

The Jewish Religion; Its Influence Today

Elizabeth Dilling

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Foreword

Elizabeth Dilling Stokes was born, raised, and educated in Chicago. After attending the University of Chicago, she married, and for many years devoted her life to her children, social activities on the North Shore of Chicago, and being a concert harpist. After hearing of the great “humanitarian experiment” in Soviet Russia, she traveled there in 1931, and was able to go behind the scenes. She was shocked at the forced labor, the squalid living quarters, and deplorable living conditions, and the atmosphere of fear created by the Soviet dictatorship.

She was most shocked by the virulent anti-Christianity of the atheist Communist regime.

Following her return to the United States she lectured and wrote about what she had seen, realizing from the opposition which immediately arose that a substantial Marxist movement was active in the United States. In 1934 her first book *The Red Network* was published, an exposé of the persons and organizations furthering Red causes in the United States. In 1936, her second book, *The Roosevelt Red Record and Its Background*, was published.

Almost immediately after these books were published, she was attacked as “anti-Semitic,” although she had actually offered her anti-Communist services to Jewish organizations, and knew nothing of organized Jewish involvement in the Marxist movement. After researching and studying, however, in 1940 she published her third book *The Octopus*, which dealt with these subjects.

After World War II commenced, Mrs. Dilling became convinced that, despite President Roosevelt's protestations that not one American boy would ever again fight on foreign soil, there was a movement afoot to involve the United States, with the result that a substantial part of the world would be communized later. In 1941, she led a Mother's March on Washington to oppose the "Lend Lease" bill, proclaimed to help keep us out of war by its sponsors, but proving the last step for our involvement. The bill passed by only one vote. A few months later, the United States went to war.

In 1944, Mrs. Dilling's views involved her in the now infamous mass "sedition" trial. The case was ultimately dismissed by a Federal Court as "a travesty of justice."

She was later remarried to Jeremiah Stokes, a Christian anti-Communist writer, and she continued to write and lecture on behalf of Christianity and Constitutional Americanism, first publishing this book in 1964.

Mrs. Dilling Stokes died in 1966 at the age of 72.

Foreword to the 1964 Edition

The Elizabeth Dilling Foundation
Box 659, Chicago 90

Who is Elizabeth Dilling?

Our family trip to Red Russia in 1931 started my dedication to anti-Communism. We were taken behind the scenes by friends working for the Soviet Government and saw deplorable conditions, first hand.

We were appalled, not only at the forced labor, the squalid crowded living quarters, the breadline ration card workers' stores, the mothers pushing wheelbarrows and the begging children of the State nurseries besieging us.

The open virulent anti-Christ campaign, everywhere, was a shock. In public places were the tirades by loudspeaker, in Russian (our friends translated). Atheist cartoons representing Christ as a villain, a drunk, the object of a cannibalistic orgy (Holy Communion); as an oppressor of labor; again as trash being dumped from a wheelbarrow by the Soviet "Five-Year-Plan"—these lurid cartoons filled the big bulletin boards in the churches our Soviet guides took us to visit.

In the Museum of the Revolution we were shown a huge world map. As our Guide turned a switch, lights came on indicating the places all over the world where Communist Party headquarters were then functioning. Proudly our Guide announced: "Our world revolution will start with China and end with the UNITED STATES".

"O, NO! Not THAT," was my thought. But, country by country, the boast has been steadily advancing. I took pictures of the anti-Christ posters on the porch of St. Isaac's Cathedral in Leningrad.

Russia Changes My Life

We were taken to the beautiful Church of the Redeemer in Moscow which was then, we were told, about to be dynamited to make way for a "Palace of Soviets". There was a display of full-sized mannikins dressed in the robes of the Church carrying on the Good Friday Foot washing ceremony. Our Guide rasped: "This was to show that if the Archbishop could wash the feet of the humble priest the poor should endure their sufferings without complaint! Religion was always for the suppression of the people, to keep them working from dawn to late at night under the lash!"

I thought of our Savior washing the feet of His Disciples as an example, and telling them that he who would be great among you should be the servant of all (John 13:13-15; Matthew 23:11). I glanced up at the exquisite stained-glass window of Christ, about to be demolished, and a little tear trickled down my cheek as I thought: "I can never hate You like that!" (I did not know then that the Pharisee Talmud gives Him FIVE sadistic deaths today.)

Staying at my hotel was the representative of a foreign country. He told me of the police terror; how the last manager of that hotel had been whisked off in the middle of the night by the “Black Mari-ah”—like millions of others never to be seen again. Some of our party had been taken to the police station; they had laughed in a movie theatre. They were released when they explained that they had laughed at a private joke, not at the picture (which was Soviet made). After this, and more, I returned to the “NICE” North Shore of Chicago where the “intelligentsia” were rendering brainwashed reverence to the “great Soviet Experiment”.

Lecturing

Behind the backs of the careless Guides I had taken movies of the rickety trains, etc., in Russia. By chance I started showing these movies to patriotic audiences, my husband running the projector as I told the story. Articles written for a little local newspaper were reprinted by the DAR and larger and larger groups called for my talks: District meetings of the Legion; the Military Intelligence; churches from coast to coast. I was recommended for all Chambers of Commerce, and spoke for the Minneapolis, Cleveland, Los Angeles, etc., groups. I broadcast over the Moody Bible Institute radio and its head became my closest friend to her death. Dr. Ironside introduced me as the only woman he had ever asked to occupy his pulpit in the Moody Church. I spoke in the great church of Dr. W. B. Riley, organizer of the World Fundamentalist Assn., my defender to his death. I frequently spoke in Detroit churches and on numerous occasions was entertained at the executives’ table at the Ford plant. Henry Ford (who never changed his mind about the role of Jewry) had me write (1939) a report on the U. of Michigan (80 pages). He contributed that year \$5,000 to the cost of my office labor which cost \$12,000 that year. The head of the National Sojourners had me air-mail my two books to Sen. Royal Copeland to give to Vice Pres. Garner who, I was told, stayed up all night reading them and had his

friend Cong. Dies of Texas start up the Dies Committee on Un-American Activities (later called the House Com.) as a result.

The hub of world Jewish anti-Christ power, the financial and industrial power best described in Rev. 18:11, is the AMERICAN JEWISH COMMITTEE with its B'nai B'rith brotherhood, and its "secret police," smear and ruin arm, the Anti-Defamation League. After having pushed a reluctant USA into World War II—to spread Communism across the earth, and with its first world base, Soviet Russia, as our "ally," it was decided to crush all ANTI-COMMUNISTS by trying them as "Fascists, Nazis". A series of indictments against some 30 anti-Communists, of which I was one, was engineered by the American Jewish Committee in 1942, 1943, 1944. The 1942 indictment never came to trial. The 1943 indictment was dismissed in Washington by Judge Adkins. Only the 1944 indictment went to trial under a stooge judge Eicher. An unbelievable farce was staged without any legality or fact. After the death of judge Eicher, the case was dismissed by Judge Bolitha Laws with the scathing denunciation that it had been a crime to hold those people on trial all that time without a single piece of evidence in accordance with the charge being introduced by the prosecution against ANY defendant. The Communist press had been gloating that the "sedition trial" was part of the "Moscow Purge trials" then in session all over Europe. I reproduced the item on one of my Bulletins, sent to every Congressman.

Background of E. D.

Travel in more than 60 countries convinced me that the USA had the greatest system of government and was the most fortunate nation on earth. I did not want it Sovietized, collectivized. Careful research and documentation have resulted in the fact that nothing I have ever printed has, to date, been refuted by friend or foe.

BORN in CHICAGO, daughter of Dr. L. Kirkpatrick, physician and surgeon, of Virginian, Scotch-Irish, Presbyterian ancestry. My mother, Elizabeth Harding descended from a long line of Anglican

bishops thru her father. Her mother, Jane Musquet, was of English-French descent with a Catholic priest uncle in Paris. I married Albert Dilling, of Norwegian Lutheran ancestry. Mother of two children, married and active in the Episcopal Church, of which I am a communicant. Graduate of the Starrett School for Girls, Chicago Normal School; Univ. of Chicago student, before and after marriage; pupil of world's greatest harpist, Alberto Salvi; was concert harpist and pres. of Chicago Harpists' Society. The RUSSIAN trip ended a musical career and a "nice" suburbanite existence.

Writings

- The famous RED NETWORK — A Who's Who and Handbook of Radicalism for Patriots, of which some 100,000 copies have circled the globe, unrefuted factually by friend or foe.
- The Roosevelt Red Record and Its Background — a Second Red Network of over 400 pages with two indexes.
- The Octopus — on the ramifications of Jewish power.
- The Plot Against Christianity, republished as The Jewish Religion: Its Influence Today — directly addressing the teachings of Judaism and its influence in the affairs of the modern world.
- A Bimonthly Bulletin Service, etc., etc.

Chapter I

The Pharisees, the Talmud, and Modern Judaism

BIBLE SCHOLARS ARE aware that Jesus Christ denounced the Pharisees. He said they nullified all the Commandments of God by their Tradition, "teaching for doctrines the commandments of men" (Mark 7:13; Matthew 15:6-9, etc.). His invective, in truth, cannot be equalled. All of Matthew 23 is like a whiplash. He likened Pharisaism to a whited sepulchre, indeed beautiful outwardly, but "inside full of dead men's bones and of all uncleanness." Christ climaxed one condemnation after another with the expletive, "Hypocrites!" He called the Pharisees children of them that killed the Prophets. He foretold they would go on killing, crucifying and persecuting until the guilt for all the righteous bloodshed from Abel on down would be upon them. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Christ asked.

Christ is as utterly devastating of Pharisaism in the record of John 8. Although He admitted that His hearers were descendants of Abraham, He said they were, spiritually, of the devil. Christ told them:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it."

The Missing Link

“But,” says the disinterested Christian, “what has that to do with us today? What a group of Pharisees did two thousand years ago is over and done with!”

However, the missing link in Christian understanding on the subject of “Pharisees” is best supplied by the Universal Jewish Encyclopedia (1943):

“The Jewish religion as it is today traces its descent, without a break, through all the centuries, from the Pharisees. Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal is still in existence. The Talmud is the largest and most important single piece of that literature, and the study of it is essential for any real understanding of Pharisaism.”

Concerning the Pharisees, the 1905 Jewish Encyclopedia says:

“With the destruction of the Temple (70 AD) the Sadducees disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees. Henceforth, Jewish life was regulated by the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new chain of tradition supplanted the older priestly tradition (Abot 1:1). Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future.” (See Exhibit 264 herein.)

Historically speaking, scripture believers had accepted Christ as the Messiah foretold. They were no longer “Jews,” but called themselves “Christians.” They were persecuted as such

by the Pharisees. The word "Pharisee" comes from the word "separated." (See Exhibit 300)

The Babylonian Talmud, Sole Authority

You may ascertain by turning to top Jewish authorities today that the Babylonian Talmud, the written form of the Tradition of the Pharisees, is the sole authority of the so-called "Jewish" religion, or Judaism.

Rabbi Louis Finkelstein was chosen in 1937 by the Kehillas (Jewish communities) of the World as one of the top 120 Jews best representing "a lamp of Judaism" to the World, together with Maxim Litvinov (Finkelstein), the Communist Commissar and bank robber terrorist; atheist communist Albert Einstein; those indefatigable Marxist reds, Harold Laski and his friend Felix Frankfurter (U. S. Supreme Court Justice) who shared honors with Rabbi Finkelstein and others. Finkelstein has long headed the Jewish Theological Seminary of America, with branches in New York and Los Angeles. In his two-volume work "The Pharisees." Rabbi Finkelstein writes:

"Pharasaism became Talmudism but the spirit of the ancient Pharisee survives unaltered. When the Jew studies the Talmud, he is actually repeating the arguments used in the Palestinian academies. From Palestine to Babylonia; from Babylonia to North Africa, Italy, Spain, France and Germany; from these to Poland. In Russia and Eastern Europe generally, ancient Pharasaism has wandered." (See Exhibit 1, Exhibit 2, and Exhibit 3 herein)

In Rabbi Finkelstein's history of the Jews, he states:

"The Talmud derives its authority from the position held by the ancient academies, (i.e., Pharisee) The teachers of those academies, both of Babylonia and of Palestine, were consid-

ered the rightful successors of the older Sanhedrin. At the present time, the Jewish people have no living central authority comparable in status to the ancient Sanhedrins or the later academies. Therefore, any decision regarding the Jewish religion must be based on the Talmud as the final resume of the teaching of those authorities when they existed." (The Jews — Their History, Culture, and Religion, Vol. 4, p. 1332, Jewish Publication Society of America, 1949)

"The Talmud: Heart's Blood of the Jewish Faith," was the heading of a November 1959, installment of a bestselling book by the Jewish author, Herman Wouk, which ran serially in the *New York Herald-Tribune*.

To quote:

"The Talmud is to this day the circulating heart's blood of the Jewish religion. Whatever laws, customs or ceremonies we observe — whether we are Orthodox, Conservative, Reform or merely spasmodic sentimentalists — we follow the Talmud. It is our common law."

Why Was It So Often Burned?

Why is the Talmud kept so unknown to non-Jews? Why was there no usable English translation of the Talmud until the Soncino Edition, 1934-48? Why, in European history, when the laws of the Talmud became commonly known, was it burned over and over by order of the Popes, excoriated by Martin Luther, denounced everywhere, and its followers exiled from one country after another down through the centuries?

The Talmud's basic law is that only the Pharisee Jew ranks as a man, or human being. All others rank as animals, "the people who are like an ass — slaves who are considered the property of the master." The attitude resulting from such teachings has been resented by

non-Jews in all countries and centuries. Such resentment, however, is always portrayed by Jews as “persecution of the Jews.”

Moses, on the contrary, was most insistent upon having one law for the stranger and for the “home-born” and in teaching that the stranger must not be oppressed. (Exodus 12:49; Lev. 24:22; Num. 9:14, 15:15-16, 29, etc.) In fact, he ordered: “Love ye therefore the stranger; for ye were strangers in the land of Egypt.” (Deu. 10:19) It was only the abominators he warned against.

Babylonian Talmud – The Law

The Babylonian Talmud is the law for so-called Judaism. However, its pornographic, anti-Gentile and anti-Christian doctrines have often caused hostility against it. It may then be argued by some Jews that there is a Palestinian Talmud which is innocuous. Nevertheless, you may look up the fact that Jewish authorities state it was lost for a thousand years, has missing parts and lacks the Gemara and other essentials, and is only used as a scholar’s curiosity. Note the statement of British Chief Rabbi Hertz in his foreword to the Soncino edition of the Babylonian Talmud (Exhibit 33):

“The Palestinian Talmud was for many centuries almost forgotten by Jewry. Its legal decisions were at no time deemed to possess validity, if opposed by the Babylonian Talmud.”

Was Christ Just to Pharisees?

Without some knowledge of the written form of the “Tradition of the Pharisees,” the Babylonian Talmud, one is unable to intelligently judge whether Jesus Christ was fair and just in His acid denunciations of Pharisaism, or not. One needs proof, offered by the irrefutable exhibits from Jewish authorities (set forth elsewhere herein) that the Talmud reverses every one of the Ten Commandments, the teachings of Moses and the Prophets, and enshrines their oppo-

sites under a “whited sepulchre” which is a disguise for murder and “all uncleanness,” as Christ charged. Murder of non-Pharisees is always permitted; theft, sodomy, incest, rape are all permitted. For example, the righteousness of grown men violating baby girls under three is a favorite topic for discussion in book after book of the Talmud.

Talmudic literature is one long paean of praise for the very name Babylon, and all that it means to Babylonian Talmudism today, whereas it is a term of reproach in the Old and New Testaments.

Note the Foreword to the first English translation of the Babylonian Talmud by the late Chief Rabbi of Great Britain, J. H. Hertz, who, like Rabbi Finkelstein, was one of the 120 Jews chosen in 1937 by the Kehillas of the World as best holding up the “lamp of Judaism.”:

“The beginnings of Talmudic literature date back to the time of the Babylonian Exile in the Sixth pre-Christian Century. When a thousand years later, the Babylonian Talmud assumed final codified form in the year 500 after the Christian era, the Roman Western Empire had ceased to be.” (See Exhibit 30)

Rabbi Hertz extolls the Babylonian Exile, saying: “The Babylonian Exile is a momentous period. During that Exile Israel found itself. It rediscovered the Torah and made it the rule of life.”

What he really means is that it was discovered how the Torah or Bible could be used as a “whited sepulchre” for Babylonian degeneracy, as even a cursory study will reveal.

One Rabbi Akiba was a First Century Talmud “sage,” of whom Moses was even supposedly jealous! (See Exhibit 32) Rabbi Hertz lauds Rabbi Akiba (Exhibit 32):

“Akiba was the author of a collection of traditional laws out of which the Mishna actually grew. He was the greatest among the rabbis of his own and of succeeding times. His

keen and penetrating intellect enabled him to find a Biblical basis for every provision of the Oral Law.”

Still enthusing over the Babylonian derivation of Pharisaism, Rabbi Hertz continues (See Exhibit 34):

“When we come to the Babylonian Gemara, we are dealing with what most people understand when they speak or write of the Talmud. Its birthplace, Babylonia, was an autonomous Jewish center for a longer period than any other land; namely from soon after 586 before the Christian era to the year 1040 after the Christian Era — 1626 years.” (Exhibit 34)

You will note in reproductions of Talmud pages that the word “Gemara” designates the argumentation of the rabbis, the ultimate decision being summarized as the “Mishnah.”

Bible Versus Oral Law (Talmud)

The Bible under Talmudic Judaism is considered to be a collection of simple tales fit only for fools, women and children. The Talmud “sages” thus must find new meanings in it by letter and number tricks which reverse the plain meaning and create out of it the permission to do otherwise forbidden crimes and misdeeds. The words of the Bible are continually misused and misquoted for purposes of blasphemy and reversal.

Stealing for themselves the title of “Israelites,” the Talmud “sages” teach that “God made a covenant with Israel only for the sake of that which was transmitted orally.” (See Exhibit 60) And the Biblical “basis” of this is given as Exodus 34:27. But that verse states, instead: “And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel” — the opposite! (Talmud, Gittin 60b, See Exhibit 204)

The Talmudic reversal of Moses' written words are said to have been transmitted "orally," and through Moses himself — believe it or not!

Bearing in mind that the Scribes were the Pharisee teachers of the Law of Moses, carefully distorted to comprise the Talmud, note: "There is greater stringency in respect to the teachings of the Scribes than in respect to the Torah so that a Biblical law may be transgressed." (Talmud, Sanhedrin 88b, see Exhibit 95)

The Torah in its narrow sense is the Old Testament, and in a still narrower meaning the first five books (Pentateuch) of Moses. In its wider Judaistic use it means the Old Testament as misinterpreted by the Pharisaic Talmud. Always with Judaism the Talmud ranks above the Bible in every way.

Not reproduced here is a Talmud passage from the book of Nedarim (vows) of which Exhibit 170 is the title page. The Soncino edition of the Talmud states (page 107):

"As will be seen on 37a, Scripture was generally regarded as the study of children only, adults usually investigating the deeper meaning. From this we see that it was usual to teach the Bible to girls in spite of the Talmudic deduction that daughters need not be educated (Kid. 30a). The opposition of Rabbi Eliezer to teaching the Torah to one's daughter (Sotah 20a "He who teaches his daughter Torah is as though he taught her lewdness.") was probably directed against the teaching of the Oral Law, and the higher branches of study (V. Maimonides Yad. Talmud Torah) The context shows that the reference is to the higher knowledge of Biblical law."

The Talmud (Sanhedrin 59a, See Exhibit 60) states:

"A heathen who studies the Torah deserves death for it is written, Moses commanded us a law for an inheritance; it is our inheritance, not theirs."

Reference is also made to the “Noachian laws” which the non-Jew may study “but not laws which do not pertain to them.” Also: “(the) objection was to the studying of the Oral Law. Rabbi Johanan feared the knowledge of Gentiles in matters of Jurisprudence, as they would use it against the Jews in their opponents’ courts.” Understandably, since all Talmud laws discriminate against the non-Jew and rank him a virtual animal, these were apt observations.

The Jewish Encyclopedia is still more open about what is in Sanhedrin 59a of the Talmud, above, threatening death for revelation of “Torah” laws to Gentiles: “for such knowledge might have operated against the Jews in their opponents’ courts.” This observation follows a dissertation on the laws on cheating and getting the best of Gentiles in trade and in court. (See Exhibit 271. left column)

The Babylonian Talmud

The Babylonian Talmud is composed of “Mishnah” (or “Halacha”), or laws formulated by the Pharisees whose teachings comprise the Talmud, and “Gemara,” or argumentative teachings about these laws. There are 63 books in the Babylonian Talmud, largely divided without topical organization.

All Talmud books have “Mishnah” (plural “Mishnaim”). Some lack a “Gemara.” The “Mishnah” or law of one or another Pharisee may be referred to, for example, as the “Mishnah of Rabbi Akiba,” or of “Eliezer ben Jacob.”

“The name Mishnah is applied in particular to the collection of Halachoth, or laws, made by Judah Hanasi (generally known as Rabbi) and his colleagues at the beginning of the 3rd Century CE.” (Note: “CE” stands for “Common Era,” to avoid “AD” or “Year of Our Lord,” from the Latin, Anno Domini) (See Jewish Encyclopedia “Mishnah”)

Continuing to quote from the Jewish Encyclopedia:

“The Mishnah represents the culmination of a series of attempts to bring order into the vast mass of traditions which

had been transmitted orally for many centuries. The compilation of the Mishnah is not, however, the work of one man, or even of the scholars of one age, but rather the result of a long process extending over a period of two centuries.”

Also:

“In the Palestine Pharisee Talmudic center at Jabneh (for it was never in Jerusalem but at Jabneh where the Jerusalem Talmud was composed) there was a concerted effort on the part of the sages of Jabeneh (about 90 CE) to assemble and harmonize the Halachah. Akiba (died about 135 CE) arranged the Halachoth in logical order and probably constructed the framework of the present day Mishnah; (4) the collection of the Akiba was enlarged and brought up to date by his disciple Meir [Note: Who, the Talmud says, was a descendant of Nero, a convert to Talmudism.] (5) it became the custom, after the time of Akiba, for every head of an academy to compile his own Mishnah so that the confusion that resulted motivated Judah Hanasi to compile a standard authoritative Mishnah; (6) although it is reported that Judah made use of thirteen different collections of Halachoth in his work, his Mishnah is based largely upon the collection of Meir, and indirectly, therefore, upon that of Akiba.” (Universal Jewish Encyclopedia, “Mishnah”)

Judah Hanasi, who compiled the Mishnah, was born about AD 135 and died after AD 200 (same authority, “Judah Hanasi”). “Nasi,” meaning “prince” of Jewry, was the title given the head of the Sanhedrin court, which meted out life and death under Talmudic law.

Talmud – Six Main Divisions

The Talmud is divided into six main divisions called "Sedarim" (orders), but each division and each volume is a hodgepodge of every subject imaginable. The main and overall characteristics of the Talmud are: pomp, silliness, obscenity and more obscenity, a setting up of laws seemingly for the purpose of inventing circumventions, and evasions; delight in sadistic cruelty; reversal of all Biblical moral teachings on theft, murder, sodomy, perjury, treatment of children and parents; insane hatred of Christ, Christians and every phase of Christianity.

The Six Divisions of the Babylonian Talmud, called "Seder" (plural *Sedarim*), are:

1. **ZERAIM** (seeds), composed of the following books:

1. *Berakoth* The name of this book supposedly means benedictions, but is as foul a collection of obscenity as one could find, with 405 pages of what is nothing but "privy talk." The following 10 books occupy one 406-page volume in the Soncino edition:

2. *Pe'ah* (corner)
3. *Demai* (doubtful)
4. *Kil'ayim* (mixtures)
5. *Shebi'ith* (seventh)
6. *Termuah* (heave offerings)
7. *Ma'aseroth* (tithes)
8. *Ma'aser Sheni* (second tithe)
9. *Hallah* (dough)
10. *'Orlah*
11. *Bikkurim* (first fruits)

There are 11 books in Zeraim.

2. **SEDER MOED** (festivals):

1. *Sabbath* (laws of; endless silly regulations and their evasions)
2. *Erubin* (mingling)
3. *Pesahim* (Passover)
4. *Shekalin* (shekels)
5. *Yoma* (Yom Kippur)
6. *Sukkah* (booths)
7. *Yom Tob* (feast day)
8. *Rosh Hashanah* (New Year)

9. *Ta'anit* (fasting)
10. *Megillah* (Scroll of Esther, read on Purim)
11. *Moed Katan* (half feasts)
12. *Hagigah* (feasting)

The *Megillah* is a sadistic celebration of drunkenness and blood-lust, the Talmudic admonition being that it is the duty of the Jew to be so drunk on Purim he doesn't know the difference between "Blessed be Mordechai" and "Cursed be Haman." (See Exhibit 299)

There are 12 books in Moed.

3. **SEDER NASHIM** (women). This section includes a 13-page introduction to the Soncino edition by Rabbi J. H. Hertz. These books are principally distinguished by their sub-sewer filth and obscenity:

1. *Yebamoth* (the dead brother's widow) occupies 2 volumes, 871 pages in the Soncino edition

2. *Kethuboth* (on the sum due a wife who is divorced) occupies 2 volumes and 728 pages of Talmudic sex filth (e.g., a baby girl being fair prey for adult men).

3. *Nedarim* (vows); 282 pages of filth and immorality, illustrative of what Christ denounced when attacking the Pharisees.

4. *Kethuboth* (more vows); 253 pages in the Soncino edition, hair-splitting, immoral twaddle, and including the *Koi Nidre*.

5. *Sotah* (the suspected woman), 271 pages in the Soncino edition.

6. *Kiddushin* (betrothal)

7. *Gittin* (on getting the "Get" or divorce) with space allotted for such things as placing Christ and all Christians in Hell, 439 pages in the Soncino edition.

There are 7 books in the Nashim.

4. **SEDER NEZIKIN** (damages):

1. *Baba Kamma* (the first gate): 719 pages of Talmudic ramblings, a general law on damages being that hurting Gentile property is permissible; injuring Jewish property is like assaulting the Divine, for only "Jews" are "men" and non-Jews rank as animals. This is "brotherhood" as advocated in the Talmud.

2. *Baba Mezia* (Middle gate): 676 pages in Soncino edition and of similar import.

3. *Baba Bathra* (last gate): 779 pages in two volumes, and replete with anti-Gentile preachings.

4. *Sanhedrin* (781 pages): States the introduction in the Soncino edition of the Talmud (see Exhibit 43): "It forms, along with *Makkoth*, the chief repository of the criminal law of the Talmud." This section includes the most virulent calumnies of Jesus, including His imaginary stoning, burning in dung. His decapitation, His strangling in dung, His hanging, or crucifixion for "blaspheming" the Pharisee "sages."

5. *Makkoth* (beatings), 175 pages in the Soncino edition.

6. *Shebuoth* (oaths — more vows), 309 pages.

7. *Eduyyoth* (testimonies)

8. *Abodah Zarah* on treatment of the presumably nonhuman non-Jew, 366 pages. See Exhibit 173

9. *Aboth* (sayings of the fathers of Talmudism)

10. *Horayoth* (rulings)

There are 10 books in Seder Nezikin.

5. **SEDER KODASHIM** (sacrifices):

1. *Zebahim* (bloody sacrifices)

2. *Menahot* (meal offering)

3. *Hullin* (killing)

4. *Bekorot* (firstborn)

5. *'Arakin* (estimation)

6. *Temurah* (exchange)

7. *Keritot* (extermination)

8. *Me'ilah* (trespass)

9. *Tamid* (daily offering)

10. *Middot* (measures)

11. *Minnim* (birds' nests)

There are 11 books in Kodashim.

6. **SEDER TOHOROTH** (cleanness):

1. *Niddah* (the menstruant woman) is the prize part in this alleged religious section, devoting 509 pages to discussing smell, color, and examination by the rabbis of menstruation, without apparent medical or any other purpose except wallowing in the repulsive; pomp and asininity also abound.

2. *Kelim* (vessel, utensil cleanness) illustrates through “nit-picking” rules the “straining at a gnat” cited by Christ (Matthew 23:24); also; “Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.” (Luke 11:39)

3. *Oholoth* (tents)

4. *Neea'im* (plagues)

5. *Parah* (young cow)

6. *Tohoroth* (purification)

7. *Mikawaoth* (ritual bath — such as the menstruant woman should take before having intercourse with her husband, thus riding her of the evil eye).

8. *Makshirin* (kosher, proper)

9. *Zabim* (flux)

10. *Tebul Yom*

11. *Yadayim* (hands)

12. The last book of *Tohoroth* is *Ukzin* (stems).

There are 12 books in *Tohoroth*.

The last 11 of these (excepting *Niddah*) occupy one 589-page volume in the Soncino edition. The 1,098 pages on “cleanness,” filled with the foulest obscenities of thought, once again justify Christ’s disdain for this hypocrisy and serve to illustrate the justification for his attitude toward the Talmudic Pharisee.

Chapter 2

The Talmud Reviled

THE CHRISTIAN of today is bombarded from all sides with reference to our “Judaean-Christian Heritage,” our “Judaean-Christian Civilization,” and the “brotherhood” which should prevail, presumably, between Christian and Talmudic Judaism. Such propaganda could only succeed if one is in ignorance as to the nature of the Talmud and the total antagonism between present-day Judaism and Christianity which necessarily must exist.

Over the centuries and right up to the present century, there was not such ignorance of Talmudic precepts. The truth as it was repeatedly revealed, caused it and its adherents to be reviled, and justly so.

It is indeed strange that the Bulls of the Popes over the many centuries, warning against the Jews, should be seemingly unknown to the Catholic clergy today, and that the writings of Luther, which generally are like almost a second gospel to Protestants of the Lutheran fold, should be equally unknown on this subject today!

The first English translation of the Babylonian Talmud was in 1903 by Rodkinson (real name — M. Levi Frumkin), and was edited by Rabbi Isaac M. Wise, “Father” of so-called “Reform Judaism.” Rodkinson deleted much of the filth which is in the unexpurgated Talmud, and used no identifying folio numbers, as were in the original, but nevertheless, even this abridged translation proved very revealing. The Introduction states: (See Exhibit 9):

“The persecutors of the Talmud, during the period ranging from the First Century BC, have varied in their character, objects, and actions. In one respect, however, they all agreed, namely, in their general wish to destroy its existence. Careful consideration of its many vicissitudes certainly justifies the assertion that the Talmud is one of the wonders of the world. During the twenty centuries of its existence is not one of them has passed without great and powerful enemies vying with each other and exhausting every effort to destroy it; still it survived in its entirety, and not only has the power of its foes failed to destroy even a single line, but it has not even been able materially to weaken its influence for any length of time. It still dominates the minds of a whole people, who venerate its contents as divine truth, and countless numbers have sacrificed their lives and their possessions to save it from perishing.” (Emphasis supplied)

Emperor Hadrian and the Talmud

Hadrian was Emperor of the Roman World empire from 117 AD to his death, 138 AD In 132 AD the Jews began a revolt, and for four years carried on a bloody war. Otherwise Hadrian’s reign was peaceful.

The reason for this Pharisee revolt is told by Rodkinson in his *‘History of the Talmud.’*

“One of the causes of the great revolt against the Romans at this time was the prohibition by the Roman government of the study of the Torah [Talmud] they rebelled, led by Bar Kochba. Rabbi Aqiba (Akiba) was the first to become his adherent, who journeyed from town to town, inciting the Israelites to rebel It is not surprising, therefore, that Hadrian was not contented barely with the massacre of the sages of the Talmud, but was intent also on the destruction of the Talmud itself he decreed that if any of the old rabbis should qualify a

young rabbi both should be put to death believing that with the death of the elder generation the Talmud would be forgotten and Israel would blend with the nations and its memory be obliterated; because he very well knew that as long as the Talmud existed there was little hope for the assimilation of the Jews with other nations. This decree, however, was not executed the efforts of Hadrian met with no success. He saw the Talmud still existing uniting Israel into one people, and establishing it still more firmly as a national and religious whole the Talmud regained its former power and influence.” (Emphasis supplied)

And the pupil of one of the contemporary rabbis “Rabbi Jehudah the Nasi” (the “prince”) became “the compiler of the Mishnah” (or laws of the Talmud). (See Exhibit 14 and Exhibit 15) In 553 AD Emperor Justinian forbade the spread of the Talmudic books throughout the Roman Empire. (Corp. Juris, can, VII Decretal, lib V, Tit. IV, cap. 1)

The Popes and the Talmud

Writing of the battles of the Talmud and its followers, authored by the Pharisees (see Exhibit 10). We further read of events following the Sadducees, Samaritans, the followers of Jesus and the early Roman Emperors (Exhibit 9):

“The Rabbis next encountered the Popes. From the time of Pope Innocent III, the Talmud was burned at the stake in nearly every century from the 11th to the 18th in Italy, France, Germany, Spain, and many other countries.”

Rodkinson speaks of the disputations which the Popes and Kings held in which the accusers of the Talmud were answered by its defenders. The results were always that when the criminality of the

Talmud was revealed in all its horror, the Talmud was ordered burned, expunged, or censored.

The same thing always started over again later. Rodkinson continues:

“Still, what has been the result? The Talmud exists today and not one letter in it is missing.”

Rodkinson then lists a partial chart of the burning of the Talmud at the hands of Kings and Popes (See Exhibit 22 and Exhibit 23):



The Talmud at the Stake

Time	Place	Persecutor
1244	Paris	King Louis IX
1244	Rome	Innocent IV
1248	Paris	Cardinal Legate Odo
1299	Paris	Philip the Fair
1309	Paris	Philip the Fair
1319	Toulouse	Louis



Time	Place	Persecutor
_____	_____	_____

| 1322 | Rome | Burned by order of Pope John XXII, and accompanied by robbery and murder of the Jews by the mob.

| _____ |

| 1553 | Rome | Pope Julius III - Similar burnings by the same order took place in Barcelona, Venice, Romagna, Urbino and Pesaro. "Here three wagons full of books were burned: but first they were carried through the streets of the city, while royal officers proclaimed publicly that their condemnation was due to insults to Christianity which they contained."

| _____ |

| 1554 | Ancona, Ferrara, Mantua, Padua, Candia, and Ravenna | Burned by hundreds and thousands.

| _____ |

| 1557 | Poland | Talmud burned because of the charge made against the Jews that they used the blood of Christian children in their ceremonies. This occurred during the Frankist disturbances.

| _____ |

| 1558 | Rome | Cardinal Chislieri

| _____ |

| 1559 | Rome | Sextus Sinensis

| _____ |



Jewish encyclopedias give credit, however, to various Popes for stopping violence against Jews; for seeking to convert them, and securing certain rights for them in territories over which they exercised temporal power.

Although the Bishops were issuing restrictive laws against Jewish aggressions long before this, the reign of Gregory the Great (590-604) is taken as the starting point of consistent relations between the Jews and the Popes. He condemned the holding of Christian slaves by Jews.

Pope Leo VII wrote the Archbishop of Mayence a reply telling him he might offer his Jews the choice between conversion or

emigrating.

Anacletus II (antipope) was a Jew and his claim to the papacy always contested.

Benedictus VIII had a number of Jews put to death for blasphemy against Jesus.

Gregory VII charged the German emperor, Henry IV, with favoritism towards the Jews, and "in 1078 he renewed the canonical laws which prohibited giving Jews power over Christians. Jews might not be employed as tax-farmers or mint-masters."

Pope Calixtus II (1119-24) and Pope Alexander III are cited for pro-Jewish acts.

