon the Talmud. Jesus abhorred and denounced the form of religious worship practiced in Judea, which is known and practiced today under the name “Judaism”.

As far as Judah is concerned, those who returned from Babylon formed the Jewish state until the conquest of Palestine and the destruction of Jerusalem in 70 A.D. In that year, there was an open revolt against Rome, and the Romans razed the city of Jerusalem and destroyed its Temple. Between 132 and 135 A.D., there was another, larger revolt, and all the Jews were driven from Jerusalem. Eventually, Jerusalem became a Roman town, and virtually all the Jews were scattered in the Diaspora. A part of the descendants of Judah ended up on the Arabian Peninsula, where they converted numerous people. Since then, these descendants of Judah have been known as southern Jews. A part of them moved to Spain, and became known as Spaniards or Sephardic Jews. The Sephardic Jews spoke their own Spanish-Hebrew dialect called Ladino, and carefully preserved their cultural and religious traditions. The famous Jewish scholar Bernard Lazare writes about this: “The Sephardic Jews were a prime example of a people with a mission: their zeal to convert people was unsurpassed. The evidence of this zeal is numerous. In the first centuries A.D., Talmudism expanded with the same speed as later Christianity and the Islam.

⁸ Curzio Nitogloa, *Per Padre il Diavolo: Un Introduzione al Problema Ebraico, Secondo la Tradizione Cattolica*, Milan 2002, 433.

⁹ *Ibidem*, 412.

¹⁰ Joseph Ricciotti, *Das Leben Jesu*, Basel 1952, 29.

Rome, Alexandria, Antioch, Damascus and Cyprus, where virtually all Jews were converted heathens, are the places where they penetrated deeply. After the beginning of the Christian calendar, the Jewish mission to convert certainly did not stop. In a biological sense, it is clear that at least half of the Hebrew heritage of the descendants of Judah was lost.”¹¹

Since they were scattered around the world, the descendants of Judah formed small minorities everywhere. Due to their vulnerability, they often became the victims of aggression and persecution. As early as the Middle Ages, during the fanatical crusades there were large-scale attacks on the Jews. There are plenty of examples of massacres prior to the crusades. Complete communities, like Rouen, Troyes, Metz, Speyer and Mainz, were wiped out. Godefroy of Bouillon and his ruthless crusader army laid siege to Jerusalem for a month. Afterwards, he was responsible for a terrible blood bath, and he had all the Jews burned.

In 1096, thousands of Jews had been murdered in Europe and many communities destroyed. These raids took place in a time when Christians became convinced that the Jews were their enemies. They were held responsible for the many unexplainable natural disasters, diseases and famines. Also, they gained a reputation as child killers and poisoners of wells, and they were hunted down and murdered. In the twelfth century, large-scale mass murders of Jews took place in various countries. When the plague broke out throughout Europe in 1348, it was seen as a divine punishment of the Christians for failing to exterminate the Jews. The Black Death that raged in France and Germany consistently fanned the popular rage against the Jews. Jews who survived the plague were ruthlessly killed. When the plague ended, according to the historians of the age, there were no Jews left in Germany.

In Spain, more than a 100,000 Jews converted to Christianity after the massacres of 1391 and 1441. In those days, mass conversions were numerous. Nevertheless, many converted back to the Jewish faith in secret. Many “crypto-Jews” or “marranos” lived wealthy lives and occupied elevated positions at the courtly and even ecclesiastical circles. Often, they had joined the aristocracy through marriage, and their numbers in Spain grew steadily. Almost all of Spain’s families at some point in history have a “marrano” ancestor. “Most noble families are filled with Marranos”, it was said. In May 1492, some 160,000 baptized Sephardic Jews were given a few months to leave Spain for good. According to the Jewish author Arthur Koestler, this involved a branch of Sephardic Jews whose ancestors today still live in England, France and Holland. There Sephardic ancestors were forced to flee

¹¹ Bernard Lazare, *L'antisémitisme: Son histoire et ses causes* Ligugé, Vienne 1969, 131-133.

Spain in 1492, and Portugal in 1497.¹² After the flight of the Sephardic Jews from Spain and Portugal, the Marranos were observed with increasing suspicion. Many of them were burned by the Inquisition, but in the sixteenth century most of them immigrated to other parts of the Mediterranean, but also to England, France and Holland. Once they found a safe place, they openly converted back to their ancient religion and, together with the Sephardic Jews who had fled between 1492 and 1497, founded the Sephardic communities in these countries.

According to Koestler and Lazare, these Sephardic Jews can also be found in ancient Italy. After all, ancient Rome was inundated with Sephardic Jews. On the other hand, Koestler confirms that after their flight the Sephardim settled around the Mediterranean, in the Balkans and in Western Europe.¹³ The Sephardim became blood relatives with many peoples in the area around the Mediterranean Sea and the Middle East which included Egypt, Arabia, Greece, Persia and Rome. In later times, many of them became blood relatives of the Spanish, Portuguese, French, German and Swedes.

At that time, there were also groups of Sephardic Jews who settled in Eastern Europe. These Jews were very surprised when they arrived. They found out that more than half of all people with a Jewish belief in the world lived in that area, which is now present day Russia. However, most of these Jews did not descend from Judah but from the heathen peoples, in particular the Chasars.¹⁴

The Chasars were related to the Tartar and Mongol race, of whom it is claimed that at one point they stayed on Mount Se'ir, the home of the Edomites. It is, therefore, not surprising that the Chasars had a very Edomite bent, from which many false doctrines were born. In addition, there is a link with Askenaz, Japheth's grandson.¹⁵ The Chasars were a very warlike nation. In a comparatively short period they established the largest and most powerful kingdom in Eastern Europe, and probably the wealthiest also. The population was made up for the most part of Chasars with the addition of the remnants of the populations of twenty-five peaceful agricultural nations conquered by the Chasars.

¹² Athur Koestler, *Der dreizehnte Stamm: Das Reich der Chasaren und seine Erbe*, Herrsching 1991, 152. Also Bernard Lazare, *L'antisémitisme: Son histoire et ses causes Ligugé*, Vienna 1969, 135.

¹³ Athur Koestler, *Der dreizehnte Stamm: Das Reich der Chasaren und seine Erbe*, Herrsching 1991, 152.

¹⁴ According to Jewish historian Nathan M. Pollock, *The Jews that Aren't*, in the *San Diego Union*, 28/8-1966. Also: Martin Gilbert (Jewish historian in Oxford), *Jewish History Atlas*, Collier Books, 1976, 23.

¹⁵ As mentioned before the biblical prophecies label the Edomites as a dangerous enemy of the People of God, and their influence and struggle shall continue from generation to generation to this very day.

The Chasars were a pagan nation when they invaded Eastern Europe. Their religious worship was a mixture of phallic worship and other forms of idolatrous worship practiced in Asia by pagan nations. This form of worship continued until the seventeenth century. The vile forms of sexual excesses indulged in by the Chasars as their form of religious worship produced a degree of moral degeneracy the Chasars' king could not endure. In the 7th century King Bulan, ruler at that time of the Chasar Kingdom, decided to abolish the practice of phallic worship and other forms of idolatrous worship and make one of the three monotheistic religions, about which he knew very little, the new state religion. After a historic session with representatives of the three monotheistic religions King Bulan decided against Christianity and Islam and selected as the future state religion the religious worship then known as Talmudism, and now known and practiced as Judaism. King Bulan and his 4000 feudal nobles were promptly converted by rabbis imported from Babylonia for that event. Phallic worship and other forms of idolatry were thereafter forbidden. The new form of religious worship was now the state religion. The converted Chasars were the first population of so-called or self-styled "Jews" in Eastern Europe. All Chasars had to learn to cook and eat in the Hebrew fashion, and be circumcised, on pain of death. They also had to recognize the rabbis as their spiritual leaders. When the Chasars went to war against Russian peoples, it was customary to kill their adversaries and rape their women. All women were forced to convert to Talmudism. Many of them married Chasars.

When the Chasars in the first century B.C. invaded Eastern Europe their mother-tongue was an Asiatic language, referred to in the *Jewish Encyclopedia* as the "Chasar languages". They were primitive Asiatic dialects without any alphabet or any written form. When King Bulan was converted in the seventh century he decreed that the Hebrew characters he saw in the Talmud and other Hebrew documents were thereupon to become the alphabet for the Chasar language. The Hebrew characters were adopted to the phonetics of the spoken Chasar language. The Chasars adopted the characters of the so-called Hebrew language in order to making a means for providing a written record of their speech. The adoption of the Hebrew characters had no racial, political or religious implication. Since the conquest of the Chasars by the Russians and the disappearance of the Chasar Kingdom the language of the Chasars became known as Yiddish. This language must not be confused with Hebrew because they both use the same characters as their alphabets. There is not one word of Yiddish in ancient Hebrew nor is there one word of ancient Hebrew in Yiddish. The Chasars adapted words as needed from the German, Slavonic and Baltic languages.

Directly north of the Chasar Kingdom at the height of its power a small Slavic state was organized in 820 A.D. on the south shore of the Gulf of Finland, where it flows into the Baltic Sea. This small state was organized by a small group of Varangians from the Scandanavian peninsula on the opposite shore of the Baltic

Sea. The native population of this newly formed state consisted of nomad Slavs who had made their home in this area from earliest recorded history. This newly-born state was the embryo which developed into the great Russian Empire. During the tenth, eleventh, twelfth, and thirteenth centuries the rapidly expanding Russian nation gradually swallowed up the Chasar Kingdom.¹⁶

In the many wars with her neighbors in Europe after the thirteenth century Russia was required to cede to her victors large areas which were originally part of the Chasar Kingdom. In this manner Poland, Bohemia, Lithuania, Hungary, Rumania and Austria acquired from Russia territory originally a part of the Chasar Kingdom. Most Jewish Chasars managed to escape to the West, where they settled in one of these countries. After the destruction of the Chasar Kingdom these Jews were no longer known as Chasars but as the Yiddish populations of these many countries. They refer to themselves in this way today.¹⁷

Abraham Poliak, Professor of History at the University of Tel Aviv, has made a very important contribution to our knowledge of the descent of the Jewish Chasars. His essay *The Conversion of the Chasars to Jewry* first appeared in the Jewish magazine *Zion*, and his book *Chazaria* was very controversial. It appeared in Hebrew in 1944, and was seen as a subtle attempt to undermine the sacred tradition of the biblical descent of modern Jews. According to Bernard Koestler, there are important similarities between the Chasars and the Ashkenazi. He refers to a thorough historical and ethnological study, and his theory is virtually unassailable scientifically.¹⁸

One of the first modern Jewish scientists who knew there were strong similarities between the Ashkenazi (Eastern Jews) and the Chasars was Isaac Baer Levinsohn (1788-1860). He was convinced “that the Russian Jews have originated at the banks of the Volga.”¹⁹

Most historical records indicate that the founding of the Ashkenazi Jewry took place in the Rhine Basin, followed by a dramatic expansion into eastern Europe. However, this is not credible. As we have seen, the Sephardim had been wiped out in this area (1348-1350). According to the German historians of the time, there were no Jews left in Germany.