Innocent III is the most hated of the Popes in Jewish literature. In 1215, the Fourth Lateral Council, which he convened, "renewed the old canonical prohibitions against trusting the Jews with public offices and introduced the law demanding that Jews should wear a distinctive sign on their garments. Nevertheless, he protected them against the fury of the French Crusaders."

Pope Innocent III in a long decree stated that:

"Jews are not to be killed by anyone [but], they are to us dangerous as the insect in the apple, as the serpent in the breast. Since, therefore, they have already begun to gnaw like the rat, and to stink like the serpent, it is to our shame that the fire in our breast which is being eaten by them, does not consume them. Although Christian piety tolerates the Jews and allows them to continue with us, although the Moors will not tolerate them, they must not be allowed to remain ungrateful to us in such a way as to repay us with contumely, for favors, and contempt for our familiarity. They are admitted to our familiarity only through our mercy."

Under this same Pope, Canons 67-70 were adopted by the Fourth Lateran Council, which included protective measures against Jewish usury; their wearing of a distinguishing badge (to warn Christians); forbidding intercourse with Christians, as employees, in marriage,

arid barring their testimony as witnesses in legal matters (their license for perjury under the "Koi Nidre" then being well known).

"Gregory IX, in various official documents insisted on the strict execution of the canonical laws against the Jews his successor," (to continue quoting) "Innocent IV, ordered the burning of the Talmud in Paris (1244)."

Through Emperor Sigismund, "who was heavily indebted to them, they [the Jews] obtained from Pope Martin V (1417-31) various bulls (1418 and 1422)" (favorable to them). "In the last years of his pontificate, however, he repealed several of his ordinances, charging that they had been obtained under false pretenses."

Popes Eugene IV and Nicholas V are cited for moderation.

Sixtus IV sanctioned the Spanish Inquisition, which was aimed at the "Marranos," namely 300,000 Jews who had entered the Church, but retained their Talmudism, and secured power over all phases of Spanish life.

One who reads the Jewish press today will see congratulations to Israel from Spanish "Catholics" who identify themselves as Talmudic Jews descended from those who have practiced their Talmudism secretly ever since 1492, when their "Marrano" coreligionists were expelled from Spain.

If nothing else, the term "convert," as applied to Jews, must be viewed cautiously, in view of the concealed Judaism of the "Marranos," which continued for centuries.

One must learn, also, from Jewish authorities that Torquemada himself, leading the Inquisition, was a Jew, and that the Inquisition was only aimed at the Marranos who under the pretense of conversion had threatened to end Christianity by their inside machinations. (For further reference to the "Marranos," see the book, *A History of the Marranos*, by Cecil Roth, published by the Jewish Publication Society of America, Philadelphia.)

The Jewish Encyclopedia continues:

"Alexander VI (Borgia), known in history as the most profligate of the Popes, was rather favorably inclined toward the

Jews.”

Leo X, one of the Medicis who fanned the Reformation by sponsoring a great renaissance of paganism and filled the Platonic Academy and salons of Rome and Florence with Jews, expounding Talmud and occult Cabalism, is called

“the humanist favorably inclined toward the Jews, whom he employed not only as physicians, but also as artists and in other positions at his court. The beginning of the Reformation influenced his action in the controversy between Reuchlin and Pfefferkom which he settled in such a way as not to give any encouragement to those who demanded reforms in the Church.”

The story of the sincerely converted Jew, Pfefferkorn, who aired the infamies of the Talmud, as opposed by the Catholic renegade, Reuchlin, dupe of the head of the Jewish community of Rome, and the pro-Jewish Medici Pope, ended with Pfefferkorn being silenced, Reuchlin not being tried for heresy, as he was scheduled to be and indeed should have been, and with two hostile camps in nearly every German town taking sides for or against the Talmud.

One may ask: “How could anyone reading what the Talmud says [see reproductions elsewhere herein] argue about its contents?” In this regard, however, it must be remembered that only with the relatively unexpurgated Soncino translation of the Talmud in this century, in the contemporary language, English, has it become possible for the non-Jew to receive the full impact of what the Talmud says. In other trials arguments could rage as to what a Yiddish or Hebrew text of the Talmud really meant, if translated. Nevertheless, the Jews always ultimately lost such arguments, as witness the condemnation of the Talmud by non-Jews through the centuries.

Even the Soncino English translation of the Talmud is not readily available except in major libraries, to be read there and not taken out.

Clement VII (another Medici servant of Jewry) was the bastard son of Guilio, brother of Lorenzo the Magnificent, who founded a pagan salon, the Platonic Academy. The Platonic Academy attempted the old Talmudic strategy of “harmonizing” pagan philosophy with Christianity, as Maimonides had tried to do with Biblical Judaism. Lorenzo had his son Giovanni (Leo X) made a Cardinal, through his influence with Innocent VIII, at 13, having also been made an Archbishop at 7. Ready to ascend the throne, Giovanni promptly made five of his relatives Cardinals, including his bastard cousin, Giulio. Leo X (Giovanni), made Pope on March 11, 1513, was ordained a priest on the 15th and made a Bishop on the 19th of the same month, and he reigned until December 1, 1521, nine years.

It was this Pope, Leo X, who launched the selling of indulgences in 1517, the immediate cause of Luther’s break with the Church, and of Europe’s arousal. Every effort was made to corrupt and Talmudize the Church from the inside, while Jewry worked to wreck it from the outside. The hotheads among Jews, says Jewish historian Cecil Roth, expected to end Christianity and supplant it with Talmudism.

But when Luther nailed his theses on the Wittenberg Cathedral door, he nailed the Jews back into the ghetto, and Popes eager for Christian faith and morals were elected in place of the pro-Talmudic “humanist” Medici popes. Luther, in turn, found the same forces polluting his own following and ended his life beseeching the Protestant princes to expel or put at hard labor all Talmudists, after burning synagogues and Talmuds first of all. Read his words — if you can now find them other than here in any library!

There is only praise for the Medici Popes in Jewish literature and only disappointment about the condition of Jewry during the Reformation and afterwards, for the succeeding Popes drove the Talmudists out of Vatican circles and back into the ghetto.

Bewailing this, the Jewish Encyclopedia reports how the Talmud was burned by Pope Julius III in 1553 and Christians prohibited from printing it. “The worst was yet to come.”

Paul IV (1555-1559) in his bull “Cum Nimis Absurdum” not only renewed all the canonical restrictions on Jews, but restricted their

commercial activities and made them wear a yellow hat and live in their own territory — the ghetto.

Concerning this period, the Jews and the Medici, Jewish historian Cecil Roth states in his *Jews of Italy* (Jewish Publication Society of America, 1946):

“Girolamo Savonarola was successful in 1494 the great Dominican drove out the Medici. Thereafter, their position in the city (Florence) was a sort of barometer of its political state: when the Medici returned in 1512, they (the Jews) came too, and when the Medici were driven out in 1527 they accompanied them. It was only when the ruling house was at last securely established, from 1530 onwards, that the interruptions end and the continuous history of Florentine Jewry begins.” (Page 190)

Also:

“When Martin Luther nailed up his famous Theses on the cathedral door of Wittenberg, thereby setting the machinery of the Reformation in motion, the fate of the eager Jewries of Renaissance Italy were sealed. Threatened by this dangerous movement of secession, the Catholic Church began to set its house in order, more systematically and more comprehensively than ever before, in the process known as the Counter-Reformation. No longer were the Popes to be pre-eminently enlightened patrons of literature, science and the arts, with worldly inclinations and interests. Henceforth, they were chosen among those in whose eyes the requirements of the Church, spiritual and temporal, were paramount who regarded the Jews as a leaven of disbelief which positively endangered Christianity and Christendom — at least until they were segregated from intercourse with other men, as the Lateran Councils had prescribed three and a half centuries before. Whereas the Talmud had been printed under Leo X, a

Medici, in 1553, the Pope denounced the Talmud, and the other restrictions were set up." (History of the Jews of Italy, pages 190 and following)

Pope Pius IV gave "a brief period of respite" (1566-72), then his successor Pius V (1566-72) "not only repealed all the concessions of his predecessor, and not only renewed the laws of Paul IV, but added some new restrictions." In 1569, he expelled the Jews from his territory.

Gregory XIII (1572-85) allowed the Jews to return but "introduced a large number of severe restrictions, and they were obliged to send every week at least 150 of their number" to listen to conversionist sermons.

Sixtus V (1585-90) "was more favorable to the Jews," and permitted the printing of the Talmud after it was censored (1586). Clement VIII (1592-1604) ordered the Jews expelled and prohibited printing of the Talmud.

Under Clement X (1670-76) the Portugal Inquisition (against Jewry) was halted, but he refused to help the expelled Jews of Vienna (1670). "The worst feature under papal dominion was the closing of the gates of the Roman ghetto nights. Severe penalties awaited a Jew leaving the ghetto after dark, or a Christian entering it."

Pius VI (1775-1800) "renewed all the restrictions enacted from the 13th Century. The censorship of books was strictly enforced and their attendance at conversionist sermons was enforced," and Leo XII (1826) reinforced these rules with extreme rigor.

Pius IX (1846-78) started with a liberal attitude but, as stated in other Jewish literature, after he had been expelled from Rome at the hands of a Jewish movement which revealed its Talmudic anti-Christian face, he changed. To quote the Jewish Encyclopedia ("Popes"):

"Pius IX during the first two years of his pontificate, was evidently inclined to adopt a liberal attitude, but after his return from exile he condemned as abominable laws all measures which gave political freedom to them showed his approval of

the medieval laws as enacted by Innocent III. He maintained the ghetto in Rome until it was abolished by the Italian occupation of Rome (1870)."

"His successor, Leo XIII (1878-1903), was the first Pope who exercised no territorial jurisdiction over the Jews. His influence, nevertheless, was prejudicial to them. He encouraged anti-Semitism by bestowing distinctions on leading anti-Semitic politicians and authors, as Lueger and Drumont. [Note: Eduard Drumont's book, *La France Juive* traces the attempted Talmudization of French Christian life in every phase. A Judaized France was the result he deplored and sought to avoid]. He refused to interfere on behalf of Captain Dreyfus, or to issue a statement against the blood accusation. [Note that human blood is used in Talmudic black magic rituals.] In an official document, he denounced Jews, Freemasons, and anarchists as the enemies of the Church."

The Index Expurgatrius issued by Leo XIII in 1887 stated concerning "The Talmud and other Jewish books":

"Although in the Index issued by Pope Pius IV, the Jewish Talmud with all its glossaries, annotations, interpretations and expositions were prohibited: but if published without the name Talmud and without its vile calumnies against the Christian religion they could be tolerated; however, Our Holy Lord Pope Clement VIII in his constitution against impious writings and Jewish books, published in Rome in the year of Our Lord 1592 proscribed and condemned them: it was not his intention thereby to permit or tolerate them even under the above conditions; for he expressly and specifically stated and willed, that the impious Talmudic Cabalistic and other nefarious books of the Jews be entirely condemned and that they must remain always condemned and prohibited, and that his Constitution about these books must be perpetually and inviolably observed."

The 1905 Jewish Encyclopedia states:

“Pius X (elected 1903) is not sufficiently known to permit a judgment, but in his diocese of Mantua, before he became Pope, he had prohibited the celebration of a solemn mass on the King’s birthday because the city council which asked for it had attended a celebration in the synagogue.” [Note: The quote is from the 1905 Jewish Encyclopedia, hence the incomplete reference.]

The Vatican’s semi-official organ, *L’Osservatore Romano*, of August 13, 1938, in an article headed “The Jews and the Vatican Council” (1870), after speaking of the Protective measures for the Jews by the Catholic Church, stated:

“But — in order to set things straight — by this it was not intended that Jews should be allowed to abuse the hospitality of Christian countries. Along with these protective ordinances, there existed restrictive and precautionary decrees with regard to them. The civil power was in accord with the Church in this, since, as Delassus says, “They both had the same interest in preventing the nations from being invaded by the Jewish element and thereby losing control of society.” But if Christians were forbidden to force Jews to embrace the Catholic religion, to disturb their synagogues, their Sabbaths and their festivals, the Jews, on the other hand, were forbidden to hold public office, civil or military; this prohibition extended even to the children of converted Jews. The precautionary decrees concerned the professions, education, and business positions.”

The Talmud and Martin Luther, the Father of Protestantism

When Pope Leo X started selling indulgences in 1517, this helped precipitate Luther's break with the Church, and the nailing of his theses on the door of the Wittenberg Cathedral. Almost immediately, Jews flocked to the new Protestant banner. Luther was sought after by 4 Jews. He in turn wrote a laudatory publication, "Jesus Christ Was Born a Jew," filled with sympathy for their long unbelief, which Luther laid to the unsympathetic attitude of the Catholic Popes and hierarchy, and on his part welcoming the Jews to his heart.

Present-day Catholic and Protestant sources are largely ignorant, however, of the fact that, later, Luther found that Jews who had encouraged him to break with the Church were attempting to Judaize his followers. He then read the Talmud, as introduced to him by a truly converted Jew. Afterwards, he wrote "The Jews and Their Lies," with such denunciatory philippics that they make parallel utterances of the Popes almost pale by comparison — this only after he became aware of the truth.

Luther wrote, in "The Jews and Their Lies":

"They exalt themselves and praise God for separating them from the heathen In order that their raving, frantic and foolish nonsense might be perfect, they praise and thank God, first, that they are human beings and not animals; secondly, that they are Israelites and not Goyim (heathen); thirdly, that they were created as Men and not as Women. Such foolishness they do not have from Israel, but from Goyim. For thus the historians write that the Greek Plato daily gave such praise and thanks to God, if such blasphemy and haughtiness could be called the praise of God. For that man [Plato] also praised his gods for these three things, that he was a man and not an animal, a man and not a woman, a Greek and not a non-Greek or barbarian. Such is the praying of a fool and the praise of a blasphemous barbarian; just as the Mais imagine that they alone are human beings and all the rest of the world nothing but inhuman beings, ducks, or mice."

As to these matters, note the Jewish Encyclopedia, Exhibit 273 (last of right column, "Gentiles"): "Judah ben Ilai recommends the daily recital of the benediction, 'Blessed be thou who hast not made me a goy.'" This also has: "who hast not made me a *woman*," and also "who hast made me an *Israelite* who hast not made me a slave." This is a "benediction" prescribed by the Talmud. (See "Benedictions:" Jewish Encyclopedia)

Luther also quoted John 8:39 and verse 44 wherein Christ told the Pharisees: "Ye are of your father the Devil," and warns Christians to "be on their guard against these hardened condemned people — who accuse God of lying and proudly despise the whole world. They are boastful, proud fools" He goes on to call them "Liars and Bloodhounds." Luther then cites the book of Esther. Catholic and Protestant theologians in all centuries have protested Esther as being unhistorical, irreligious (the name of God does not once appear in it) and out of place in the Bible.

Luther states:

"They are the real liars and bloodhounds, who have perverted and falsified the entire Scriptures from beginning to end without ceasing, with their interpretations. O, how they love that book of Esther, which so nicely agrees with their revengeful people — they who imagine themselves to be the people of God, who desire to think they must murder and crush the heathen. As they at first demonstrated against us Christians and would like to do so now, if only they could."

Without any modern-day Jewish Encyclopedias or Soncino translations of the Babylonian Talmud, one sees that Luther nevertheless understood perfectly the way the Talmud blasphemes and hangs obscene charges on Christ through double-talk and words (the Balaam passages of the Talmud are an example of this, but Luther names

others). Luther recognized that any Messiah expected by Jewry was only supposed to lead them in slaughter to power, stating:

“The Jews desire no more from their Messiah than that he should be a Kochba (leader of the Pharisee revolt against Rome in 135 AD, in which according to historian Gibbon, about a million non-Jews were sadistically slaughtered) and a worldly king, who would slay the Christians, divide the world among the Jews and make them rich lords.”

Luther reflected upon that passage in II Peter 2 about those who “speak great swelling words of vanity,” promise liberty, but “they themselves are the servants of corruption. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them according to the true proverb, The dog is turned to his own vomit again; the sow that was washed to its wallowing in the mire.”

Luther also wrote:

“How much better it would be if they did not have God’s Commandment or did not know it. For if they did not have it, they would be uncondemned. They are condemned because they have God’s Commandment and do not keep it, but act against it without ceasing. In like manner murderers and whores, thieves and scoundrels and all evil men could boast they are God’s holy and chosen people, because they have His Word and know that they should fear and obey him.”

By then Luther knew the Talmud, and he continued:

“The heathen philosophers write much more honorably. They write that man by nature is obligated to serve others, also to keep his word to his enemies. Yea, I maintain that in three fables of Aesop there is more wisdom to be found than in all the books of Talmudists and Rabbis and more than ever could

come into the hearts of the Jews. Should someone think I am saying too much — I am not saying too much, but much too little! For I see in their writings how they curse us Goyim and wish us all evil in their schools and prayers. They rob us of our money through usury they play us all manner of mean tricks; what is worst of all, they teach that such should be done. No Heathen has done such things and none would do so except the Devil himself, and those whom he possesses like he possesses the Jews.”

Luther continued as to the Talmud:

“Thus, they call Him [Jesus] the child of a whore and His mother, Mary, a whore, whom she had in adultery. Reluctantly, I must speak so coarsely in opposing the Devil. We do not call our wives whores as they call Maria, the Mother of Jesus; we do not call them bastards, as they call our Lord Christ. We do not curse them, but wish them all manner of bodily and spiritual good; permit them to lodge with us. We don’t steal and mutilate their children; do not poison their water; do not thirst after their blood.”

“Now behold what a nice, thick, fat lie it is when they complain about being captives among us. Jerusalem was destroyed more than 1400 years ago and during that time we Christians have been tortured and persecuted by Jews in all the world. For nearly 300 years, we might well complain that during that time they captured and killed the Christians, which is the clear truth. On top of that, we do not know to this day what Devil brought them into our country. We did not fetch them from Jerusalem. On top of that, no one is holding them now. Land and highways are open to them. They are a heavy burden to us in our country, like a plague, pestilence, and nothing but misfortune. Should the Devil not laugh and dance, when in this manner he can have his paradise among us Christians, and to thank us blasphemes and curses God

and man! Now what are we going to do with these rejected, condemned Jewish people?"

After Luther became conversant with the Talmud and the ritual cursings of so-called "Judaism," his counsel exactly matched that of the ever-reinforced edicts of the beleaguered Popes. A person who condones such blasphemies, he said, partakes of them. He said they should be forced to leave the country:

"We should not suffer it, after they are among us, and we knew about such lying, blaspheming and cursing among them, lest we become partakers of their lies, cursing and blaspheming. We are not permitted to take revenge. Revenge is around their necks a thousand times greater than we could wish them. I will give you my true counsel: First, that we avoid their synagogues and schools and warn people against them that God may see that we are Christians and have not knowingly tolerated such lying, cursing and blaspheming of His Son and His Christians. For what we have so far tolerated in ignorance (I myself did not know it), God will forgive us. Moses writes in Deuteronomy that where a city practiced idolatry, it should be entirely destroyed with fire and nothing left. If he were living today, he would be the first to put fire to the Jew schools and houses [which Luther follows with Scriptural support]. Secondly: That all of their books be taken away; prayer books, Talmuds, and not one page of it be left. For they use all that only to blaspheme the son of God; that is God Himself, and will never use it in any other way."

Spiritually, Luther connects the Jews with those who betrayed Moses: "Of such are the remaining dregs of the Jews, of whom Moses knows nothing; they also know nothing of him, for they do not keep one passage in Moses."

This reminds one of the constantly recurring charge of Christ that the Pharisees violated and nullified the laws of Moses, such as: "The

Scribes and the Pharisees sit in Moses seat.” (Matthew 23:2) In other words, they occupy his throne giving forth as Mosaic Law, their own foul permissions which they attribute to “Oral” laws Moses handed down to their group, unknown to the rest of the world.

In 1543 Luther replied to the Talmudic charge that Jesus did His miracles by magic with the Tetragrammaton, or Shem Hamphorash, the consonants of the word Jehovah (by which Rabbis supposedly summon demons).

“Even with no further evidence than the Old Testament, I would maintain that the Jews, as they are today, are veritably a mixture of all the depraved and malevolent knaves of the whole world over to afflict the different Nations with their usury, to spy upon others, and to betray, to poison wells, to deceive and to kidnap children — in short, to practice all kinds of dishonesty and injury.”

Digressing from Luther’s “The Jews and Their Lies,” we see in Luther’s “Table Talk” his view of the “converted” Jew:

“If a Jew, not converted at heart, were to ask baptism at my hands, I would take him on to the bridge, tie a stone round his neck, and hurl him into the river; for these wretches are wont to make a jest of our religion.” (CCLVI)

It is evident that Luther became familiar with the custom, wherever it did not endanger Jews, of spitting in the synagogue when reference to Christianity is sung in the Alenu, for he advised:

“Whenever you see or think about a Jew, say to yourself as follows: Behold, the mouth which I see there has every Saturday cursed, execrated, and spit upon my dear Lord, Jesus Christ, who has redeemed me with His precious blood; and also prayed and cursed before God that I, my wife and children, and all Christians, should be stabbed and perish in the

most miserable manner — and would like to do so himself if he could, that he might come into possession of our goods. Should I eat, drink with, or speak to such a Devilish mouth? I would partake of all the Devils who live in that Jew, and would spit upon the precious blood of Christ — God keep me from doing that.”

Luther’s Last Sermon

Repeatedly, Luther warns the clergy against participation in the blasphemies of Judaism, by aiding or enduring these in any way. His last sermon included this:

“You, Milords and men of authority, should not tolerate but expel them. They are our public enemies and incessantly blaspheme our Lord Jesus Christ; they call our blessed Virgin Mary a harlot and Her Son a bastard. If they could kill us all, they would gladly do so in fact, many of them murder Christians, especially those professing to be surgeons and doctors. They know how to deal with medicaments in the manner of the Italians — the Borgias and Medicis — who gave people poison which brought about their death in one hour or a month. As a good patriot, I wanted to give you this warning for the very last time to deter you from participating in alien sins. You must know I only desire the best for you all, rulers and subjects.”

Chapter 3

The Talmud And Bible Believers

THE SUPREME HATRED of Talmudic Judaism is reserved for and directed against the hated “adheres to the text” of Scripture who are, thus, accused of spurning the words of the Pharisee “Sages,” as enshrined in the Babylonian Talmud. These “adherers” to the Bible are classified as the primary enemies of Judaism. They are all “idolaters,” “heathen,” “goy.” They rank not only as animals — like the rest of the non-Jewish human race, but as the lowest and most despised form of life. The Talmud frequently refers to Bible adherents scathingly as “Samaritans” and “Cutheans,” phraseology similarly used to excoriate Christians.

The *Sadducees* were the first of these enemies. They were the constant opponents of the Pharisees and their imported Babylonian paganism, misrepresented by the Pharisees as the Tradition of the Elders, the “Oral Law” ostensibly transmitted privately to Moses and on down, superseding anything written in the Bible.

In the six years of civil war between the Pharisees and Alexander Jannaeus, King and High Priest of Jerusalem, 50,000 were killed on both sides before this Sadducean ruler succumbed, and his widow Salome turned affairs over to the Pharisees in 79 BC. Her brother, Simon ben Shetah, had been waiting for such an opportunity. The continued civil war resulted in the sons of Alexander Jannaeus, Hyrcanus and Aristobulus, in 63 BC, going hat in hand to Pompey, Caesar’s Roman General in Syria, asking him to invade Palestine and slaughter their respective opponents. This is how Rome happened to

be in power when Christ was born. Only after Christ's Ascension did the Pharisees triumph.

Other enemies have been the *Samaritans*, whom Our Lord seemed to favor. They had been brought in from Cutha and other far places in the World Assyrian Empire, to take the place of the ten Israel tribes deported in 721 BC. They had adopted Biblical Judaism and opposed the return from Babylon in 536 BC of the Pharisee-run population.

Each year a handful of Samaritans celebrate Passover on the site of their former temple at Mt. Gerizim, an event contemptuously referred to by American Jewish writers.

The *Karaites* arose in the 8th century in Babylonia under Anan to plague the Pharisee top element by scorning the Talmud and holding up the Bible as supreme authority. A molten stream of hatred, therefore, was turned on them. With true Talmudic "Brotherhood" and "tolerance," Anan was expelled from Babylonia, and founded the Karaite sect in Jerusalem. Later, when the few remaining thousands of Karaites were favored by the Czar of Russia, although classed as "untouchables" by Talmudists, the latter offered to join the Karaites to get immunity from Czarist displeasure — but the Karaites turned them down as hypocrites.

The supreme curses the Karaites have shared with Christians are due to the adherence of the Karaites to the Bible, instead of the "sages," or Jewish Talmud. They are likened to the Sadducees and Samaritans in this. (See Exhibit 16, Exhibit 24, Exhibit 25, and Exhibit 26)

Talmudic Anti-Christianity

The ultimate object of hatred in Talmudic Judaism is Christ, and the targets of Talmudic hatred are not just Gentile non-Jews, "the people who are like an ass — slaves who are considered the property of the master." (Talmud, Kethuboth 111a) Of these non-Jews, the Christians are most insanely hated and loathed because their doctrines are the opposite of every Talmudic doctrine. They rank not just as animals,

like the rest of non-Talmudic humanity, but almost as vermin, to be eradicated. Language in the Talmud is virtually exhausted to find foul and hated names for Christians.

Min (plural Minim) is used throughout the Talmud as a term to designate Christians. In the “Shemoneh Esreh,” or 18 Benedictions, the word has been changed from time to time as wary non-Jews become aware of its meaning. Note at the left column of Exhibit 284 that “Zaddukim” was substituted, and “Apikoresim.”

In the right column of Exhibit 284 we see “Epicureans” substituted by Maimonides (a Talmudic pillar). Reference is made to uncensored Talmud editions of Berechoth 28b (left column, same Exhibit), Sanhedrin 27a, Horayoth Ila, and Gittin 45a. The Berechoth statement reads: “The benediction relating to the minim was instituted in Jabneh [Palestine] after the rest.” The harangue goes on to decree vengeance against anyone leaving out the benediction against the minim, “because we suspect him of being min.”

“The censored [i.e. editions] have mumuar,” says this exhibit from the Jewish Encyclopedia, instead of minim. And, in Sanhedrin 27a. mumar is used to denounce as wholly disqualified one who eats meat which is not slaughtered in kosher manner, thus showing “his contempt for the law” (of the Talmud).

The Talmud Gittin 45b reference states that “a scroll of the Law which has been written by a min should be burnt.” Distilled hate is the theme. [See Sabbath 116a]

The Horayoth Ila citation from the Talmud (page 79 of the Soncino edition, not reproduced here), is another tirade against those who rank below “common people” — the minim. It cites those who drink wine dedicated to an idol, referring to Holy Communion. Christ is always the “idol” denounced by the Talmud, while real idolatry in regard to spirits, planets, child burning to Molech, Baal filth, are permitted in Judaism.

Present day Jews keep up a continual propaganda that burning anti-Christian, immoral or subversive books is the depth of bigotry, bias and intolerance. But the teaching in Sabbath 116a of the Talmud is even cited in the Jewish Encyclopedia (under Gentiles), which holds that Christian books should be burned “without regard to the

name of God appearing therein. (See Exhibit 273, right hand column.)

Characteristic of charging as a crime against others what Talmudists themselves are doing, a Sanhedrin passage denounces Christ as a sorcerer (Talmud, Exhibit 76). It was to refute this Talmudic teaching of hate against Christ, that Martin Luther wrote his “Shemhamphoras” on the charge that Christ did His miracles by sorcery, using the Tetragrammaton, which, in some Talmud passages, He is said to have stolen and hidden in His flesh!

Christ was amazingly correct in designating the Talmudic Pharisees as children of the Father of Lies. (John 8:44)

Christianity Calls from Hell

Christianity is likened in the Talmud to one of two daughters of a horse-leech calling from hell, “Bring, bring!” One is the government — “Which constantly imposes fresh taxes and duties” and the other “Minuth” (Christianity) — “Which continually lures the unwary to its erroneous teaching” — a Biblical verse is then misused as a curse “applied to those converted to idolatry” (Christianity). Then another says the voice of hell is calling to bring these two “daughters,” “who cry and call in this world,” back to hell. (See Exhibit 179)

Incest Preferable to Christianity

The Talmud speaks of a woman who confessed that her younger son was the offspring of her older son and that incest was her lightest sin, and wanted to die in peace but could not, for if incest was her lightest sin “it may be assumed that she had also adopted minuth [Christianity] that is why she did not die. Since she said of her guilt that it is one of the lightest, it may be assumed that she was guilty of idolatry [Christianity] also.”

A tale follows about a Rabbi who visited every harlot in the world, crossing seven rivers to get at the last one. He is allowed to

die in peace because he had not committed the unforgivable minuth (Christianity). (Talmud, Abodah Zarah 17a, Exhibit 180)

Death from Snakebite Preferable

The Talmud says that Rabbi Ishmael (sage) has a nephew who is bitten by a snake and wants to let Jacob, a Disciple of Jesus, heal him, but dies in the middle of the sentence. The Rabbi thereupon exclaims: "Happy art thou Ben Dama for thou wert pure in body and thy soul likewise left thee in purity." His joy was because, of course, it was preferable to die of snakebite than to be healed by a Christian. (Talmud, Abodah Zarah 27b, see Exhibit 187)

Jesus and the High Priest's Privy

The Talmud tale is told that, because of talking to a Christian Disciple of Jesus, a Rabbi is suspected of being pro-Christian, which makes him deeply ashamed. He tells the lie that Jesus taught that the hire of a harlot may be used to build a privy for the high priest. (Abodah Zarah 16b-17a) This last pleased the rabbi very much, he says. (Exhibit 178)

This filthy and false story to defame Christ is used in a typical Pharisee lie by Rabbi Louis Finkelstein in his publication "The Pharisees" (See pages xv-xvi of the Foreword. Exhibit 1, Exhibit 2, and Exhibit 3 herein are from same publication.) Any epithets directed at Pharisaism by Christians in the early centuries Finkelstein ascribes to conflict between Christians and "their former comrades, who continued loyal to unaltered Pharisaism. Nevertheless, the Pharisee and the Christian remained sufficiently close to regard one another with respect." Then the above Rabbi Eliezer lie is used as a compliment!: "Rabbi Eliezer ben Hyrcanus, one of the most orthodox of the sages, offered high praise to an interpretation of Scripture given by an early Christian" (Aboda Zara 17a). This is the self-same libel on Christ!

More Lies to Fool Us

At the time the Jewish Encyclopedia was published in 1905 there was no English translation of the Talmud with identifying folio numbers. The first, by Rodkinson in 1903, was not only abridged, but also without folio numbers. Only with the relatively recent Soncino English translation of the Talmud do we have folio numbers and overt, unmistakable references which require no argument or interpretation for non-Jews. However, in 1905, lies concerning the Talmud were quite safe from prying non-Jewish eyes.

The 1905 Jewish Encyclopedia states: "During the first century of Christianity the Rabbis lived on friendly terms with the minim" (Christians).

Anyone familiar with the liquid fire turned on Pharisaism by Christ in the New Testament is not fooled by this. However, to buttress this lie, the above false privy tale attributed to Jesus is told as though it indicated friendliness — Abodah Zarah 16b-17a. Concerning the above anti-Christian "snakebite" story from the Talmud, the Encyclopedia then states (Exhibit 267 herein):

"Ben Dama, a nephew of Rabbi Ishmael, having been bitten by a snake, allowed himself to be cured by means of an exorcism uttered by the min Jacob, a Judaeo-Christian."

Does not this one series of circumstances once again illustrate how amazingly correct Christ was in designating the Pharisees as children of the Father of Lies (John 8:44)?

Jesus Knew The Talmud

Rodkinson (M. Levi Frumkin), who made the first English translation of the Babylonian Talmud, asks, in the section on the History of the Talmud:

"Is the literature that Jesus was familiar within his early years yet in existence in the world? Is it possible for us to get at it? To such inquiries the learned class of Jewish rabbis answer by holding up the

Talmud. The Talmud then, is the written form of that which, in the time of Jesus, was called the Traditions of the Elders, and to which he makes frequent allusions. "(See Exhibit 27)

The Talmud and Mary, Mother of Jesus

She is called "Miriam, a dresser of women's hair." She "committed adultery." (Exhibit 75)

"She played the harlot with carpenters." (Exhibit 114)

All rabbinical sources ascribe to Jesus, "illegitimate birth the seducer was a soldier by the name of Panthera [also called Pandira. and Stada]." "Pappus [husband of Mary] has nothing to do with the story of Jesus, and was only connected with it because his wife happened to be called 'Miriam' [Mary] and was known to be an adulteress."

All the Life of Jesus (Toledot Yeshu) "editions contain a similar story of a dispute which Jesus carried on with the scribes who on the ground of that dispute declared him to be a bastard." (Jewish Encyclopedia, "Jesus," Exhibit 277)

Christ as "Balaam"

Under the name of "Balaam" the most lewd Talmud passages concerning Jesus appear. Proof that Jesus is called "*Balaam*" is found in the Jewish Encyclopedia (under "Balaam") which, after enumerating His alleged loathsome qualities, states: "Hence the pseudonym 'Balaam' given to Jesus in Sanhedrin 106b and Gittin 57a." (See Exhibit 111, Exhibit 112, Exhibit 113, Exhibit 114, Exhibit 115, Exhibit 274, Exhibit 275, Exhibit 278, and Exhibit 279)

In the same article, we are told that the Talmud likens the Gospel Christians and Christ to Baal sex-worshippers because of whose

abominations 24,000 Israelites died of plague at the time of Balaam. (Numbers 25:1-9)

Because Balaam had been asked to curse the Israelites but instead did not and foretold the coming Messiah (Numbers 24:17). The flimsy pretext is made that Jesus was a curse like Balaam. "He is pictured as blind of one eye and lame in one foot and his disciples distinguished by three morally corrupt qualities. "He is called" one that ruined a people," and His churches are likened to nudist Baal worship.

And, "this hostility against his memory finds its climax in the dictum that whenever one discovers a feature of wickedness or disgrace in his life, one should preach about it." (Sanhedrin 106b)

Turning to Exhibit 114, which is Sanhedrin 106a-106b of the Talmud, mentioned above, we see the likening of Jesus to the supposed act of Balaam in causing 24,000 Israelites to go whoring and die of plague (some 1450 years before Christ was born). He is due for his "reward" for this infamy. His mother, Mary, is "She who played the harlot with carpenters. They subjected him to four deaths, stoning, burning, decapitation and strangulation he was thirty-three or thirty-four years old." Another says: "I have seen Balaam's Chronicle in which it stated, 'Balaam the lame was thirty years old when Phinehas the Robber killed him.'"

The footnote explains:

"Balaam is frequently used in the Talmud as a type for Jesus." The mother of Jesus is identified, the four deaths enumerated, "and all the Balaam passages are anti-Christian in tendency, Balaam being used as an alias for Jesus, Phinehas the Robber is thus taken to represent Pontius Pilate, and the Chronicle of Balaam probably to denote a Gospel."