What secret mysterious power has been able for countless generations to keep the origin and the history of the Chasars and Chasar Kingdom out of history textbooks and out of classroom courses in history throughout the world? Few

¹⁶ Cited from Benjamin H. Freedman, *Facts are Facts*, New York 1954, 56.

¹⁷ *Ibidem*, 57.

¹⁸ Athur Koestler, *Der dreizehnte Stamm: Das Reich der Chasaren und seine Erbe*, Herrsching 1991, 143.

¹⁹ Jüri Lina, *Under the Sign of the Scorpion: The Rise and Fall of the Soviet Empire*, Stockholm 1998, 155.

people know that history was rewritten in order to hide incidents that would expose the Illuminati's long-standing conspiracy to rule our planet. The Rockefellers have pumped millions of dollars into an ongoing campaign to keep the history books written as dictated by the Illuminati. The Rockefeller Foundation admitted, in its *Annual Report 1946*, that it was subsidizing corps of historians to prevent anyone from rewriting history.²⁰

The Ashkenazi and Sephardim had totally different cultural and religious traditions, customs, eating habits and liturgies; they visited different synagogues and rabbis, and did not mix socially. These days, everything is different. Many Ashkenazi who currently live in Israel intermingled with Sephardim.²¹ DNA research indicates that members of the two groups have intermarried frequently over the last hundred years. In 1967, Jack Bernstein immigrated to Israel to marry his beloved Ziva. He got married and stayed for six years, after which he moved back to the United States a disappointed man. According to Jack Bernstein: "The marriage took place in a Sephardic synagogue. The ceremony was simple but beautiful. Ziva and I were very happy until our marriage encountered a serious problem. It turned out that Ziva is a Sephardic Jew and I am Ashkenazi. When an Ashkenazi Jew marries a Sephardic Jew, the entire Ashkenazi community in Israel holds that against him. The first three years of our marriage we were forced to live with Ziva's aunt because of the racially motivated allocation of houses. In Israel, houses are allocated as follows:

- Ashkenazi Jews who have lived in Israel for years have first choice.
- Ashkenazi Jews from Europe have second choice, especially when they are married to or are going to marry an Israeli-born Ashkenazi Jewess.
- Ashkenazi Jews from the United States have third choice, especially when they are married to or are going to marry an Israeli-born Ashkenazi Jewess.
- Sephardic Jews then have choice of any houses that are left.
- The last people to have a choice are Muslims, Druze and Christians.

With regard to work and jobs, the same order was applied: the best jobs went to Ashkenazi Jews, then the Sephardic Jews, and finally the Muslims, Druze and Christians, who got the lowest jobs and often remained unemployed. Despite the fact that I was an Ashkenazi Jew from the United States, I was a part of the lowest level because of my marriage with a Sephardic Jewess."²² It would appear that during the nineteen-sixties and the nineteen-seventies there were hidden tensions

²⁰ *The Rockefeller Foundation Annual Report 1946*, 188.

²¹ Professor Arnaiz-Villena, "The Origin of the Palestinians and Their Genetic Relations with other Mediterranean Populations" in *Human Immunology*, 2001.

²² Jack Bernstein, *Das Leben eines amerikanischen Juden im rassistischen, marxistischen Israel*, Steinkirchen 1985, 66.

between the absolute majority of the Ashkenazi Jews and the Sephardic minority. It is possible that the tension exists to this day. It will always remain secret to the outside world.

When we consider Jewish history, we could arrive at the conclusion that the present Jewry consists of various ethnic groups: the Sephardim, descendants of Judah, and the Ashkenazi, descendants of the Chasars. As is often the case, this matter is not as simple as it might look. Reality is much more complex. The Sephardim and Chasars are not the only two Jewish groups with a different ethnic background; there are many variations. For as long as they have existed, Sephardic Jews have been zealous in their attempt to convert whoever they may to their Jewish religion. As a result, they have roamed to many different parts of the world. For example, Jewish farmers and nomads, together with the Kabyles and Berbers, moved as far as Setif, Guelma and Bisra on the Moroccan border. From there, they roamed in caravans through the Sahara, as far as Timbuktu. Many of them have a dark skin color, like those of Daggatum, the Falashas and the Abyssinians Jews. There are traces of them as far as Peru (a Jewish-Peruvian Indian tribe), and Mexico (a group of more than one million Indio-Jews). According to the Jewish journalist Egon Kirsh, they can be traced back to Luis de Carbajal, who during the times of the Inquisition was banned to Mexico with hundreds of Marrano families, where they continued the Jewish mission. In India, there are white Jews in Mumbai and black Jews in Cochin. The white Jews settled in India in the fifth century, after they had been driven from Baghdad by the Persian King Pheroces. Another explanation of their presence in India leads to a much earlier time, the arrival of Jews in China, long before the birth of Christ. These Chinese Jews not only looked like the local population, they even converted to Confucianism.²³ This early version of “Chinese Jews” was relatively unknown and led to the publication of the theme issue of the *Allgemeine Jüdischen Wochenzeitung* in 1992. The magazine reported: “Thousands of Chinese families have recently gone to the Jewish embassy in Beijing and invoked their Jewish origins. It is their intention to immigrate to Israel. Although their identity papers confirm their Jewish origin, they are not recognized as Jews by the Chinese authorities. Nevertheless, this does shed new light on unknown matters.” Arnon Matver, director of the Jewish Agency, stated: “The requests for immigration of these Chinese Jews will be studied thoroughly, despite the fact that the Chinese identity papers indicate that we are dealing with Jews here. At the moment, historians are looking into the matter.”²⁴ In the spring of 1992, at an exhibition of the Bayerischen Hauptstaatsarchiv in Munich, documents and testimonies were on display of Jews who had moved to China more than a thousand

²³ Bernard Lazare, *L'antisémitisme: Son histoire et ses causes* Ligugé, Vienna 1969, 35.

²⁴ *Allgemeine Jüdischen Wochenzeitung* of August 20, 1992.

years ago. Although they maintained their religious culture, over time they adopted the Chinese way of life.²⁵

The black population in the United States also contains a large number of Jews. Israel Shahak is fairly affable about that in his thoughtful statement in which he says that “most blacks are not Jews.”²⁶ In reality, in New York alone in 1942 there were 3500 black Jews, even with their own synagogues. The origin of the black Jews also becomes clear from two details in American history. In 1799, Moses Nuñez confessed that the mulatto Rose was his lover and the mother of his children Robert, James, Alexander and Frances. He left them their freedom, as well as his house and land and thirteen slaves. At a plantation in King’s Creek, Barnet A. Cohen confessed on his deathbed and in front of five witnesses concerning his love affair with the negress Catherine Owen, and he gave their children Bernard and Benjamin Philip his own name: Cohen.²⁷

To this day, many people convert to Jewry, despite their different ethnic backgrounds and culture. This is approved by the Talmud and later rabbinic law, provided the conversion is carried out according to proper guidelines.²⁸ It is very remarkable and important that race and origin has never been an obstacle to convert to Jewry. There was only one condition: unconditional surrender to the Talmud! The British newspaper *The Guardian*, on August 7, 2002, wrote about a delegation of rabbis that traveled to Peru to convert ninety Indians to Judaism. There was only one condition: they had to live and work in Israel according to the regulations of the Talmud. In short: it is not at all easy to determine who the descendants of Judah are. Most Jews cannot prove that they are descendants of the people of Judah. During the exile in Babylon, there were many new branches. Even in the families of priests, marriages with heathen women occurred. In the book of Esther we read that many of these women became Jews. In that time between the return from Babylonian exile and the beginning of our calendar, large groups of descendants from Ishmael and Esau were also forced to accept the Jewish faith, even though they did not descend from Judah. These new Jews were not descendants of Judah, but they adopted the religion of the Jews. Entire peoples let themselves be incorporated into the Jewish people and culture. The Jewish author Flavius Josephus, in his book *Jewish Antiquities*, tells us how John Hyrcanus from the house of the Maccabees, around 125 B.C. incorporated the Edomites into Jewry.²⁹ “Hyrcanus also conquered

²⁵ *Deutsche Tagesschau* of March 5, 1992.

²⁶ Israel Shahak, *Jewish History: Jewish Religion: The Weight of Three Thousand Years*, London 1995, 102.

²⁷ Jürgen Thorwald, *Die Saga der Juden in Amerika*, Locarno 1978, 77.

²⁸ Israel Shahak, *Jewish History: Jewish Religion, The Weight of Three Thousand Years*, London 1995.

²⁹ Book 13, chapter 17.

the cities of Andorra and Marissa in Idumea, and after he had brought that entire land under his dominion, he allowed the people to continue living there, provided they let themselves be circumcised and adopt the Jewish religion. The fear of being driven from their land made them accept those terms, and since then they have been considered Jews.” In chapter 19 of the same book, Josephus describes the government of the son of Hyrcanus, Aristobulus, who had himself crowned King of the Jews and incorporated an Ishmaeli tribe into Jewry. “he waged war on the Itureans, conquered a portion of their land, which he added to Judea, and he forced the people to be circumcised and live according to Jewish fashion.” It is clear that in this manner enemies of Judah were incorporated into Jewry.

The orthodox rabbi G.J. Neuberger, during a conference in Tripoli, brought up the Jewish race: “Who is a Jew?” Neuberger then answered his own question: “Those who have a Jewish mother and those who have converted to Judaism in accordance with the Halacha, the Jewish religious law.” Arthur Koestler confirms this, but he refers to the down-to-earth verdict of Raphael Patai in the *Encyclopaedia Britannica* of 1973: “Facts from anthropology demonstrate that, contrary to what was commonly assumed, there is no such thing as the Jewish race. Anthropometrical studies of Jewish groups in many places on earth indicate that the actual physical characteristics are very different from each other.”

The Jewish author Ludwig Schneider uses an even stricter formulation in his *Israel Yearbook 2001*: “The rabbinic ruling that has been taken over by the highest court of the state of Israel and that has been declared valid, goes as follows: a person is a Jew if he is born from a Jewish mother who has no other religion than the Jewish religion. Or a person is a Jew when he converts to Jewry in accordance with the strict orthodox rabbinic rules.” This is the only religious criterion and the only legal method through which the state of Israel can declare a person a Jew. Most ethnologists categorically denounce the notion that a person is a Jew on the basis of his race as a preposterous idea. Science and objectivity do not keep an entire people from claiming it is of Jewish descent.

In this day and age, does there exist such a thing as a Jewish religion? Yes and no. Until some 250 years ago, there was still a Jewish religion. Since then, this religion has been eroded by the European Enlightenment. In the wake of the European Enlightenment, the foundation of the Jewish existence was destroyed. For the first time in history, the Jews turned on the Thora and the Talmud. Naturally, there emerged groups that wanted to maintain their Jewish identity. But at the same time these groups denounced God as the center of their Jewish life, and they no longer obeyed the Thora. Only a small minority of Jewry can now claim the Jewish religion.

A small group has been divided amongst a whole range of sects, the boundaries of which are fluid and vague. Good examples of this are the ultra-orthodox (Haredim),

the orthodox and the new orthodox, the Hassidim, the reformed and conservatives, the Christian Messianists (Christian Jews) and the Karaeses.³⁰

So people are considered to be Jews based on the descent from Jewish parents, birth from a Jewish mother (orthodox position) or Jewish father (liberal position), all without having to convert to the Talmud. Any outsider can become a Jew by converting to the Talmud in accordance with the rules. Only ten percent of today's Jews consider themselves religious believers. This minority in turn has divided itself among a host of sects.

In this chapter, my research has been based on five studies by Jewish authors and historians who complement each other in an exceptional way because they approach Jewry from different angles. In addition, their studies are considered the "standard works" on Jewry. According to these prominent scholars, the Jews are not an independent race. They are in no way a unit, biologically or genetically, ethnologically or anthropologically. There is nothing that indicates they are the descendants of the ancient Hebrews.

In *The Matrilineal Ancestry of Ashkenazi Jewry: Portrait of a Recent Founder Event*, Dr. Richard Villems of the Department of Evolutionary Biology, University of Tartu and Estonian Biocenter in cooperation with the Rappaport Faculty of Medicine and Research Institute, Technion and Rambam Medical Center of Haifa, Israel, said: "Both the extent and location of the maternal ancestral deme from which the Ashkenazi Jewry arose remain obscure. By using complete sequences of the maternally inherited mitochondria DNA (mtDNA), we discovered that close to one half of Ashkenazi Jews, estimated at eight million people, can be traced back to only four women carrying distinct mtDNAs that are virtually absent in other populations, with the important exception of low frequencies among non-Ashkenazi Jews. We conclude that four founding mtDNAs underwent major expansion(s) in Europe within the past millennium."³¹

A scientific study of the renowned Spanish Professor Arnaiz-Villena, geneticist at the Complutense University in Madrid and author of *The Origin of Palestinians and their Genetic Relatedness with other Mediterranean Populations*, confirms that the Jews are not a race apart. According to this study there exists no difference in the genetic origin between Jewish and Palestinian people. They have the same genetic origin. During the research the geneticist discovered that the Ashkenazim

³⁰ The latter group refers to itself as anti-rabbinic. All writers who have studied this group agree that these are the only Jews sympathetic to Christianity. To them, Christ was a prophet, like he is to Muslims, in contrast to the Talmudists who hated both Christ and Christians.

³¹ Dr. Richard Villems, *The Matrilineal Ancestry of Ashkenazi Jewry: Portrait of a Recent Founder Event: The American Journal of Human Genetics*, volume 78, March 2006.

(descendants of the Chasars) as well as non-Ashkenazim Jews and Palestinians in the Middle East are genetically indiscernible.³² Rivalry between both races is therefore based on “cultural and religious, and not on genetic differences”. In the beginning of 2001 the study was published in the magazine *Human Immunology*. The magazine accepted the study as a valuable contribution to genetic research, but afterwards it collapsed under the pressure from the Zionistic lobby, which claimed that the article was politically biased and handled “inappropriate observations” concerning the Palestinian-Israeli conflict. His findings caused Arnaiz-Villena to question the Zionistic ideology strictly on the basis of a study on genetic variations in people all living in the Middle East. The heart of the problem here really is that the study questions the concept about the Jews being a race apart, which has unpleasant implications for Zionism.

The publisher of the magazine admitted afterward that she was being threatened with firing should she choose not to withdraw the article. Academics who received the magazine were asked to tear out the pages in question and throw them away. In letters sent to libraries across the world, librarians were asked to “physically remove” the article from their bookshelves. Professor Arnaiz-Villena was fired from the editorial board after these incidents.³³ In the midst of interventions of the magazine’s publication and massive protests, various scientists, such as the British geneticist, Sir Walter Bodmer and Dr. Mazin Qumsiyeh from the Department of Genetics at Yale wrote a letter to the society to support Arnaiz-Villena and protest against the shocking censorship concerning scientific labor. An associate scientist said: “The regrettable thing about the case is that if Arnaiz-Villena would have found proof that the Jewish people are genetically exclusive instead of ordinary, you could bet your life on it that nobody would have complained about the turn of phrases that he used in the article. This is a very sad case.”

Many claim that Judah, like Israel, has been absorbed into other people, and has left the stage for good. However, God has promised that there will come a time when he will bring back both Judah and Israel to the land that was given to their fathers (Jeremiah 30:3). How God will reunite the two houses can be read in *Reunion of Israel and Judah* in the book of Ezekiel, where God says: “Now, son of man, take a single stick, and write on it: Judah and those Israelites who are associated with him. Then take another stick and write on it: Joseph (the stick of Ephraim) and all the house of Israel associated with him. Then join the two sticks together, so that they form one stick in your hand. When your countrymen ask you, ‘Will you not tell us what you mean by all this?’, answer them: ‘Thus says the Lord

³² As recently noted, the Ashkenazim have intermixed in the past with the Sephardim.

³³ In a personal letter with the author, professor Arnaiz-Villena admitted not to be concerned with the subject any longer.

GOD: I will take the stick of Joseph, which is in the hand of Ephraim, and of the tribes of Israel associated with him, and I will join to it the stick of Judah, making them a single stick; they shall be one in my hand. The sticks on which you write you shall hold up before them to see.’ Tell them: ‘Thus speaks the Lord GOD.’ I will take the Israelites from among the nations to which they have come, and gather them from all sides to bring them back to their land. I will make them one nation upon the land, in the mountains of Israel, and there shall be one prince for them all. Never again shall they be two nations, and never again shall they be divided into two kingdoms. No longer shall they defile themselves with their idols, their abominations, and all their transgressions. I will deliver them from all their sins of apostasy, and cleanse them so that they may be my people and I may be their God” (Ezekiel 37:16-23).

The Holy Scripture teaches us, then, that the peoples of Judah and Israel had been separated. The house of Israel existed elsewhere from the house of Judah. The Bible also teaches us that the descendants of Judah and of Israel continue to exist to this day. As we have indicated earlier, we must not doubt this. All divine statements in the Bible are absolutely certain and reliable, because they rest on the character of God Himself. According to the Bible, the descendants of Judah and Israel will never be lost, and in time, at the end of days, both houses will be restored. The Bible makes it clear that this reunion still needs to take place.

Although Judah’s bloodline has mixed with other bloodlines over the centuries, we have to assume that the Sephardim are the true descendants of the Old Testament house of Judah, both ethnically and historically. In short: those who will inhabit the Promised Land together with the descendants of the house of Israel.

Chapter 21

Zionism and Anti-Zionism

The specific ideological principles of Zionism are, amongst others, that the Jewish people have a historic right to Palestine. This right is based on the fact that the Jews lived in this country some two 2000 years ago and therefore originated from there. Moreover, it is often claimed that Palestine, before the arrival of the Jews, was practically uninhabited and that a Palestinian people didn’t exist at all.³⁴

³⁴ Joan Peters, *From Time Immemorial: The Origins of the Arab-Jewish Conflict over Palestine*, Chicago 1984, 13. See also Norman Finkelstein, *Fallacy of anti-Semitism: Israel, the U.S. and the Abuse of History*, London 2006, 7.

Nevertheless, as we have seen, there exists no difference in the genetic origin between Jewish and Palestinian people. They have the same genetic origin.³⁵

If we analyze the roots of Zionism and make amends to the principles of the ideology that lays claim to Palestine, we cross an unwritten line. We have then almost committed a crime, and, before we know it, we appear in court. In order to prevent this I am forced to incorporate all critical quotes in this chapter about Zionism, from erudite Jewish researchers, important Jewish authors and rabbis. Many of them complain about the blurred vision of their own supporters.