Verifying the Jewish Encyclopedia account above on Balaam being Jesus in the Talmud we see: "in the case of the wicked Balaam: whatever you find written about him, lecture upon it to his disadvantage." (Exhibit 115) Christian churches are likened to tents for

Baal prostitution, with old women outside, young ones inside to get customers drunk and disrobe and worship the “idol,” Jesus, in Baal manner, by prostitution. (Exhibit 112)

Hanging a calumny on the brief mention in the Bible that Balaam was slain (Numbers 32:8), the above passage in Sanhedrin is cited by the Jewish Encyclopedia thus: “In the process of killing Balaam [Num, xxxi.8], all four legal methods of execution — stoning, decapitating, and strangling — were employed” [Sanh. 1.c]. (See Exhibit 274) “He met his death at the age of thirty-three (*Ibid*) and it is stated that he had no portion in the world to come.” (Sanh. x. 2; 90a)

Sanhedrin 90a of the Talmud, denying “Balaam” a place in the world to come, begins with Exhibit 96 herein. There it is stated that the resurrection being denied by Sadducees and Samaritans, “It was to oppose these that the doctrine was emphatically asserted in the second of the Eighteen Benedictions.” The “sin” of pronouncing the Tetragrammaton is cited against Christ and Christians. (Exhibit 97)

The curse of Christians, as those who pronounce the “Name” as “spelt” (Tetragrammaton) and read “uncanonical books,” begins with a Mishnah (starting with Exhibit 97). Vague meanderings to throw off a possible Christian reader appear in the footnotes (Exhibit 97) with a hint that the “uncanonical books” may mean this or that, but: “There are indications, however, that something more is meant.”

But the footnote to “uncanonical books,” still being discussed 68 pages later (See Exhibit 102) overtly reveals that the reference is to the New Testament, and that the word “Sadducees” is used to indicate “Gentiles.”

The 18 Benedictions

The “religious” Orthodox Jew recites the “Eighteen Benedictions,” or “Shemoneh Esreh,” three times on weekdays, four times on holidays and Sabbaths, the 7th and 12th of which curse the Christians and non-Jews to hell and perdition. Thus, the “good Orthodox Jew” gives us Christians 6 cursings on ordinary days, 8 on “specials.” Note all the varieties of double-talk which have been utilized down

the centuries to keep the truth about the “Shemoneh Esreh” from the non-Jews, who might not be friendly to those who recite this “Brotherhood” litany religiously 6 to 8 times daily! Note: “In order to obviate hostile misconstructions, the text was modified” and one change after another to fool the non-Jew is enumerated. (See Exhibit 284)

The 12th benediction, the “Birkat ha-Minim” (curse against Christians, etc.) “furnished the traducers of Judaism and the Jews a ready weapon of attack.” (See Exhibit 284) This “Petition Against Enemies” (non-Jews) is called an “imprecatory appeal.” “Imprecatory” means, of course, “invoking evil, a curse” (Webster). It is further stated by the cautious Jewish Encyclopedia (same Exhibit). “The seventh benediction looks like a duplication and is superfluous.”

The Jewish Encyclopedia also cites a recommendation by the “sages” for daily recitation of the “benediction”: “Blessed be thou who hast not made me a goy.” (See Exhibit 273)

In the Talmud, the Christian is also planted in Hell for eternity under a deluge of “boiling excrement” if opposing “Judaism”:

“Whoever mocks the words of the Sages is punished with boiling hot excrement.” (Talmud, Gittin 57a; Exhibit 202)

On this same page, where the ordinary Christian gets this eternal fate, Christ is similarly punished forever in hell with “boiling semen.”

The Talmud – Five Deaths to Jesus

Jesus, as stated in both the Talmud and Jewish Encyclopedia, gets “four legal methods of execution” and is crucified as well, as a blasphemer of Pharisee Judaism.

Jesus stoned, then “hanged” or crucified, Sanhedrin 43a-45b (Exhibit 46 and Exhibit 48); Sanhedrin 67a (Exhibit 75). Where under another phony name (Ben Stada) Jesus is identified as “Jesus of Nazareth.” See Jewish Encyclopedia, Exhibit 277 and Exhibit 8.

As to Judas, we are told (Exhibit 279) that: “when Judas found he could not touch Jesus in any way, in aerial battle, he defiled him” (the “privy concept,” once again, which runs through the Talmud).

Jesus’ apostles all killed, Sanhedrin 43a, b (Exhibit 47). Their names are decoded by Jewish Encyclopedia (see Exhibit 278, right column).

Jesus crucified as a “blasphemer,” Sanhedrin 46a (Exhibit 51), Jewish Encyclopedia (Exhibit 276).

Jesus burned, Sanhedrin 52a (Exhibit 52): manner of burning, Yebamoth 6b (Exhibit 151), verified by Jewish Encyclopedia under “Balaam” (Exhibit 274). He is “lowered into dung up to his armpits then a hard cloth was placed within a soft one, wound round his neck and the two loose ends pulled in opposite directions forcing him to open his mouth. A wick was then lit, and thrown into his mouth so that it descended into his body and burnt his bowels his mouth was forced open with pinchers against his wishes (Exhibit 52) And: “The death penalty of ‘burning’ was executed by pouring molten lead through the condemned man’s mouth into his body, burning his internal organs. (Exhibit 152)

Jesus strangled: “He was lowered into dung up to his armpits then a hard cloth was placed within a soft one, wound round his neck, and the two ends pulled in opposite directions until he was dead.” (Talmud, Sanhedrin 52a, Exhibit 53)

This is repeated (Sanhedrin 106b; Exhibit 114) and verified by the Jewish Encyclopedia (Exhibit 274).

Jesus in hell where His punishment is “boiling in hot semen.” (Talmud, Gittin 57a; Exhibit 202) The subject is identified as Jesus in a footnote, also in the Jewish Encyclopedia under “Balaam.” (Exhibit 275)

Christians in hell (in the above passage) are punished by “boiling hot excrement” which is the punishment for all who mock “at the words of the sages” (i.e., the Talmud).

Jesus “committed bestiality,” “corrupted the people,” is “turned into hell.” (Talmud Sanhedrin 105a; Exhibit 106 and Exhibit 107)

Jesus “limped on one foot” and “was blind in one eye,” “he practiced enchantment by means of his membrum,” “he committed bes-

tiality with his ass," he was a fool who "did not even know his beast's mind." (Talmud, Sanhedrin 105a-105b; Exhibit 108 and 109) The ridiculous and foul misuse of Judges 5:27 about Sisera's dying convulsions meaning sexual intercourse is here applied to Jesus, with a footnote "explanation" of Judges 5:27: "This is taken to mean sexual intercourse"

Jesus attempts to seduce women, is excommunicated by a rabbi and then worships a brick, was a seducer of Israel, and practiced magic. (Talmud, Sanhedrin 107b; Exhibit 117), also the Jewish Encyclopedia. (See Exhibit 277)

Jesus is cited in the index of the Sanhedrin portion of the Talmud, "chief repository of the criminal law of the Talmud" (See Exhibit 43) which shows the page numbers where He is denounced. (Exhibit 118)

Jesus' resurrection is cursed: "Woe unto him who maketh himself alive by the name of God." (Talmud, Sanhedrin 106a; Exhibit 111)

The trial of Jesus: "It was by the action of the priests that Jesus was sent before Pontius Pilate." The Sanhedrin priests "had most reason to be offended with Jesus' action in cleansing the Temple," the probable place of His trial, according to the Talmud. His cry: "My God, my God, why hast thou forsaken me?" was in all its implications itself a disproof of the exaggerated claims made for him. The very form of his punishment would disprove these claims in Jewish eyes. No Messiah that Jews could recognize could suffer such a death; for "He that is hanged is accursed of God" (Deuteronomy xxi. 23). This refers to an "evil son" and Talmudist Rashi adds "an insult to God." The foregoing is from the Jewish Encyclopedia under "Jesus." (See Exhibit 276)

Other foul charges against Jesus and His mother, His being a "bastard," and the like, follow. (Exhibit 277 from the same Encyclopedia)

Chapter 4

Judaism – Anti-Gentilism and Exploitation of Non-Jews

THE BASIC TALMUDIC doctrine includes more than a “super-race” complex. It is an “only” race concept. The non-Jew thus ranks as an animal, has no property rights and no legal rights under any code whatever. If lies, bribes or kicks are necessary to get non-Jews under control — that is legitimate. There is only one “sin,” and that is anything which will frighten non-Jews and thus make it harder for the Jewish “humans” to get them under control. “Milk the Gentile” is the Talmudic rule, but don’t get caught in such a way as to jeopardize Jewish interests. Summarized, Talmudism is the quintessence of distilled hatred and discrimination — without cause, against non-Jews.

This is perhaps an apt place to expound upon the amazing fact that those people who really believe in the Book of Books, the Bible, and accept the Holy One of Israel, Christ, and the Israel prophets who foretold Him, meekly accept the designation “Gentiles,” a term which in the Bible refers to pagan sex-worshippers, demon invokers and the like (I Thes. 4:5; I Cor. 10:20, etc). Metatron-venerating, demon-invoking Talmudists who revile every teaching, every respected character in the Old Testament, we give these the name of “Israelites,” and “Jews.”

Nevertheless, for the sake of usage only, we refer herein to non-Talmudists as “Gentiles.”

Under “Gentiles” the Jewish Encyclopedia sums up the Pharisee Talmudist attitude: “The Pharisees held that only Israelites are men.

Gentiles classed not as men but as barbarians.” (See Exhibit 268)

Further on, and misusing Scripture shamelessly and characteristically, the Scriptural lines about God shining are misinterpreted to mean that God shined His laws to Moses on all the nations, but since only the Israelites accepted them: “He withdrew His ‘shining’ legal protection from them and transferred their property rights to Israel.” (Exhibit 269, upper left column)

Then, “It follows that the Gentiles were excepted from the general civil laws of Moses.” Talmud law from the book of Baba Kamma, on ox-goring, is then cited.

Here Moses is flouted. He taught again and again that the stranger is to be treated the same as the “home born,” or the Israelites: “The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt. Ye shall do no unrighteousness in judgment, in meteyard in weight, or in measure.” (Lev. 19:34-35) “Love ye therefore the stranger.” (Deut. 10:19)

Numbers 9:14; 15:29; “One law and one manner shall be for you, and for the stranger that sojourneth with you.” (Num. 15: 15-16, 29)

Bear in mind that the oral law, or the Traditions of the Pharisees, as recorded in the Talmud, completely reverses each teaching of Moses, who time and again taught that the non-Israelite, the “stranger,” must be treated, be loved, as one’s self! No wonder Christ said, “The Pharisees sit in Moses’ seat, and by their Tradition make the commandments of God of none effect.” (Matthew 15:3, 6; Mark 7:13)

The Jewish Encyclopedia reference noted above (Exhibit 268) states that, “The Pharisees held that only Israelites are men Gentiles they classed not as men but as barbarians.” After the word men in the above passage, you will note in the original: “quoting the prophet, ‘Ye my flock, the flock of my pasture are men,’” with Ezekiel 34:31 given as the Biblical, and Baba Mezia 108b [see: Bava Mezia 114b] as the Talmudic basis, for this abhorrent doctrine.

The Ezekiel verse ends the 34th chapter, a parable about good and bad cattle, promised justice and a Redeemer, being addressed as a “flock” “And I will judge between cattle and cattle. And I will set

up one shepherd over them, even my servant David” (Christ) — the whole ending with the explanation of the parable: “And ye my flock are men and I am your God, saith the Lord God.”

However, the Talmud invents and adds to the above words in a Baba Mezia 108b [see: Baba Mezia 114b1 passage (not reproduced here): “Only ye are designated as ‘men.’” This Ezekiel verse is a popular quotation in the Talmud, always misused to infer that Talmudists are men but non-Talmudists are on the level of mere beasts or cattle.

The Baba Mezia passage is about the graves of Gentiles which rank like the graves of animals. “The graves of Gentiles do not defile,” is the edict based upon this same Ezekiel verse: “Ye my flock are men,” and reference is made to Numbers 19:14 which lays out the rule that when a man has died in his tent, those who come into the tent are suspect for seven days — as they may have perhaps caught a communicable disease, which killed the deceased. But that rule does not apply to Gentiles. They do not rank as human carcasses. The “Sage” who mouths this last choice thought is the above mentioned Rabbi Simeon ben Yohai (Talmud, Page 651, Soncino edition, book of Baba Mezia. 114a-114b. not reproduced here).

Articles Lost By Gentiles

According to the Talmud book of Baba Kamma, a lost article need not be restored to a heathen (non-Jew). (See Exhibit 40)

The Talmud always quotes the Bible in order to reverse it. Here Moses’ admonition about returning lost articles, whether or not one knew the “brother” who had lost them, is cited once again to justify the reverse.

Elsewhere in the Talmud (see Exhibit 84) returning a lost article to a non-Jew is stated to be a “sin.”

Wine Touched by Gentiles

Wine touched by a non-Jew would be poisoned and unfit to drink, from the contact alone. So, in the first Talmud English translation (Rodkinson) we see that the matter of using the wine after thieves had broken into a house, and who might have touched it, is taken up with the Rabbi “who allowed the wine [to be used] on the ground that the majority of thieves in that city are Jews.” In a similar case that occurred in Nehardea, Samuel (a top “sage”), “too, allowed the wine.” Both of these Babylonian towns of Pumbeditha and Nehardea were Talmud-Cabala centers for centuries. (See Exhibit 8)

Gentiles Cast in a Pit

The Talmudic “Sages” even provide reasons for letting a Gentile die in a pit. In general, according to the Talmud book of Abodah Zara. non-Jews are not to be thrown down a pit to die — that would make bad feelings against Jews — except in the case of “minim” (Christians), “apostates” (from Talmudism) and “informers” (about the Jewish religion) — these “may be cast in and need not be brought up.” (See Exhibit 186)

However, the same Talmud reference notes that, for payment “one is obliged to bring them up on account of ill feeling.” But another “Sage,” Abaye, is referred to as urging:

“He could offer such excuses as, ‘I have to run to my boy who is standing on the roof,’ or, ‘I have to keep my appointment at the court.’” Then, presumably, the Gentile should be happy to die in the pit and no blame could be attached to the Jew.

In a footnote, reference is made to the Talmud, Abodah Zarah 13b (not reproduced), where it is reiterated — “As to idolaters even throw them in” (that is, if they are Christians or minim). [Exact wording found in Abodah Zarah 26b. cited in Exhibit 186.]

Reference is also made to the Talmud, Sanhedrin 57a [see: Sanhedrin 57b, where, ridiculously, sentencing non-Jews to death with only one witness, even a relative, is permitted. Don’t try to use your intelligence at this point. Genesis 9:5 is cited. There, God is ordering men not to eat living animals: “Surely your blood of your lives will I

require.” However, according to the Talmud, the “reason” why only one witness need testify against a non-Jew to cause him to be put to death is twisted thus:

“The interpretation is based on the use of the singular, ‘I will require.’” Thus, God not being “plural,” witnesses need not be plural.

In Talmudism the Bible is used as a “grab-bag” to justify the “whited sepulchre” of Pharasaism referred to by Christ.

Non-Jews – The People Who are Like an Ass

The utterly mad way in which the Bible is tossed about to make a “whited sepulchre” for Talmudic Babylonian filth and criminality is illustrated by the Talmud, Kethuboth Illa. A reach here, and a grab there, and the Pharisee “Sages” make their own Satanic meaning out of unrelated scriptural verses, plays on words, and other childish devices. We thus see in Exhibit 148: “It is written, ‘Unto the people upon it,’ and elsewhere it is written, ‘abide ye here with the ass’ which may be rendered ‘people that are like an ass — slaves who are considered the property of the master.’”

This is linked to Isaiah 42:5 in a footnote. Isaiah 42:5 in actuality refers to God as: “He that spread forth the earth he that giveth breath unto the people upon it,” and which has nothing to do with what is in the Talmud. The reference is to the Gentile Canaanite, the “Canaanite bondwoman.” The source given by the Talmud for the phrase, “Abide ye here with the ass,” is Genesis 22:5, which actually concerns Abraham going off to pray: “And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again unto you.” Which once again has nothing whatsoever to do with the anti-Gentile doctrine above.

Sly little verses are put in as a code in the above such as “Now according to Eliezer — Who based his view on Ezekiel 26:20.” This Bible verse actually refers to the fall of Tyre, with a fate such as the Talmudists wish to inflict on Gentiles: “I shall bring thee down with them that descend into the pit in the lower parts of the earth.”

Always Make Money

The Talmud book of Abodah Zara, which concerns relations with the non-Jew, is a series of Contortions aimed to keep the “human” Jew separate from the “non-human” Gentile, while still making money off the Gentile. Christians in particular are designated as “idolaters,” with Jesus as the “idol.” A Mishnah of Abodah Zara 1b-12a (see Exhibit 174 and Exhibit 175) attempts to circumvent the question of how to go to an “idolatrous festival” and do business without technically being there at all. A long-winded exposition about the road leading to it is ludicrous:

“IF THE ROAD LEADS SOLELY TO THAT PLACE, IT IS FORBIDDEN, BUT IF ONE CAN GO BY IT TO ANY OTHER PLACE, IT IS PERMITTED.”

Of course, a road which went only one place would only be outside of one place. Every road goes past one place after another or it is not a road at all.

But the essence of it all is this: “The Sages should not mind the possibility of receiving money of an idolater.” A footnote follows to confuse the non-Jewish reader.

Gentiles Are “Beasts”

“The Torah [Talmud] outlawed the issue of a Gentile as that of a beast,” Ezekiel 23:20 being given as the basis. (See Exhibit 270) This Bible chapter actually likens the whoring Judah and Israel kingdoms to two sisters, Aholah and Aholibah, both prostitutes, the grossness of whose paramours is likened to that of asses and their illegitimate offspring to the “issue of horses.” Public mass sex-perversions, sadism, and child burning voodoo practices of these sex-worshippers, in which offspring were spawned, was the subject of Ezekiel’s lambasting. He promised the Judaites the same fate their “sister”

whore, the Israel kingdom, had experienced at the hand of God for the same crimes, the Assyrians having killed and deported the ten-tribe kingdom in 721 BC.

The amazing hypocrisy of Talmudic Judaism is that while condoning or endorsing such execrable practices as the burning of children to Molech, sodomy, rape, incest, murder or perjury, sins condemned by the Bible, Biblical condemnation for the perpetrators voiced by Ezekiel and other Prophets (as in Isaiah 57:3, 5 and elsewhere) is distorted by Talmudists and turned instead against the anti-Talmudists who condemn such sins. Small wonder Christ so excoriated and denounced Pharisaism.

Non-Jews – No Property Rights

The Talmud teaches that non-Jews have no property rights. Their possessions are “like unclaimed land in the desert.” (See Jewish Encyclopedia, Exhibit 270) The illustration is given of the 4th Century notable Rabbi Ashi who, knowing this, acted accordingly and gave “an adroit and evasive answer” when questioned by the Gentile owner of a vineyard who overheard Ashi tell his slave to go into his vineyard and get him some grapes if the vineyard belonged to a Gentile, but not to take any if the owner be a Jew. “Is it permitted to take from a Gentile?” the owner asked. Ashi’s evasive answer is given with the explanation that: “In truth Ashi coincided with the opinion of the authority stated above: namely, that Gentile property is considered public property, like unclaimed land in the desert.” (See Exhibit 270)

The Talmudic authority which holds that Gentile property is like unclaimed land in the desert is the Talmud Book of Baba Bathra, Folio 54b, there cited. The passage actually appears on page 222 of the Soncino edition: “Rab Judah said in the name of Samuel: The property of a heathen is on the same footing as desert land; whoever first occupies it acquires ownership.”

Gentiles Must Not Rest, Even on Mondays

There are no labor union laws for Gentiles under Talmudic “religious” doctrine.

The Jewish Encyclopedia states, quoting the Talmud, Sanhedrin 58b:

“A Gentile observing the Sabbath deserves death not even on Mondays is the Gentile allowed to rest — probably to discourage general idleness.” (See Exhibit 272)

Another passage (not reproduced, page 399 of the Talmud. Soncino edition) states:

“A heathen who keeps a day of rest, deserves death. Their prohibition is their death sentence.”

One wonders how these so-called “People of the Book” could ring the Bible in on that. However, after the word “death” in the above quotation from the Talmud is this: “For it is written, And a day and a night they shall not rest” (Genesis 8:22).

But here is the actual Genesis verse:

“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

No bearing whatsoever!

The above Talmudic “precepts” are certainly at variance with the fourth of the Ten Commandments, concerning the Sabbath day, in which this appears: “Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.” (Ex. 20:10) Obviously a “stranger” would be a human being, and even cattle get to rest on

the Sabbath, under the Commandment. However, under Judaism, Gentiles rank even lower than cattle. And, this twisting of the Bible by the Pharaasaical Judaists once again illustrates how they “follow Moses,” in reverse.

Goring One’s Ox

The Jewish Encyclopedia (See Exhibit 269, left column) makes reference to the laws of Moses, Exodus xxi 35-36 Hebrews, providing for payment of damages if a man’s ox gores and kills a neighbors ox, but states:

“Here the Gentile is excepted as he is not a neighbor.”

Perhaps the saying about right and wrong depending upon “whose ox is gored” originates with the Talmud, Baba Kamma 37b, which in any event aptly summarizes the doctrine of all Talmudism in terms of injury done by oxen.

Thus, if a Canaanite’s (Gentile’s) ox gores another Canaanite’s ox or an Israelite’s ox gores that of another Israelite, damages must be paid. But, if an Israelite’s ox gores the ox of a non-Jew, or Canaanite, “There is no liability!” It makes no difference whether the animal was or was not fierce or a menace which should have been kept shut up. Injury done to the property of a “non-human Canaanite” by the property of a human is held to be perfectly legitimate. After all, one does not reimburse “non-humans” for their loss of property. (See Exhibit 39)

In Law Suits, Cheat the Gentile

The Jewish Encyclopedia states (See Exhibit 269): “The Mishnah declares that if a Gentile sued an Israelite, the verdict is for the defendant [the Jew]; If the Israelite is the plaintiff, he obtains full damages.”

The Talmud, Book of Baba Kamma, 4th chapter and 3rd Mishnah, is then cited, which deals with ox-goring being acceptable if the ox belongs to a Jew and gores the ox of a non-Jew. (See Exhibit 39)

And in Baba Kamma, Folio 113b (not reproduced, page 664 of Soncino edition) is this:

“Where a suit arises between an Israelite and a heathen, if you can justify the former according to the laws of Israel, justify him and say: ‘This is our law;’ so also if you can justify him by the laws of the heathens, justify him and say to the other party: ‘This is your law;’ but if this cannot be done, we use subterfuges to circumvent him.”

Rabbi Akiba warns, however, against these subterfuges when there is a danger of exposing the true nature of Talmudic law, it being called a danger to the “sanctification of the Name” (of the Jewish god and religion). The same Talmud reference continues:

“Now, according to Rabbi Akiba the whole reason appears to be because of the sanctification of the Name, but were there no infringement of the sanctification of the Name we could circumvent him!” (Baba Kamma 113b)

A Gentile must not be taught the Torah (i.e., Talmudic precepts), because to “reveal their laws to Gentiles” might have operated against the Jews “in their opponents’ Courts,” states the Jewish Encyclopedia (see Exhibit 272). Furthermore, notes the same authority, a Jew who teaches a Gentile the Torah “deserves death.”

Gentiles Must Suffer to Make Jews the Messiah

Although some Jews look for a War Lord type of individual to help place Jewry on the throne of the World, the actual view of Judaism is that the Jewish people themselves comprise the Messiah, and their

reign is the Messianic reign (actually foretold for Christ in the Bible). The tribulation foretold to precede the reign of Christ, in which Satanism strives to subdue the world, is scoffed at by the Talmud and called "fictitious." Babylonian power will not fall, says Judaism. The tribulation will be but "the throes of mother Zion which is in labor to bring forth the Messiah — without metaphor, the Jewish people." (See Exhibit 147, from the Talmud, Kethuboth Illa) In other words, to call the Jewish people the Messiah is no metaphor; they are literally just that; they are the "Messiah," says the Talmud.

A passage in the Talmud, Sanhedrin 98b (See Exhibit 100) records the exulting words of the Pharisee rabbis: "The Jews are destined to eat their fill in the days of messiah." Above these words is this: "When the ox runs and falls, the horse is put into his stall," which is explained thus: "It will be difficult to remove the Gentiles from their position without inflicting much suffering." And then: "The years of plenty which the Messiah will usher in will be enjoyed by the Israelites."

Bear in mind, once again, that the pagan Babylonian Talmudists have always stolen the Biblical names which should designate the followers of the Holy One of Israel (Christ), and who believe in Him and in the Israel prophets who foretold Him. Biblically and as previously noted, they are the sex-worshipping "Gentiles" and we are spiritually "Israel." But for better understanding of matters discussed herein, let them reverse these terms.

Of course, as more fully set out elsewhere in this book, the "Congregation of Israel" was never a racial entity, any more than is Catholicism or Protestantism. The Bible testifies to that.

A Talmud passage reads: "A Min [Christian] said to Rabbi Ab-bahu, 'When will the Messiah come?' He replied, 'When darkness covers those people' — Alluding to the questioner and his companions — 'You curse me,' he exclaimed." Concerning the "darkness" it is also stated: "The cock said to the bat, 'I look forward to the light, because I have sight; but of what use is the light to thee?'" And all this is explained in a footnote:

“Thus Israel should hope for the redemption, because it will be a day of light to them, but why should the Gentiles, seeing that for them it will be a day of darkness?” (See Exhibit 101)

Gentile Babies Defile

Sodomy is an accepted privilege in Judaistic Talmudism, and we learn from the Talmud, Abodah Zara, 36b, 37a, (see Exhibit 188 and Exhibit 189) that the exception may be if the subject is a Gentile baby, and then only on the ground of alleged defilement. The “Sages” decree that a heathen child causes “defilement by seminal emission, so that an Israelite child should not become accustomed to commit pederasty [i.e. sodomy] with him.” Then a harangue commences as to the age when a heathen child starts defiling by discharges (which, in fact, are only possible after adolescence).

The standard idiotic Talmud doctrine is then repeated that a male is “capable of the sexual act” at “nine years and one day” and a female from the age of “three years and one day.” From those ages on they can “defile” the Jew, goes the argument in this passage.

Swearing Falsely – the Koi Nidre

The Bible teaches:

“And ye shall not swear by name falsely neither lie one to another. I am the Lord” Leviticus 19:11, 12, etc.

One of the handiest devices provided by the Talmudic “Sages” to offset Moses’ laws against swearing falsely, is found in the Talmud book of Nedarim (Vows), and is put into practice yearly in every synagogue across the world as the “Koi Nidre” (all vows). (See Exhibit 171)

The text of the Koi Nidre may be found in the Jewish Encyclopedia [Exhibit 3031. Three times the Cantor, to a tune that sounds like

the melodious grief of all ages, pompously intones the words: "All vows, obligations, oaths whether called 'konam,' 'konas,' or by any other name, which we may vow or swear, or pledge, or whereby we may be bound, from this Day of Atonement until the next (whose happy coming we await), we do repent. May they be deemed absolved, forgiven, annulled, and void and made of no effect. The vows shall not be reckoned vows; the obligations shall not be obligatory; nor the oaths be oaths."

The confirming reply of the Congregation is typical of blasphemous Judaistic misuse of the Bible. Three times a verse from Numbers is chanted. It actually concerns the duty of a congregation which has violated the laws of God, in ignorance, to repent, and states:

"And it shall be forgiven, all the congregation of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance."

— Numbers 15:26

Here is a typical Talmudic situation: Knowingly, in advance, every shred of truth is to be cast away, with religious support. A Scriptural verse of no relevance whatsoever is used as justification.

With the Jewish Koi Nidre, not only is there no repentance involved, as in the Bible itself, but forthright, blatant disavowal and annulment of solemn oaths an entire year in advance.

The text of the Koi Nidre also appears in the Talmud, Book of Nedarim, 23a. (See Exhibit 171 and Exhibit 172)

The Talmud Mishna states: "EVERY VOW WHICH I MAY MAKE IN THE FUTURE SHALL BE NULL. HIS VOWS ARE THEN INVALID PROVIDING THAT HE REMEMBERS THIS AT THE TIME OF THE VOW." The Kol Nidre is repeated on the following page. Discounting the irrelevant "filler" about a man eating with his friend, we see in a footnote (Exhibit 172):

“This may have provided support for the custom of reciting Koi Nidre (a formula for dispensation of vows) prior to the Evening Service of the Day of Atonement. But Koi Nidre as part of the ritual is later than the Talmud [as] the law of revocation in advance was not made public.”

However, this advance disavowal of oaths, and sanction of perjury, did become known at various times. The Jewish Encyclopedia account [Exhibit 3031] concerning Koi Nidre relates how this practice of revoking all vows to be made, a year in advance, was used in European countries to bar the oath of a Jew as of no value. Contemporaneously, however, as we have been in ignorance of the Koi Nidre and what it means, such oaths, no matter how valueless, are foolishly accepted in our Courts.

Robbery, Stealing, Murder – Approved Against Gentiles

The “chief repository of the criminal law of the Talmud” (together with Makkoth or “beatings”) is the book of Sanhedrin (See Exhibit 43). The non-human status of the non-Jew so far as legal or human rights are concerned is reiterated in Sanhedrin 57a. (See Exhibit 57)

A footnote explains that the Talmudist censor inserted the word “Cuthean” in the text for the word goy or Gentile, thus deceiving a possible non-Jewish reader as to the real meaning.

To quote: (Exhibit 57):

“With respect to robbery — if one stole or robbed [Footnote: ‘by secret stealing or by open violence’] or seized a beautiful woman, or committed similar offenses, if these were perpetrated by one Cuthean against another, the theft, etc., must not be kept, and likewise the theft of an Israelite by a Cuthean, but that of a Cuthean by an Israelite may be retained.”

Sufficient filler is then inserted in the footnotes to confuse the “goy” reader, with a reference to the footnote concerning Baba Kamma 37b (See Exhibit 39). There, the false supposition that non-Jews have no “laws of social justice” is said to justify an inhuman standard of immorality taught by the “ox-goring” Talmud reference previously mentioned herein, a standard repeated elsewhere throughout the whole Talmud.

On murder of Gentiles (Exhibit 57):

“For murder, whether of a Cuthean by a Cuthean or of an Israelite by a Cuthean, punishment is incurred: but of a Cuthean by an Israelite, there is no death penalty.”

The same doctrine abides throughout the whole Talmud. Glancing at the Jewish Encyclopedia section on “Gentiles” we see that Rabbi Simon ben Yohai’s edict is: “The best among the Gentiles deserves to be killed.”

Elsewhere, three and a half large pages are devoted to this Rabbi, whose black magic voodoo is venerated by the Cabalists in Talmudism. (See Jewish Encyclopedia under “Simeon ben Yohai.”)

Cheating A Gentile Out Of Wages

Exhibit 58 reproduces other Talmudic “religious” teachings about Gentiles. Applying it to “withholding of a laborer’s wage. One Cuthean from another, or a Cuthean from an Israelite is forbidden, but an Israelite from a Cuthean is permitted,” says the Talmud text.

Illustrating the twisted and tortured thinking of the Talmud “sages” a footnote states:

“This only borders on a robbery, for actual robbery means depriving a person of what he already possesses.”

So, if a laborer never gets his wages, he cannot be robbed of what he never received! The “shyster mind” at work!

Sodomy and Killing a Gentile

Sanhedrin 58b of the Talmud (Exhibit 59) states that sodomy or: “Un-natural connection is permitted to a Jew” and permits sodomy with a “neighbor’s wife.”

It also teaches that “If a heathen smites a Jew he is worthy of death.” Then follows: “Rabbi Hanina also said: ‘He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence.’”

By turning one word into another, and without rhyme or reason picking out a verse in Proverbs 20:25 (“It is a snare to the man who devoureth that which is holy”), the precept is somehow then evolved that “One who smiteth man — that is an Israelite — attacketh the Holy One.”

Throughout the Talmud it is basic Pharisee teaching that only Pharisee Jews are “men.”

Kill the Gentile Who Studies the Torah

“A heathen who studies the Torah deserves death. It is our inheritance, not theirs he is as guilty as one who violates a betrothed maiden.” (See Exhibit 60) This is sound Talmudic thinking, since knowledge of the anti-human criminality of the Talmud Torah must inevitably put non-Jews on their guard. The footnote explains (Exhibit 60):

“This seems a very strong expression it is suggested that Rabbi Johanan feared the knowledge of Gentiles in matters of Jurisprudence, as they would use it against the Jews in their opponents’ courts the Talmud places R. Johanan’s dictum imme-

diately after the passage dealing with the setting up of law courts by Gentiles.”

It is further explained that study of the Oral Law (Talmud) is what is feared and that the same R. Johanan said “God’s covenant with Israel was only for the sake of the Oral Law [ie. Talmud].”

Accidental Killing of Jews

The overall Talmudic philosophy is that killing Gentiles is no more serious than merely killing wild animals.

Suppose, however, a Jew intends killing a Gentile, and accidentally kills a Jew? Is he criminally liable? By Talmud standards the attempt to kill a Gentile so “sanctifies” a Jew that if he kills another “human,” or Jew, in the attempt, the sin is washed away and there is no penalty.

The core of a long harangue in Sanhedrin, 78b-79a, is that if a Jew “intended killing a heathen and he killed an Israelite he is not liable.” (See the Mishnah, Exhibit 90) After typical twaddle, this is repeated in the Gemara. (See Exhibit 91)

However (same Exhibit), if he intended killing one Israelite and killed another, he is liable.

On the next page of Sanhedrin (Exhibit 91) and weighing the “purity” of the killer’s heart, it states if a Jew “threw a stone into a company of Israelites and heathens. Shall we say the company consisted of nine heathens and one Israelite his non-liability can be inferred from the fact that the majority were heathens even if half and half. Since we do not know whether he aimed at an Israelite or a heathen he is not liable.”

A footnote confirms that this “verse under discussion teaches that the murderer is not liable.”

The American public has been drenched with propaganda concerning “brotherhood” between Christians and Jews, and Jew and non-Jew. Such propaganda could never be effective if the true nature of Talmudic Judaism were known.

Chapter 5

Talmudic Immorality, Asininity and Pornography: The Reprobate Mind

ST. Paul, who had been a Pharisee, often bores Christians who do not know what he was arguing about, in his discourses haranguing Pharisees. But one familiar with the Talmud can appreciate his diatribe against the “uncleanness” of those, “Who changed the truth of God into a lie” and: “Professing themselves to be wise, they became fools,” until “God gave them over to a reprobate mind. Being filled with all unrighteousness, fornication, wickedness.” (Romans 1:22, 25, 28)

Of the “sacred” Talmudic teachings of the “Sages,” preserved since 500 AD and taught more widely today than ever before in Talmud-Torah schools in the USA, perhaps nothing better illustrates “fools” with “reprobate minds” than the teaching in the Talmud book of Yebamoth (Exhibit 155) that spittle on the top of the bed curtain proves that a wife has been guilty of adultery, as only lying down face upwards could she have spit up on it. Spitting several feet straight up! The Talmud states: “When a peddler leaves a house and the woman within is fastening her sinnar [breech-cloth]. If spittle is found on the upper part of the curtained bed she must, said Rabbi, go.” Footnote: “Even if there were no witnesses that misconduct took place.” Further footnote: “Only the woman lying face upwards could have spat on the spot. Intercourse may, therefore, be suspected.”

From a Roof

The Talmud book of Yebamoth also concerns the duty to marry a brother's widow who is childless. Two volumes of junk and obscenity for its own sake carry the title, Yebamoth. Another illustration of the "reprobate mind" is the teaching that [Yebamoth 54a] if a man falls from a roof "and his fall resulted in accidental insertion," as [Yebamoth 54a footnote] "When in a state of erection the levir fell from a raised bench upon his sister-in-law who happened to be below." Here the great Talmudic "saint" Rashi is cited as authority. "His commentary on the Talmud is a consummate masterpiece, a remarkable and gigantic work," says the 1943 Universal Jewish Encyclopedia. Rashi was born in Troyes, France, 1040, and died there in 1105.