After they were forced to flee Spain (1492) and Portugal (1497), many Sephardic Jews settled in, among other places to Eastern Europe. Whilst settling in Russia, they were faced with a longstanding hostile attitude from the government. Upon the ascension to the throne of Czar Alexander II this, fortunately, came to a halt. For the first time one could find Jews in the more respectable positions of physicians, architects, lawyers and industrialists. The liberal czar even trusted them with the scientific and economical restoration of the country. Even the foundation of the Russian State Bank was entrusted to the Jews. The good times, however, didn't last long. When they were accused of the murder of Czar Alexander II on the thirteenth of March, 1881, unsurpassed pogroms started. Shortly thereafter a group of idealistic Jews fled to Palestine to find a refuge for their fellow sufferers. They bought a piece of land in the vicinity of Jaffa to grow wheat and other crops. Later, other Jews from Russia and Romania arrived in Palestine. In 1883, 200 Jewish families were living scattered over six areas. Zionism was born.

The Spectrum Encyclopaedia defines Zionism as a “political movement aiming at the settling of a Jewish state in Palestine.” In other places Zionism is defined as actually *striving* to achieve this goal. According to historians, Zionism was already established during the Thom (Prussia) convention of 1860. During this assembly, the necessity of a home state for the Jews in Palestine was recognized.

The man who took the actual initiative for this political movement as we know it today was Theodor Herzl, a Jew of Hungarian descent. He graduated from the University of Salzburg, where he read law and subsequently became a journalist, author and correspondent in France for the Viennese *Neue Freie Presse*. His Zionist ideas and points of view regarding the solution, both politically and economically, were summarized in his 1895 book *Der Judenstaat* (The Jewish State). Two years later he established the Zionist World Organization and, in Switzerland, organized the first Zionist Congress. According to Herzl himself, the principal target of his Zionist movement was the establishment of an independent state, a new fatherland for the threatened Jews in Eastern Europe.

³⁵ Professor Arnaiz-Villena, *The Origin of the Palestinians and Their Genetic Relations with other Mediterranean Populations in Human Immunology*, 2001.

The Swedish magazine *Judisk Krönika* (Jewish Chronicles) from the first of February, 1988, gave another point of view: “Zionism consists of an invisible, great and powerful emporium that doesn’t appear on any map, but is explicitly present and operates under capitalism all over the world.”

The Jewish author Jack Bernstein wrote a few years ago: “Judaism is a religion, but Zionism is a political movement created by those same people that were also at the basis of Communism. Their main target is to form a world government presided over by international capitalists.”³⁶

Regarding this book, it is important to know that the large banks of the families Rothschild, Schiff, Morgan, Warburg, Russell and Rockefeller not only played an important role in Zionism, they also supported the aim of the Zionist movement with enormous funding. These very influential Illuminati families have established inconspicuous organizations everywhere in Israel. Together with the Rockefellers, the Rothschilds have invested very substantial amounts in Palestinian agriculture and industry.

The Rothschild family made possible the British purchase of the Suez canal in 1875, through which England gained dominance in Egypt. After the British declaration that Palestine formed the strategic wing of defense for the Suez canal, preparations were made, aided by the Rothschilds, to end the dominance of the Ottoman Empire over Palestine.

Shortly before the First World War the Rothschilds founded the predecessor of the Mossad. Jozef Tobin, Norman Belkand and Madam Sora headed the organization. The intelligence service’s headquarters were located in the village of Zimmarin, Palestine. Spies were deployed everywhere to gather information about the Ottoman army. To collect the information, everybody who had important intelligence was bribed. Women were used to seduce men in important positions within the army. Crucial and confidential information came from Simi Simon, an attractive Jewish woman that seduced the commander of the Ottoman army in Damascus. With the help of these spies, important information and knowledge about the Ottoman army were provided to the British. Contact with Jewish spies was made every night from a British naval vessel using light signals from the coast, after which messages and information were sent from the coast to the ship via a bottle attached to a rope.

The British fleet controlled the entire coast from Syria to Morocco; and the Russians made Armenian partisans into an army. To divert attention away from Palestine, the population throughout the Ottoman Empire was encouraged to revolt. The first uprising against the Ottomans took place in Saudi Arabia and was led by Amir Faisal, son of Sharif Hussein.

³⁶ Jack Bernstein, *Das Leben eines amerikanischen Juden in rassistischen, marxistischen Israel*, Steinkirchen 1985, 17.

Soon after, Ottoman intelligence discovered the existence of the Jewish spy ring. The headquarters in Zimmarin were attacked and every suspect apprehended, with most of them receiving death sentences. Madam Sora, Jozef Tobin and Norman Belkant were transported to Damascus, a voyage during which Madam Sora committed suicide. The others were sentenced to death.

These developments allowed the British to begin their campaign against the Ottomans earlier than they had anticipated. General Allenby later admitted: “We knew the Ottoman’s biggest secrets. That is why we were victorious and have won the war.”

The sudden and unconditional surrender of Germany also meant the surrender of the Ottoman Empire, its ally. The Ottoman Empire no longer existed, and all its Arabian provinces fell under British and French control. The Caliph and Sultan were deposed and granted asylum in Great Britain.

With the breakup of the Ottoman Empire, other Arab countries like Iraq came under British tutelage. Amir Faisal, who had led the Arab Revolt against the Ottoman sultan, was brought in from Mecca by the British to become King of Iraq in 1921. Many Iraqi Jews were appointed to key administrative posts, including that of Economics Minister. Britain retained final authority over domestic and external affairs.

After the victory over the Ottomans, in November 1917, Illuminati and prominent Zionist Lord Arthur James Balfour left for the United States where he published the famous Balfour Declaration in the form of a letter to Lord Rothschild. On behalf of the British government, the Jews were promised the founding of their own fatherland in Palestine.³⁷

The specific ideological principle of Zionism, in which it was claimed that the Jews had a historic right to Palestine and that this country had been practically uninhabited on the eve of colonization, was contradicted by Balfour. He wrote: “We willingly and rightfully denounce the principle of self determination, because the Jewish issue outside Palestine is a matter of world importance and Zionism is rooted in age-old traditions, current needs and hope for the future, that are much more important than the desires and the loss of rights of the 700,000 Arabs currently populating the old country.”

Winston Churchill declared before the Commission Peel: “The native population has no more right to the Palestine than a dog has a right to his kennel, even though he may have lived in it for a long time. These people have by no means been done

³⁷ Sir Arthur James Balfour was connected with the foreign office of his country. He was a British, conservative, exiled Zionist and a prominent member of the Freemasons.

any injustice because a stronger race, or at least a more worldwide race, to use this expression, has taken over their place.”³⁸

In April 1922, in San Remo, mandate over Palestine was granted to England and two years later the League of Nations officially handed the mandate over Palestine to Great Britain. In the mandate of the League of Nations, with which England had gained dominance over Palestine, the Jewish Agency for Palestine was supposed to take on the representation of the Jewish people. The intention was that this organization would cooperate with the power of the mandate and give advice regarding the founding of a Jewish state. For this task, Theodor Herzl founded the Zionist Organization (later the Zionist World Organization), an international federation of Zionist groups. In the 1930s this organization practically functioned as the government of the future Jewish State. Around that same time the Arab Federation published a plan that anticipated the complete fulfillment of the Balfour-Declaration.

The Plan

- In 1935 the Jews had to own 85% of the country.
- In 1936 they were to have control over all labor in Palestine.
- In 1937 the Arabs were to be reduced to a minority of the population.

Naeim Giklad writes in his book *Ben-Gurion's Scandals: How the Haganah and the Mossad Eliminated Jews*: “Under the leadership and management of David Ben-Gurion, the World Zionist Organization ignored the existence of the Jewish communities of the Islamic countries. He thought about them only after he threw 750,000 Palestinian Arabs off their land that he then appropriated. At that point he realized he needed cheap labor, but even when the Jews of Islamic countries came, Ben-Gurion kept them in tents and used them for propaganda purposes to extract money from the rich Jews. Ben-Gurion made racist statements, referring to these refugees as Avaki-Adam in Hebrew less than human, or sub-human. This was the basis of the relationship between the Ashkenazi Jews and the Jews from Islamic countries. The same treatment persists today; Jews of Islamic countries are considered second-class citizens.”³⁹

Writing at the end of 1934, Sir Francis Humphreys, Britain's Ambassador in Baghdad, noted that: “Zionism has sown dissension between Jews and Arabs, and

³⁸ Isaiah Friedman, *The Question of Palestine: British-Jewish-Arab Relations 1914-1918*, London 1992, 13-14. See also Clive Ponting, *Churchill*, London, 1994, 254.

³⁹ Naeim Giklad, *Ben-Gurion's Scandals: How the Haganah and the Mossad eliminated Jews*, Tempe 2003, 41.

bitterness has grown up between the two peoples who did not previously exist.”⁴⁰ The Iraqi Prime Minister Nouri el-Said who took directions from London began to create the conditions that would make the lives of Iraqi Jews so miserable they would leave for Israel. Jewish government employees were fired from their jobs; Jewish merchants were denied import/export licenses; and police began to arrest Jews for trivial reasons. On June 1, 1941, 500 Iraqi Jews were killed in the streets of Baghdad in anti-Jewish riots involving the Iraqi army and British Gurkha.⁴¹ The anti-Jewish riots gave the Zionists the pretext to set up a Zionist underground in Iraq. During these years many Iraqi Jews were killed in acts of sabotage against Jewish institutions. Thousands of anti-Jewish leaflets calling on Jews to leave Iraq were distributed and more than 120,000 Iraqi Jews fled to Israel.