The above Talmud passage is not reproduced here. It is in Yebamoth 53b-54a (page 356 of the Soncino edition) and continues the above with the responsibility of a "levir" or brother-in-law "when, for instance, his intention was intercourse with his wife and his sister-in-law seized him and he cohabited with her." [Yebamoth 54a] The passage is merely an excuse to indulge the "reprobate mind" in uncleanness. (Romans 1:28) Is it any wonder that Christ likened Pharisees to "unseen graves" (Luke 11) and "whited sepulchres" (Matthew 23)?

Bestiality

Although Moses commanded that if a woman has intercourse with a beast, both should be killed (Leviticus 20:16), and that a priest must not marry a harlot or woman who is profane (Lev. 21:7). The Talmud teaches that "unnatural intercourse does not cause a woman to be forbidden to marry a High Priest," since then "you will find no woman eligible." (See Exhibit 157. from the Talmud book of Yebamoth, Folios 59a-59b)

Rulings of the “sages” follow: “A woman who had intercourse with a beast is eligible to marry a priest — even a High Priest.” Unless specifically warned in advance and the act seen by two witnesses, she is acceptable also. If she had intercourse with a dog while sweeping the floor, she is likewise reckoned to be pure, and suitable. For, “The result of such intercourse being regarded as a mere wound, and the opinion that does not regard an accidentally injured hymen as a disqualification does not regard such as intercourse either.” (See Exhibit 158)

This alone gives a fair idea of the systematic deformation of Scripture by the Pharisees and the truthfulness of Christ’s denunciations about their making God’s commandments of none effect by their Tradition. (Matthew 15:6)

Babies

Baby boys may always be used as subjects for sodomy by grown men, according to the Talmud. (See Exhibit 54) The Pharisaic subterfuge here is that until a child reaches sexual maturity, capable of sexual intercourse, he or she does not rank as a person, hence Biblical laws against sodomy (pederasty) do not apply. Throughout the Talmud “nine years and one day” is the fictitious age of male maturity.

Likewise, under “nine years and one day,” the “first stage of intercourse” of a boy with the mother, or any grown woman, is harmless, Talmudically. Shammai, to seem more “strict,” lowers the age to eight years in some cases. (See Exhibit 82 from Sanhedrin 69b of the Talmud)

A long harangue about the amount of the Kethubah (payment if divorced) a woman gets if her virginity was removed by a young boy, fills Kethuboth 1 lb of the Talmud. (See Exhibit 136 and Exhibit 137) And here, the foul mother may be reckoned “pure,” depending on the age of the child. Such degrading use of children was typical of paganism throughout the ancient world.

“When a grown up man has intercourse with a little girl it is nothing, for when the girl is less than this — that is, less than three years old — it is as if one puts the finger into the eye — tears come to the eye again and again, so does virginity come back to the little girl under three years.” (See Exhibit 136. Kethuboth 1 lb of the Talmud)

This is the standard doctrine of the whole Talmud on baby girls. Sodomy and intercourse with babies is the prerogative of the adult Talmudic man, in contrast to Christ’s beautiful teachings concerning little children.

The following is also typical concerning the fictitious age of sexual maturity of baby girls set by the Pharisee “sages”: “A maiden aged three years and one day may be acquired in marriage by coition” See Exhibit 55 (Sanhedrin 55b), Exhibit 81 (Sanhedrin 69a-69b), Exhibit 156 (Yebamoth 57b), and Exhibit 159 (Yebamoth 60b); also Niddah 44b.

Baby girls of three can invoke sadistic punishments on those who have intercourse with them when they are “Niddahs” (menstruating), a physical impossibility, of course. (Talmud, Sanhedrin 55b - Exhibit 55: Sanhedrin 69a - Exhibit 81)

And, at three, a baby girl is always rated as “one who is fit for cohabitation — that is one who has attained the age of three years and one day.” (Talmud, Yebamoth 60b, Exhibit 159) But, in the case of a baby girl who is not Jewish-born, or a so-called “proselyte,” she may be “married” thus by a grown priest: “A proselyte who is under the age of three years and one day is permitted to marry a priest;” although “one who is fit for cohabitation,” as stated on the same page, is “one who has attained the age of three years and one day.” (See Exhibit 159)

This Talmud Yebamoth passage continues with the ruling in the case of a baby under three married to a grown man priest, and declared eligible to continue as his wife. (See Exhibit 160) The baby girl was a “proselyte,” of course, so age did not matter. But “under eleven years and one day” a little girl “carries on her marital inter-

course in the usual manner.” (See Exhibit 152, Yebamoth 12b of the Talmud)

Adultery is permitted with the wife of a minor, and wife of a non-Jew. (See Exhibit 53) The pretense is that a minor not being a “man” yet, and the non-Jew having non-human status, Talmudically, the Biblical law does not apply.

Thus, once again do the Pharisees make the commandments of God of “none effect” as Christ said. (Matthew 15:6, Mark 7:13)

Incest

Moses ordered the priests that: “They shall not take a wife that is a whore, or profane for he is holy unto his God.” (Leviticus 21:7) The laws against incest are most vehement: “The nakedness of thy mother, shalt thou not uncover: she is thy mother.” (Leviticus 18:7) And in the Talmud the Pharisee “sages” reverse these Biblical injunctions:

“If a woman sported lewdly with her young son, a minor and he committed the first stage of cohabitation with her — Beth Shammai says, he thereby renders her unfit to the Priesthood.” Here a footnote explains that she could not marry a priest, if this made her profane and the above Leviticus 21:7 is cited precisely. (See Exhibit 82)

We then learn that the dispute concerns only the age of the son, not the lewdness of the foul mother: “All agree that the connection of a boy aged nine years and one day is a real connection whilst that of one less than eight years is not [Footnote: So that if he was nine years and a day or more, Beth Hillel agree that she is invalidated from the priesthood, whilst if he was less than eight, Beth Shammai agree that she is not.]” Here silliness reigns supreme, and one understands why Christ called the Pharisees “fools and blind”: “Beth Shammai maintaining, we must base our ruling on the earlier generations” [Footnote states: “When a boy of that age could cause conception”] “but Hillel holds that we do not.”

The supposition that boys became fathers at eight is the silly excuse for the Shammai school to argue that the boy must be under eight to leave the mother pure. The standard throughout the Jewish

Talmud is that a little boy becomes a person, “sexually mature,” at nine years and one day, — another asininity. The whole argument strains at the “gnat” of age and “swallows the camel” of incest between mother and son. (Matthew 23:24)

Incest with Lot

The Bible tells us that after the destruction of Sodom with all of its inhabitants, except Lot and his two daughters who took refuge in a cave: “The firstborn said unto the younger, our father is old, and there is not a man in the earth to come in unto us. Come, let us make our father drink wine, and we will lie with him, that we may preserve the seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.” The next night the same events took place for the younger: “Thus were both the daughters of Lot with child by their father.” (Genesis 19:31) The abominating tribes of Moabites and Ammonites were the products of these two sons, at first spared, then demolished by the fourth king of Judah, Jehosaphat. (11 Chron. 20)

But the Talmudic “Sages” take anything but a critical view of this incest:

“A man should always be as alert as possible to perform a precept, for as a reward for anticipating the younger by one night, the elder daughter of Lot was privileged to appear in the genealogical record of the royal household of Israel four generations earlier.” (See Exhibit 166, Nazir 23b-24a of the Talmud)

Nieces

The Jewish press in 1954 reported attempts to alter state laws so as to legalize marriages between uncle and niece, which is common in

rabbinical circles. The Bible prohibits marriages between uncles and aunts, and with nieces and nephews, as incest. (Lev. 18:13, 14)

Under "Talmudic Eugenics" in Baron's *A Social and Religious History of the Jews* (Jewish Publication Society, 1952), is this on incest: "In Egypt the Ptolemaic rulers themselves, for the most part, married their own sisters. In Parthia-Persia, marriages between parents and children were valid, and those among brothers and sisters were quite customary. The Parsee religion encouraged such marriages as the fittest means of preserving family purity [cf. 'Yasna' 12, 9] Artaxerxes 11 had married his two daughters, and Mithradates I had married his mother. Ardea Viraz is said to have married his seven sisters." (page 229, Volume 11) This was not harmful, we are told!

"On one point, particularly, Roman law differed from Jewish: marriages between an uncle and a niece. We recall that both Rabbi Eliezer and Abba married nieces, as did Rabbi Jose the Galilean. Rabbi Ishmael made a special effort to overrule his vow [not to marry his own niece] and to make the niece more attractive to him by improving her teeth." (page 230, same)

Moses commanded in God's name, that a woman should not marry her uncle, or a man his aunt. (Lev. 18:14) Nevertheless, today these "People of the Book" are striving to modify American state laws against such marriages, and have actually been successful in some states, on the ground that their "religion" requires such latitude.

Harlots and Dogs

The creative powers were worshipped in all ancient pagan countries as the procreative powers of male and female, with sex rites to match. Men who became priests to the female goddess Venus, Mylitta, Astarte, or by whatever name, in a wild orgy of drugged frenzy would castrate themselves with "sacred swords" and then contribute part of their earnings as sodomists to the upkeep of the pagan cult and temple, and would train, sell and rent dogs for immoral purposes. Girls who became priestesses to the pagan temples earned their

keep and contributed to a cult's upkeep through their earnings as "sacred prostitutes."

But Moses taught that the worship of God was not to be maintained on such earnings. "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both of these are abomination unto the Lord thy God." (Deuteronomy 23:18)

The Talmud, citing Deuteronomy 23:19, makes this out of the ruling: "There is not adultery in connection with an animal, because it is written, 'Thou shalt not bring the hire of a harlot or the wages of a dog,' etc., and it has been taught: 'The hire of a dog and the wages of a harlot' are permissible, as it is said, 'Even both of these are an abomination unto the Lord' — the two specified in the text are abominations but not four." Then the permission is given to use for the temple: "Money given by a man to a harlot to associate with his dog. Such an association is not legal adultery. If a man had a female slave who was a harlot and he exchanged her for an animal, it could be offered." (Sotah 26b Talmud, Exhibit 168)

Abodah Zarah of the Talmud takes up this same matter of a harlot's hire which is permitted — To be devoted to the Temple, in spite of the Law of Deut. 18. The man is permitted to do this: "If he gave her it [the money] and subsequently had intercourse with her, or had intercourse with her and subsequently gave it to her, the hire is permitted. The two matters are regarded as separate and what she received is legally a gift." This argument goes on for two pages. (See Exhibit 190 and Exhibit 191)

No wonder that Christ charged that the Pharisees nullified the commandments of God by their Tradition, which now, in written form, has become the Talmud.

Permissible Adultery and Intercourse with the Dead

"None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord," says the Book (Lev. 18:6). Scripture references are also cited which denounce a married woman

who lies “carnally” with a man not her husband. But say the sages: “That in connection with a married woman excludes intercourse with a relaxed membrum since no fertilization can possibly result. This is a satisfactory interpretation in accordance with the view of him who maintains that if one cohabited with forbidden relatives with relaxed membrum he is exonerated.” And other Talmud sources are cited. “The exclusion is rather that of intercourse with a dead woman [Footnote 15] even though she died as a married woman.” Thus one is “exonerated” for, or permitted, intercourse with dead relatives or with relatives, married or single, “with a relaxed membrum,” because “no fertilization can possibly result.” (Talmud, Yebamoth 55b, See Exhibit 163)

Intercourse with dead bodies was an old pagan practice. The above is echoed with some variation in “the chief repository of the criminal law of the Talmud,” the book of Sanhedrin. (See Exhibit 89)

There the act of sodomy with one suffering with an incurable disease, hence regarded as already dead, or a “terefah,” is held to be merely “as one who abuses a dead person, and hence exempt.” The explanation, which continues on the next page (not reproduced) is: “Punishment is generally imposed because of the forbidden pleasure derived — [footnote] Whereas there is no sexual gratification in abusing the dead.”

How apt it was when Christ called the Talmudic Pharisees “whitened sepulchres full of all uncleanness.” (Matthew 23) Yet some of His followers call these abominators of every decency “God’s Chosen People” and “People of the Book”!

Polygamy

There is nothing now, as formerly, in Talmudic doctrine, against polygamy. It is practiced by Jews in countries where it is allowed.

A 1952 book by Salo Wittmayer Baron, Professor of Jewish History, Literature and Institutions of the Miller Foundation, Columbia University, is entitled, A Social and Religious History of the Jews and is published by the American Jewish Committee’s Jewish Publication Society of America. The chapter, “The World of the Talmud,” cites the harem of King Solomon (which finished him morally and otherwise), saying its “memory kindled the imagination of polyga-

mous Jews in subsequent ages.” Although we are told that there was no real difference between Palestinian and Babylonian Jewries fundamentally, the book states “there are indications that Babylonian Jewish society had more polygamous features than did that of Palestine.”

And: “Anecdotes like those current in regard to Rab and Rabbi Nahman [who] after arriving in a foreign city they used to advertise for women ready to marry them for the time of their sojourn (‘man havya le-yoma’). In law, too, the Babylonian emphasis lay upon the Jew’s right to ‘marry as many wives as he is able to support.’”

It was Rabbi Gershon Ben Judah (born Metz, 960; died Mayence, France 1040), whose edicts were accepted by European Jewry as final for all time, who commanded Jews in Christian countries to stop getting into trouble with the law by polygamy.

Israel first proposed extra allowances for plural wives but now seems to be screening polygamy from Christian eyes.

After the period of the patriarchs, Abraham, Isaac and Jacob, and before this, in the case of Adam and Noah, monogamy ruled. The Prophets were monogamists. Moses commanded regarding a man of God that: “Neither shall he multiply wives to himself, that his heart turn not away.” (Deuteronomy 17:17) And, admittedly, the polygamy of David and his son Solomon ended the Israel twelve-tribe united Kingdom. Their hordes of pagan wives, and foul, pagan altars broke down any Godly spirit which had formerly united them. However, reversing the Bible once again, Pharisee “Sages” embroider upon the above words of Moses against polygamy, their permission to have 18, 24, or 48 wives. (Talmud, Sanhedrin 20b-21a) The Mishna asks: “Why then is it written, neither shall he multiply wives to himself. Rabbi Simeon said: He must not marry even one who may turn away his heart — From which it might be inferred that he may marry a lesser number even if they should corrupt him.”

The Jewish Talmud and Legally: Murdering Your Neighbor

As noted elsewhere, regarding murder of the non-Jew, it is good and meritorious, providing you do not get caught and thus get the Talmudic religion exposed for what it is.

However, permissible murder in Judaism embraces more than just killing Gentiles. Murder by suffocation is permissible. Here shyster hairsplitting is inserted in the Talmud, it being permissible to seal up a neighbor in an airtight “alabaster chamber,” providing one does not put in a lighted candle to help eat up the oxygen, but merely allowing the victim to expire by breathing the oxygen up himself unaided, this is acceptable. (See Exhibit 86 from Sanhedrin 77a-77b of the Talmud)

Under Talmudic “law” other forms of murder are also permissible:

- Binding up your neighbor so that he dies of starvation. Just bind up the neighbor before it is hot or cold enough to kill him and all is well — you are guiltless of what follows. (See Exhibit 85)
- Binding up your neighbor so that he dies of sunstroke. (See Exhibit 85)
- Binding up your neighbor so that he dies of cold. (See Exhibit 85)
- Binding up your neighbor so that a lion may kill him. (See Exhibit 85) He could not have fought the lion anyway, so, it is acceptable, says the Talmud.
- Letting mosquitoes bite your neighbor to death. As for the mosquitoes, they come and go, so, since the ones which bit him when you tied the victim go away and others end his life, you are pure and blameless. (See Exhibit 85)
- Throwing your neighbor into a pit and leaving him to die there. (See Exhibit 86)
- Killing your neighbor with arrow wounds. (See Exhibit 86) Shooting the neighbor with an arrow is acceptable, since if there is balsam for sale somewhere, he presumably could

have sent for some and thus have been cured instead of dying. (See Exhibit 86)

You can also drown your neighbor and yet be “guiltless” of his death! Remember to follow Talmudic law, however, and cause the water to travel a little distance before it drowns the neighbor — then you are guiltless of his death! (See Exhibit 87)

Ten “Innocent” Murderers

It is granted in the Talmud that the Bible forbids taking a man’s life — but that merely means taking his life all by yourself. In other words, you must not take the whole of his life all alone, which permits you, nevertheless, to help nine other men to take a life.

Thus, it is stated in the Talmud: “If ten men smote a man with ten staves whether simultaneously or successively, and he died, they are exempt.” Answering the Rabbi who suggests that killing whatever is left of a man’s life might be wrong, we are also told: “If ten men assailed him successively, he was already nearly dead when the last smote him: therefore the last, too, is exempt.” (See Exhibit 88)

“Mercy” Killings Approved

Elaborate pains were taken, rather recently, by Rabbis to deny that “mercy” killings are permitted in Judaism — because they are. The public discussion was on whether or not a hopelessly sick person should be put out of his misery. The Rabbis denied that would be proper, necessarily knowing that the Talmud states otherwise. The Talmud, Sanhedrin 77b-78a, contains these rabbinical edicts:

“Both agree that if he killed a Terefah [explained in a footnote as ‘a person suffering from some fatal organic disease, recovery from which is impossible’] — he is exempt.” And: “If one kills a Terefah, he is exempt; whilst if a Terefah committed

murder: if in the presence of a Beth Din [i.e. a Talmudic law court] he is liable; otherwise he is exempt." (See Exhibit 88 and Exhibit 89)

Cursing and Striking Parents

"Honor thy Father and thy Mother." So states the Commandment.

The Bible, through Moses, teaches that anyone who strikes or curses his parents is worthy of death.

But the Pharisee "Sages" have nullified that. One may strike parents without wounding them, while they are alive, but there are no limitations upon striking them after death! (See Exhibit 94)

Jews may curse their parents providing they use any term meaning God. (See Exhibit 74) Excepted are the Y-H-W-H consonants of the word Jehovah, called the Tetragrammaton, and which is reserved for use in summoning demons.

As for the "sacredness" of the Tetragrammaton word for Jehovah, the word God is frequently written "G-d." The Tetragrammaton written in full is reserved for the use of Rabbinical potentates, the Hassidist Baal (Master) Shem (of the Name of God), who by using 14, 42, 72 letter combinations of the name is supposedly able to invoke spirits. At the beginning of the century, according to authorities, about half of Jewry was Hassidist.

The word "God" is not supposed to be written or spoken even today, and the *California Jewish Voice*, for example, carries articles in which the word is spelled "G-D" throughout. Not piety but sheer superstition governs this.

One of Christ's major "crimes" was that He pronounced the Name as spelled. (See Exhibit 56, from Sanhedrin 55b-56a of the Talmud) It is there explained in a footnote that "Bless" is used in the text instead of the right term "Curse," typifying Talmudic double-talk.

Moses said that anyone who cursed or struck mother or father should be put to death. (Exodus 21:15, 17; Leviticus 20:9; Deuteronomy 27:16)

“But ye say, If a man shall say to his father or mother, It is Corban, that is to say a gift (Or I have dedicated to God that which would relieve your need) ye suffer him no more to do ought for his father or his mother: making the word of God of none effect through your tradition, which ye have delivered, and many such like things ye do.” (Mark 7:1-13) Matthew 15 contains like denunciations.

In Matthew 13 and Mark 7, Christ asked the Pharisees: “Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother and, He that curseth father or mother, let him die the death.”

Then Christ reminded them of the Pharisee custom of dedicating their goods to the Temple, then telling their needy parents that what they might have given them is now the property of God and they must do without, although they themselves went on using the proceeds of their wealth for themselves.

Christ was hated by the pagan Pharisees for such teachings as:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven”

— Matthew 5:17-20

The Talmud Book of Gittin And Some Health Remedies

This Talmud book is about divorce. Reproduced herein are the title page (Exhibit 199) and part of the introduction (Exhibit 200). The book also deals with the fate of Christians in Hell. (See, for example, Exhibit 201 and Exhibit 202.) Following are also various dog and dung health remedies. Exhibit 205, Exhibit 206, Exhibit 207, Exhibit 208, and Exhibit 209 are reproductions from Gittin, Folios 69a-70b, devoted to these dung and dog remedies almost too fantastic to believe. The privy, demons and privates are mingled in insane array.

The funny thing about the horrendous and silly “remedies” of the Talmud book of Gittin, is not the asininity of the remedies themselves so much as the commentary, in English, by a British doctor with a string of alleged degrees, which appears in the Appendix to the Soncino edition of this Talmud book. He actually attempts to justify and praise these nutty things! The wrong people, it is often said, are in asylums.

The “Appendix” (not reproduced) is entitled: “Notes On The Various Remedies Recommended in Folios 68b-70b,” by W. M. Feldman, MD, FRCP, Lond., FRAS, FRS.

For the “Charms, Amulets, Incantations, Astrological associations,” he finds the benefits of “suggestion” with “profound effect,” and for whatever he cannot evolve a “rational physical basis,” he invents imagined benefits. He points out that “animal excrements as remedial agents” are ancient and we “shall not lightly dismiss the ancient folk remedies — however absurd they may appear.” He extolls the incantations and lauds these Rabbis’ “knowledge of all parts of theoretical and practical medicine, in which they surpassed their contemporaries.” He refers to several works to study the glories of “Talmudic Medicine” in five pages of whitewash, professing to look down upon “the probable sneers of the sophisticated, but untutored reader,” which should include just about everyone except a Talmudist zealot.

Use of the Bible for Asininity and Obscenity

One is enlightened as to Christ's denunciations of the Pharisees as "fools and blind" (Matthew 23, etc.) by the following so-called "wisdom of the sages":

Adam's words about Eve are cited in the Bible: "And Adam said, This is now bone of my bones and flesh of my flesh" a statement Christ used in His teachings about marriage. (Matthew 19:3-6) But the Jewish Talmud teaches:

What is meant by the Scriptural text, "This is now bone of my bones, and flesh of my flesh?" (Genesis 2:23) This teaches that Adam had intercourse with every beast and animal but found no satisfaction until he cohabited with Eve. (See Exhibit 161, Yebamoth 63a, of the Talmud)

David's 6th psalm is a plea by David for forgiveness: "Return, O, Lord, deliver my soul: oh save me for thy mercies sake in the grave who shall give thee thanks?"

"I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears." Citing the above verse, Psalm 6:7, the Talmud "sages" make this to be the meaning: "Even during David's illness he fulfilled the conjugal rights of his eighteen wives, as it is written, 'I am weary with my groaning: all the night make I my bed to swim; I water my couch with my tears.'" (See Exhibit 116. from Sanhedrin 107a of the Talmud)

Women who are "unclean" (menstruating) are to remain separate, said Moses, "all the days of her issue," and this verse (Leviticus 15:26) is cited in the Jewish Talmud, which states, "that a woman is not regarded as a 'zabah' [one with a discharge] except during the daytime because it is written, 'all the days of her issue.'" (See Exhibit 194. from Horayoth 4a of the Talmud)

Typical of the Talmud misuse of the Bible for purposes of inventing obscenity and then giving it a Biblical coating, is the Biblical account about Sisera, head of the Canaanite army, who fights all day and is the only man left alive. He flees to the tent of a supposed friend of the Canaanites, Heber the Kenite. Jael, Heber's wife, wel-

comes him in but as soon as he falls into exhausted sleep drives a tent nail through his temple and he dies. She boasts of this to his pursuing captors. Next, Deborah makes up a song of rejoicing in which she embroiders on Sisera's actual death in his sleep (Judges 4:21) and with poetic license sings: "When she had stricken through his temples — at her feet he bowed, he fell, he lay down: at her feet he bowed, he fell, where he bowed, there he fell down dead." (Judges 5:27) The verbs "bowed" and "fell" are used three times each, and "lay" is used once. This makes seven verbs used in this verse.

The standard Talmud use of this verse is to indicate it as meaning "seven sexual connections." The same Biblical verse is used thus about Christ. The words: "at her feet he bowed, he fell" are explained as: "Judges 5:27. This is taken to refer to sexual intercourse." (See Exhibit 108. Sanhedrin 105a-b of the Talmud)

This is rehashed in Yebarnoth 103a-103b of the Jewish Talmud: "That profligate — Sisera — had seven sexual connections on that day for it is said, 'Between her feet he sunk, he fell, he lay: at her feet he sunk, he fell; where he sunk, there he fell down dead,'" with the footnote giving the Talmudic reasoning: "Each of the expressions 'he sunk,' and 'he fell,' occurs three times, and 'he lay' occurs once." (See Exhibit 162)

The Talmud book of Nazir reiterates the same Biblical misuse for no reason whatever: "That wicked wretch, Sisera, had sevenfold intercourse with Jael at that time, as it says, 'At her feet he sunk, he fell, he lay,' etc. — The words 'he sunk,' 'he fell' occur three times, and the words 'he lay,' once. Judges 5:27." (Exhibit 165. from Nazir 23b, of the Talmud)

The Talmud book of Horayoth repeats the same obscenity. (See Exhibit 195)

Farming Inferior for Jews

In the course of a terrible prophecy against Tyre, the New York of the ancient world, and reprobate with sodomy, lesbianism, child-burn-

ing, and other abominations, is a Bible verse foretelling that “all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships; they shall stand upon the land.” (Ezekiel 27:29) The prophecy, including all the details of the preceding chapter were literally fulfilled by Nebuchadnezzar and Alexander the Great. Nebuchadnezzar pounded down the walls of Tyre and Alexander made a causeway of the rocks, killing or selling into slavery the inhabitants, who had taken refuge on an island off shore.

However, the Talmud nullifies and twists these Biblical words, and out of the words foretelling the end of the seagoing trading power, coming “down from their ships they shall stand upon the land,” the Pharisee Talmud “sages” state: “No occupation is inferior to that of agricultural labor, for it is said, ‘they shall come down.’” (From Yebarnoth 63a of the Talmud - See Exhibit 161)

Talmud Instructions for the Sabbath

No Talmud book illustrates Christ’s depictions of Pharisaism better than the book of Sabbath. He said: “Ye blind guides, which strain at a gnat and swallow a camel.” (Matthew 23:24)

One way to go raving crazy is to study the Talmud book of Sabbath with its rules on what is or what is not permissible on the Sabbath.

Concerning the Sabbath, even the digested laws, or Talmud Mishna in the Schulhan Aruch, take up 82 pages of Volume 2 (pages 63-145). The sum and substance of all of them is a game of subversion. A rule is set up. “How many ways are there to get around it and nullify it?” That is the problem, leading to almost endless trivia and discussion.

Moving a Door Key

One gem concerns the weighty problem of the door key which the “shabbos goy,” or a Sabbath gentile, is carrying home for you so that

the Jew is spared that "labor."

The Talmud rule is that you cannot move goods from one category of property to another; from private to public property or from what is neither public or private, on the Sabbath. Your doorstep is neither public nor private. The street or sidewalk outside the doorstep is public; your house inside is private. Therefore, says the Talmud, you must have the "goy" not only insert your key in the lock, but push the door in as, otherwise, if you pushed the door in with the key in it, you would be moving the key from property neither public nor private (the sill) to the inside of the house (private property).

The Sabbath Louse-Hunt

"One who searches his garments and finds a louse shall not crack it, but simply rub it with his fingers and throw it away on the Sabbath." (See Exhibit 6) Throwing away lice is not "labor." Cracking a louse is to be avoided at all costs, however.

Sabbath Intercourse

The bloody, the sadistic, and the obscene are the darlings of the Talmudic "synagogue of Satan" mentality, the appetite for which is seemingly never sated. To illustrate, eight running pages have been reproduced here on the popular Talmud subjects of blood and intercourse. This discourse concerns whether or not the first intercourse on the Sabbath would constitute Sabbath "labor." "Is it performed to see if she was a virgin?", is discussed at length, for example. But the rule which governs is the dominant Talmud rule of the Sabbath on the subject of labor, namely that an act of injury never ranks as "labor." So, if the intent is to injure the wife the act is permissible. (See Exhibit 122. Talmud book of Kethuboth 5b-6a)

The eighth page ends with the thought that intercourse is permitted anyway. Then a new line of needless, senseless "religious" discussions about women and blood starts in. These long-winded, silly pages of Pharisee "wisdom" are but a sample of the bent of the

whole Talmud. (See Exhibit 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, and 141)

Vows

In Matthew 5:34-6, and in Matthew 23:16-22 are recorded the lambastings Christ gave the Pharisees for vowings: "ye blind guides which say, whosoever shall swear by the temple, it is nothing; but whosoever sweareth by the gift that is upon it he is guilty. Ye fools and blind: for which is greater the gift or the altar that sanctified the gift?" Christ goes on to illustrate Pharisee silliness. Do not swear by anything, is the gist of the Matthew 5:34 passage, not by your head for you cannot "make one hair white or black."

One can only appreciate His words after reading hundreds of pages of drivel about vows in the Talmud books of Nazir and Nedarim. (Title pages, Exhibit 164 and Exhibit 170)

The Talmud Mishna on the Heifer and the Door is illustrative (not reproduced). The Mishna opens with the Door saying if the man doesn't open it, and the heifer saying if the man does not make it stand up, he must be a "Nazir." (A Nazirite [to vow] was one who had vowed not to cut his hair or drink or eat any product of the grape for a certain time.) Three pages of haranguing "Gemara" following the Talmud. "Mishna" discusses the fact that the heifer then got up of its own volition. The door is quiet, apparently, for nothing more is said by it. The Jewish school of Shammai holds that since the man did not of his own power force the heifer up, he must be a "Nazir," but the Hillel Jews say that the essence of the vow is the upping of the heifer which was "recumbent" and is now standing up, so the man does not have to be a "Nazir." The schools of the Hillel and Shammai were in full flower in the Holy Land when Christ lived and, no doubt, this and other nonsense presently preserved for the Jewish religion, existed then.

Talmud – Juvenile Birth Control and the “Two Hairs” Test for Puberty

The Talmud, Yebamoth 12b, harangues about the ages when female birth control may be exercised, namely from “the age of eleven years and one day until the age of twelve years and one day,” with a child “under or over” these ages to “carry on her marital intercourse in the usual manner.” The recommended birth control is to be followed because otherwise the pregnant female might have a “second conception” which would make her fetus a “sandal” or “flat fish.” Read the nonsense, followed by the “two hairs” test. (See Exhibit 152)

Read the asinine harangue in the Talmud, Yebamoth 12b 13a (See Exhibit 153), about two hairs proving puberty, or not proving it, as the child may have lost the two hairs through childbirth, also, the calling for an examination by the Rabbis. In the Soncino edition of the Talmud, reference is made to three similar messes of muck in Kethuboth 36a, Baba Bathra 156a and Niddah 52a of the Talmud.

To be unable to tell whether a little girl is as yet adolescent, or has borne a child or not, by counting two pubic hairs, is too idiotic to credit to anything except the Talmudic love of sub-sewer subjects — “the reprobate mind,” as Paul called it, “who changed the truth of God into a lie.” (Romans 1:25, 28)

To deal in unnatural filth and sex matters is the core of Talmudic “scholarship.”

More Talmudic “Wisdom”

Pretensions of “wisdom” by Talmudic Pharisee “sages” are perhaps the most incredible. No pompous dissertation seems complete without mention of a privy. Sons of “sages” and scholars, we read may “enter and sit down before their father, with their backs to the people.”

When, however, they do not possess the capability of understanding the discourses, “they enter and sit down before their father

with their faces toward the public if he went out to ease himself he may re-enter and sit down in this place. This applies only to the minor functions of the body but not to the major functions since he should have examined himself before. A man should always make a habit of easing himself early in the morning and late in the evening in order that there be no need for him to go far." (See Exhibit 197 and Exhibit 198)

Jewish Talmud "remedies" are foolish to say the least. The above passage from Horayoth 13a-b of the Talmud is replete with learning such as: "As the olive causes one to forget seventy years of study, so does olive oil restore seventy years of study. Wine and spices have made me wise." (Exhibit 96)

The Talmud "sages" then dispute whether dipping one or two fingers in salt makes one wise; whether passing under the bit of a camel, or under the camel itself, interferes most with mentality. The text then returns to the required protocol for the "Nasi, head of the Sanhedrin, and the head of a Talmud school, the Ab-Beth Din," and how many rows have to rise in honor when each one enters. (Exhibit 197)

The Talmud also has "wisdom about eating dates." "They remove three things: evil thoughts, stress of the bowels, and abdominal trouble." This leads to a play on words, door, ladder and bed, where "one is fruitful and multiplies on it" — back to the old subjects. This is from Kethuboth 10b-11a of the Talmud.

On this same page is the Mishnah (law) that a baby girl under three years and one day old is always reckoned as a virgin: "If they had intercourse before they were three years and one day old the hymen would grow."

Do not just the few illustrations above from the Pharisee Talmud show the justness of Christ's excoriations of the Pharisees as: "Full of all uncleanness"; their love of the "uppermost rooms at feasts all their works they do for to be seen of men" — "full of hypocrisy and iniquity?" (Matthew 23:5-6, 27-8, etc.)

And, illustrating their hairsplitting paraded as "wisdom," He called them "fools and blind." (Matthew 23:17-19)

Virginity on a Monetary Scale

The Kethuboth book of the Babylonian Talmud (See Exhibit 119 for title page) is supposed to set down rules relating to married life.

The Kethubah is a contract promising to pay a wife a certain sum of money if the husband divorces her, which he can do at will, according to Talmudic doctrine. Perhaps urged on by the growing Christian propaganda against divorce, the Hill elite Jewish school stressed the husband's freedom to divorce his wife even for some culinary deficiency, or, as Rabbi Aquiba taught, because he had found a better looking woman.

The Kethubah need not be paid if the wife can be proven not to have been a virgin when married. Hence the Jewish custom of the groomsmen waiting outside the bridal chamber door for the bloody sheet to be witnessed, proving the wife's virginity. Elaborate cuts of these Kethuboth appear in the 1943 Universal Jewish Encyclopedia.

Chicago physician and hospital owner, Dr. A. A. Whamond, used to relate to a member of my family about the money he made by putting in false cat-gut hymens for Jewish girls who were not virgins before they were to be married.

The Talmud price for getting rid of a wife who had been a virgin, is "200 zuz," given by the Universal Jewish Encyclopedia as being 200 denarii or about \$30.00.

"If the wife refuses sexual intercourse, she can be threatened with a reduction of her claims in the Kethubah, and this threat can be carried out." (Same Encyclopedia) If the husband can contend that the wife had not been a virgin, she gets only "a maneh," or the smallest coin, says the Talmud.

All of this talk about blood and virginity is a favorite Talmudic subject, and seemingly endless. Note, for example, Exhibit 121, Exhibit 122, Exhibit 123, Exhibit 124, Exhibit 125, Exhibit 126, Exhibit 127, Exhibit 128, Exhibit 129, Exhibit 130, Exhibit 131, Exhibit 132, Exhibit 133, Exhibit 134, Exhibit 135, Exhibit 136, Exhibit 137, Exhibit 138, Exhibit 139, Exhibit 140, Exhibit 141, Exhibit 142, Exhibit 143, Exhibit 144 and Exhibit 145 herein, all from the book of Kethuboth.

And, as always in the Talmud, in the book of Kethuboth, asininity is combined with filth. For example, the controlling "Mishnah" or overall rule in Folio 61b (See Exhibit 145) doles out by trades the proper number of relations between husband and wife as: "men of independence, every day; for laborers twice a week; for ass-drivers, once a week; for camel-drivers, once in thirty days; for sailors, once in six months."

Sodomy Approved

Despite the thunderings and prohibitions of the Bible, sodomy in general, and specifically with little children, dead bodies, neighbors' wives and one's own wife is permitted by the Talmud.

The argument for this last is in Nedarim 20b of the Talmud (page 58 of Soncino translation): "Our Sages said a man may do whatever he pleases with his wife at intercourse: Meat which comes from the abbatoir [stockyards] may be eaten salted, roasted, cooked or seethed; so with fish from the fishmonger. A woman came before Rab and complained [of her husband's sodomy with her]," "Rabi replied: 'Wherein does it differ from fish?'"

All of this is made Jewish religious doctrine with full Luciferian knowledge of the Bible's laws against it.

"Thou shalt not lie with mankind" and the Biblical verse, Leviticus 18:22, is actually cited in the same Talmud section where sodomy with boys under nine or baby girls under three is permitted. (See Exhibit 54) The full text of this verse states: "Thou shalt not lie with mankind as with womankind: it is abomination."

Small wonder that Christ denounced the Pharisees as nullifying the word of God and violating every concept of human decency.

The Talmud Today

After reciting the denunciations and condemnation of the Talmud down through the centuries, Rodkinson, in his introduction to the

Talmud, states:

“Such was the past of the Talmud which we hope will never be repeated. Now a glance at the end of the last century and the beginning of this one.”

“The colleges for the study of the Talmud are increasing almost in every place where Israel dwells, especially in this country where millions are gathered for the funds of the two great colleges, the Hebrew Union College of Cincinnati and the Jewish Theological Seminary of America in New York, in which the chief study is the Talmud and its post-Talmudical literature.”

This was written early in the present century. Is what Rodkinson wrote true today?

The answer is “yes.” Not only are Hebrew Union College of Cincinnati and the Jewish Theological Seminary of America more active than ever, but a network of schools to teach the Talmud to young Jews now exists from coast to coast.

For example, in the Chicago area, the Associated Talmud Torahs of Chicago oversees some 57 schools where the Talmud is taught to young Jews, commencing with their tender years.

If you are told by anyone that the Jewish Talmud is merely ancient history concerning Judaism, don't be fooled. The Talmud is present-day Judaism and without it so-called Judaism would not exist.

Chapter 6

Judaism Not Monotheistic

TO MANY CHRISTIANS, Judaism is a monotheistic religion, based on belief in one Supreme Being and adherence to the Old Testament, with the Messiah still to come. This is not so.

Double-talk is the trademark of Talmudic Judaism, called by Christ the "Synagogue of Satan." (Revelation 2:9, 3:9) Talmudists sanctimoniously declare that their devotion to "pure monotheism," or the "unity of God," precludes their belief in His Personality being Incarnate in Jesus Christ, His Son, and we Christians keep silent.

The Unity of God to which they refer is actually the oneness of the Pantheistic "en sof," a mass without a "Chief Engineer." This is the "unity of nature" in which the Pagans believed. For every form of spirit invocation, and for the deification of man, that is Judaistic Talmudism, a religion of polytheism, or many gods. Slyly, the polytheists say what they mean. We do not understand them.

Take any of the modern heresies, the "new" religions our tired Christians like to think we're just evolved; you will find them all in Talmudism and its collection of ancient Old Testament paganism. The Jewish Cabala with its non-existence of evil, its deification of man, is a source book for modern "isms," the sources of which are largely unknown in modern times.

Turn to the Jewish Encyclopedia article on "Pharisees" (Exhibit 264) and the statements that when the God of Intelligence, the "anthropomorphic" God, was eliminated from the Bible by the Pharisees, "these used the Angelology and Demonology of the Pharisees

with the help of the Ma'aseh Bereshit and Ma'aseh Mercabah [Pagan rites to see the Sun God, Mithra, or Metatron, and learn the past and future] not only to amplify the Biblical account, but to remove from the Bible anthropomorphisms and similarly obnoxious verbiage concerning the Deity by referring them to angelic and intermediary powers [for instance Genesis 1:261"

In other words, the old mass of spirit or substance of which the universe is supposedly composed, god of the Pagans called pantheism, or god as the sum-of-nature, left spirits or "gods" of every phase of nature to be invoked by man himself. The "supreme" Sanhedrin 67b of the Talmud (Exhibit 78) boasts about the Rabbis being able to create calves by "studying the laws of creation, by means of which they created a third-grown calf and ate it." The Sefer Yezirah presumably does the trick if the Talmud fails!

And how they do other wonders! (See Exhibit 79) The "sages" are represented as gods indeed.

The claim is made in the Talmud (Sanhedrin 65b — Exhibit 72) that "*Rabbah created a man,*" and this is followed by a long footnote on the use of the "Sefer (book) Yezirah." the Book of Creation, a part of the Cabalistic lore of Talmudism, and its derivation from Babylonian, and other occultism. Reference is made to Sanhedrin 67b where the claim mentioned above is made that by magic the rabbis created a calf and ate it. This is followed by supposedly turning a woman into an ass. (See Exhibit 80)

Creation by Hebrew letters is urged as a means of ascribing God's powers to asinine objects so as to dethrone Him and enthrone Man as the creator. This latter procedure is Pythagorean.

One thus is advised that: "In uttering a charm one generally expectorated" (Sanhedrin 101a, Exhibit 104); that "snakes and serpents may be charmed on the Sabbath." (Exhibit 105)

The dangers of Shabriri (a "demon of blindness") are pointed out, and reference made to repeating his name, each time dropping one letter until the demon "shrinks" away with the letters of his name, thus curing the blindness he causes. (Talmud, Abodah Zarah 12b, see Exhibit 176) The "cure" under "Abracadabra," is found in the Jewish Encyclopedia. (See Exhibit 281)

The Tetragrammaton (Y-H-W-H), the letters of the word Jehova (Hebrew lacks vowels), is reserved for summoning spirits and it is a “sin” for the unauthorized to use the word.

In the *California Jewish Voice*, and other current Jewish publications the word “God” is written “G-d” for this reason.

“The Tetragrammaton, the four-lettered Name of God was fully pronounced only by the Priests in the temple. Everywhere else it was pronounced ‘Adonai.’” This refers to the time of the second temple when the Pharisees were in the ascendancy in Jerusalem. (See Talmud, Abodah Zarah 17b-18a. Exhibit 181)

Using the word as is one of the “crimes” charged against Jesus (See Talmud, Sanhedrin 55b-56a, Exhibit 56). On this ground Jesus is called a “blasphemer” of this repugnant Pharisee pagan custom.

In Judaism, Ba’al Shem (“Master of the Name”) is the sorcerer who uses this Name of God to make the demons mind him (See Exhibit 265) and the Judaistic branch, Chassidism (also spelled Hasidism) is built upon this sort of demonology. Baal Shem Tob is extolled for his activities by Rabbi Louis Finkelstein in his work, *The Pharisees*. (See Exhibit 2 and Exhibit 3)

The use of amulets to drive off Lilith, demoness of childbirth, and of the night, who collects “men’s semen” to spawn demons, is part of current Pharisee demonology. (See Exhibit 287 for picture) By means of these demonistic devices one may cause “terror diffused through the world one’s enemies set to tearing each other to pieces cause anyone to perish.” All this is part of the Cabala or demonology of the Pharisees called “the art of employing the knowledge of the hidden world in order to attain one’s purpose. One may thus easily make himself master of creation.” (See Exhibit 285, from the Jewish Encyclopedia)

Blasphemy Approved

Not content with consistent reviling or blasphemy of God’s Word, this subterfuge is taught by the Talmud to permit blaspheming the Divine Name:

“Blasphemy is an indictable offense only if it is mentally directed against God. If, however, one reviles the Divine Name, whilst mentally employing it to denote some other subject, he is not punished!” (Sanhedrin 65a-b, see Exhibit 70)

Jews the Messiah

The untutored Gentile has been led to believe that adherents of the Jewish religion are simply believers in the Old Testament who are still awaiting their promised Messiah. However, in Judaism that Messiah is already here, and it is the “Jewish people” themselves.

For example, the Jewish Talmud, Kethuboth, 111a, states:

“The Messiah [is] without metaphor the Jewish people.” (See Exhibit 147)

The Jewish Cabala

The existence of a spirit world, of evil spirits, is mentioned throughout the Bible. Christ drove out possessing spirits. There is one hard and fast rule taught on the subject, however: namely, to leave them alone, do no invoking or communicating with them. It is clear that spirit elements could deceive the finite powers of human beings.

“Thou shalt have no other gods before me,” is the First Commandment. “And that you shall do no bowing to, or serving them,” is the Second Commandment. (Exodus 20:3-5)

Whereas the Bible represents God as the Supreme Intelligence, Creator and Ruler, the pagan and atheist Judaistic concept is pantheism. In other words, there is a great nature essence, out of which individual lives percolate blindly without direction. “Pan” (nature) “theism” (god-ism) holds that the sum of nature is god. Man becomes the all powerful Luciferian “god.”

It is foretold in Biblical prophecy that the Anti-Christ will personify that concept (Isaiah 14:12-19; Daniel 11:36-38; Matthew 24:15;

Mark 13:14).

The Universal Jewish Encyclopedia (1943), as to the “Cabala,” states:

“Although Palestine was the birthplace of Jewish mysticism, the land where the Cabala was conceived, it was in Babylonia that it attained its greatest importance.” It cites “the mystic speculations of the Talmud and the system of the Cabala, originating in the one and reaching its completion in the other.”

The Jewish Cabala is a library of literature, all on magic, spiritism, and based on sheer pantheism. ben Samuel is credited with bringing the mysterious doctrine from Babylonia to Italy about the middle of the Ninth Century; thence it spread to almost all the Christian countries of Europe. (same Jewish Encyclopedia, page 616) Cabala, also spelled Kabbalah, means “tradition,” and it is the tradition of the paganisms of Babylon, Egypt, and the pagan philosophers, enshrined in the Jewish religion.

Exhibits 285 through 292 herein (285, 286, 287, 288, 289, 290, 291, 292) each deal with the Cabala.

Cabalistic Hasidism

The Hasidist branch of Judaism specializes in the Cabala. About half of all Jews were Cabalists at the end of the 19th Century, we are told.

Hasidism, like so many Talmudic words, is spelled in various ways: Chasidism; and with a “C” and two “s’s,” an “H” and two “s’s.” The Jewish Encyclopedias of 1905 and 1943 use the first spelling, however.

Hasidism is called a religious movement within the fold of Talmudism “which won over nearly half of the Jewish masses.” Its leading promoter was one Israel Baal Shem Tob (shortened to the “Besht”). Father-to-son dynasties were set up of Hasidist leaders,

wonder-workers, fortunetellers, invokers of spirits, healers who employed drunkenness, singing, and dancing, to create states of “ecstasy.” Evil was indulged in to “purify” it.

Gershom Sholem, head of the Department of Jewish Mysticism at the Hebrew University in Palestine, in his book of lectures delivered at red Rabbi S. S. Wise’s Jewish Institute of Religion in NY (Schocken Books, N.Y., 1946), extols Baal Shem Tob, the 18th Century evangelist of Hasidism, as does Rabbi Louis Finkelstein, head of the Jewish Theological Seminary of America, in his *The Pharisees*. (See Exhibit 1, Exhibit 2, and Exhibit 3)

Sholem calls Baal Shem Tob “a true Baal Shem, that is to say a master of practical Kabbalism, a Magician” (page 349). He closes his book with the prophecy that Jewish mysticism still has its greatest role to play. In that he certainly coincides with the Bible and the prophecies of the Anti-Christ and his wonderworking after the order of Satan. (II Thes. 2:9)

The Universal Jewish Encyclopedia, under “Hasidism” states that “Hasidism had not introduced any religious novelties into Judaism.” (page 240)

To quote the Jewish Encyclopedia of 1905:

“The teachings of Hasidism are founded on two theoretical conceptions: (1) religious Pantheism and (2) the idea of communion between God and man which was adopted from the Cabala not only that Deity influences the acts of man, but also that man exerts an influence on the will and mood of Deity. Every act and word of man produces a corresponding vibration in the upper spheres. From this conception is derived the chief practical principle of Hasidism - communion with God for the purpose of uniting with the source of life and influencing it.”

Pantheism is the oldest pagan concept of God as being the composite of nature. The sum total of nature being “god,” man can be ruler of everything if he but knows the right secrets.

In Jewish Hasidism, “Baal Shem,” or master of the name, is also called a saint or Zaddik who, to quote the Universal Jewish Encyclopedia: “rules by the possession of the largest number of ‘sparks’ of divine emanation he stands on the same level as Moses and the Prophets, and not only speaks with the authority of the Torah, but may even change and abrogate it. The Hasidim must live in submission to the Zaddik, surround him with their love and confidence, bring him gifts, cater to his every whim, and not question his conduct even when it seems to depart from the accepted norm.”

The Cabala and God

The Cabala is the bone and blood of Talmudic Judaism, which is itself pagan from start to finish. It uses the “whited sepulchre” of the Old Testament to cover its negation of every moral law in the Old Testament as it promotes practice of all the occult demonistic abominations excoriated by the Old Testament.

The Cabala has two aspects: *theoretical and practical*, or “theurgic” (wonderworking). The “God” of the Cabala is “the En Sof,” the unknowing and unknowable sea of mind or matter out of which creation emerges. “The doctrine of the En Sof,” says the Jewish Encyclopedia, “is the starting point of all cabalistic speculations. God is the infinite, unlimited being, to whom one neither can nor may attribute *any attributes whatever.*” (“Cabala,” page 472, Jewish Encyclopedia)

Maimonides, pillar of Talmudism in the Middle Ages, “contributed to the cabalistic doctrine of the En Sof by his teaching that no attributes could be ascribed to God unless it be of Pythagorean origin.” (same Encyclopedia, page 465) Pythagoras was a pagan sorcerer who set up a dictatorship along Iron Curtain lines, and who attributed creative powers to letters and numbers, as does the Jewish Cabala.

The “Ten Intelligences” of pagan Aristotle, that is the Sun, Moon and seven planets each ruled by a Ruling Spirit who dominates affairs of the Universe in accordance with the complicated astrological time charts, are paralleled by the “Ten Sephirot” of the theoretical

Cabala. Three triads, the male and female spawners and their offspring, plus the overall or En Sof, form a design representing every condition of life, every quality, from A to Z. Sex is the glorifying King and Queen. The soul supposedly transmigrates around, and back into the unknowing and unknowable source, the En Sof, into a condition of "Nirvana" know nothingness, like in Hinduism.

"Jewish mystics described the highest degree of love of man for God in sensuous forms in terms taken from marital life." (Jewish Encyclopedia, page 465) "Closely connected is the doctrine of the transmigration of the soul on which the Cabala lays great stress." (same reference, page 476)

There are "ten classes of angels with their chiefs presided over by Metatron who was changed into fire." (same reference, page 475) Metatron is the Ruler Spirit of this universe and Talmudic Judaism, and linked to the Sun God (called by another sect, "Mithra").

The Ten Sephirot, or intelligences of the Cabala, are designed as male and female procreative agencies: "Kether," or "Crown" or the "I am" emanates the "masculine or male potency," and from this "the feminine or passive potency. The union of the masculine and feminine potencies produced again," and so the male and female Sephirot spawn along: "Thus each triad is compounded of force, counter-force, and their connecting link: namely active and passive agents and combination." (Note: Incorporated as "progressive" in Karl Marx's dialectical materialism) "They were all combined in the Adam Kadmon (Primordial man)." (Jewish Encyclopedia, "Sefirot, Ten")

The Kabbalah (George Routledge & Sons, London 1925), as expounded by Jewish author Ginzburg, lays down as doctrine 1 of the "Kabbalah": "God is boundless in his nature. He had neither will, intention, desire, thought, gauge, nor action." (Note: therefore, out goes the whole Bible and its Willing, Thinking, Acting, God of Intelligence.) Continuing: "He cannot be grasped and depicted; and for this reason is called En Soph, and as such he is in a certain sense *not existent*." (Note: small letters for the Deity in original) 2. "He is not the direct creator of the universe since he could not will the creation." Then comes mention of the self-activating emanations, the

“Ten Sephirot,” and “the different worlds gradually and successively evolved. These evolutionary worlds are the brightness and the express image of their progenitors, the Sephiroth, which uphold all things.” The Sephiroth create the souls, and the souls must return to the source “whence it emanated. The creature shall not then be distinguished from the Creator.” (Note: this is nothing but the ‘Nirvana’ of Hinduism, which Webster defines as “the extinction of individual existence by absorption of the soul into the supreme spirit,”) and, continues the publication: “*the soul will rule the universe, she shall command, and God obey*” (pp. 145-146). In view of the distinction between Brahmins and untouchables in Hindu castes, and the difference in Talmudism between the Gentile “asses” who have no human status, alive or dead, and Jewish “humans,” it will be easy to see who is supposed to do the ruling, and who does the obeying, God Himself being but a lump, a mass, an essence, a source stream, for Man to work.

That is Judaistic “monotheism!”

Theoretical Cabala

Two qualities dominate the theoretical Jewish Cabala. Every attribute of Intelligence, of Knowing, Loving or Ruling is stripped from the God of the Bible and handed over to pagan spirits, who are invoked as in ancient paganism as “other gods,” those which were so often denounced by the Prophets. This act of stripping God of Intelligence and reducing Him to a mass of “self-percolating essence,” the “En Sof,” is nothing but pantheism (the sum of nature being God, without any Supreme Being).

Whether called “emanation” by the Jewish Cabala, “immanence” by Talmudic Spinoza, or renamed by Hegel - for “the real and ideal is taught in the same way in the Cabala as in Hegel” (Jewish Encyclopedia, page 474), or designated “dialectical materialism” by Karl Marx, the result is the same old atheistic concept of nature just waiting for man to run and dominate it. The Luciferian god is always man.

The great heresy of Gnosticism, which nearly swept Christianity from the earth in the early centuries, is admittedly Cabalistic. And the Gnostic and Cabalistic idea that evil is non-existent is currently revived in "Christian Science," which is neither Christian nor scientific, and has been a magnet for hundreds of thousands of Jews who can, as the Universal Jewish Encyclopedia states, be Christian Scientists without deserting their Talmudism. This Encyclopedia states: "As the divine has true being, evil is that which has no being, the unreal or seeming thing as it appears." (page 477) And: "Evil, according to the Cabalistic philosophy, is nonexistent, anticipating Christian Science." (same reference, page 620)

Practical Cabala

Every pagan trick of dethroning God and enthroning individual spirits is employed by the Jewish Cabalists. "Casting of Lots, Necromancy, Exorcism Bibliomancy, and the mysticism of numbers and letters were developed into complete systems. Hence the cabalistic doctrine of the heavenly alphabet, whose signs are the constellations and the stars. Thus Astrology was legitimized, and bibliomancy found its justification in the assumption that the sacred Hebrew letters are not merely signs for things, but implements of divine powers by means of which nature may be subjugated" [by Man], says the Jewish Encyclopedia, under "Cabala," page 479.

But the bloody business of making circles to circumscribe the spirits, of gouging out cocks' eyes, skinning lambs and throwing the blood around to weird incantations to bring up the spectres of the departed, as forbidden by Scripture, is hidden as an "esoteric" or secret lore entrusted to such as the Jewish Baal Shems ("masters of the name").

Transmigration of Souls

Reincarnation, or transmigration of souls, is a doctrine of the Cabala generally. Failing to wash off the demons of the hands may turn one into a river, says the Jewish Encyclopedia under "Transmigration of Souls." The theory is the cause of much degradation in Hinduism. In the Cabala, each soul corresponds to a part of the body of the Adam Kadmon universe, some being "lower" organs, some "higher." The "dibbuk" or possessing spirit who can only be expelled by a "Baal Shem" wonderworker came into the Jewish press recently (1955) when a dibbuk is alleged to have been seen leaving the body of its unwilling host. Jewish press publications all carried the report.

A newsreel I saw in recent years showed the knife-sticking and goat-bleeding Hindu rites of Kali in India, horrible sights. Kali, to quote, is "a Hindu goddess. She is represented as black, with four arms, wearing a necklace of skulls, and the hands of slaughtered giants round her waist as a girdle. Her eyebrows and breasts appear streaming with blood of monsters she has slain and devoured. One hand holds a sword, another a human head. She is the goddess of death and destruction, and goats and other animals are sacrificed on her altars. Ancient Hindu books even enjoined human sacrifices to this bloodthirsty goddess. Her worship is said to be characterized by vile secret rites." (American International Encyclopedia, "Kali") In sex, filth, degrading treatment of baby girls, low status of women, and the caste system, Talmudic Judaism and Hinduism are closely allied. Whereas the appeasement of many spirits is secreted in Judaism and is open in Hinduism, the caste system, which numbers some 2,000 Hindu castes and sub-castes, is much simplified in Judaism, there being but two castes: the human and the animals, that is the "Jew" and non-Jew, the "Brahmin" or semi-divine "Jew," and the non-Jewish "Untouchable."

The Zohar, Principal Work of the Cabala

The Zohar (Book of Splendor) has been translated in several large volumes. It is more degenerately pornographic, if that were possible, than the Talmud itself.

The Zohar is a veritable library. Like the Talmud it seeks to nullify all the literal meaning of the Bible. This the Zohar does by allegorizing. Whereas the "Sages" of the Talmud always give as "higher" meanings their own reversal of Biblical moral laws, the Zohar in more fanciful, and in sex language seeks to reduce to Nature the whole of life and to Deify Man. Based upon the Cabalistic method and doctrines, the principal characteristic of Gnosticism was the "harmonizing" of opposites, or syncretism. By this means black can be represented as white. That Lucifer always arrays himself as an angel of light is a Biblical truth: "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (II Corinthians 11:14) The Cabala was the basis of Gnosticism, which today is expressed through such organizations as the National Conference of Christians and Jews, which deceives the unknowing public that there can be "brotherhood between 'Christ' and 'anti-Christ.'"

"Zohar ('brightness'), the principal work of the Cabala," starts the section in the Universal Jewish Encyclopedia and includes this: "Cabalistic groups raised the Zohar to the same rank as that given to the Talmud. The reading of the Zohar was regarded as a religious duty by the Hasidim and by the Oriental Jews and some parts of the Zohar were used liturgically. The Zohar's teachings combine practically all the elements of the older Cabala: the doctrines of the Primordial Man (Adam Kadmon), of the Sephiroth, of Creation and of the Mercabah number and letter mysticism, especially in reference to the names of God."

The Jewish Encyclopedia (1905) on the Zohar, states: "It contains a complete cabalistic theosophy," and calls it: "Not the work of a single author," under which subtitle the close relationship to Hinduism is cited: "it is necessary to ascertain where and when the Jews became intimately acquainted with the Hindu philosophy, which more than any other exercised an influence on the Zohar" (a parallel reading is quoted), and emphasis on the similarity follows. The Mohammedan Sufis had similar doctrines: "All these sects had their sacred writings which they kept secret, and these writings probably formed the nucleus of the Zohar." One section is described as "ex-

plaining Scripture mystically by way of Gematria the doctrine of Metempsychosis the importance of washing the hands. The Zohar repeatedly endeavors to impress upon the mind of the reader that the Biblical narratives and ordinances contain higher truths in addition to the literal meaning.”

The Zohar in its later form (after the 13th Century) “spread among the Jews with remarkable celerity representatives of Talmudic Judaism began to regard it as a sacred book and to invoke its authority in the decision of some ritual questions.” (Same reference)

“Glorification of Man”

The same Encyclopedia notes that Jews “were attracted by its *glorification of man*, its doctrine of immortality the Zohar declared him to be the lord of Creation. Indeed, according to the Zohar man influences the ideal world of the Sephirot, although the Sephirot expects everything from the En Sof, the En Sof itself is dependent upon man.” As noted previously, the En Sof is the mass called “God,” a mindless self-percolating essence, unknowing and unknowable.

The Darwinian theory of evolution, like the Spinoza theory of “immanence,” pantheism, are similar Cabalistic ideas in new word form.

The Universal Jewish Encyclopedia, will tell you how when the Dutch began to call the theories of Spinoza by their right name - Atheism - his own Cabala teachers who were members of the Beth Din (Talmud law court) quickly excommunicated him to prevent more unpopularity from fastening upon the already unpopular Jewish community. But, ever since, he has borne in Judaism the title of “Blessed Spinoza.” All that he did was to voice the Cabala, a foundation of the basically atheistic “Jewish” Babylonian Talmudic religion. Karl Marx, himself son of a Jewish Rabbi, called the “En Sof” by a still fancier name, “dialectical materialism,” the mindless bashing of germ to fish to mammal to ape to man, with the Jewish-spawned Marxist revolution as its crown and triumph.

Procreation is “God”

Says the Jewish Encyclopedia: “Zoharic elements crept into the liturgy of the 16th and 17th Centuries the characteristic features of which were the representation of the highest thoughts by human emblems and human passions, and the use of erotic terminology to illustrate the relations between man and God, Religion being identical with love *sensuous pleasure*, and *especially intoxication*, typify the highest degree of divine love as ecstatic contemplation, while the wine-room represents merely the state through which the human qualities merge or are exalted into those of the Deity.”

There is nothing new here that pagans who consulted the oracles, indulged in drunken and sex degeneracies, to worship the old sex-gods who were the deities of all pagan civilizations, did not have centuries and centuries ago. No wonder the unsparing denunciations of the Prophets have to be “allegorized” away into nothing!

Tied up in the Zohar and Cabala generally, are the doctrines of metempsychosis or transmigration of souls, the worship of the seven planets, Sun, Moon, and the over-all En Sof, diagrammed as the Ten Sephirot which propel themselves out and back into the mass, the En Sof, and which also corresponds with the pagan Aristotle’s Ten Inteligences (or “Boss” Spirits of the heavenly bodies).

Sholem; “Divine” Talmudists; “Holy Communion”

Gershom Sholem, whose lectures here at Red Rabbi Wise’s institute of Judaism in New York were compiled as “Major Trends in Jewish Mysticism” has been listed in Who’s Who in World Jewry as holding the chair of Jewish mysticism at Hebrew University, Palestine.

His excerpts from *The Zohar, the Book of Splendor* (Schocken Books, 1949) are revealing:

“The book of Zohar, the most important literary work of the Kabbalah a work of secret wisdom,” he calls it. Like the Talmud, which uses the Bible verses which admittedly are not there, the Zohar uses

a non-existent verse to portray the Talmudists as Divine: "The Divine Presence as the mystical embodiment of the Community of Israel," Blasphemously, in Baal worship style, intercourse is called Holy Communion. "God chose Israel and none other from among the peoples and established them in the world as a single unique nation he called them 'one nation'. When is 'one' said of a man? When he is male together with female then and only then he is designated one without mar of any kind only when male and female are conjoined do they form a single body; whereas, and this we have learned, if a man is not wedded, he is, we may say, divided into two." This is "holy communion."

The section of the book, "The Rose of Sharon" is another intercourse scene in which "the Community of Israel is called Rose of Sharon; because her desire to be watered from the deep stream. She is named 'Rose' when she is about to Join with the King and after she has come together with him in her kisses, she is named 'lily.'" That excerpt, extended, however, is not enough. The Rabbis are quoted on: "the true devotion of the Community of Israel to God, and her longing for him, for these souls make possible the flow of the lower waters toward the upper, and this brings about perfect friendship and the yearning for mutual embrace in order to bring forth fruit. When they cleave one to another, then says the Community of Israel in the largeness of her affections: 'Set me a seal upon thy heart.'" (same book, pages 69-70) There is much more of the same.

With that diversity of spelling characteristic of the Talmudists, God is called, in Sholem's study of the Zohar, the "en sof," the Infinite. Neither shape nor form has he [Note: small "h" always in referring to the Deity] and no vessel exists to contain him, nor any means to apprehend "him." (page 79) And then comes a vicious attack on Christianity so common in Talmudism. Our "crime" is in ascribing Intelligence to God, in accepting Christ's words that He is the personification of the Father, a real and Loving Spirit: "He that hath seen me hath seen the Father." (John 14:9)

The Zohar: "Woe to the man who would make bold to identify the Lord with any single attribute and the less so any human form

existent there is neither attribute, nor likeness, nor form in him.”
(same book, page 78)

Sholem’s work on the Zohar also states:

“The names and grades of the soul of man are three: ‘nefesh’ (vital soul), ‘ruah’ (spirit), ‘neshamah’ (innermost soul). The three are comprehended one within the other, but each has its separate abode. While the body in the grave is decomposing nefesh tarries with it, and it hovers about in this world, going here and there among the living Ruah betakes itself into the earthly Garden of Eden. On Sabbaths, New Moons and festival days, it ascends up to the supernal sphere. But neshamah ascends for forthwith to her place in the domain from which she emanated when the children of men betake themselves to the graves of those who are gone, then nefesh is wakened, and it goes out to bestir ruah, which then rouses neshamah.”
(pages 96-7)

The Cabala and the World

The World is explained by a chart representing three copulating triads: male, female and offspring — given fantastic names. The En Sof surrounding these is the god-essence which “percolates” through the three sets back into itself.

According to the pantheistic Cabala God has no intelligence. To quote:

“God is the infinite, unlimited being, to whom one neither can nor may ascribe any attributes whatever; who can therefore be designated merely as En Sof ‘without end.’” (Jewish Encyclopedia, “Cabala,” page 472) Describing the ten sefirot, which include the three spawning triads, the same source designates as “Yesod — ‘foundation’ the reproductive element, the root of all existence.” (page 475)

Under the title “Cabala” the 1943 Universal Jewish Encyclopedia emphasizes the same idea: “But the En Sof, being boundless, cannot become the direct creator, for He has neither will, intention, desire,

thought, language, nor action, attributes which belong to finite beings." (page 619)

Metatron

Metatron is the prince of this world, the "demiurge" in the Talmud and Cabala. He is the same as the Persian sun god Mithra, according to the Jewish Encyclopedia (see "Metatron")

With god a formless "lump," without any attributes, someone has to be Ruler, and Metatron (Mithra) is it. The Talmud sometimes gives the En Sof an almost comic character with big feet, splashing with the big fish in the sea, and teaching dead children the Torah one-fourth of the day. But Metatron teaches them three-fourths! This last, in the Talmud Aboda Zara 3b, is cited by the Jewish Encyclopedia (under "Metatron"), and also his being "lord of all the heavenly hosts, of all treasures, of secrets. The Zohar defines his nature exactly by declaring that he is little lower than God." He is not only identified here with "Zoroastrian Mithra," the Sun God, but in articles about "Merkabah" he is seen as inflamed with incantations, dope, "and other means," as comparable to the "demiurge." Under "Merkabah" the Jewish Encyclopedia describes the spiritualistic Mithra rites of "Metatron" whose name letters add up to those of Shaddai (God). Non-Jews are unaware that using letters for numbers ("Gematria") is as prevalent today in Pharisaic Judaism as it was in the time of Christ.

Letters Create the World - Not God

Note in Exhibit 285 herein that through the Cabala "one may thus easily make himself master of creation" — a Luciferian idea. Also wild animals can be slain and "terror diffused through the world." Note in Exhibit 288 that letters of the alphabet, especially of the four-letter word for Jehova, the Tetragrammaton, have magic power, in fact that letters created the world! It is stated that this idea "seems to

have originated in Chaldea" (Babylonia). That the rabbis worked the Cabala and created a third-grown calf and ate it, is cited as coming from the Talmud, Sanhedrin 67b. This is reproduced herein as Exhibit 78. Demonism is the subject also of Exhibit 77, Exhibit 79, Exhibit 80, which are from the Talmud. See also Exhibits 285-92 (285, 286, 287, 288, 289, 290, 291, 292) from the Jewish Encyclopedia.

Cabala Exalts the Jew

The Cabala, says the Jewish Encyclopedia, taught the top position of man,

"the true Jewish view of life, and one that appealed to Talmudic Judaism. The Jew as well as the man was recognized in the Cabala. Notwithstanding the strongly pantheistic coloring of its metaphysics, the Cabala never attempted to belittle the importance of historic Judaism, but, on the contrary, emphasized it the cabalists developed a Jewish Magic." (p. 478)

"Demonology, therefore, occupies an important part in the work of many cabalists. Many cabalists developed their theories on Casting of Lots, Necromancy, Exorcism. Astrology was legitimized and bibliomancy found its justification in the assumption that the sacred Hebrew letters are not one. With that old pagan deification of man idea in which nature as a whole is god and man is the doer, merely signs for things but implements of divine powers by means of which nature may be subjugated." (page 479)

The Cabala - Sefer Raziel

"Sefer" means book.

"Sefer Raziel," meaning book of secrets, is "an ancient Cabalistic book." The usual pretext to call pagan practices "Jewish" is to at-

tribute them to some old patriarch such as Abraham, who has been dead for centuries and is unable to deny the attribution. This one is linked to Noah, Abraham, Shem, and so on. However, the voodoo in it is as old as the pagan “philosophers” themselves.

“The book contains mystic lore on the letters of the alphabet and various magic recipes and amulets.” (Universal Jewish Encyclopedia, “Sefer Raziel”) “From the Talmud we learn that the alphabet played an important role in the creation of the world. Sefer Raziel states that Adam engraved the letters out of the likeness of the fallen angels [demons] from aleph to Tav. Every angel must appear as soon as his name is uttered Bezael, the builder of the Tabernacle in the wilderness, knew how to combine the letters by which heaven and earth were created (Talmud, Berechoth 55a).” (Universal Jewish Encyclopedia, “Alphabet”)

See Exhibit 288 concerning letter creation.

Although the Bible refers to Bezael only as a workman inspired to serve God in his efforts on the Tabernacle, the Talmud makes him into a demon evoker, a great intellect of whom Moses was jealous. Bible references to Bezael: Exodus 31:2; Exodus 35:30; Exodus 36:1-2; Exodus 37:1; Exodus 38:22; I Chron. 2:20; I Chron. 1:5.

The Universal Jewish Encyclopedia states (under “Alphabet”):

“The most important letters of the alphabet are, of course, those which spelt out the Tetragrammaton, or Name of God, Y.H.V. (or W.H.). This word is not to be pronounced as written, but must be read as ‘Adonai,’ ‘The Lord’; and each letter has an especial potency. The belief in the power of the word was common to all the religions of antiquity. Thus the platonists had notions of the influence of anagrams made out of the names of persons. In the Talmud there are many passages to indicate the rabbis were familiar with the various methods of permutation of the letters of the alphabet. The first was that of codes [Note: the Atbash code of using the last letter for the first, etc., is described] the second was the anagram in which the letters of a word were reshuffled to form a new word. The

third was Gematria, based on the numerical value of the letters. The fourth was Notarikon, which took each letter of a given word as the initial of another word, and thus interpreted it in mystic fashion.”

The Cabalists’ special alphabet is diagrammed.

The Cabala - Sefer Yetzirah

“Sefer Yetzirah,” or Book of Creation, is another voodoo Cabalistic compilation frankly emanating from Chaldea, or Babylon. (See Exhibit 72 and Exhibit 73)

To quote the Jewish Encyclopedia under “Cabala”: “The belief in the magic power of the letters of the Tetragrammaton and other names of the Deity seems to have originated in Chaldea the theurgic Cabala under the name of Sefer (or ‘Hilkot’) Yezirah, induced Babylonia rabbis of the Fourth Century to ‘create a calf by magic’” (Sanhedrin 65b, Sanhedrin 67b). (See Exhibit 288, left column)

The Mercabah rites inspired by dope, incantations, etc., at the end of which the Sun God (Mithra), called in Talmudism “Metatron,” Ruler of the world, are then referred to.