Zionist propagandists still maintain that the bombs in Iraq were set off by anti-Jewish Iraqis who wanted Jews out of their country. Naeim Giklad states: “The terrible truth is that the grenades that killed and maimed Iraqi Jews and damaged their property were thrown by Zionist Jews.”⁴² Wilbur Crane Eveland, a former senior officer in the CIA comes to the same conclusion in his book, *Ropes of Sand: America's Failure in the Middle East*: “In attempts to portray the Iraqis as anti-American and to terrorize the Jews, the Zionists planted bombs in the U.S. Information Service library and in synagogues. Soon leaflets began to appear urging Jews to flee to Israel. Although the Iraqi police later provided our embassy with evidence to show that the synagogue and library bombings, as well as the anti-Jewish and anti-American leaflet campaigns, had been the work of an underground Zionist organization, most of the world believed reports that Arab terrorism had motivated the flight of the Iraqi Jews whom the Zionists had rescued really just in order to increase Israel’s Jewish population.”⁴³

In truth, the Zionist movement was not concerned with the welfare of Jews who were native to Islamic countries. After the expulsion of more than 750,000 Palestinian Arabs, the expropriation of their lands and the destruction of more than 300 of their villages, Israel acquired millions of dunums of fertile land that awaited Ashkenazi Jewish settlers and farmers from Europe. In 1952, the labor force that helped carry out the government projects consisted of eighty-two percent of the Jews of Middle Eastern origin that were housed in slums (Maabarot). The development of the agricultural infrastructure and rebuilding and expansion of the citrus

⁴⁰ Marion Woolfson, *Prophets in Babylon: Jews in the Arab World*, London 1980, 129.

⁴¹ Naeim Giklad, *Ben-Gurion's Scandals: How the Haganah and the Mossad eliminated Jews*, Tempe 2003, 31.

⁴² *Ibidem*, 18.

⁴³ Wilbur Crane Eveland, *Ropes of Sand: America's Failure in the Middle East*, Norton 1980, 48-49.

industry were the most important of these projects. There was a systematic pattern of giving preference to the interests of the class that was already strong, namely the veteran Ashkenazi settlers. While the Israeli government sent European immigrants to solid housing, it sent Jews from Islamic countries to tent encampments where they lived for several years.

One of the most important problems the Rothschilds, their allies and the Zionist movement faced was the fact that a larger part of the Jewish population were not in the least interested in immigrating to Palestine. The United States was the preferred immigration country by most Jews. Many Jews openly rebelled against Zionism and all efforts to convince them were in vain. Many important Jews continue to denounce and criticize Zionism. There is probably nothing more that divides the Jews than Zionism.

A Zionist is not necessarily a Jew, and many are atheists. Many people are not aware of the fact that ninety-five percent of the Zionist leaders are atheists. The Jewish trailblazers of Zionism themselves didn't attach much value to religion. Most of them didn't define the Jews as a religious community but rather as an independent race. According to them, the Jewish race differed so much from that of the Europeans that living alongside them was impossible.

The World Zionist Organization started an intensive propaganda campaign in every country with a Jewish community and emphasized that the Chosen People could not live alongside the Europeans. The Jews had to immigrate to Palestine unconditionally and immediately, a summons that was generally ignored by most Jews.

Rabbi Yisroel D. Weiss said in a theological address during the International Conference for Authentic Historical Research and Freedom of Speech in June 2002 in Washington: "Apart from the Zionists only the Nazis considered the Jews a separate race. And exactly these Nazis have proven the stupidity and senselessness of racism. There was no way to prove that Mrs. Müller or Mr. Meyer was Jewish or Aryan. The only way to find out was by establishing the religious preference of the parents or grandparents."

Rabbi Weiss also said: "Zionists assume that the exile of the Jewish people was solely a material matter, caused by military and psychological weakness. Zionism summoned the Jewish people to violently end their exile. And the Jews fought their wars, first against the British and later against the Palestinians. Since the destruction of the temple our people have believed throughout history that the Diaspora is a punishment from God. And no Jew would ever dare claim that the destruction of the temple by the Romans could simply be blamed on the military weakness of the Jews themselves. The temple was mainly lost because the Jews refused to live according to Gods' religious laws."

Rabbi Hirsch, a leading Jewish cleric, said the following: "Zionism wanted to label the Jewish people as a national entity. This is a diversion from the true religion and it therefore didn't occur to any Jew to conquer the Holy Land with

weapons. The Diaspora did happen to be a purely physical matter, but it was mainly caused by a natural spiritual purity, that was caused by the exile. And it will therefore be this same natural spiritual purity that will dissolve the Diaspora and will herald the promised era of peace and worldwide brotherhood. It will consist of the principles of our faith: inner peace, religion and studying the Torah and the good works.”

When Zionism began to expand, it was strongly criticized by the then rabbinic leaders. From Jewish circles in Western Europe and in America developed a strong criticism against Zionism. As expressed by Laurie Magnus: “Dr. Herzl and those sharing similar notions are traitors of the Jewish history that they do not know well and which they interpreted wrongly.”⁴⁴

The Maharal in Prague was a Czech-Slovak rabbi and a key figure amongst Jewish leaders. He wrote that a Jew would rather give his life than undo the Diaspora by re-conquering the Holy Land.

Organizations of assimilated Jews from all countries at that time started a revolt against Zionism. In Germany and all Western European countries the majority of the religious Jews as well as their rabbis understood Judaism to be a religion, in spite of increasing hatred against Jews, and denounced Zionism. The dominant Viennese rabbi, Dr. Güdemann, wrote in his book *Nationaljudentum*: “Ever since the Diaspora Israel has become a purely religious community.” He considered it a historic aim for the Jews to denounce National Socialist ideas and warned against the efforts to unite the Jews into one nation. He concluded that Judaism had settled all over the world and that Zion remained nothing but a symbol. He gave a human disposition to Messianism by being convinced that the Messianic era would reconcile all countries. According to him, Zion was related to the future of the entire mankind. True Zionism therefore couldn’t be seen separately from the future of mankind.⁴⁵

According to devout Jews the ultimate target, the end of their exile, didn’t mean the creation of a political state Israel, but rather the opposite: a worldwide spirituality, brotherhood, harmony and a communal religion. I would like to quote rabbi Samson Hirsch, a Jewish scholar from the nineteenth century: “When during the reign of the Roman emperor Hadrian the Bar Kochba revolution desperately failed, it became obvious that the Jewish people always had to remember an important fact: never again should the Jewish people be allowed independently try to achieve a national independence. Their future as a nation unrelentingly lies in Gods providence. It is forbidden for all Jews to unite by means other than those of a spiritual nature.”

⁴⁴ Laurie Magnus, *Aspects of the Jewish Question*, London 1902, 18.

⁴⁵ D.R. Güdemann, *Nationaljudentum*, Vienna/Leipzig 1897, 233.

Rabbi Maybaum from Berlin and Rabbi Vogelstein from Szczecin published a protest against Zionism on behalf of the society of Jewish Rabbis in Germany. In the introduction they drew attention to the following principal: Jews are no more than a religious community, and the German Jews have the German nationality. They insisted on a communal protest by all German Jews against political Zionism and mobilized all rabbinic teachers and similar professionals in an overt campaign against Zionism. Many prominent German Jews joined this protest.

Ludwig Geiger, leader of the liberal Jews and the son of renowned literary and cultural historian Abraham Geiger, broached a daring proposal. After sharply rejecting Zionism, he went so far as to request the German government to take away the citizenship of Zionists.⁴⁶

Jewish author Isaac Deutscher said: “Even in Eastern Europe, where Jews used to live in secluded communities in which they developed their own language and culture and who were exposed to unfettered discrimination, Jews considered themselves as citizens of the country they lived in and subsequently connected their future to the future of those countries and not with a Jewish state in Palestine. And at least half of the Jews from Eastern Europe turned themselves deliberately and strongly against this idea.”⁴⁷

The Spanish and Portuguese communities disassociated themselves from Zionism. The majority of English Jews, as well, were reluctant toward Zionism. From the very beginning Herzl’s ideas had also met resistance amongst Jewish immigrants. One of the most famous anti-Zionists was Lucien Wolf, a Jewish historian. He saw danger in Zionism because it encouraged anti-Semitism and tried to turn back the revolution of modern Jewish history.

Rabbi Yisroel Dovid Weiss said: “When one regards the Diaspora as the consequence of a military defeat, than one takes the heart and soul away from the Jewish faith and thus their divine destiny. A divine banishment of punishment, of mourning, of sin and of the miraculous return can only be achieved by the strength of the pure spirit. Once we resolve to change the divine plan of our exile, with it we presume that the essence of the Jewish destiny can be determined by other powers than those of the purely spiritual power. To put it more clearly: if we deny the fact that remuneration and punishment is determined by God, if we therefore not believe that God constantly guards us, and we subsequently accept that the exile was the consequence of a military defeat we are blasphemers!”

It’s not only famous Jewish authors such as Tom Segev or J. G. Burg that regularly struggle with the political Zionist movement; the most orthodox Jews also denounce the state of Israel. In 1947, the then chief rabbi of Jerusalem, Yosef Tsvi Dushinsky sent a letter to the United Nations in which he stated that he spoke on

⁴⁶ *The Jewish Encyclopaedia*, Vol II, 673.

⁴⁷ Isaac Deutscher, *Die ungelöste Judenfrage*, Berlin 1977, 79.

behalf of 60,000 Jews that did not appreciate being integrated into the future state of Israel.

According to most orthodox Jews, Zionist politics put the Jewish people in a bad light. Zionism aims at getting as many Jews as possible to immigrate to Israel from all over the world. According to Rabbi Neuberger they would have to be disappointed: “Over the past few years hundreds of thousands Israelis and Jews left the Zionist paradise. They realized that Zionist state is no more than a huge ghetto.” In his book *Der Zionismus ist das schlimmste Krebsgeschwür im Judentum*, Rabbi Weiss writes: “Zionism undermines the religious Jewish foundation, it mainly seduces American Jews into investments in the state of Israel instead of in the country in which they live.” Rabbi G. J. Neuberger confirms this: “Never shall I forget what I heard a woman from Oklahoma say: ‘Isn’t nowadays Judaism wonderful? Everything you have to do is spend money!’” Rabbi Weiss wrote: “Judaism and Zionism are anything but the same. A good Jew can’t be a Zionist, and a Zionist can’t be a good Jew.”