One familiar with Isaiah’s description of the satanic Anti-Christ of the Babylonian world government now rising (See Isaiah 14) is struck with the following words concerning one’s ability to be master of creation by means of the Sefer Yetzirah, and making the nether spirits obey and raise one to knowledge and power through cabalistic know-how. The Jewish Encyclopedia states (see Exhibit 285): “‘*Practical Cabala*’ or the art of employing the knowledge of the hidden world in order to *attain one’s purpose*, is founded upon the mysticism developed in the Sefer Yezirah (‘Book of Creation’). According to this work, God created the world by means of the *letters of the alphabet* which He combined in the most varied ways. If one learns these combinations and permutations, and applies them at the right time and in the right place, *one may thus easily make himself master of*

creation." Then the ridiculous statement appears that "these formulae all proclaim *monotheism.*"

Note from the same section of the Jewish Encyclopedia (Exhibit 285) that by writing demonistic Amulets on a "fetus," that is, an unborn creature or child, the rousing of "demons" can sometimes be accomplished with success.

By "monotheism," the Talmudists really are saying "pantheism," which is the pagan concept that the sum total of all nature is God, an unknowing, unknowable mass of essence, spirit or matter, of which the universe is composed, without the "anthropomorphic" God of the Bible which the Pharisees have proudly eliminated, transferring all the powers attributed to Him to "intermediary powers" — yes, to those hosts of pagan spirits or gods of which Metatron, the Sun God, is chief today. Plato, Pythagoras, and the pagans the Prophets tried to reach during the long centuries before Christ, had the same "monotheistic" world in which they, as the "Supermen," could make themselves Masters of Creation and Dictators of the people.

Stripped of its deceptions and falsehoods, there is nothing monotheistic about Judaism, nor does it have anything in common with Christianity to which it is irrevocably and diametrically opposed.

Chapter 7

Judaism And Paganism

THE COMMONEST STATEMENTS of all Jewish authorities attribute many customs and doctrines of "Judaism" to Persian, Babylonian, Assyrian sources. The leading paganisms of all the centuries have been gathered up and treasured by Pharisaic Talmudism. The long stay of Pythagoras in Babylon, his number and letter magic; the transmigration of souls out and back into the "En Sof;" procreation being the hub and center of the universe, a man's first duty being to get souls out of "guf" and if this is impossible to keep on copulating in honor of the procreative powers; the selflessness of the universe; the multitude of spirits in charge of all functions; Sun-worship; veneration of the Moon; man as a spark of the divine capable of pushing the universe with his own illuminated inflated "knowing" self (Lucifer means "light-bearer") — all this forms the old Nature religions of paganism, seeking power through abracadabra, invocations, fasting and ecstasies to attract the spirits of the unseen world. It is all as old as the Old Testament, and as current.

So-called "Judaism" is nothing but Babylonian Talmudic Pharisism, which at base is crass paganism, pantheistic atheism, a conglomeration of all the forms of paganism concocted through the centuries. New descriptions concocted for this very old satanism, such as "immanence" (Spinoza); "emanation" (Talmudic Cabala); "dialectical materialism" (Marx) merely dress up old pagan concepts.

Babylon

What the Cross means to Christianity, "Babylon the Great" means to the cult of Judaistic Pharasaism.

Babylon was the "Vatican," center, and spiritual homeland of Pharasaic Babylonian Talmudism, as Chief Rabbi Hertz has put it, from 586 BC to 1040 AD, when the last of the Talmud "academies" moved out into Europe, Asia and Africa from Babylonia. (Exhibits 33-34) The "glory" of Babylon is referred to in the Talmud. (Rodkinson introduction, Exhibit 18)

And from Babylon, to Africa, Europe and all over the world, Pharisaism and its Traditions (Talmud) went, so that the Jew today repeats Pharasaic arguments when he studies Talmud, says Rabbi Louis Finkelstein, of the Jewish Theological Seminary, one of Jewry's world top Jews. (Exhibit 2)

From Talmud "academies" in Babylon, at Sura, Hehardea, Nisibis, Pumbeditha, Talmudic ideas and decisions went out and were accepted by the "Jews" of the world. The Jewish Encyclopedia, considering "the general influence of Babylonia upon European Judaism," states: "The West received both the written and the oral Law from Babylonia," and even after the close of the Talmudic "glories" in Babylon (1040 AD): "Babylonia, however still continued to be regarded with reverence by the Jews in all parts in the Ninth Century Jews of Abyssinia placed 'the sages of Babylon' first in their prayers a similar prayer, although it has quite lost its application is extant today in many congregations. Rabbi Paltiel of Cairo contributed one thousand gold pieces to the schools of Babylonia in accordance with a custom prevalent in all places where Jews dwelt. Toward the end of the Twelfth Century Benjamin of Tudela relates that the 'nasi' of Damascus received his ordination from the academic head of Babylonia so that this country was still predominant in the minds of the Jews of the Moslem world." (Jewish Encyclopedia, "Babylonia," Exhibits 295-296)

Nasi (prince), is a head of the Sanhedrin, or ruler of temporal affairs of Jewry; the Ab Beth Din is the religious head and joint ruler

with the Nasi in Pharisaism. There were five of these “pairs” before 70 AD.

A Babylonian Talmud passage on Babylon exalts it as the “centre of religion and learning.” (Kethuboth 11 1a, Exhibit 146)

The complete devotion to Babylon of the Pharisee Jewish religion may be seen if only by reading the Jewish Encyclopedia. Reproduced herein are two pages of the Jewish Encyclopedia section on “Babylonia.” (Exhibit 295-296) These illustrate the proud and devoted attitude of Pharisaism toward Babylonia, which is the glory and source of their Pharisee tradition, the Talmud. Until 1040 AD, we read, the Talmud-Cabala academies in Babylonia shone — then finally closed to spread Talmudic “learning” to the rest of the world, moving up through Spain and across Europe. We also read that “the Academy of Sura reached a point of unprecedented splendor. Pumbedita in 1040 also passed away after an existence of 800 years. Babylonian learning should be transplanted to Europe. This forms an appropriate point at which to consider the general influence of Babylonia upon European Judaism the West received both the written and the Oral Law from Babylonia.”

The supreme place in Judaism given the Babylonian Talmud and the word Babylonian used on the title page of its every volume are other indications of the Babylonian character of “Judaism” so-called.

The “Foreword” to the Soncino English translation of the Babylonian Talmud by the late Chief Rabbi of Great Britain, J. H. Hertz, is another indication. (See Exhibit 34, etc.) Also consider the tribute paid to Babylon in the History of the Talmud accompanying the first (1903) English translation of the Babylonian Talmud by “Rodkinson” (M. Levi Frumkin). (See Exhibit 34, etc.)

Contrast the so-called Palestinian Talmud, which, says Chief Rabbi J. H. Hertz, one of “Jewry’s 120 world leading Jews, was for many centuries almost forgotten by Jewry. Its legal decisions were at no time deemed to possess validity, if opposed by the Babylonian Talmud.” (See Exhibit 33)

Babylon the Symbol

Babylon is the very symbol of moral filth in the whole Old Testament. But those who call themselves “People of the Book” exalt it in every way. Pharisaism today lives by the Babylonian calendar, keeps the Babylonian festivals and Fast of Tammuz, and enshrines its anti-Biblical immorality, including sodomy and burning children to Moloch, necromancy, and other execrable practices.

The Talmud cites as the word of “the Masters” that, “All countries are like dough [inferior] toward the Land of Israel, and the Land of Israel is like dough toward Babylon.” (See Exhibit 146) Continuing: “We have a tradition that Babel [Babylon] will not witness the suffering that will precede the coming of the Messiah.” A footnote states that a more correct reading of this is that the “suffering” frequent in modern Christian books is fictitious. “These are the throes of mother Zion which is in labor to bring forth the Messiah — without metaphor the Jewish people.” (Exhibit 147)

Talmudic Jewish Months Are Babylonian

The lunar Babylonian calendar was adopted by the Judaites from the time of the deportation to Babylon of the Judah Kingdom (586 BC). Pharisaic Talmudists to this day have adopted the Babylonian calendar and the pagan names of the months, with rites to match. These month names coincide roughly with the signs of the Zodiac as follows: Nisan (Babylonian month) corresponds with Aries; Iyyar with Taurus; Siwan with Gemini; Tammuz with Cancer; Ab with Leo; Elul with Virgo; Tishri with Libra; Heshwan with Scorpio; Kislev with Sagittarius; Tebet with Capricorn; Shebat with Aquarius; Adar with Pisces.

Judaism – Tree Worship

Tree worship, one of the oldest forms of paganism, is based on the belief that trees are inhabited by spirits of fecundity.

Another of the regular Babylonian Talmudic synagogue festivals today is "New Year for Trees." Its Talmudic name is "Hamishshah-'asar bi-shevat,'" under which title it is listed in the Babylonian, or synagogue calendar, given in the American Jewish Year Books. It fell, for example, on the 15th of Shevat, 1964, which in our calendar was January 29th.

In his work, *The Golden Bough — A Study in Magic and Religion*, Sir James George Frazer devotes much space, even in the abridged edition (MacMillan, 1951), to "Tree Worship," which he traces through different countries as a pagan observance. He says of Buddhist monks who, believing that trees have souls, "will not break a branch of a tree 'as they will not break the arm of an innocent person.' These monks are Buddhists. But Buddhist animism is not a philosophical theory. It is simply a common savage dogma incorporated in the system of an historical religion. To suppose, with Benfrey and others, that the theories of animism and transmigration current among rude peoples of Asia are derived from Buddhism, is to reverse the facts."

What Frazer writes about the animistic, transmigration doctrines of Buddhism applies with equal force to so-called "Judaism," which is poles apart from basic Bible beliefs.

Looking upon the individual tree as a soul, or merely the abode of a soul, says Frazer, marks the line between animism, the simplest nature-worship, and Polytheism, or tribute to many gods. He says: "When a tree comes to be viewed, no longer as the body of the Tree-Spirit, but simply as its abode which it can quit at pleasure, an important advance has been made in religious thought. Animism is passing into Polytheism. In other words, instead of regarding each tree as a living and conscious being, man now sees in it merely a lifeless, inert mass, tenanted for a longer or shorter time by a supernatural being [who] enjoys a certain right of possession or lordship over the trees, and, ceasing to be a tree-soul, becomes a forest 'god.'" (pp. 129, 135)

The Christian reader may be perplexed at Biblical excoriations against trees. The fact was that owing to the fertility myth, individual and mass harlotry was carried on under trees, and these were planted for that purpose in groves.

Two kings of Judah, Hezekiah and Josiah, were commended because they “cut down the groves.” (Kings 18:4 and 23:14) God promised Moses He would bless the people he was leading into Palestine providing they drove out the pagan abominators, the Canaanites, saying:

“Take heed lest thou make a covenant with the inhabitants whither thou goest, lest it be for a snare. But ye shall destroy their altars and cut down their groves.” (Exodus 34:12-13) “Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods under every green tree. And ye shall bum their groves with fire.” (Deut. 12:2-3) Deuteronomy 7:5, etc., repeat the same command. This was about 1450 BC.

Read the varying, equivocating, hedging variety of reasons given by the Jewish authorities as to why some of their holidays are celebrated. “What goes on here?” is the natural reaction to all this evasiveness, or to direct contradictions by top sources.

Under “New Year for Trees” in the Universal Jewish Encyclopedia (1943) we are told that Shammai set this holiday for the 1st of Shebat (around February) and Hillel, the most popular of these two 1st Century Pharisees set it for the 15th of Shebat — and, of course, Hillel won. The “eating of many species of fruits” is cited for this occasion and: “No special liturgy is prescribed for the day.”

Under “New Year for Trees” in the Jewish Encyclopedia, (1905), however, we read that “it is celebrated by eating various kinds of fruits and by a special liturgy arranged for the Day.” Take your choice. Then this older source cites that “the custom was to plant a cedar-tree for every newborn male and a cypress-tree for every female. When a marriage was about to take place the trees were cut down and used as posts for the nuptial canopy.” (Gittin 57b)

The Gittin 57b passage of the Jewish Talmud referred to as the source of trees in connection with weddings, follows the Talmud [Gittin] 57a passage about Christians being in hell under boiling

“excrement,” and every foul blasphemy of Christ. This followed by a “dainty” tale about David: “He went into a privy and a snake came, and he dropped his gut from fright and died.” (page 252 Soncino edition, not reproduced) Then, Gittin 57b:

“It was the custom when a boy was born to plant a cedar tree and when a girl was born to plant a pine tree, and when they married, the tree was cut down and a canopy made of the branches.”

The article in the Jewish Encyclopedia tells how the Cabalists, when they settled in Palestine in the 16th Century, instituted the custom of eating fruits on that day, instead of planting trees.

Zohar and Talmud readings about fruits are also mentioned, and customs in various countries such as Russia described. There “The children are granted absence from school and join in eating the fruits.”

That the trees around the Canaanite altars to the procreative powers and gods were not only symbols of fertility but were used as whoring places in their honor, is cited throughout the Old Testament. Each reform King cut down the “groves” which are denounced as a heathen abomination. Deuteronomy 12:2-3, 16:21; II Kings 18:4, 23:6, 15, are typical. Jeremiah, thundering at the Judaites, accuses them thus: “Under every green tree thou wanderest, playing the harlot.” (Jeremiah 2:20)

The posts, or “asherah,” marked “the high places” for sex degeneracy, in the name of “fruitfulness.” “Asherah” is defined as:

“a wooden post or tree-trunk with the branches lopped off a seemingly indispensable part of the sanctuary in the ancient Canaanitish cult a symbol of the fruitfulness of nature.” (Universal Jewish Encyclopedia)

“Tree Worship,” says the same source, is the belief “that trees are inhabited by spirits who exert good or evil influences and must

therefore be revered such a belief existed among the ancient Canaanites and was adopted by the invading Israelites along with other elements of their religion and culture." Referring to the "Sacred character of these trees": "This corresponds to the Asherah and to what the prophets tell us of the worship 'upon every high hill and under every leafy tree.' The Deuteronomic law prohibited the Asherah (Deuteronomy 16:21) and ordered the destruction of those already in existence. (Deuteronomy 12:3) But tree-worship was a custom difficult to eradicate and it has survived in many parts of the world down to the present day."

This is followed by the typical cover-up that it disappeared after the Babylonian Exile "among the Israelites." But the older source (Jewish Encyclopedia, 1905) states:

"The extent of its worship [the tree] is indicated also by the denunciations of the Prophets. A favorite phrase of theirs in describing idolatrous [sex] practices as 'upon every hill and under every green tree' (Deuteronomy 12:2, Jeremiah 1:20). As has been pointed out, the Prophets were unable completely to suppress tree-worship, which has survived in Palestine through all religious changes to the present day."

Trees Today

Since the Babylonian Talmudists acquired Palestine in 1948, formal tree planting has gone on at a feverish pace. Groves are being planted in "honor" of various people. President Kennedy is slated to have a grove of 50,000 trees in his honor, around Jerusalem. "Tree Planting to be a Holiday Event" headed the report:

"Jewish people the world over will celebrate the New Year for Trees, Tu B'Shvat. As has been the custom for many years, the Jewish National Fund will observe the holiday by planting trees in Israel." (*California Jewish Press*, 1/31/58)

In view of the millions upon millions of dollars of taxpayers' money given to "Israel," it is suitable that a forest in honor of the USA. Government, "American Freedom Forest," was proposed: "It is to serve as a living monument to the friendship and close cooperation existing between the citizens and governments of the United States and Israel." (*B'nai B'rith Messenger* 7/8/60)

Now that the Anti-Christ Talmudists possess Palestine, as predicted by Scripture, there promises to be, if current reports are any indication, more groves in Palestine than Moses and the Prophets ever ordered to be cut down or burned.

Tammuz

Each year the old Babylonian Fast of Tammuz is celebrated by Jews from the 17th of Tammuz to the 9th of Ab. The Fast of Tammuz fell in 1963, for example, on July 9th and the 9th of Ab (or "Av") on July 30th.

To cite again The Golden Bough — A Study in Magic and Religion, by Sir James George Frazer:

"The worship of Adonis was practiced by the Semitic peoples of Babylonia and Syria, and the Greeks borrowed it from them as early as the 7th Century before Christ. The true name of the deity was Tammuz [Adonis was merely the Semitic word for 'lord']." In the religious literature of Babylonia Tammuz appears as the youthful spouse or lover of Ishtar, the great mother goddess, the embodiment of the reproductive energies of nature every year Tammuz was believed to die every year his divine mistress journeyed in quest of him. During her absence the passion of love ceased to operate; men and beasts alike forgot to reproduce their kinds: all life was threatened with extinction. His death appears to have been annually mourned by men and women about midsummer in the month named after him, the month of Tammuz.

A Babylonian dirge of lament for Tammuz is quoted (pp. 1179-80), one line after another starting with the words:

“Her lament is for [Reproductive proclivity is the object. Un-natural as well as ‘Sacred Prostitution’ acts were part of the tribute to Tammuz.] So intimately bound up with the goddess were the sexual functions of the whole animal kingdom that without her presence they could not be discharged. His death appears to have been annually mourned, to the shrill music of flutes, by men and women about midsummer in the month named after him, the month of Tammuz. The dirges were seemingly changed over the effigy of the dead god.” The Golden Bough, Frazer, pages 378-9

Harvest time in Palestine is in the summer, not the fall. Frazer treats of the Tammuz rites in connection with the cutting of the harvest as symbolical of the wounding of the procreative god (by a wild boar, in one place), and the insuring of the harvests to come, by wailing over his demise. To quote him:

“Nowhere, apparently, have these rites been more widely and solemnly celebrated than in the lands which border the Eastern Mediterranean. Under the names of Osiris, *Tammuz*, Adonis, Attis, the peoples of Egypt and Western Asia represented the yearly decay of life, especially of vegetable life. The supposed death and resurrection of this oriental deity, a god of many names but of essentially one nature. We begin with Tammuz or Adonis.”

Female Procreative Goddess

“Istar,” or Astarte, writes another authority, was “the principal goddess of Mesopotamia and perhaps the most popular deity in the Babylonian pantheon [she] so it was related in Nineveh and Babylon,

had chosen Tammuz, 'son of light' (Dumuzi in Sumeria), to be the lover of her youth. He is wounded by a wild boar and she goes to the nether world in search of him. In the meantime the world of the living is wearing mourning on account of Istar's death. In the absence of the goddess the rites of love are no longer performed." (*Man and His Gods*, H. W. Smith, page 84)

This mourning and the cessation of intercourse, the whole doctrine is right here today in honor of the procreative powers to which so much adoration is devoted in the Talmud. Explanations are profuse, and silly. In what is represented to Gentiles to be a "monotheistic" religion, there can be no reason to wail and mourn and keep a Fast of Tammuz today, or was there ever, for that matter.

Ezekiel on Jerusalem Abominations and Tammuz

Between the first and the last big deportation of Jews from Jerusalem to Babylonia (606-588 BC) — where the Jews were treated as colonists, Ezekiel the Prophet was carried away to Babylonia. Ezekiel, who with Isaiah, Jeremiah and Daniel, is one of the four major prophets, and had been deported to Babylon with the faithless King Jehoachin in 597 BC, in a vision of the Jerusalem Temple about 594 BC, was told by an angel:

"Is it a light thing to the house of Judah that they commit the abominations which they commit here?" "Go in, and behold the wicked abominations that they do here. Then he brought me to the door of the gate of the Lord's house which was toward the North and behold, there sat women weeping for Tammuz. And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord were about five and twenty men their faces toward the East and they worshipped the sun toward the East. Then he said unto me; Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they filled the land with

violence, and have returned to provoke me with anger.”
Ezekiel 8:9-17, 9:14-17

Today, celebration of the Fast of Tammuz, together with Sun and Moon veneration, prevails in the Jewish “synagogue of Satan” (Rev. 2:9) just as in the time of Ezekiel.

With that awareness characteristic of Talmudism, the Universal Jewish Encyclopedia cites Ezekiel’s denunciation of the weepings for Tammuz who “was held to descend to the netherworld every year in the month of June or July and then, after lamentations and various offerings, to be restored to life through the intermediation of his wife or mother, Ishtar [Astarte]. This is a vegetation myth very similar to that of Adonis in Syria. The share of the women in the rite was due to the fact that the myth was connected with the idea of fertility. The fourth month of the Babylonian year (July-August) was named after Tammuz, and this has been taken over into the Jewish calendar.”

The authority for the fact of Tammuz in Judaism is Talmudic, and it is particularly observed by the Orthodox Jews (see Universal Jewish Encyclopedia, “Fasting”). It is one of two main fasts of the synagogue year. The other is in connection with the High Holidays when all vows and obligations to be made during the coming year are annulled in advance, through the “Koi Nidre.” During the three weeks between the Ninth of Ab and the preceding Fast of Tammuz no marriages may be performed.

Today’s “Wailings for Tammuz”

In “The Code of Jewish Law” (Shulhan Aruch) we find, under “Laws Concerning the Interval Between the Seventeenth of Tammuz and the Ninth of Ab, Chapter CXXII”

“One should not cut his hair during these days, paring of the nails is forbidden only during the week in which the ninth of Ab occurs; concerning the goblet of wine for Habdallah on the

conclusion of the Sabbath, if there be a child who is able to drink the greater part of the goblet it should be given him; it is permissible to have [new garments] made by a non-Jewish workman, but not by an Israelite; it is the custom to call up to Maftir the Rabbi who knows how to lament.”

“Laws Concerning the Ninth of Ab all enter the synagogue and take off their boots but one light is lit in front of the Reader prayers are said in a low voice, with a weeping intonation, mourning like. All should be seated on the ground. Lamentations and the special lamentations should be prolonged until close to noon. Bathing is forbidden, whether in hot or in cold water, even to put one’s finger in water is forbidden one may wash his hands in the morning, but should be careful not to wash more than the fingers, for this is what constitutes the main morning wash as an evil spirit rests on the fingers in the morning.”

“Cohabitation is forbidden. It is proper not to have conjugal intercourse on the night of the tenth day, unless it be the night of the ritual immersion, or if he is about to go on a journey, or has come back from a journey.” (End of chapter CXXIV)

The “Sacred” Star of David

Non-Jews have been drenched with propaganda that the six-pointed “Star of David” is a sacred symbol of Jewry, dating from David and Solomon, in Biblical times, and signifying the pure “monotheism” of the Jewish religion.

In actuality, the six-pointed star, called “David’s Shield,” or “Mogen David,” was only adopted as a Jewish device in 1873, by the American Jewish Publication Society, is not even being mentioned in rabbinical literature. (See Exhibit 282)

However, the six-pointed star has been used for centuries for magic amulets and cabalistic sorcery. (See Exhibits 282, 285, 286)

Judaism – Star Worship

Under “Star Worship” the Jewish Encyclopedia states:

“Star Worship is perhaps the oldest form of idolatry practiced by the ancients. The observation of the stars in the East very early led the people to regard the planets and the fixed stars as gods. The religion of the ancient Egyptians is known to have consisted preeminently of Sun-worship. Moses sternly warned the Israelites against worshipping the Sun, Moon, stars, and all the hosts of heaven (Deuteronomy 4:19; 17:3). The Israelites fell into this kind of idolatry and as early as the time of Amos they had the images of Siccuth and Chium, ‘the stars of their god’ (Amos 5:26); the latter name is generally supposed to denote the planet Saturn. That the Kingdom of Israel fell earlier than that of Judah is stated (II Kings 17:16) to have been due, among other causes, to its worshipping the host of heaven. But the Kingdom of Judah in its later period seems to have outdone the Northern Kingdom [Israel] in star-worship.” Of Manasseh it is related that he built altars to all the hosts of heaven in the two courts of the house of YHWY, and it seems it was the practice of even Kings before him to appoint priests who offered sacrifices to the Sun, the Moon, the planets, and all the hosts of heaven. Altars for star-worship were built on the roofs of the houses, and horses and chariots were dedicated to the worship of the Sun. (II Kings 21:5, 23:4-5, 11-12) Star-worship continued in Judah until the 18th year of Josiah’s reign (621 BC) when the King took measures to abolish all kinds of idolatry. But although star-worship was then abolished as a public cult, it was practiced privately by individuals who worshipped the heavenly bodies, and poured out libations to them on the roofs of their houses (Zephaniah 1:5; Jeremiah 8:2, 19:13). Jeremiah, who prophesied in the sixth year of the captivity of Jehoiachin (591 BC) describes the worship of the Sun as practiced in the court of

the Temple (Ezekiel 8:16) and that even after the destruction of the Temple the women insisted on continuing to worship the Queen of Heaven...

“The ancient Hebrews, being nomads like the Arabs, favored the Moon, while the Babylonians, who were an agricultural nation, preferred the Sun. But, as appears from Ezekiel 20:7-8 the Moon-worship of the Israelites, even while they were still in Egypt was combined with Sun-worship.”

Stars in Talmudic Idolatry

The Zodiac is “an imaginary broad belt in the heavens, containing twelve constellations or signs which the Sun traverses annually.” And a “constellation” is a group or cluster of fixed stars designated by some name (Webster)

According to the Jewish Encyclopedia (“Zodiac”) the findings of the ancient astronomer Hipparchus (160-125 BC) concerning the position of the constellations, in the cases of “those which bore the same name, coincided approximately with the signs according to Talmudic tradition.” In the case of the “choice of symbolic signs. All may be traced to Assyrian mythology and influence. The Jews during the Babylonian exile adopted Assyrian names of the months and constellations.”

To continue this Jewish Encyclopedia account:

“Since each of the planets was supposed to rule a certain hour of the day, while every constellation governed a certain month of the year, the fate of an infant was predicted according to the heavenly bodies that presided over the hour and the month of its birth. The conjunction of the planets and constellations was accordingly manipulated to determine the fortunes of the person whose horoscope was thus drawn. A ‘good’ planet might synchronize with a ‘bad’ constellation to some extent. Both planets and constellations indicated certain characteristics in the person born at that time, and care had

likewise to be taken to marry only such a mate as had been born under a harmonizing planet and constellation, since otherwise the marriage would be a failure."

Supposedly, the sun enters the section called: Aries about March 21; Taurus, about April 21; Gemini, about May 22; Cancer, about June 22; Leo, about July 23; Virgo, about August 24; Libra, about September 24; Scorpio, about October 24, Sagittarius, about November 23; Capricorn, about December 22; Aquarius about January 20; Pisces, about February 19.

Star-Worship in the Jewish Calendar

"During the Exile the Babylonian system was adopted, the names of the months being derived from the common Babylonian calendar. Thus Tammuz is the month dedicated to the worship of the fertility spirit of that name [Note: the male sex-god] Elul is the month when he was bewailed [Here, 'alal' is given as the Hebrew for 'wail']."

But this does not explain why the current Code of Jewish Law (Shulhan Aruch) suggests lamenters, wailers for the current Fast of Tammuz which is in each yearly synagogue calendar!

"*Tebeth* is the month he sank into the Netherworld, and so forth. The following list gives the names of the Jewish months."

"*Tishri* (Sept-Oct) The New Moon of Tishri is not blessed, as are those of other months. The zodiacal sign of Tishri is the Scales."

"*Marheshwan* or *Heshvan* (Oct-Nov) New Moon is reckoned as two days. The zodiacal sign is Scorpion."

"*Kislev* (Nov-Dec) New Moon is irregular, being either one or two days. The zodiacal sign is the Archer."

"*Tebeth* (Dec-Jan) It is customary to refrain from slaughtering geese during Tebeth. The zodiacal sign is Capricorn."

"*Shebat* (Jan-Feb) Thirty days. New Moon is reckoned as one day. 15: 'New Year For Trees.' It is believed that demons are abroad in this month. The zodiacal sign is the Waterman (Aquarius)."

"*Adar* (Feb-Mar) The Zodiacal sign is Pisces (The Fishes)."

"Second Adar. Occurs only in leap year."

"Nisan (March-April) The entire month is regarded as a prolonged festival and one in which it is blessed to die. Every twenty-five years the sun is especially blessed in Nisan. The zodiacal sign is the Ram."

"Iyar (April-May) The zodiacal sign is the Bull."

"Sivan (May-June) The zodiacal sign is the Twins."

"Tammuz New Moon is two days. 17: Fast of Tammuz."

Here two fictitious reasons for celebrating this fast are cited, followed by this admission:

"Actually the fast is a reinterpretation of a Babylonian festival. The zodiacal sign is the Crab."

"Ab (July-August) 9: Fast of Ab" (with a fictitious reason). The zodiacal sign is the Lion.

"Elul (Aug-Sept) The zodiacal sign is the Virgin."

(Quotations are from the Universal Jewish Encyclopedia, under "Months.")

Astrology and Moon-Worship

"Astrology the belief that the Sun, planets and star-groups (constellations) possess an influence over human destiny and the attempt to discover and to predict the nature of such influence. There are two main schools of interpretation: one based on the day of the year on which the individual was born, and classifying him by one of the twelve signs of the zodiac; the other, deriving its conclusions from the exact time of day at which the birth took place and making use of the horoscope, or the study of the position of the sun and the planets in various heavenly 'houses.'"

"Babylonia and Egypt were the centers of astrology in the ancient Orient. Hebrews shared such beliefs. [The prophets], believing as they did in an all-powerful God who ruled the world on a basis of just reward and punishment, they had no room for a sidereal fatalism which made human lives helplessly subject to the influence of the heavenly bodies. Hence

their repeated insistence that God was supreme over the Sun, Moon and stars, and their scorn for those who attempted to predict human fate by such means.”

Note: Here Isaiah 44:24-5; Jeremiah 10:2; and Isaiah 47:13 are quoted, the latter quotation being attributed to an imaginary “Deuteronomy-Isaiah.” All Scriptures with Messianic prophecies which Christ fulfilled, thus hard to explain away, are attributed to some nebulous late-comer.

Continuing: “The Talmudic Rabbis, however, found no difficulty in reconciling the belief in astrology with the principles of Judaism.” This is followed by a half-column of fine print citing the Talmudic Rabbinical pillars’ support of astrology, such as:

“Joshua ben Levi held that a man’s character was determined by the day of the week on which he was born. Rabbi ben Joseph made the statement that a man’s fate, including the number of years he would live, the children he would have, and his fortune, was determined not by his piety, but by his horoscope Rabbi Hanina held the determining influence was the star under which one was born. Those born under Venus will be rich”

and so on, and on.

“As a result of this widespread belief the Hebrew term ‘mazel’ which originally meant ‘constellation,’ was given the additional meaning of ‘luck’ or ‘fortune’ astrology made its way into the Cabala. Its sole survival is the congratulatory formula ‘mazel tob,’ which means literally, ‘may you have a fortunate constellation.’”

Above quotations are from the Universal Jewish Encyclopedia, under “Astrology.”

The statement in the above sentence about the current greeting of “Mazal Tob” being the “sole” survival is merely whitewash for the alien eye. One or two New Moon Days are actually kept monthly. And, under, “New Moon, Blessings of the,” the Jewish Encyclopedia carries a full-page picture of a Street in 1748, full of Jews out paying their respects to the Moon. The text of the above article cites the custom of raising the “body on the tips of the toes three times addressing the moon with the ancient formula: ‘As I dance toward thee, but cannot touch thee, so shall none of my evil-inclined enemies be about to touch me.’ Then those assembled greet one another with ‘Shalom alekem’ (‘Peace be to you’) and say: ‘Good luck to us and to all Israel.’”

“Father of Lies”

In looking into the mess of paganism and criminality which is whitened over under the stolen name of “Judaism,” be prepared to first read one subterfuge, or one “red herring,” after another before truth even then shines through the cloud.

Under “Superstition, Jewish,” the Universal Jewish Encyclopedia (1943) cites Rabbi Joshua Trachtenberg, and his book, *Jewish Magic and Superstition* as authoritative. His sketch also appeared in the 1955 *Who’s Who in World Jewry*, with that work cited.

Typically, Trachtenberg first says concerning New Moon Day rites in the synagogue that “the pagan veneration of the New Moon is not directly connected with the Talmudic ceremony observed today”; then he goes on to admit:

“But certain superstitious practices have been associated with the rite, pointing to its continued occult importance in human affairs [such as] addressing the Moon three times: ‘As I skip before you and do not reach you, so, if others jump before me may they not strike me,’ and then thrice bidding one’s neighbor ‘Peace be unto you.’ The ceremony as well as the three fold repetitions, are typical of magical acts and the belief that

one who has performed the full rite need not fear death during the ensuing month." (page 256)

Invoking the Sun along with the Moon is cited on page 201 of the Trachtenberg book.

Isaiah and New Moon Days

Isaiah, the saintly prophet of Christ (760-698 BC), started right off in chapter 1 with his fulminations against Judah and Jerusalem:

"Ah sinful nation, a people laden with iniquity children that are corrupters. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom like unto Gomorrah. Bring no more vain oblations the New Moons and sabbaths it is iniquity. Your New Moons and your appointed feasts my soul hateth. I am weary to bear them." Isaiah 1:4, 1:9, 1:13-14

They were given then, as their followers are now, a choice, and "if ye refuse and rebel [against the teachings of God] ye shall be devoured with the sword." (Verse 20)

In the Cabala the Talmudists represent themselves as the Divine Presence, or Shekinah, and when the Female Shekinah is copulating with her male, then "Israel" will be ruling the world.

Says the Jewish Encyclopedia (under "Moon"):

"The reason why the Jews count the days of the year by the Moon is that, like the Moon, which reigns both in the daytime and night, the Jews have both this world and the future one. The Moon on account of its monthly reappearance is considered as the emblem of Israel. Therefore the reappearance of the Moon is sanctified by the recitation of benedictions."

Blessing of the Sun

The Sun, universally, in paganism, represented the male procreative spirit, the Moon the female. The weeping for Tammuz, and his powers of human and agricultural fertility, was a Babylonian ceremonial. Tammuz was also called Adonis, and the female counterpart Astarte, Mylitta, or Venus, according to location.

Honoring all of these pagan idols has been incorporated into Judaism.

The Babylonian Talmudic ceremony of Blessing the Sun, says the Jewish Encyclopedia (1905) occurs “on the first Wednesday of Nisan every twenty-eight years. This is calculated by the calendar of Samuel Yarbina’ah, which allots to the solar year 36514 days, and asserts that each of the seven planets rules over one hour of the day in the following sequence: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon the blessing is concluded with ‘Alenu’ and ‘Kaddish Yatom.’ The Blessing of the Sun was celebrated by the Jews in New York City in 1897 in Tompkins Square.”

The completion of the cycle occurred during the 20th century on April 1, 1925, and March 18, 1953. April 8, 1981, is the date of the next observance.

“Once in 28 Years”: “Sun At Point of Creation This Year Talmud Tells”

This appeared in the *California Jewish Voice* (October 24, 1952), over an article by Rabbi Samuel Rubin. A long-winded hairsplitting article uses the old number and letter juggling to make an appearance of “scholarship.” Leap years of 13 months fall on Wednesday in Nisan, the Rabbis add 19 and 28 making 47. Now rest your brain — you will need it. The Jewish Voice article continues:

“Our Rabbis told us that this total of 47 (19 plus 28) comes from the following passage: ‘And God saw that the light was

good — ‘Ki Tov.’ For these Hebrew words in turn amount to 47. Moreover, the Sun has three names: Shemesh, Chamah, Charas. If we take the last letter of these three names and sum them, we get 365 — the number of the days within the Sun year! We say the following prayer: “The luminaries are good which our God has created; he: [Note: small “h”] formed them with knowledge, understanding, and discernment [Note: some soulful attributes for hunks of matter!]; he gave them power and might to rule in the midst of the world.”

Actually, these paganists dumbly follow the laws of gravity, with one mass of matter pulling on the other in mathematical preciseness, they without any more “knowledge” or “understanding” than the dirt in your garden.

I well remember an exultant Jewish press report of a Sun blessing service conducted from a U. S. Government airplane when the great day came!

Vociferous chanting and carrying on is typical of the Chasidists, whose Baal Shems are supposed to be experts at summoning up spirits by voodoo combinations of the Tetragrammaton (or name of Jehova in skeleton, Y-H-W-H in 12, 42, 72 letter combinations known to the “elect”). This was described by the *Brooklyn Jewish Examiner* of May 1, 1953.

All of the tributes to the Moon, monthly, and to the Sun, are specifically forbidden by the Bible. Veneration of the Sun, Moon and Stars is the oldest idolatry.

That the ancients were condemned for the same things wrapped up in Judaism today, and practiced now, is seen in the Bible; Duet. 4:19; II Kings 17:16, 21:3, 5; II Chron. 33:3, 5; Punishments: Deut. 17:2-5; II Chron. 28:23; Job 31:26-8; Jer. 7:17-20, 8:2; Ezek. 8:15-6; Zeph. 1:4-5; Acts 7:42. For Warnings Against and Punishments: Deut. 17:2-5; II Chron. 28:23; Isa. 2:6-12; Jer. 8:12, 19, 19:13 (On star-worship and drink offerings, see “Habdalah”); Eze. 8:14-16; Micah 5:12 (on sooth-sayers, or astrologists, and witchcraft) — Plus the Bible from beginning to end — Zephaniah on the host of heaven, and so on. Jewish

Encyclopedias will tell you that Astrology or star-worship, was so well entrenched in Talmudism that only Maimonides, of their “sages” ever opposed it.

“Other gods” is veritably the middle name of this Jewish religion based upon a non-anthropomorphic “god” and a pantheistic world of spirits. These are invoked virtually from the time of awakening to sleep at night.

Guests are people we invite, but uninvited, [we do not have to allow them to stay]. The same of the dark spirits in Talmudism.

Chapter 8

Demonology Of The Pharisees

SO-CALLED "JUDAISM" is nothing but Babylonian Talmudic Pharisism, which at base is crass paganism concocted through the centuries. Descriptions concocted for this very old satanism, such as "immanence" (Spinoza) "emanation" (Talmudic Cabala), "dialectical materialism" (Marx) merely dress up old pagan concepts.

All forms of demonology were adopted by the Pharisees and incorporated into so-called Judaism. Demons of the privy, of the night, of every phase of nature, were and are catered to by the tenets and customs of this sect. The Talmud book of Yadayim (hands) is, for example, on ritual hand-washing in connection with Pharisee demonology. The Talmud is larded with occult works and practices.

The Pharisee custom in Christ's time of drizzling water alternately on the hands, to carry off demons (who presumably live in water) is still in force. The "Code of Jewish Law" (Schulchan Aruch), which is a digested "Mishna" of the Talmud, holds that an evil spirit takes over a sleeping person:

"When he rises from his sleep the evil spirit departs from his entire body excepting from his fingers. From there the unclean spirit does not depart unless he spills water on them three times alternately. One is not permitted to walk four cubits without having his hands washed." (Schulchan Aruch, Vol. 1, Chapter II: Hebrew Publishing Co. 77-9 Delancey St., New York, copyright 1927)

Says the Soncino Edition of the Talmud, in the Introduction to Yadayim (hand-washing):

“This rite formed one of the chief breaches between Jesus and the Pharisees.” (page 545)

When the Pharisees came to Christ, baiting Him about His Apostles not doing these hand-washing rituals, He came back at them, saying that they were hypocrites, “teaching for doctrines the commandments of men. Full well ye reject the commandment of God that ye may keep your own tradition.” (See Matthew 15)

Other practices are condoned in Judaism.

Despite Moses’ orders (Deuteronomy 18:10-12): “There shall not be found among you any one that maketh his son or daughter to pass through the fire (see Ritual Murder herein) or that useth divination, or an observer of times [astrology] or an enchanter, or a witch, or a charmer or a consulter with familiar spirits, or a necromancer. For all that do these things are an abomination unto the Lord: and because of the abominations the Lord thy God doth drive them out from before thee.” (Deuteronomy 18:10-12) Yet all of these are permitted by Judaistic Pharisee scripture. (See, for example, the Jewish Talmud, Sanhedrin 65a-b, Exhibits 70, 71)

Citing this very scriptural passage, and reversing it, the Talmudic “sages” hold that calling up demons to aid with sorcery is not idolatry since demons are not thereby worshipped!

The ancient practice of spirits speaking from the privates by soothsaying is dwelt upon in Judaism and this practice is loathsomely attributed to Jesus (“He practiced enchantment by means of his membrum” — see the Talmud, Sanhedrin 105 a-b, Exhibit 108).

“Ye shall not use enchantment nor observe times” (another of Moses’ admonitions in Leviticus 19:26). The “sages” also distort this clear scripture and declare: “This refers to those who practice enchantment by means of weasels, birds, and fish” — thus forbidding what no one cares to do anyway, and so as to open the way for pagan practices elsewhere permitted. (See Exhibit 74)

The Christian need not wallow in darkness. In the 1905 Jewish Encyclopedia it was already clearly written down that the Pharisees took over "Judaism," removed all "obnoxious verbiage" concerning God, such as attributing to Him Intelligence and control over this world and bestowed all Biblical powers ascribed to Him to lesser spirits, or "angelic powers." And, with the angelology and Demonology (of Babylon) and the Ma'asek Bereshit and Ma'aseh Merkabah, they nullified the Bible into pantheism. Anthropomorphism, or attributing to God any human quality like Intelligence, Love, or Control, such as God gave man over the animal world, was and is "obnoxious" to the Pharisee. (See, for example, the Jewish Encyclopedia, Exhibit 264. upper left column)

The Ma'aseh Merkabah and Ma'aseh Bereshit are called in Judaism, the very basis of this occult gnosticism. Pretending to be based upon Genesis and Ezekiel's chariot throne of God vision (Ezekiel I), this last "mystery" is called "Merkabah."

The words "by other means" are the most significant in the definition of the Merkabah in the Jewish Encyclopedia (pages 499-500): "The mysteries rest on the belief in the reality of things seen in an ecstatic state brought about by ablutions, fast, fervent invocations, incantations, *and by other means* the Merkabah rider must provide himself with amulets or seals containing mysterious names. The central figure in the theophany, however, is the '*Prince of the Face,*' Metatron. He is the one who imparted to man all the knowledge of heaven and of the past and the future."

Even burning children to the demon Molech for black occult power is allowed today by the supreme scriptures of Pharisaic Judaism. (See "Ritual Murder" herein)

Jewish Magic

Rabbi Joshua Trachtenberg, listed in *Who's Who in American Jewry*, in his defensive yet illuminating book, *Jewish Magic and Superstition* (Behrman's, N.Y., 1939), writing of the age-long reputation of Jews

as practitioners of black magic and all occult demonistic rites, states (Second chapter, entitled "The Truth Behind the Legend"):

"The sources indicate that Jews were at least acquainted with methods of inducing disease and death, of arousing and killing passion, of forcing people to do their bidding, of employing demons for divinatory and other purposes. We find accounts of the magician's power to project his soul to far-distant places, there to perform an errand, and then return to his comatose body." (Page 13)

"Jewish magic functioned within the framework of the Jewish religion." (Page 15)

Rabbi Trachtenberg also states:

"Knowledge of the names, through which Jewish magic worked, was inaccessible to women, for it required not only a thorough training in Hebrew and Aramaic, which most of them lacked, but also a deep immersion in mystical lore from which they were barred. Early mystical and magical lore was successfully guarded by a limited oral transmission. The secret lore of the Kalonymides [Note: who brought it from Babylonia] was first written down in the 13th Century Jewish life had turned more and more inward and intensive study of the Talmud had become almost its sole intellectual pursuit. But the German Kabbalah never attained the theoretical depth of its Spanish counterpart, nor did it exert so much influence." (Pages 16-17, same publication)

"So we may say that every Jew whose desire led him thither essayed a little magic in a small way. But it was generally recognized that only a minor portion of the mystical lore had found its way into books; much of it remained private, jealously guarded property." (page 18)

In the same work, and under the title of "Forbidden and Permitted," Trachtenberg says: "The Bible had pronounced an unqualified condemnation of sorcery. The Talmud pursued its customary function of clarifying and classifying Jewish law, and so broke up the all-inclusive category of sorcery into several divisions." Then are cited various hairsplittings, ending with an admission that the Talmud actually permits the very proscribed or forbidden acts denounced by the Bible.

Trachtenberg sums up: "From a practical standpoint, they succeeded in effectively excluding from the proscribed 'magic' all the forms current among Jews." (Pages 19-20)

The Universal Jewish Encyclopedia cites Rabbi Trachtenberg *Jewish Magic and Superstition* as a rabbinical authority on these subjects.

Habdalah

Says Rabbi Trachtenberg: "On Saturday evening, during the Habdalah ceremony which marks the beginning of the new week, another libation was offered to the spirits, as part of the ritual. Some of the wine was poured upon the ground 'as a good omen for the entire week to symbolize good fortune and blessing.'" Rabbi Trachtenberg then proceeds to de-emphasize that this had any religious significance, and states:

"Moses Mat in the 16th Century wrote that this practice is intended to 'give their portion to the company of Korah,' namely, to the powers of evil. And that portion was not inconsiderable. As one rabbi in Silesia remarked, 'If I had the wine that is poured upon the ground in Austria during Habdalah it would suffice to quench my thirst for a whole year!' This custom of pouring out some wine over which a blessing has been recited, which appears again in the wedding ceremony, may have been considered by some people not as an offering to the spirits, but as a means of driving them off." (page 167, *Jewish Magic and Superstition*).

Just preceding this, Rabbi Trachtenberg covers various food offerings to demons such as leaving a loaf of bread and cup of wine “left standing overnight,” which, to quote, is categorized: as “setting a table for the demons.” Yet it continued to be done, sometimes with the frank admission that “it extends fullness of blessing over the entire week.” During the Passover Seder a cup of wine is filled expressly for the Prophet Elijah, who is believed to visit every Jewish home on that occasion, and the door is opened for him to enter — this time the offering is to a good spirit, rather than an evil one. But during the same service, there is a late custom, which arose in German-Jewish circles, to pour out a drop of wine at the mention of each of the ten plagues, possibly to placate the evil spirits, who may be impelled by the reference to so many disasters to visit some of them upon the celebrants. Israel Isserlein’s biographer wrote of him, ‘He always spilled some of the water from his cup before drinking,’ thus observing a universal Jewish custom going back to Talmudic times. The explanation then given was that the water might have been contaminated by a demon — but obviously merely spilling some of it doesn’t purify it all. The intention was to induce the demon to neutralize the possible ill effect of the water by making him a libation. (same publication, pages 166-7)

Tashlik and Kapparah

Rabbi Trachtenberg cites the power of the Kapparah rites in Judaism.

In the first editions of the Shulhan Aruch, an accepted code of Judaism compiled by Joseph Caro, his reference to Tashlik being a “silly custom” was deleted, according to Rabbi Trachtenberg, “under the influence of the 16th century Polish annotator, Moses Isserles. The various features of the ceremony accentuate its superstitions and even magical character.”

Tashlik is the current and ancient Pharisee custom of dropping crumbs into a river or body of water at Rosh Hashanah, or flapping the garments at demons, as the Hasidim Jews do, to appease them. Brooklyn and Manhattan bridges in New York have been much used

for this, says the Jewish Encyclopedia of 1905 (under "Tashlik"). Rabbi Trachtenberg also states:

"Fowl are closely associated with the spirits in Jewish and non-Jewish lore, and are the commonest oblation to them. The cock is employed to represent a man, the hen, a woman, in many magic rites. The circles which are described about the head of the individual, and the numbers three and seven, are well-known magical elements. The words which effectuate the substitution have all the earmarks of a typical incantation. In the earlier texts the words 'this is my atonement' are not present; they were added so that the initials of the Hebrew terms might form the word *hatash*, 'which is the name of the angel appointed over this.'"

Rabbi Trachtenberg continues:

"The belief that evil spirits roost on roofs occurs often (the Talmud places them under the eaves). In view of this requirement that the entrails be thrown on a roof acquires special significance. Thus analyzed there can be little doubt of the true meaning of the rite, which is still observed today. It is probably the most blatantly superstitious practice to have entered Jewish religious usage, for where the significance of other such practices has long since been lost sight of, the purpose of this is too apparent to escape the dullest wits." (same publication, pages 164-5)

"Not unrelated is the rite of Tashlik, observed on the first day of Rosh Hashanah this ceremony represents merely the latest version of a complex of superstitious practices centering about the belief in the existence of spirits in bodies of Water in later times Tashlik was postponed if the first day of the New Year fell on a Sabbath on the ground that carrying bread was a violation of the Sabbath rules."

Various “explanations” customarily used as a “whited sepulchre” coverup for the stark paganism of Pharisaism are here mentioned by Trachtenberg, and then:

“These explanations only too patently evade the main issue, the bread offering to the spirits Under Kabbalistic influence an attempt was made to limit the rite to shaking one’s clothes at the river-side.” (page 166)

A picture appears in the Jewish Encyclopedia showing Jews with bags of bread at the riverside performing the Tashlik ceremony of appeasing the demons of the water.

The entire Jewish Talmud book of Yadayim (“hands”) is based upon the superstition that demons live in water. The Talmudist’s objective here is not cleanliness, but getting the “demons” off into water. Small wonder that Christ would have none of the Pharisee hand-washing voodoo in His life, because of which the Pharisees upbraided Him mercilessly.

Lilith – Favorite Demoness

Of the hordes of demons the Jew who would win out must use and dismiss, none is more prominent than Lilith. Some of the amulets meant to keep her in check, as reproduced from the Jewish Encyclopedia, appear in Exhibits 286 and 287.

Lilith is supposedly jealous of lying-in mothers and their newborn babies. Her main job is apparently “spawning demons.”

In his above noted publication, Rabbi Trachtenberg repeats the Talmudic tale that “when Adam was parted from Eve, he had relations with female demons who bore him demonic offspring.” He was at this for 130 years, we are told.

Says Trachtenberg (page 7):

“As a result of the legend of Adam’s relations with Lilit [another spelling] the Lilits were most frequently singled out as the demons who embrace sleeping men and cause them to have nocturnal emissions which are the seed of a hybrid progeny. As the demons whose special prey is lying-in women, it was found necessary to adopt an extensive series of protective measures against her. We seem to have here a union of the night demon with the spirit that presides over pregnancy, influenced no doubt by the character of the Babylonian Lamasu, and the lamiae and striga of Greek and Roman folklore.”

To Fig

One of the most characteristic and least charming of the Talmudic customs is the gesture “to fig.” This is cited in Rabbi Trachtenberg’s work (page 162) as one of the

“most widely used anti-demonic devices. It is made by closing the fist and inserting the thumb between the two fingers. Its particularly obnoxious character derives from the fact that it is meant as an obscene representation of the sexual act. Menasseh ben Israel was correct both in his explanation of the intent of this gesture, and his association of it with the Talmudic recommendation that to protect oneself against the evil eye one should place his right thumb in his left fist and his left thumb in his right fist ‘When a man encloses his thumb in his fist he simulates a pregnant woman, and they, the spirits, do not harm him.’ People who employed this gesture were warned that it infuriates the demons at the same time that it renders them harmless; therefore a weak person, ‘especially one who is dangerously ill,’ should forebear to use it, for the spirits may subsequently take vengeance on him.”

“Variations on this theme were also employed: For safety on a journey one should place the little finger of the right hand in the left fist and recite a charm formula. The fingers

were used as phallic symbols to the same end, and we learn that a witch is transfixed when one raises his index finger and thumb and recites the name 'Uriel' seven times, or that an 'evil impulse' may be vanquished by pressing the thumbs on the ground, repeating 'Pipi' nine times and spitting."

Here, as in all cases, the documentation of Rabbi Trachtenberg was monumental.

Spirits and Cemeteries

"Obviously the spirits can help as well as harm the living. An observant visitor to the tomb of Simon bar Yohai, for instance, at Meron, Palestine, will discern a host of written entreaties for the saint's aid [Note: the 'saint' was a second century Talmudic voodoo-worker associated with the Zohar, principal multi-volumed work of the Jewish Cabala]. The ancient practice of visiting the cemetery to entreat the offices of deceased relatives or scholars persisted. In addition to such individual visits, there grew up the custom of the entire congregation repairing to the cemetery annually on several occasions, such as the seven 'rain fasts,' and on Tisha B'Av and on the eves of New Year and the Day of Atonement, 'that the dead may beseech mercy on our behalf.'" (Jewish Magic and Superstition by Trachtenberg, page 64)

"The custom of washing the hands after a funeral is very widespread. Efforts were made to find a Biblical precedent for this act, but there was a general admission that it was done 'to dispel the spirits of uncleanness' which cling to one's person, these being 'the demons that follow them home.'" (page 179, same publication)

Today, one may note Jews at such places as Temple Sholom, on elegant Lake Shore Drive, Chicago, dripping water on their hands

after a funeral.

The Jewish Encyclopedia (under "Cemetery") refers to the custom of visiting the cemetery to consult the spirits, and cites the Talmud, Niddah 17a. There it is stated that one "spending a night in a graveyard in order that a spirit of uncleanness may rest upon him — to enable him to foretell the future might sometimes be exposed to danger." (Talmud, Soncino edition, Niddah. page 113) Reference to this practice is also made in Sanhedrin 65b (See Exhibit 72). That cemeteries are infested with spirits and demons is the general idea.

Jewish Necromancy

Says Rabbi Trachtenberg:

"The future is an open book to the denizens of the supernatural realm, and like the demons and the angels, the deceased can by eavesdropping pick up the latest decisions of the court on high; 'they flit through the universe to hear what has been decreed.' Then they report back to intimates on earth, in dreams or personal appearances. But in general the spirit-world is chary of its secrets and can be induced to reveal them only by magical means mystical invocations and occult rites are effective in forcing the dead to obey the magician's will. The art of necromancy is a specialized function of sorcery." (Jewish Magic and Superstition, page 65)

And:

"The official language of the celestial court is Hebrew. This principle was advanced in the Talmud." (page 74)

In a chapter "The War With the Spirits," Rabbi Trachtenberg states:

“The methods of warding off the spirits fell into three general categories: 1. to drive them away 2. to buy them off with gifts, to bribe them and thus conciliate them; 3. to deceive them by disguising their intended victims, or by pretending that the situation was other than what it was. Each of these methods, and often two or three of them combined, was known and employed by Jews even found expression in special ceremonies which have become part and parcel of Jewish ritual.”

Rabbi Trachtenberg mentions putting a severed foreskin in a bowl of water, with attendants dipping their fingers in bloody fluid, and burying the circumciser with the foreskins he has severed, as a demonic ritual. The unluckiness of even numbers except on special nights when four cups of wine, instead of an odd number may be imbibed, the protective, and divine nature of Talmud study for blunting demons, and the recitation of the Shema at night are noted by the Rabbi, and he states: “There was no attempt to disguise the purpose of this prayer-service; it was frankly admitted time and again that ‘it exists only because of the demons.’” He quotes: “at my right Michael, at my left Gabriel, before me Uriel, behind me Raphael.” This is nothing more than the Jewish version of the ancient Babylonian incantation, ‘Shamash before me, behind me Sin, Nergal at my right, Ninib at my left,’ or ‘May the good Shedu at my right, the good Lamassu at my left,’ etc. (*Jewish Magic and Superstition*, page 156)

“The final weapon in the anti-demonic strategy is that of deceit.” Apart from wailers at weddings to deceive the demons into thinking it a sad instead of glad occasion, breaking a glass at a wedding and the Shofar being blown to scare the demons, this strategy of deceit, says the Rabbi, is “most commonly employed in changing an invalid’s name so that the spirits who might be charged with effecting his death would be unable to locate him just as criminals adopt aliases to evade the police.” (same publication, page 168)

Under “Shinnuy-ha-shem” in the Jewish Encyclopedia, one may read the synagogue formula for changing the name of an invalid so

as to fool the demons:

“When the Righteous Judgement has already decreed death from illness, our saintly rabbis said: Three things annul the decree; and one of them is changing the name of the patient. We therefore, in conformity with their advice, have changed the name of (mention here the former name) to the name of (mention the adopted name) who is now another person. The decree shall not have any force with regard to him.”

Was Christ so wrong to call the Pharisees “Fools and blind”? (Matthew 23:17)

The Shulhan Aruch

Never worry about the spelling of a Talmudic word. As though promoting a program of confusion, as soon as you have identified one spelling, you find another. The above happens to be the spelling in the Universal Jewish Encyclopedia, although the name on the book itself is spelled: “Schulchan Aruch” (“Code of Jewish Law,” translated by Hyman E. Goldin; Hebrew Publishing Co., 77-9 Delancey St., N.Y., copyright 1927).

The Schulchan Aruch, says the Universal Jewish Encyclopedia, is the “standard authoritative source for Judaism. It is a compendium of the religious practices of the Jews.” A “Kitzur” or condensed compilation of this work is on sale at Jewish bookstores (Rabbi Solomon Ganzfried, Hebrew Publishing Co., 79 Delancey St., N.Y.).

It was compiled by Joseph Caro (1488-1575). He died in Safed, Palestine, seat of Jewish voodoo mysticism. He was one of those ousted from Spain in 1492 when Spain tired of facilitating “the golden age” for Talmudists.

Since Caro was accused of neglecting some of the customs of Eastern “Ashkenazi,” Polish-Russian-German Jews in favor of Spanish or Sephardic customs, additions were made to this boiled down compilation of the laws of the Talmud by Moses Isserles. It was first published in Venice in 1565, and, to quote: “It became practically canonical.” The Universal Jewish Encyclopedia complains, however,

that ever since 1700, due to the exposures of Eisenmenger, the Shulhan Aruch caused anti-Semites to accuse the Jews of being “hostile to humanity.”

The Kitzur, or abbreviated edition of the Shulhan Aruch, boils down the Talmud laws or Mishnaim, to expedite knowing such things as which shoe to put on in the morning to keep the demons in line, etc. It requires three chapters, for example, to tell the modern Jew how to behave in that beloved Talmudic subject — the privy.

Says Rabbi Trachtenberg: “In Talmudic times it was customary to rattle nuts in ajar to scare away the demons that frequent privies and he cites other devices.”

Sections VXXII to CXXV give directions for such petty observances as not bathing, or paring nails during the Tammuz fast. At its termination: “In the evening all enter the synagogue and take off their boots. All should be seated on the ground, and only a few lights are lit just sufficient to enable them to say Lamentations and the special lamentations. Lamentations and the special lamentations are likewise said in a low tone with a weeping intonation.” (CXXIV, page 60)

“On the Sabbath during the nine days of Ab, it is the custom to call up to Maftir the Rabbi who knows how to lament.” (CXXII, page 59)

The excuse for keeping up this typical pagan Babylonian custom is that one must mourn for the loss of the Jerusalem Temple.

There are three obscene and senseless chapters on how to behave in a privy, much about excreta, and about demon-preventing hand-washing from morning to night, against which Christ declaimed. Just the chapters on rules of the sabbath would wear out a piece of stone. For example, “One should not wash his hand upon the ground because an evil spirit rests upon this water.” (Chapter XLIV, Volume 1, on hand-washing at the end of a meal) The right hand and then the left has to be immersed before a meal: “and he should not dry them with his shirt, because it is harmful to the memory.” (Chapter XL)

“Wisdom of the Sages” for today: “When a man is asleep the holy soul departs from his body, and the unclean spirit comes down upon

him. When he rises from his sleep the evil spirit departs from his entire body excepting his fingers. From there the unclean spirit does not depart unless he spills water on them three times alternately. One is not permitted to walk four cubits without having his hands washed." (Chapter II) A cubit is about 18 inches — so watch your step!

This so-called "hand-washing" is not for cleanliness, as previously noted, but a ritual in connection with dislodging demons the "Orthodox" or "pious" Jew may well spend the rest of the time invoking or inviting in.

Ritual Murder

Over the centuries, and dating from the time of the Pharisee historian Josephus, in the 1st century, Jews have repeatedly been charged with "ritual murder," that is, murder for purposes of paganistic black magic, charges always vehemently denied. Such denials are understandable when one considers how loathsome such practices are.

Says the 1905 Jewish Encyclopedia: "It may be positively asserted that there is no Jewish ritual which prescribes the use of blood of any human being. Were there such a ritual there would certainly be some reference to it in the colossal mass of halakic literature."

This is an evasion, because no one has accused Judaism of carrying all the bloody business of its demonism in the "halachah" or "legal" literature. Demonism belongs in the "Practical Cabala," the "theurgic" or wonder-working literature, the manuscripts for which are copied hand to hand. Occasionally one is printed in occult works. Blood, blood, blood is through it all.

One of the many charges of ritual murder was in Russia, in 1912, when Mendel Beilis was accused of this crime of murdering for purposes of black magic. The American Jewish Committee succeeded in interesting journalists to such an extent "that the country was convinced of the infamous character of the charge." Christian ministers of the USA were induced to send protests to Russia. These "Christ-

ian divines" whom the Committee inspired to protest to Russia "disavowed their belief in the atrocious charge." (See Exhibit 228)

The 1905 Jewish Encyclopedia elaborately denies the "Blood Accusation," but states:

"Of the alarmingly large number of ritual trials only a few of the more important and instructive can here be mentioned." One hundred twenty-two are covered. Thirty-nine of these in one row bear dates in the 19th century. These trials took place from Rumania, Prussia, Bohemia and Germany through to Russia, England and France.

Strange that so many court trials have been held for so many centuries in so many different countries without any foundation whatever except some groundless prejudice?

A reading of the section on "Superstition" in the Universal Jewish Encyclopedia will give a glimpse of occult practices of Judaism continuing today, foul practices such as "to fig," Kapporah, and the like.

Rabbi Joshua Trachtenberg is cited as an authority as to his *Jewish Magic and Superstition* (Behrman's Jewish Book House, Publishers, 1939). In it he seeks to erase the Ritual Murder charges of the centuries, referring to "the constant recurrence of child sacrifice in these trials and the importance of human blood in the witches' ritual the most distinguishing elements in the technique of the sorcerer and the witch, as disclosed to popular view by the campaign of the Church." (page 9)

It is interesting to note that these occult practices are current. The late Dr. Dekker was at one time in the Communist movement, and told me of being a member of the same occult group with Communist Party Chief Earl Browder, for the purpose of "influencing individuals."

The publication *Ritual Magic* [E. M. Butler, Cambridge University Press, 1949] is a good complement to Trachtenberg's *Jewish Magic and Superstition* and is a documented book which contains much material and some bloody manuscripts. It was authored by Professor E. M. Butler of Cambridge University (published by the University Press, 1949).

The vast scholarship, the documentation on this subject, are presented in a lighthearted style not unmixed with awareness of the perils and the ghastly viciousness of the occult "arts" which translations of museum manuscripts must convey to any sane reader. So reference is made in the Butler book to a branch of this demon magic as belonging to an earlier age: "to the world of the Akkadian-Chaldean 'Babylonian' inscriptions and of the Graeco-Egyptian papyri animated by the belief that the gods could and would support the magician in his dealings with the demons, if properly invoked; and that by the use of certain mysterious and ineffable names as well as other spells, they could be forced to do so even against their will. From the earliest times this extraordinary power was recognized as prone to abuse in the hands of 'black' magicians, but the Art itself was not only respectable, it was a high and holy one. Christianity altered all that, anathematizing magic."

Murdering Children

No one with a grain of common decency could have anything but the utmost denunciation for murdering children in orgies of blood and obscenity. But the Jewish Talmud permits this, *today*, in the book of Sanhedrin, its supreme "repository" of the criminal law, justified as giving one's "seed to Molech."

The Biblical denunciations of the "abominations," such as Molech and Baal worship, carry little color to the modern reader, who is ignorant of the black demonism, the bloody cruelty and unbridled perverted lust of paganism, nor do the Biblical writers of today enlighten us.

Soundly bedded in the Bible and ancient history is French historian Gustave Flaubert's description of child sacrifice to the Baal Molech in Carthage, which had been founded by the Phoenicians. The Phoenician City, Tyre, trading center of the ancient world, was infamous for its Lesbianism, Sodomy and Child-burning black rites. Its total and permanent destruction, foretold by Ezekiel (Chapter 26 and 27), was fulfilled to the last detail after Alexander the Great sold

30,000 of its leading citizens into slavery, building a causeway out of the battered walls and towers Nebuchadnezzar had demolished.

Flaubert (who died in 1880) describes the thirst, the fear, of the Carthaginians:

“They had not despatched to Phoenicia their annual offering due to Tyrian Melkarth. The gods were indignant with the Republic, and were, no doubt, about to prosecute their vengeance.”

“All were feeble in comparison with Moloch the Destroyer. There was no pain great enough for the god, since he delighted in such as was of the most horrible description. He must, accordingly, be fully gratified — it was believed that an immolation by fire would purify Carthage. The ferocity of the people was predisposed towards it.”

“The Ancients assembled and when the pontiff of Moloch asked them whether they would consent to surrender their children. All successively bent their heads in approval. The decision was almost immediately known in Carthage, and lamentations resounded. The cries of the women might everywhere be heard; their husbands consoled them or railed at them with remonstrances. Then the priests of Moloch began their task. Men in black robes presented themselves in the houses the servants of Moloch came and took the children away. Others themselves surrendered them stupidly. Then they were brought to the temple of Tanith, where the priestesses were charged with their amusement and support until the solemn day.”

“Part of a wall in the temple of Moloch was thrown down in order to draw out the brazen god without touching the ashes of the altar. Then as soon as the Sun appeared the hierodules pushed it toward the square of Khamon.”

“It moved backwards sliding upon cylinders; its shoulders overlapped the walls. No sooner did the Carthaginians see it in the distance than they speedily took to flight, for the Baal

could be looked upon with impunity only when exercising his wrath.”

“A smell of aromatics spread through the streets. All the temples had just been opened simultaneously, and from them came forth tabernacles borne upon chariots, or upon litters carried by the pontiffs. Great plumes swayed at the comers of them, and rays were emitted from their slender pinnacles which terminated in balls of crystal, gold, silver or copper.”

“These were the Canaanitish Baalim, offshoots of the supreme Baal. Melkarth’s pavilion, which was of fine purple, sheltered a petroleum flame; on Khamon’s, which was of hyacinth color, there rose an ivory phallus [Note: the male procreative symbol which distinguished the ‘high places’ excoriated by the Bible] bordered with a circle of gems; between Eschmoun’s curtains, which were blue as the ether, a sleeping python formed a circle with his tail. Then came all the inferior forms of the Divinity: Baal Sarnin, god of celestial space; Baal-Peor, Baal Zehoub the Irabel of Libya, the Adrammelech of Chaldaea, the Kijun of the Syrians; Decreto crept on her fins, and the corpse of ‘Tammouz’ [sex-god whose fast is part of the Talmudic synagogue calendar today] was drawn along in the midst of a catafalque. In order to subdue the kings of the firmament to the Sun [the current Talmudic religion “Greets the Sun” periodically] diversely colored metal stars were brandished at the end of long poles; and all were there, from the dark Nebo, the genius of Mercury, to the hideous Rahab, which is the constellation of the Crocodile. The Abbadirs, stones which had fallen from the Moon [Note: New Moon days are celebrated in the synagogues monthly today with superstitious rites] were whirling in slings of silver thread; little loaves, representing the female form were borne on baskets by the priests of Ceres; others brought their fetishes and amulets.”

The Jewish idolaters of Jeremiah's time used these same "sex loaves" and he bewailed the paganism of those whose "children gather wood and the fathers kindle the fire, and the women knead their dough to make cakes to the Queen of Heaven." (Jer. 7:18) But when they had to flee into Egypt, and Jerusalem was leveled to the ground for their abominations, as foretold, and Jeremiah reproved them for the same worship of the sex-goddess, they replied that they would do as they pleased: because they had plenty when they did that and had had troubles since they quit. "And did we make her cakes to worship her, and pour our drink offerings unto her without our men?" (Jer. 44:18, 19) Then Jeremiah tells them that is just why they are in the trouble they are — because they did these things.

Concerning the pagan amulets mentioned by Flaubert, they have been used right to the present time by the Talmudic pagans "which say they are Jews." (Rev. 2:9. See Exhibits 285, 286, and 287)

Continuing Flaubert's description of the child sacrifices to Molech:

"The brazen statue continued to advance towards the square of Khamon. The rich, carrying scepters with emerald balls the Ancients with diadems on their heads masters of the finances, governors of provinces, sailors and the numerous horde employed at funerals, all with the insignia of their magistracies or the instruments of their calling, were making their way. At last the Baal arrived exactly in the Centre of the square. His pontiffs arranged an enclosure with trellis-work to keep off the multitude. A picture is drawn of the various orders and their positions, their colorful array, the necromancers all covered with tattooings and the shriekers in patched cloaks and the Yidonim, who put the bone of a dead man into their mouths to learn the future. The priests of Ceres were chanting a thesmophorion in the Megarian dialect." [Note: the festival in honor of female procreation of Thesmophoria.]

"From time to time files of men arrived, completely naked, their arms outstretched, and all holding one another by the

shoulders they drew forth a hoarse and cavernous intonation; their eyes shone thru the dust, and they swayed their bodies simultaneously, and at equal distances, as though they were all affected by a single movement. They were so frenzied that to restore order the hierodules compelled them, with blows of the stick, to lie flat on the ground, with their faces resting against the brass trellis work."

A priest of the female procreation goddess Tanith enters and is resented as this is the celebration to honor the male sex-god, Moloch. He, "Schahabarim owing to his mutilation could take no part in the cult of Baal." (Note: The priests of the female goddesses were castrated with "sacred swords" and their "privy member" thrown up against the statue of the goddess as an offering.)

Moses knew of these pagan rites and denounced them in the following terms:

"He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord."

— Deuteronomy 23:1

The Fire Burns for the Children

Continuing Flaubert:

"Meanwhile a fire of aloes, cedar, and laurel was burning between the legs of the colossus. The tips of its long wings dipped into the flame; the unguents with which it had been rubbed flowed like sweat over its brazen limbs."

"Around the circular flagstone on which its feet rested, the children, wrapped in black veils, formed a motionless circle. The rich, the Ancients, the women, the whole multitude, thronged behind the priests and on the terraces of the houses.

The large painted stars revolved no longer; the tabernacles were set on the ground; and the fumes from the censers ascended perpendicularly.”

“Many fainted; others became inert and petrified in their ecstasy. Infinite anguish weighed upon the breasts of the beholders. At last the High Priest of Moloch passed his left hand beneath the children’s veils, plucked a lock of hair from their foreheads and threw it upon the flames. Then the men in the red cloaks chanted the sacred hymn: ‘Homage to thee, Sun! King of two zones, self-generating Creator’ their voices were lost in the outburst of instruments sounding simultaneously to drown the cries of the victims. The eightstringed scheiniths, the kinnors which had ten strings and the nebal which had twelve, grated, whistled, and thundered. Enormous leathern bags, bristling with pipes, made a shrill clashing noise; the tambourines, beaten with all the players might, resounded with heavy, rapid blows; and in spite of the fury of the clarions, the salsalim snapped like grasshoppers wings”

“The hierodules, with a long hook, opened the seven-storied compartments on the body of the Baal. They put meal into the highest, two turtle-doves into the second, an ape into the third, a ram into the fourth, a sheep into the fifth, and as no ox was to be had for the sixth, a tawny hide taken from the sanctuary was thrown into it. The seventh compartment yawned empty. Still it was well to make trial of the arms of the god. Slender chainlets stretched from his fingers up to his shoulders and fell behind, where men by pulling them made the two hands rise to a level with the elbows, and come close together against the belly; they were moved several times in succession with little abrupt jerks.”