Chapter 25

Hitler and the Foundation of the State of Israel

“Although it may sound strange, the state of Israel is indebted to Hitler. Without the decisive impact of Nazism and anti-Semitism the United Nations would never have supported the decision to found a Jewish state in Arab Palestine.” *Jewish historian Professor Bruno Blau*

The Antichrist will choose Jerusalem as the capital of his global empire. Therefore, the foundation of an Israeli state in Palestine was one of the most important elements of the Illuminati plan. As a “fruit” of the Second World War, this objective could be realized. What influence the Illuminati thought the state of Israel would have, at a global level, and how they managed to realize the foundation are interesting questions. The answers to these questions are relevant because they give us a greater insight into the Illuminati strategy. Before subjecting this strategy to a critical analysis, we must not forget that the Illuminati fanatically waged anti-Semitic campaigns against the Jewish people. In addition to these campaigns, from 1932 onwards, they also called on various sects that had been created by the Illuminati. These sects took an active part in the anti-Semitic campaigns.⁴⁸

For instance, the literature of the Jehovah’s Witnesses not only served as one of the causes of the spread of anti-Semitism, it also provided real support of Adolf

⁴⁸ For more information see: Robin de Ruiter, *The Hidden Power Behind the Jehovah’s Witnesses*, Hoornaar 2001.

Hitler's anti-Semitic policies. The documents that were published during these years often contain anti-Semitic articles. The leader of the Jehovah's Witnesses, Judge J.F. Rutherford, accused the Jews of boycotting Germany. Usually he used words like "naïve" and "simpletons" in reference to the Jews. That anti-Semitism was an ongoing aspect of Rutherford's and the Watch Tower Society's policy for many years is made evident by *Enemies*, an official Watch Tower publication written by Rutherford and published in 1937. In that book Rutherford shows vicious contempt, not only for Jewish clergymen who were the targets of a general anti-clericalism, but for the Jewish people as a whole. Jewish clergy and organizations are called "Yiddish clergy", "Yiddish organizations", and "poor simpletons". Rutherford specifically says: "Amongst the Roman Catholic Hierarchy's instruments that she uses are ultra-selfish men called "Jews", who look only for personal gain, and who therefore readily yield to and join with the Hierarchy in any unrighteous schemes."⁴⁹ In the Watchtower's *Declaration of Facts*, Rutherford proclaimed: "We stand squarely for the principles advocated by the government of Germany."

During a visit to Germany in June 1933, Rutherford wrote a "statement" and personal letter to Hitler. In the statement Rutherford emphatically agreed with Hitler's political position with regard to humanity's oppression by big business, the League of Nations, and the thirty-three billion dollars worth of repair payments the allied had imposed on Germany. He then pointed out that even Jesus Christ was on the side of the Nazis. The letter was a declaration of support from the Jehovah's Witnesses to the Nazi regime! Shortly before the infamous "Kristallnacht", the Watchtower Society on July 18, 1938 published an article in a magazine called *Trost (Comfort)* that was aimed against the Jewish people and that was distributed throughout Germany. After slandering the Jewish people by accusing them of being in league with the devil's organization, the article ended with the following words: "The Jews show us how terrible it is to be denied Jehovah's blessing. They have been cut off from God's favor and know no rest here [in Germany] either. They will reap what they have sown! But for how long?"

Just like the Nazis, the heavily anti-Semitic Watchtower Society used anti-Jewish expressions in its publications. Rudolf Höss, the commander of concentration camp Auschwitz, had the following to say about it: "Remarkably enough all Jehovah's Witnesses were convinced that it was only fair that the Jews should suffer and die, because their ancestors had once betrayed Jehovah."

As said before, one of the Illuminati's main problems was that most Jews had no plans of immigrating to Palestine at all. All efforts to persuade them were, in vain and many openly resisted Zionism. In fact, German Jews were known for their patriotism. Most of them had lived in Germany for over a hundred years, and

⁴⁹ J.F. Rutherford, *Enemies*, 1937, 222-223, 281.

because of the “Jewish decision” of 1812, they had the same political rights as other German citizens. As a result, they felt more German than anything else and did not see themselves as foreigners. This feeling of connectedness not only generated sympathy and a positive attitude towards their country, it also meant there was a great deal of outright hatred towards Zionism.

In his book *Die Ungelöste Judenfrage* (Berlin 1977), the Jewish writer Isaak Deutscher discusses a peculiar phenomenon: “Before, during, and even after the rise of Nazism, a majority of the Jews refused to answer the call of Zionism.” Despite the rise of Nazism, most Jews could not be persuaded to move to Palestine.

If we are to believe the official version of history, Hitler’s takeover of Germany was aimed at speeding up the emigration of Jews, exactly according to the Illuminati plan. To do so, they first had to terminate any Jewish influence in political, economic and cultural circles.

The persecution of the Jews in Germany offered the Illuminati new ways and possibilities for the large-scale immigration of German Jews to Palestine.⁵⁰ David Ben Gurion, at the time the Chairman of the Executive Jewish Agency (future Prime Minister of Israel), hoped that the persecution of Jews would strengthen Zionism.⁵¹ The Zionists were happy with the persecution of the Jews because it meant the increase of Jewish immigration to Palestine!⁵² In Adolf Hitler, a catalyst had been found.⁵³

According to Israeli historian and journalist Tom Segev, a few months after Hitler came to power, a high Zionist representative traveled to Berlin to negotiate with the Nazis about the immigration of Jews, and their possessions, to Palestine.⁵⁴ The Zionists tried to negotiate the most favorable conditions for the immigration to Palestine. The Nazi authorities, to a large extent, accepted most of the Zionist’s proposals, and as early as May 1933, the first economic treaty was signed, leading to the Ha’avara treaty in that same year.⁵⁵

The mutual interests of the Nazi government and the Zionist movement formed the basis for the Ha’avara treaty.⁵⁶ The former director of Ha’avara, Werner

⁵⁰ Tom Segev, *Die Siebte Million: Der Holocaust und Israels Politik der Erinnerung*, Hamburg 1995, 29.

⁵¹ Ibidem, 29.

⁵² Ibidem, 29.

⁵³ *Vrij Nederland*, December 2, 1978.

⁵⁴ Tom Segev, *Die Siebte Million: Der Holocaust und Israels Politik der Erinnerung*, Hamburg 1995, 30.

⁵⁵ Ha’avara is the Hebrew word for settlement.

⁵⁶ The Zionist Worldwide Organization supported the Ha’avara treaty at a conference on August 20, 1935, in the Swiss town of Luzerne. This

Feilchenfeld, in 1972 published a brochure in which he wrote that the Ha'avara treaty was enforced from 1933 until 1941.

The Ha'avara treaty allowed German Jews who wanted to immigrate to Palestine, to transfer their money to special accounts of the Warburg-owned Private Bank in Hamburg. These funds were used in Germany to manufacture agricultural machines, construction materials, pumps, sowing machines and other equipment for the future settlements in Palestine. All these products were transported to the Ha'avara society in Palestine (Tel Aviv).⁵⁷ The products were then sold, and the proceeds transferred back to the Jewish immigrants when they arrived in Palestine. On a regular basis the products were also divided among the immigrants themselves, in accordance with their assets with the Private Bank.

In this way, the Ha'avara treaty served as a tremendous stimulus for German exports to Palestine. It was a cooperation that fulfilled the Zionist need for Jewish immigrants and capital in the form of durable materials. Germany benefited enormously from this trade agreement, which between 1933 and 1939 yielded the considerable turnover of 105,670,241 Reichsmarks.⁵⁸

The Warburgs played an important role in the Ha'avara agreement. During the first years that the treaty was in force, Max Warburg was responsible for carrying out the Ha'avara treaty. Later, Max Warburg handed this responsibility over to his brother Felix Warburg, who managed to considerably increase Jewish immigration through dividends and loans.

Those who were considering immigrating to Palestine could deposit their funds in advance and, for the time being, continue to live in Germany. They had free access to their money in the form of credits of the Jewish community in Palestine. However, they could also decide to invest their money in Palestine. They could even pay for future health insurance ten years in advance! The Ha'avara treaty also offered people the option of visiting Palestine before finally deciding on whether or not they wanted to immigrate. They would pay for their travel expenses in advance, and received vouchers which they could use in Palestine.⁵⁹ As immigration to Palestine became reality, the Private Bank gave advances of 1000 Palestinian

organization even took over the entire direction and execution of the transactions.

⁵⁷ Edwin Black, *The Transfer Agreement: The Untold Story of the Secret Agreement Between the Third Reich and Jewish Palestine*, New York/London 1984, 43.

⁵⁸ *Ibidem*, 43.

⁵⁹ Werner Feilchenfeld; Dolf Michaelis, Ludwig Pinner, *Haavara-Transfer nach Palästina und Einwanderung Deutscher Juden 1933-1939* (Leo Baeck Institute number 26) Tübingen 1972, 49.

pounds to those interested in relocating to Palestine.⁶⁰ The allocation of Palestinian money at the time was a huge exception that only applied to German Jews who immigrated to that country. This is emphasized by the Israeli historian Abraham Barkai in his book *Vom Boykott zur Entjudung*.⁶¹ The Jewish immigrants had to show the amount in Palestinian pounds upon arrival as proof that they could pay for what they needed and would be able to build a new life. The remainder of their money was awaiting them in private accounts set up by the Ha'avara Bank. When they immigrated, the Jews could take their furniture and anything else (i.e. machines and tools) they needed to build a new existence for themselves.

According to Tom Segev, many Jewish immigrants who had been forced to leave their jobs in Germany would continue to receive monthly allowances from German social security.

In addition to the many private cars, complete libraries of both classical and modern literature and valuable pieces of furniture moved to Palestine, the Jews also brought considerable fortunes to their new homeland. According to Jewish historian Edwin Black: "Especially in the late Thirties, immigrants were allowed to transfer the value of their houses and factories to Palestine." He calculated that a total amount of seventy million dollars ended up in Palestine through agreements and international bank transfers. The influx of German capital had an enormous impact on a Palestine that at the time was considered underdeveloped.

Various large industrial enterprises were rebuilt on the spot; among them were the Mekoroth Water Purification Plant and the Lodzia Textiles Plant. According to Edwin Black, the enormous influx of goods and capital as a result of the Ha'avara treaty was an indispensable factor in the growth of the economy and foundation of the state of Israel.⁶²

In a brochure from the Ministry for Foreign Affairs published in January 1939, it says that the rebuilding of the Jewish state in Palestine was only possible due to the transfer of Jewish property from Germany through the Ha'avara treat.⁶³ In the legal publication *Haavara: Transfer nach Palästina und Einwanderung Deutscher Juden 1933-1939* (published by the Leo Baeck Institute), commissioned by Dr. Werner

⁶⁰ The Ha'avara treaty even made it possible for Jews of lesser means to immigrate. The advance of a thousand Palestinian pounds was financed with the proceeds of the trade agreement with Palestine. At the time, the Palestinian pounds had roughly the same value as the British pound.

⁶¹ Avraham Barkai, *Vom Boykott zur Entjudung: Der wirtschaftliche Existenzkampf der Juden im Dritten Reich 1933-1943*, Frankfurt 1988, 63.

⁶² Edwin Black, *The Transfer Agreement: The untold story of the Secret Agreement Between the Third Reich and Jewish Palestine*, New York 1984, 373, 379, 382.

⁶³ IMT, 32, 243, Document 3358-PS.

Feilchenfeld and carried out by an influential Ha'avara staff member, it is stated: "The influx of German capital through the trade transactions of the Ha'avara treaty was of great importance to the rebuilding of the country, for the private as well as the public sector. Many new industrial and trade enterprises have been created in Jewish Palestine. Many existing companies that are vitally important to the Israeli economy have also emerged from this. A good example is the Mekoroth Company, which provides the whole of Israel with clean drinking water. Between 1933 and 1940 the production and size of Jewish settlements doubled. This was only made possible through the loans which were granted within the framework of the Ha'avara treaty."⁶⁴

Despite the favorable circumstances for the German Jews and the future Palestine, resistance against the Ha'avara treaty was great. The dealings that took place behind the scenes are described at length by Edwin Black in his book *The Transfer Agreement*. Black found it hard to comprehend that there existed a treaty between the Third Reich and the Zionist organization that benefited the state of Israel, and he thought it nearly impossible to explain. Not everything went smoothly in Palestine; the Palestinian entrepreneurs saw their trading power decline because of the monopoly of the Ha'avara organization with regard to the import of German products. Especially noted, was the resistance of the budding Jewish trade and industry to import cheaper and better products from Germany. In the end, the Ha'avara organization responded to this resistance by imposing restrictions on imports, in a bid to protect the market for domestic products (the so-called Tozeret-Haarez protection).

There were various ways clever entrepreneurs could benefit from this treaty, especially through deft navigation. In some cases enterprises would first import their machine parts from Germany, via the Ha'avara treaty, and then use import restriction against domestic products. This had a negative impact on demand for foreign products and a positive one on the Ha'avara organization's balance of trade.

The main condition governing the Ha'avara treaty with the Nazis was that the Jews would leave for Palestine. It was made very clear to Jews that immigration to Palestine was their only chance of survival. The assets of Jews who preferred to move to neighboring countries were frozen! Those who planned to immigrate to Palestine, however, received all the necessary aid.

The Ministry for Foreign Affairs, including the German consulate in Jerusalem, the Central-Europe Department (Orient) and the Department of Foreign Trade together supported the Zionist policy. The Ministry for Domestic Affairs was responsible for managing the immigration, while the Ministry for Economic Affairs sped up the mass immigration and took care of the Ha'avara treaty and its economic impacts. Expert on American affairs and historian Francis R. Nicosia, in his

⁶⁴ Ingrid Weckert, *Feuerzeichen*, Tilbingen 1989, 222.

doctoral thesis for an American university, shed light on the relationship between the Nazi government and the Zionists, as well as on the persecution of the Jews from Hitler's takeover of power to the outbreak of the Second World War. According to Nicosia, the German government, the SS in particular, supported the immigration of Jews to Palestine by providing practical development aid in a variety of areas.⁶⁵ The SS even educated young Jews in special military institutions and from the outset was involved in influencing German Jews. The SS was fully in favor of mass immigration and went as far as putting pressure on the Jews that only saw themselves as German. These Germans were made aware of their Jewish heritage and identity in schools created by Germany and operated by the SS. They did this by annexing many kinds of Jewish socio-cultural institutions. It was only after the Jews had been made fully aware of their Jewish heritage and identity that they would be more willing to immigrate to Palestine.⁶⁶ All measures designed to promote the immigration of German Jews fell under the purview of the SS and the Gestapo, including the special military and schooling institutions. Over time, relationships between the Nazis and the Zionists increased. The Zionists believed that the schooling programs had a positive impact on the immigration of Jews to Palestine, so they designed an extensive network of schooling centers funded and built by the SS. To a large extent the SS itself provided the land on which these centers would be built. These schooling programs were first aimed at young Jews without professions or jobs. It provided them with all the knowledge and skills they would need in Palestine. Throughout the German empire was a huge network of these schooling centers where Zionist teachers prepared Jews for a future life in Palestine.⁶⁷ It may sound strange, but at the time it was to the Gestapo that many Jews looked for help if they had been threatened by other civil servants or otherwise felt in danger. When the Jewish Emigration Agency in Berlin suffered great damage during the infamous Kristallnacht in November 1938, it was the SS that did everything it could to get the agency up and running again.

Unlike the anti-Zionists, officers within the SS gave Zionists, liberals and willing Jews preferential treatment. Anti-Zionists were imprisoned and only released if they promised to immigrate to Palestine.

⁶⁵ Francis Nicosia, *Hitler und der Zionismus*, Leoni am Starnberger See 1990, 88-110.

⁶⁶ *Lagebericht*, May/June 1934, 106.

⁶⁷ In Lobitten, Kreis Königsberg, Flensburg, Altona, Hamburg, Stettin, Berlijn, Hannover, Caputh, Magdeburg, Neuendorf, Gut Winkel, Schniebinchen, Bomsdorf Kreis Bitterfeld, Leipzig, Breslau, Grusen/Frankenberg, Konstadt, Dresden, Klein Silsterwitz, Köln, Preiskretsch, Guttentag, Charlottental, Bonn, Beuthen, Stuttgart, Augsburg, Munich, Fischach, and Gut Winkelhof.

After Hitler annexed Austria in 1938 the “Wiener Zentralstelle für Jüdische Auswanderung (Immigration Office for Jews), in Vienna, was headed by Adolf Eichmann. In this capacity Eichmann and his staff met regularly with Zionist leaders such as David Ben Gurion in a wing of the Rothschild palace.⁶⁸

One of the results of the relationship between the Nazis and the Zionists was that officers like Eichmann regularly visited Palestine, where there were local branches of the Nazi party.⁶⁹ According to Nicosia it got to a point, in 1937, where the German government, through its Foreign Department, decreed that the Palestinian Nazis were forbidden to spread anti-Semitic propaganda. The anti-Jewish sentiments of the Palestinian Arabs were not encouraged, because this might have had a negative effect on the German immigration policy for the Jews. In addition, it would have caused unrest amongst the future immigrants to Palestine.

After the annexation of Austria, schooling centers were built there as well. Adolf Eichmann supervised the process himself and later joined the Gestapo in fighting illegal immigration. Large groups of immigrants were regularly escorted to Austria by the SS.

In her book *Eichmann in Jerusalem: A Report on the Banality of Evil*, Hannah Arendt writes that during the Jerusalem Tribunal Eichmann expressed his opinion that he had saved the lives of hundreds of thousands of Jews.⁷⁰

With the Nazis' permission, the Jewish Betar youth union was able to carry on its activities in Austria. Meetings, summer camps, hiking, sailing and other sports continued as before. In addition, agricultural courses were provided. Members of this youth union were allowed to continue to wear their full uniforms and even distributed leaflets with fascist texts, all in tune with the times. When an SS unit suddenly raided the Betar youth camp, the leader of the group contacted the Gestapo, and was immediately offered retribution. Later, the Gestapo announced that the unit involved had been punished.

From the start the Ha'avara treaty was supported by the Nazis, but from 1935 onwards, criticism of the immigration policy and the execution of the treaty increased. The intelligence service of the SS was afraid that a Jewish state would give the Jews a power base from which to attack the German empire. From 1937 onwards, most of the government and party institutions turned their backs on the Ha'avara treat. However, by personal decree from Hitler, these institutions were reprimanded in 1938. The Ha'avara treaty had to be carried out at all costs! Hitler

⁶⁸ Tom Segev, *Die Siebte Million: Der Holocaust und Israels Politik der Erinnerung*, Hamburg 1995, 47.

⁶⁹ Francis Nicosia, *Hitler und der Zionismus*, Leoni am Starnberger See 1990, 88-110.

⁷⁰ Hannah Arendt, *Eichmann in Jerusalem: Ein Bericht von der Banalität des Bösen*, Munich 1965, 90-91.

ignored all advice from his economic experts when he said that the immigration of the Jews was more important than any economic considerations. Dr. Yehuda Bauer estimates that although the Ha'avara treaty was, on one hand, an important financial source for the creation of Israel, on the other it was a loss-making treaty for the German empire. In his book *Freikauf von Juden?: Verhandlungen zwischen dem nationalsozialistischen Deutschland und jüdischen Repräsentanten von 1933 bis 1945* (Frankfurt am Main 1996) he writes: "The amounts are impressive and without a doubt have made the construction of the Jewish state possible."

The Israeli politician and anti-Zionist Uri Averney, in his book *Israel ohne Zionisten*, argues that during the war Zionist leaders did nothing to help the Jews in Europe.⁷¹ In their view, philanthropic rescue attempts in Europe and even the rescuing of German Jews would only damage the Palestinian state. Considered unwanted human material, most Jews brought only their immigration papers and nothing else to Palestine. The Zionist leaders of the immigration services in Palestine agreed wholeheartedly: "As far as Palestine is concerned, ninety percent of these Jews are unusable."⁷²

In the Zionist archives in Jerusalem, there is a report of the "rescue committee" that contains a very remarkable consideration: "In which case should we rescue them? Do we simply rescue anybody who is in need? Or should we turn this into a Zionist action and rescue only those who will be useful in building the country of Israel and Jewry?"⁷³ If all we can rescue are some 10,000 to 50,000 people rather than a million, we should only rescue those who can be used in rebuilding the Jewish nation, despite all the requests and accusations from the rest. It is important that we save young pioneers with a good education, who are able to carry out Zionist work." The report speaks of "the best material" in reference to who were considered worthy of rescuing.⁷⁴

In other words, all Zionist leaders adhered to a policy that was un-Jewish. Chaim Weizmann, one of the most important Zionist leaders, had also only considered immigration to Palestine, and nothing more. At the time, he said the following: "I would rather see German Jews perish than the state of Israel."⁷⁵ The leaders kept a close eye on Israel's interests and did not consider it their task to save Jews in Europe. Their task was to build the country of Israel, this according to David Ben

⁷¹ Uri Averney, *Israel ohne Zionisten*, Gütersloh 1969, 94.

⁷² Tom Segev, *Die Siebte Million: Der Holocaust und Israels Politik der Erinnerung*, Hamburg 1995, 53.

⁷³ The British government gave the Zionist organization the right to distribute immigration permits according to criteria that had been agreed on in advance.

⁷⁴ Tom Segev, *Die Siebte Million: Der Holocaust und Israels Politik der Erinnerung*, Hamburg 1995, 139.

⁷⁵ Joseph .G. Burg, *Schuld und Schicksal*, Oldenburg 1972, 5.

Gurion in a message from the Jewish Agency.⁷⁶ Three weeks after the Kristallnacht, Ben Gurion declared: “If I could be sure that it would be possible to save the lives of all Jewish children in Germany by transporting them to England, while only half of them could be saved by transporting them to Palestine, I would choose the latter.” At a session of the Central Committee on December 7, 1938, David Ben Gurion expressed his opinion that “the human conscience” of many countries would respond to the Kristallnacht, and that they would open their borders to refugees from Germany. He saw this as a threat and warned: “Zionism is in danger!”

We must not forget that anti-Semitism was beginning to have terrible consequences under the Nazi regime. As conditions for the German Jews deteriorated, the number of requests for immigration to Palestine increased. It was only in 1939, when the British government decided to restrict immigration that the exodus of Jews to Palestine came to a halt. It is a huge scandal that the British chased away various ships containing Jewish refugees close to the Palestinian coast, as a result of which 600 hundred Jews drowned.

For years we were fed stories about the passengers of the immigrant ships *Patria* and *Struma*: that they preferred to die in mid-sea, as a protest against the British mandate not allowing them to set foot on the land of Palestine. Unfortunately, this false version of the events of that day is what continues to fuel public opinion.

In the latter half of November 1940, a number of ships carrying thousands of Jewish refugees from Europe arrived, among them the *Patria* and the *Milos*. Unfortunately the refugees who got on the ships without being screened by the Jewish Agency were mostly the elderly and children. Although the Agency had 29,000 entry visas it could have used for these immigrants, it decided these Jews did not merit certificates and categorically denied their requests to dock in Palestine.⁷⁷ Given the evasive stance of the Jewish Agency, the British began to transfer the passengers of the two ships to another ship, the *Patria*, which was in Haifa and was to take them to the island of Mauritius.⁷⁸ The Jewish Agency felt otherwise and decided to use the lives of the immigrants for a gamble with political achievement as a goal. Haganah activists took explosives into the ship and killed 1,783 people.⁷⁹

Another ship, whose passengers drowned, was the *Struma*. In early February 1942 the *Struma* arrived in Istanbul from Europe carrying 769 immigrants. The voyage

⁷⁶ Tom Segev, *Die Siebte Million: Der Holocaust und Israels Politik der Erinnerung*, Hamburg 1995, 115.

⁷⁷ According to the British Colonies Minister Oliver Stanley on February 3, 1943.

⁷⁸ Na'im Giklad, *Ben-Gurion's Scandals: How the Haganah and the Mossad Eliminated Jews*, Tempe 2003, 75-79.

⁷⁹ *Ibidem*, 75-79.

was organized by Abraham Stoufer. He had raised funds from the local community and used them to hire ships which carried anyone who wanted to escape the Nazi hell. This was different from the Zionist method, which involved screening for suitable immigrants that would be able to work in the settlements. Unfortunately, Stoufer did not belong to the team of Jewish emissaries sent by the Zionist movement to Europe and therefore had no permission from Eichmann to be doing what he did.⁸⁰ The *Struma* was sunk! Was its sinking an unexpected marine accident or was it due to the same deliberate act of terrorism as was the case with the *Patria*? Whatever the cause of the ship's sinking, the Zionists took advantage of it to arouse world public opinion, sympathy and support for the opening of Palestine's doors! According to the second Prime Minister of Israel, Moshe Sharett, "there was no other way."⁸¹

What is also remarkable is that it was the United States that tried to do all it could to restrict the exodus of Jews from Germany. The Jewish influence on the U.S., although powerful enough to elect Roosevelt president, was woefully incapable when it came to helping German Jews.

But let us leave the motives of the British, the Americans and the Zionists for a moment. I only want to point to a quote from the book *Schuld und Schicksal* by the Jewish author J.G. Burg: "The more unjust the treatment of the Jewish people is, and the more they are persecuted, the better the chances for the Zionists are."⁸² If it had been up to the Nazi government, many more German Jews would have moved abroad. It was, however, especially the British government and the official Zionist movement that tried to prevent unwanted Jews from moving to British-occupied Palestine.

The Ha'avara treaty continued to function until the middle of the Second World War. Nevertheless, new threads between Nazism and Zionism were woven, the union between the two was never terminated. Professor Yehuda Bauer, Israel's leading Holocaust researcher, and historian Jad Vaschem in his book *Freikauf von Juden?* speak of a final meeting between the delegates of Himmler and a representative of the Jewish World Congress, Norbert Masur, in Sweden. This encounter took place in April 1945, shortly before the ultimate fall of the Third Reich.

In his autobiography *Staatsmann ohne Staat* (Berlin 1970), Dr. Nahum Goldmann, the successor of Professor Chaim Weizmann as leader of the Zionist World Organization, defended the Ha'avara treaty: "It made it possible for 80,000 German Jews to immigrate to Palestine; they have made remarkable achievements there and were among the creative elements involved in the construction of the country."

⁸⁰ Ibidem, 75-79.

⁸¹ Ibidem, 75-79.

⁸² J.G. Burg, *Schuld und Schicksal*, Oldenburg 1972, 32.

The treaty had been so helpful to Jewish Palestine that after the war it was able to absorb hundreds of thousands of Jews from all over the world and become an independent state. In 1951, Jewish historian Professor Bruno Blau remarked: “Although it may sound strange, the state of Israel is indebted to Hitler. Without the decisive impact of Nazism and anti-Semitism the United Nations would never have supported the decision to found a Jewish state in Arab Palestine.” Historian Heiko Hauptmann from Basle added the following: “First there was the “Shoa”, and then “Auschwitz”, that melted all the Jews, making the foundation of the state of Israel a necessity.”



Meeting of the International Chamber of Commerce (ICC) on July 12, 1937, in Berlin. From left the right Adolf Hitler, Thomas J. Watson, one of IBM’s top men, an interpreter R. Schmidt, A. Frohwein, the Dutchman F.H. Fentener van Vlissingen, the then the Chairman of ICC, and behind him one of the most prominent Zionists, Sir Arthur Balfour, well-known for the Balfour Declaration. We leave it to the reader to imagine what was discussed at this meeting with Watson, the IBM developer of one of the first punch card sorting machines that allowed the Nazis to identify the Jewish population throughout the empire, and other prominent figures such as the Zionist Arthur Balfour.

Even today, many publications and motion pictures emerge claiming the German Jews fled across the border at night against Hitler’s will, leaving all their possessions behind. The truth is that the German government did everything it could to get Jews out of the country. The Jewish exodus from Germany was planned in advance and was carried out under ever-increasing pressure. It was an accurate and premeditated plan. We can only talk about an escape when it concerned the real, original orthodox and Sephardic Jews (the Children of Judea). The bitter irony is, however, that almost all these Jews ended up in concentration camps and very few of them survived this ordeal. The Holocaust was the largest and

cruellest genocide in the history of mankind. Six million Jews and tens of thousands of Sinti and Roma died in Nazi concentration and mass destruction camps. An additional four million Poles and hundreds of thousands of other nationals perished in the same way. Historians talk of “death factories”, because in the camps the Germans operated methodically and on a large scale. Those who were liberated from these camps at the end of the war were, and are traumatized for life.

As we have seen, the same powerful circles financed the Zionist Organization and the rise of Nazism, and provided Hitler with the resources he needed. The Illuminati were behind the weakening and ultimate destruction of Europe and the foundation of the state of Israel. Without the Illuminati, Hitler would never have been able to seize power. Today, the ties between Hitler’s rise and reign and these influential Western circles are no longer secret. There are but a few researchers and historians who realize that Hitler was an effective tool in the hands of a small elite who made Hitler’s mission complicated and a well-kept secret until now.

In the near East, the Second World War created a new political situation. In November 1947, the United Nations decided to divide into a Jewish and an Arab state. However, that was not enough for the Zionists; they wanted to rule the whole of Palestine.

After the world had learned of the persecution of the Jews by the Nazis, Zionism gained supporters. In no small part thanks to compassion towards the Jewish people, the Zionist dream was given shape in 1948 with the formation of the state of Israel. This happened with a mixture of diplomacy and terror. People like the Rothschilds ended up being the fundamentalist Zionist leaders. The Rothschilds also called “the royal family of Jewry” or “Kings of the Jews”, finance, the Israeli parliament (Knesset). Baron Rothschild possesses more power than David, and greater wisdom than Solomon. Baron Rothschild is the true King of Judah! The Zionists have conquered Palestine with weapons, bombs, grenades and fighter planes. The Illuminati have helped to power and finance both Zionism and Adolf Hitler. They are at the beginning of the current state of Israel! The eventual foundation of an Israeli state in Palestine was a crucial element of the Illuminati program. Today, the foundation is being laid in Israel, making it possible for the world leader they will elect one day to rule the world from Jerusalem.