“Then the instruments were still. The fire roared. An individual sacrifice was necessary, a perfectly voluntary oblation. Then the priests to encourage the people drew bodkins from their girdles and gashed their faces.” [Note the description in 1 Kings 18:28 of the priests of Baal: “And they cried aloud,

and cut themselves after their manner with knives and lancets, till the blood gushed upon them.”]

“The Devotees, who were stretched on the ground outside, were brought within the enclosure. A bundle of horrible irons was thrown to them, and each chose his own torture. They drove in spits between their breasts; they split their cheeks then they twined their arms together and surrounded the children in another large circle which widened and contracted in turns. They reached to the balustrade; they threw themselves back again, and then began once more, attracting the crowd to them by the dizziness of their motion with its accompanying blood and shrieks.”

The Moloch Sacrifice Climaxes

Returning to Flaubert’s description:

“By degrees people came into the end of the passages; they flung into the flames pearls, gold vases, cup, torches, all their wealth; the offerings became more numerous and more splendid.”

“At last a man who tottered, a man pale and hideous with terror, thrust forth a child; then a little black mass was seen between the hands of the colossus, and sank into the dark opening. The priests bent over the edge of the great flagstone and a new song burst forth.”

“The children ascended slowly, and as the smoke formed lofty eddies as it escaped. Not one stirred. Their wrist and ankles were tied, and the dark drapery prevented them from seeing anything and from being recognized.”

“The brazen arms were working more quickly. They paused no longer. Every time that a child was placed in them the priests of Moloch spread out their hands upon him to burden him with the crimes of the people, vociferating.”

“‘They are not men, but oxen!’ The devout exclaimed: ‘Lord! Eat!’ and the priests of Proserpine complying through terror with the needs of Carthage, muttered the Eleusinian formula: ‘Pour out rain! Bring forth!’”

“The victims when scarcely at the edge of the opening, disappeared like a drop of water on a red-hot plate, and white smoke rose amid the great scarlet color. Nevertheless, the appetite of the god was not appeased. He ever wished for more. In order to furnish him with a larger supply, the victims were piled upon his hands with a big chain above them which kept them in their place. Some devout persons had at the beginning wished to count them, to see whether their number corresponded with the days of the solar year, but others were brought, and it was impossible to distinguish them in the giddy motion of the horrible arms. This lasted a long, indefinite time until the evening. Then the partitions inside assumed a darker glow, and burning flesh might have been seen. Some even believed they could decry hair, limbs, and whole bodies.”

“Night fell: clouds accumulated above the Baal. The funeral-pile, which was flameless now, formed a pyramid of coals up to his knees; completely red like a giant covered with blood, he looked, with his head thrown back, as though he were staggering beneath the weight of his intoxication.”

“In proportion as the priests made haste, the frenzy of the people increased; as the number of victims was diminishing, some cried out to spare them, other that still more were needful. The walls, with their burden of people, seemed to be giving away beneath the howlings of terror and mystic voluptuousness. Then the faithful came into the passages, dragging their children, who clung to them; and they beat them in order to make them let go, and handed them over to the men in red. The instrument-players sometimes stopped through exhaustion; then the cries of the others might be heard, and the frizzling of the fat as it fell upon the coals.”

“The henbane-drinkers crawled on all fours around the colossus, roaring like tigers; the Yidonim vaticinated, the Devotees sang with their cloven lips; the trellis work had been broken through, all wished for a share in the sacrifice: — fathers, whose children had died previously, cast their effigies, their playthings, their preserved bones into the fire.”

“Some who had knives rushed upon the rest. They slaughtered one another. [Note: One is reminded here of Deuteronomy 14:1 ‘ye shall not cut yourselves.’] The hierodules took the fallen ashes at the edge of the flagstone in bronze fans, and cast them into the air that the sacrifice might be scattered over the town and even to the region of the stars.”

“The loud noise and the great light had attracted the Barbarians* to the foot of the walls; they clung to the wreck of the helepolis to have a better view, and gazed open-mouthed in horror.” (“Salamambo,” Gustave Flaubert: born France: died 1880).

LaCroix on Moloch

As to the same rites, LaCroix states:

“Moloch was represented under the figure of a man with the head of a calf erected upon an immense oven, which [see Note 1 below] was lighted to consume at once the seven kinds of offerings. During this holocaust, the priests of Moloch kept up a terrible music, with sistrums and tambours, in order to stifle the cries of the victims. Then took place that infamy cursed by the God of Israel: the Molochites abandoned themselves to practices worthy of the land of Onan (masturbation) and, inspired by the rhythmic sound of the musical instruments, writhed about the incandescent statue, which appeared red thru the smoke; and they gave forth frenzied cries as, in accordance with the Biblical expression, they gave their

seed to Moloch." ("History of Prostitution," by Paul LaCroix, French author and historian; 1806-84)

Judaism Permits Child Sacrifices to Moloch

The whole Bible is full of and condemns the bloody business of pagan demonology, including Baal worship with its self-cutting with knives and Moloch worship with child sacrifice. Both are condoned or permitted by the modern Jewish Babylonian Talmud.

Every form of ancient paganism decried by the Bible may be found under the "whited sepulchre" of so-called "Judaism," which is actually Pharisee paganism.

"Christian divines," now, as formerly, would do well to read up on what the Bible condemns, and find those pagan murder practices have not disappeared from the Earth, nor from the "synagogue of Satan."

Burning children to the demon Moloch is permitted today by the supreme legal authority of the so-called "Jewish" religion, which is the Babylonian Talmud, and, in particular, the Talmud book of Sanhedrin. (Folios 64a-64b) Remember, the book of Sanhedrin is, according to its introduction in the Soncino English translation of 1935, the "chief repository of the criminal law of the Talmud." (See Exhibit 43)

To justify child sacrifices to Moloch, the Talmud once again cites Scripture, which clearly condemns such pagan practice, and then reverses the clear meaning of the Scripture with hairsplitting "exceptions" to justify these sacrifices. (See Exhibits 66, 67, 68, and 69)

Thus, as Christ put it to the Pharisees, you make the "commandment of God of none effect. Ye hypocrites! Well did Esaias [Isaiah] prophecy of you, saying, This people draw nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." (Matthew 15:7) Christ also referred to Isaiah 29:13. Isaiah well knew the breed of Satanists who used the Bible to destroy it.

The “Mishna” of the Sanhedrin (Exhibit 66) sets out to make supposedly clear orders of Moses against burning or causing to be burned any child to Moloch by (1) handing the child to Moloch *and* (2) causing the child to be burned.

But, note the “explanation” to the Talmudic Mishna, which states (Exhibit 66): “He who gives of his seed to Molech incurs no punishment unless he delivers it to Moloch” (1) “and causes it to pass through the fire” (2) “If he gave it to Moloch but he did not cause it to pass through the fire, or the reverse” (i.e., caused his child to pass through the fire, but did not give it to Moloch) “he incurs no penalty unless he does both.”

At this point, does it really matter whether an innocent child has been burned in fire and also “given to Moloch” when its murder by fire is condoned if the latter proviso is excluded?

In a footnote to the same Talmud “Mishna” reference (Exhibit No. 66) it is “explained”:

“(5) As two separate offenses, proving that giving one’s seed to Moloch is not idolatry.”

What foul idolatry!

The same Talmud section (see Exhibit 67) subverts the Mishna exception “*unless he gives it to Moloch*” further to: “Punishment is not incurred unless he delivers his seed to the acolytes of Moloch.” Thus, if one delivers his own child into the fire, for death, and to Moloch, there would be “no punishment.”

A further “explanatory footnote” says: “He explains this to be the meaning of the Mishna *unless he gives it to Moloch* (5) This proves that the offense consists of two parts; (1) formal delivery to the priests, and (2) causing the seed to pass through the fire.” (Exhibit 67)

The same Talmud section (Exhibit 69) includes the repetitional statement that: “*the service of Moloch is not included in general idolatry.*” (Note: Reversing the chief idolatrous practice denounced by the Bible!) In Leviticus 20:1-2 it is stated: “And the Lord spake unto Moses, saying: Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel that giveth *any of his seed to Mole-*

ch. Then treatment of a murderer is demanded: He shall surely be put to death.”

As to this Biblical prohibition, the Talmud is a masterpiece of satanism stating (Exhibit 68): “If one caused *all* his seed to pass through the fire to Molech, he is exempt, because it is written, ‘of thy seed’ implying, but not all thy seed.” In footnote 4 the Biblical citation as authority is given as the Leviticus reference referred to above.

Thus, the Talmud “nullifies” the word of God, reversing it while giving it as authority, to permit murdering one’s child in the service of Molech! This cannot be from ignorance of God’s word, clearly cited, and is nothing but sheer blasphemy.

Note 1: At the time referred to by Flaubert, Carthage was under siege from unpaid Barbarians enlisted by Carthage in its war with Rome, as mercenaries, and they were out of funds, water, etc., at the time.

Chapter 9

Jews Not A Race

“I KNOW the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan,” said Christ from the Spirit to John, about 96 AD (Revelation 2:9). At that time true Scripture believers had accepted Christ and called themselves Christians. The Sadducees had disappeared, according to the Jewish Encyclopedia, and the Pharisees were in complete control. Judaism was synonymous with Pharisaism (See Exhibit 264).

The question arises whether the boasts of present day Pharisees “which say they are Jews” have any genealogical backing. Are the so-called Jews of today descendants of the patriarch Judah? The Bible is the best answer to this. And the answer is that they are not. There was barely enough record in Christ’s time to identify Him and a few of His followers, as descendants of a certain Israel tribe. St. Paul was a Benjaminite, for example.

Whether or not they were lineal descendants of the patriarch Judah, a sinner, was not the issue. They had had access to the word of God, and instead, adopted a pagan tradition which nullified, as Christ said, the commandments of God (Matthew 15:3-9; Mark 7:5-9). He said: “Full well ye reject the commandment of God, that ye may keep your own tradition.”

Faith in God and His Word was the test. As Paul said:

“For he is not a Jew, which is one outwardly. But he is a Jew, which is one inwardly in the spirit whose praise is not of men,

but of God.”

— Romans 2:28-9

Again, Paul makes it clear that the promise of blessing through Abraham was Christ.

“Now to Abraham and his seed were the promises made, He saith not seeds of many, but as of one which is Christ.”

— Galatians 3:16

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.”

— Galatians 28-9

The saintly Prophet Isaiah was a prophet indeed when, after recounting the abominable practices of the Judah tribe, he foretold:

“And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name.”

— Isaiah 65:15

This was shortly after his Godly prophecy that Christ would be born from the line of Judah.

“Thus saith the Lord, I will bring forth a seed out of Jacob, and one of Judah an inheritor of my mountains [Jerusalem]

and mine elect shall inherit it but ye are they that forsake the Lord.”

— Isaiah 65:9

Christ Born of Judah

It is as anti-Biblical to enthrone the abomination-serving Pharisees of today as it is to deny that Christ was born, as foretold, through Judah. Otherwise, He has not yet come. To Abraham, to Isaac, his son, to Jacob (“Israel”), his grandson, to David, of the same line, was a special revelation made that the Christ would be their descendant, according to the flesh. That line identified Him when He came. It did not furnish His Divinity. As Paul said: “It is evident that our Lord sprang out of Judah.” (Hebrews 7:14)

The patriarch Jacob, about 1700 BC, had foretold that He could be. On his deathbed, he likened the coming Christ to Shiloh, where rested the tabernacle of God. Jacob said:

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”

— Genesis 49:10

And the semblance of a Judah kingdom in Palestine did not disappear until after Christ was born there.

Jews Not “Semites”

According to the current Jewish-American press, about half of the Jews in Israel today are Negroes and dark-skinned Orientals. A con-

stant tug of war goes on, with continuous charges of “discrimination” raised by Oriental and Negro Jews against the Western Jews.

At a recent Bible conference I sat next to a little blue-eyed lady with a German accent, who kept boasting: “*I am Jewish!*” Finally, I asked her two questions which silenced her:

“How do you know you are Jewish? How far back can you trace your ancestry to the patriarch Judah of about 1700 BC?” No answer. She agreed she had been trained in the Talmud in her synagogue, before being “converted” to Christianity. I replied that I had spent some twenty years on that subject, whereupon a terrible silence fell and she sought to escape while we sang the next hymn. Obviously, she had never met a “goy” who knew what “Jewishness” really meant. Previously, she had posed successfully as a “star” with Christians, assuming to be sort of racial “cousin” to Jesus.

The true facts thoroughly disprove any pretensions that today’s so-called Jews are genealogically “descendants of the prophets,” or a “race” of any kind.

Shem, Ham and Japeth were the three race-founding Sons of Noah. To be a Semite one must have descended from Shem, just as to be a Jew, genealogically, one must descend from Judah. Ham was the father of the abominating Canaan who mistreated Noah sexually (Genesis 9:25) and Canaan’s descendants who peopled the Land of Canaan had the same proclivities. Thus, Moses, in leading the Israelites back from Egypt in 1491 BC warned them to make no marriages, no alliances with the Canaanites, or they might lose their faith and decency.

And what is the Biblical record? Moses died in 1451 BC and Joshua actually led the Israelites into Canaan, or Palestine. They had been told in no uncertain terms that they could choose between life and death, blessing and cursing: “A blessing if ye obey the commandments of the Lord your God. And a curse if ye will not.” (Deuteronomy 11:26-8, 30:19-20) The Israelites were to drive out the Canaanite abominators, and make no marriages or deals with them.

The sons of the cursed Canaan fathered the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites and Hamathites, according to Genesis 10:15-18 and I Chronicles 1:13-16.

However, a reading of the books of Joshua and Judges will show that instead of driving out these Canaanite tribes, the Israelites mixed with them all and adopted their abominations. That is why the Prophets thundered and threatened, and the Northern, ten-tribe Israel Kingdom was deported by the Assyrians in 721 BC and “lost” by being strewn across their world empire.

Before the foretold slaughter and deportation, with loss forever of national sovereignty of the Israel kingdom, for black magic pagan crimes, the Prophet Isaiah said:

“His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter.”

— Isaiah 56:10-11

Thus he prophesied 760-698 BC, and, in 721 BC, the Israel kingdom was slaughtered and finished, unrepentant, unhearing.

The fulminating by the Prophets continued against the people of the Judah-Benjamin kingdom around Jerusalem until they too were deported by the Babylonians in 606-586 BC. A remnant returned in 536 BC.

Jews Never Pure Semites

They are named in Genesis 49 as: Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin.

Three of them started their tribes by marrying non-Semites. Judah married a Canaanite, (a descendant of Ham not Sem or Shem). See Genesis 38. His offspring were thus as Hamitic as they were “Semitic” right from the start. Four hundred years later, around 1300

BC, descendants of Judah's half-Hamitic son, Shelah, were weavers and potters (1 Chronicles 2:3, 4:21-23). They were still producing "Jews."

Simeon, another of Israel's tribe-founding sons, married a Canaanite (Genesis 46:10).

Israel's son Joseph married the daughter of the Hamitic Potiphar in Egypt. Egypt was settled and peopled by Mizrain, son of Ham. It was called "the land of Ham" (Numbers 12:1; Psalms 78:51, 106:22, 105:23).

Moses was not a Jew. He was a Levite on both sides (Exodus 2:1). Abraham, his son Isaac, and his son Jacob, called "Israel," were not Jews either. Only one of Jacob's twelve sons had "Jews" as descendants — that was Judah. Grabbing the whole Bible, as modern Pharisees do, is false. However, it is likewise false for Christians to deny the identifying genealogy of Christ through Judah, as Biblically foretold.

In monotonous repetition the books of Joshua and Judges record that although the Israelites were triumphant in their battles against the Canaanites, they let the abominators remain and intermarried with them. For example:

"But the Jebusites dwell with the children of Judah at Jerusalem unto this day." (Joshua 15:63) "Neither did Ephraim [also Manasseh] drive out the Canaanites but the Canaanites dwelt among them. And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem to this day."

— Judges 1:21

"And the children of Israel dwelt among the Canaanites, Hittites, and Amorites and Perizzites and Hivites, and Jebusites. And they took their daughters to be their wives, and gave their daughters to their sons and served their gods. And the

children of Israel did evil in the sight of the Lord and served Baalim and the groves.”

— Judges 3:5-7

The denunciations of the Israel kingdom are superlative on the subject of mixing with abominators, making “altars to sin.” “Ephraim [the dominant Israel tribe] hath mixed himself among the people.” (Hosea 7:8, 8:9, 11, etc.) Isaiah called them “the drunkards of Ephraim.” (Isaiah 28:1, 3) The charges of mixing with abominators, whoring “under every green tree” (Isaiah 57:5; Deuteronomy 12:2) hardly builds up a foundation of genealogical purity.

From 1095 to 975 BC there was a united Israel kingdom under King Saul, David and Solomon. Then the ten-tribe Northern Israel kingdom divided, lasting until deported by the Assyrians in 721 BC. The Judah-Benjamin Jerusalem kingdom lasted until 606 BC when its people were deported by the Babylonians.

The miracle of how Judaistic Pharisaism has convinced the Christian world that its adherents stem from a pure Judah-Israel racial stock cannot be fathomed, since Christians have access to the Biblical record itself.

In Christ’s time, when the Pharisees boasted that they were children of Abraham, John and Christ threw the boast back into their faces. (Matthew 3:7-10; John 8:33-44)

When the little German lady who boasted to me of her Jewishness at the Bible conference, said “We are children of Abraham,” I replied: “Lots of people are. In fact, God changed Abram’s name to Abraham, meaning a ‘father of many nations,’ saying: ‘for a father of many nations have I made thee.’” (Genesis 17:5)

Abraham did not just father the tribe of Judah. Through his grandson, Jacob, came the 12 mixed-blood tribes of Israel. He had 16 offspring by Keturah, who fathered a horde of Eastern peoples, Midians, Arabs, etc. Through his son Ishmael, born of the Hamitic Egyptian Hagar, twelve separate nations were founded. The great blessing promised through Abraham was Christ.

Even at the time of Christ the time had long since passed when it could be said that the racial melange comprising the inhabitants of the Holy Land were identifiable as "Semites" or "Jews."

Jews A Non-Racial Pharisee Sect

Present-day Jews are a potpourri of every race of man, and they do not have any genealogical or racial derivation from the ancient peoples of the Holy Land.

Since "Jews" were a mixed race from the beginning, the term "Semites" applied to them, admittedly, is silly. Thus, "Anti-Semitism," actually means "Anti-Pharisaism."

The Chazars, for example, were part of an Asiatic horde which adopted Talmudism in the 8th Century, when their King, Bulan, and his Court did so. Their descendants constituted the Ashkenazi Jews of Russia, Poland, and Germany, who in turn migrated in large numbers to the United States.

There have been Chinese "Jews" for centuries, also India "Jews," and Falasha Negro "Jews."

The Negro Jews of New York City have recently been asking for money for a new synagogue, claiming that they number about 120,000 members, maintain five synagogues and need money for a new one. Marilyn Monroe, Elizabeth Taylor, Negro Sammy Davis, and many others have been notable additions to the Pharisee sect of "Chosen People." (See accompanying photostats, Exhibits A, B, C, D, E, F, G, and H, pages 59, 60, 61, 62, 63, 64, 65, 66 [original page numbers])

Why Do They "Look Jewish"?

A long article, with pictures and charts, in the Jewish Encyclopedia, under "Types, Anthropological," seeks to answer the question as to why there is a recognizable "Jewish look" as to so many self-styled

“Jews.” Subjects such as percentages of blonde and brunette types, their origins, skull formations, are discussed.

Then, to quote: “What is popularly known as ‘the Jewish type’ is not a correlation of definite anthropological measures or characteristics, but consists principally in a peculiar expression of face, which is immediately and unmistakably recognized as ‘Jewish’ in a large number of cases. It has also been remarked that persons who do not have the Jewish expression in their youth acquire it more and more as they grow from middle to old age.” Illustrations of how Negroes, as well as Gentile adults and children, recognize this Jewish look, are related. That the “look” is not racial is illustrated by “the Little Russians, who apparently resemble their Gentile neighbors in every facial characteristic, but are differentiated from them by some subtle nuance which distinguishes them as Semites. It is seemingly some social quality which stamps their features as distinctly Jewish.”

The Anti-Defamation League of B’nai B’rith has issued a series of leaflets for Fireside Discussion Groups. Number 7 is entitled: “Three Questions Jews Must Answer.”

The question “*Are Jews a Race?*” is answered, briefly, with the conclusion that Jews are part of a “general admixture” of races.

“*Are Jews a Nation?*” is answered with the idea that Jews form parts of all nations; that some of them have the Zionist ideal of a Palestinian nation but “Jews have a consciousness of world unity.” To quote: Jews are “definitely a type, and consciously a unity, we are an historic people — a world community.”

The question “*Are Jews a Religion?*” is answered by the assertion that “There are hundreds of thousands of Jews who are unbelievers. Yet they still consider themselves Jews.” The incident of Jews converted to Christianity asking to help build a Jewish Palestine is related. “It is true that there are hundreds of thousands of atheist Jews, but they need not fear to be represented by Judaism. Of this they may be sure: that Judaism will not misrepresent them.”

This is a good place to stop and agree on that point. As noted more fully elsewhere, aside from the “whited sepulchre” which constitutes the showmanship and trimmings of so-called “Judaism,” its basic doctrine is that God is the “En Sof,” a nature essence which has

no attributes and can neither know nor be known. That is atheism and the basis of all pagan pantheism. Communism merely calls the same concept “dialectical materialism.”

The article ends: “In a race-mad world, we will not be one more race. In a world destroyed by nationalism, we will not add one more nationalistic fury. But in a world in which religion is trying to re-establish brotherhood, we [are] the creators and bearers of one of the eternal faiths of the human race.”

But Pharisaism is not an “eternal” faith of the “human” race and, in truth, teaches as a basic law that only Pharisees are “men” or humans (Exhibit 268). That “the synagogue of Satan,” as Christ called Pharisaism (Revelation 2:9, 3:9) is “eternal,” is denied by the whole Bible.

The B’nai B’rith pamphlet previously quoted also states:

“We want a world in which nationalism shall definitely diminish.” And Jews feel “they belong to one world unity. When the Jews were expelled from Spain in 1492, the Jewry of northern Africa received them. When the Jews were expelled from Germany during the crusades, the nascent Jewry of Poland received them. When they were expelled from Poland in 1648, the reconstituted German community received them in turn: and when Eastern Europe sent its Jewish exiles across the world, American Jewry helped them find a home, they have always welcomed their own exiles. We are the children of a great and noble tradition. We were united by that tradition. Whenever a scholar in Northern Africa wrote a new commentary on the Talmud, it was read on the shores of the North Sea by another scholar, and whenever a rabbi along the Rhine became known in the field of Talmudic jurisprudence, his fame spread to Spain and even to Mesopotamia. They were united by one spiritual culture. It is not race, so-called, but it is spiritual culture which has made us one.”

Indeed, it is this “oneness” of World Jewry for anti-Christianity, anti-Gentilism, pornography, immorality and plain anti-humanity which brings about a “Jewish look.”

As a man “thinketh in his heart so is he.” (Proverbs 23:7)

We know that the gangster or the woman of the streets will acquire a “look,” not evident in the cradle. A glance at the photos of leading Jews in a Jewish Who’s Who reveals a striking, often fierce, “Talmudic look.”

Isaiah the prophet in denouncing the Judah tribe for their abominations said:

“The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! For they have rewarded evil unto themselves!”

— Isaiah 3:9

Whatever the “Jewish look” may be caused by, it is not a result of race or genealogy. The propaganda with which we are currently deluged, to the effect that the Jews who have taken the Holy Land by force, displacing Arabs who had lived there for many centuries, are merely “descendants” of the prophets, “returning to their homeland,” is the purest fiction and wholly false.

Chapter 10

Jews God's "Chosen"?

FEW CHRISTIANS REALIZE that the very practices of Paganism for which the Prophet Isaiah denounced the Judaites about 698 BC, are in use today in Judaism's "synagogue of Satan." Lingering in cemeteries to invoke the dead and eating swine's flesh, which was sacred to the sex-goddess Astarte, are abominations named earlier in the 65th chapter [of Isaiah].

In that same chapter, Isaiah promised the Messiah, Christ, as "a seed out of Jacob [Israel, as the Lord called him] and out of Judah an inheritor of my mountains [always the series of mountains on which Jerusalem is located]. But ye are they that prepare a table for that troop [of demons] and that furnish the drink offering unto that number. Therefore, ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." (Isaiah 65:9, 11, 15) And His servants have not been called "Jews" or "Israelites" since the "Inheritor," Christ, came nearly 700 years later.

Many good Christians believe that present-day Jews are heir to God's promise to Abraham, found in Genesis 12:3 and 22:18 — "I will bless them that bless thee, and curse them that curseth thee; and in thee shall all families of the earth be blessed in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice."

Often, when this verse is discussed, whether in the pulpit or on radio and TV, a common interpretation is that we must always help

the Jews and never criticize them or say anything against them, because if we do otherwise we will be cursed by God.

God's promise to Abraham does show of course, that there is a group of people which God looks upon with special favor. But are these Jews? Does God bless those who profane and blaspheme every tenet of the Scriptures? Who are the rightful descendants, the spiritual heirs of Abraham? To whom do these and other promises recorded in the Bible apply?

In the Old Testament Scriptures, God's chosen people were known as Israelites or Jews. The Israelites were the ones "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." (Romans 9:4) Yet the Apostle Paul tells us, "They are not all Israel which are of Israel. Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called." St. Paul goes on to explain, "That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." (Romans 9:6-8) The promise in Genesis was given to Abraham "because thou hast obeyed my voice." Today's Jews, as for almost 2,000 years, have not obeyed God's voice, but have rejected and cursed Christ and make a mockery of the teachings of the Bible.

The Old Testament prophets, speaking infallibly and without error, thus foresaw this development, and that there would be a group called Israel and Jew which would not be the rightful heirs of Abraham. As previously noted, Isaiah said to the true heirs of Abraham, "Thou shalt be called by a new name, which the mouth of the Lord shall name and you shall leave your name for a curse unto my chosen: for the Lord God shall call his servants by another name." (Isaiah 65:15) Although God changed the name of His chosen ones once, He will never do so again, for He said of this new name, "I will give them an everlasting name, that shall not be cut off." (Isaiah 56:5)

The New Testament Scriptures reveal this new name. When the Messiah, Christ, came, Abraham's true children welcomed Him, and received Him as their Saviour. The Pharisee Jews rejected and crucified Him, fulfilling Old Testament prophecies.

“Brotherhood” With Anti-Christianity?

Non-Jews are almost inundated currently with propaganda designed to promote “brotherhood” between Christians and anti-Christian Talmudic Jews. The heavily financed National Conference of Christians and Jews is one of the organizations promoting this impossibility, that is, if one knows what so-called Judaism really stands for.

Such tactics are nothing more but Gnosticism, which dates back to the time of Christ, and before, and is claimed by Jewry as its own. (See, for example, Exhibits 288 and 289 from the Jewish Encyclopedia.) Jewish Gnosticism is also heavily involved with the Cabala, Jewish magic and demonism. (See Exhibits 288, 289, 290, 291, 292)

Down the centuries the Gnostic heresies all but rubbed Christianity out. Like Biblical “Higher Criticism,” the term gnosis (knowledge) assumes a superior way of harmonizing opposites.

Gnosticism has been defined as “a system of syncretizing, an attempt to blend opposite and contradictory tenets into one system to produce union and concord.” Twice in Christ’s message to the Church at Ephesus, He denounces the Nicolaites, a Gnostic cult. (Rev. 2:6, 15) “So hast thou also them that hold the doctrine of the Nicolaites, which thing I hate,” He said St. Ignatius, St. Clement, St. Irenaeus, St. Epiphany — early fathers of the Church, wrote with horror of the Nicolaites. St. Irenaeus described a Christian deacon, Nicholas, as “the master of the Nicolaites.” This and subsequent Gnostic cults assumed to find Christian dogmas to justify debauchery. To quote the French historian LaCroix,

“The doctrine which was most common among these heretics was that of community of women and the promiscuity of the sexes. The Carpocratians and Valentinians professed that doctrine. Carpocrates, who had studied in the pagan school of Alexandria, was but a disciple of Epicurus, although he called himself a Christian. He made of Jesus Christ, as a matter of fact, an epicurean philosopher.”

The Jews today, as always, have been ever active gnostics. Fantastic financing on their part today features “Brotherhood” between Christians and Jews.

These gnostic activities are accomplished by “boring from within” Christian denominations, themselves. For example, read the report of the American Jewish Committee in its *American Jewish Yearbook* (Vol. 53, 1952) which boasts (page 559) of:

“significant advances in achieving the elimination of hostile references from Christian textbooks and lesson books, particularly relating to the Crucifixion story. Largely due to our efforts 85% of Protestant textbooks are free of disparaging references to the Jew. Similar, though not quite as extensive, results have been achieved among Catholics. Arrangements have been completed with the National Council of Churches whereby the AJC and ADL [i.e. Anti-Defamation League of B’nai B’rith] will jointly aid in the preparation lesson materials, study guides and visual aids sponsored by the Protestant organizations.”

Many other instances of similar activities could be cited, and as to which Jews are enthusiastically aided by non-Jews. Which brings to mind that all of Christ’s denunciations were not for the Pharisees themselves. He said of the Pharisees: “ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.” (Matthew 23:15) Strong words, indeed.

Today, in public affairs, the proselytes of the great Jewish banking and industrial czars are actually better fronts, often even more zealous, than their masters in building for the Red Anti-Christ World Government. More and more proselytes enter the movement for “Brotherhood” between the crucifiers and the Crucified, leading to overcome the latter.

Must the Christian seek out “brotherhood” with anti-Gentile, anti-Christian Jews?

“Hate the evil, and love the good, and establish judgment in the gate,” said the Prophet Amos (5:15).

Christ said: “No man can serve two masters: for either he will hate the one and love the other: or he will hold to the one and despise the other. Ye cannot serve God and mammon.” (Matthew 6:24)

The “disciple whom Jesus loved” — John — in his second Epistle, was even more pointed, saying: “If there come any unto you and bring not this doctrine [that Jesus is the Christ] receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.” (II John 10:10-11)

Chapter II

Jews and Marxism — Socialism — Communism

MARXISM, Socialism, or Communism in practice are nothing but state-capitalism and rule by a privileged minority, exercising despotic and total control over a majority having virtually no property or legal rights. As is discussed elsewhere herein, Talmudic Judaism is the progenitor of modern Communism and Marxist collectivism as it is now applied to a billion or more of the world's population.

Only through thorough understanding of the ideology from which this collectivism originates, and those who dominate and propagate it, can the rest of the world hope to escape the same fate. Communism — Socialism was originated by Jews and has been dominated by them from the beginning.

There is no moral, philosophical or ethical conflict whatsoever between Judaism and Marxist collectivism as they exist in actual practice. Marxism, to which all branches of Socialism necessarily adhere, was originated by a Jew, Karl Marx, himself of Rabbinical descent. Every Jewish source today boasts of his rabbinical ancestry, and his "keen dialectical ability" (as presumably manifested by his abstruse, hairsplitting, *Das Kapital*) being due to his Talmudic inheritance.

Marx did not actually originate anything, but merely "streamlined" Talmudism for Gentile consumption. The Socialist system he conceived merely brings about a practical means for a state dominated and controlled through a Jewish minority to rule by absolute dictatorship over everything and everyone, a concept which has been

carried out very successfully in those countries of the World brought thus far under Marxist dictatorship.

Socialism is indeed merely the clover held in front of the cow's nose to get her into the barn under the milking machine. It is a mechanism whereby a "human" can lead a whole non-human herd into the Jewish controlled barn.

The next time when some Christian dupe tells you: "Socialism is not Jewish!" for one thing, pull out the pamphlet "Jew and Non-Jew," put out by the Reform Jewish "Union of American Hebrew Congregations" and their "Central Conference of American Rabbis" and read:

"Socialism was originated by Jews; and today Jews play a leading role in its spread and interpretation." (page 30) (The Commission on Information about Judaism, Merchants Bldg., Cincinnati, Ohio, Exhibit I, page 71)

In a publication of the Jewish Publication Society of America, "Jewish Contributions to Civilization," it is stated that, "we find a strong Jewish participation throughout the socialistic movement which, from its inception up to the present day *has been largely dominated by Jewish influence.*" (See Exhibit I page 71)

Says the 1905 Jewish Encyclopedia: "Jews have been prominently identified with the Socialist movement from its very inception." (See Exhibit J. page 72)

The leaders of the 1917 Russian revolution were mostly Jews. (See Exhibit K. page 73)

Moses Hess – Jewish Marxist and Progenitor of Zionism

Like Karl Marx, "Father of modern Socialism," Moses Hess (1812-1875) was born in Germany of Talmudic rabbinical ancestry, being steeped in Orthodox Judaism by the rabbi grandfather who raised him. He was active with Marx and Engels in promoting Communism which, he held, could best be achieved on a world-wide scale through Jewish Hasidism and Nationalism, or Zionism, based upon Orthodox Judaism. That he remains a pillar of present-day Zionism

is illustrated by the fact that the Jewish press has recently announced removal of his body to Israel.

“He collaborated with Marx in writing, ‘Die Deutsche Ideologic’ (1845) his continued publicizing for practical socialism in Germany earned him a sentence of death after the 1848 revolution.” (Universal Jewish Encyclopedia)

His chief work, authorities agree, was “Rome and Jerusalem” (translated by Meyer Waxman and published in the United States in 1945 by the Block Publishing Co.). He rushed home in 1848, says the translator, from Paris, “taking an active part in the armed resistance of the people.” (page 22) “In 1845, Hess engaged in propagating the Communistic idea and founding societies devoted to its realization, an occupation which led Arnold Ruge to describe him as ‘The Communist Rabbi Moses.’” (pp. 21-22)

It is stated that, “The fundamental principle of Hess’ thought is based on the teaching of Spinoza, of which he was a devoted follower,” but he went further, says the translator, in expounding the “basic unit” of mind and matter, “the basic unity and its various unfoldings.”

Thus, he was considered a better pagan philosopher, even than the Jewish pantheist, Spinoza.

The translator quotes from a later article of Hess (page 30) in which Hess holds that Judaism: “began with the family of the individual and will finally end with a family of nations” (page 30). The Orthodox Jews have, “in his opinion, a much higher and truer conception of Judaism. They have retained the kernel of Nationalism, and the desire for Jewish restoration. He advocated the colonization of Palestine. He also dreamed of a Jewish Congress, demanding the support of the Powers for the purchase of Palestine.” (page 32)

Hess and Christianity

In his preface to “Rome and Jerusalem” Hess referred to Pope Innocent III (1198-1216 AD) and his decrees to compel Jews to wear distinctive badges and be identified as anti-Christians. “From the time

of Innocent III Papal Rome symbolized to the Jews an inexhaustible well of poison. It is only with the drying up of this source that Christian German Anti-Semitism will die from lack of nourishment. With the disappearance of the hostility of Christianity to Judaism, with the liberation of the Eternal City on the slopes of Moriah; the renaissance of Italy heralds the rise of Judah. Springtime in the life of nations began with the French Revolution." The translator's footnote here (page 34-5) is "At the time when Hess wrote these lines, Italy, under the leadership of Garibaldi, was struggling to wrest Rome from the Papal government and annex it to the new unified Kingdom."

Hess also stated, "Judaism has no other dogma but the teaching of the Unity." (page 44) "the Rabbis never separated the idea of a future world from the conception of the Messianic reign. Nachmanides insists upon the identity of 'the world to come' with the Messianic reign." (page 46)

Sneering at Christianity, holding up the myth of a Jewish race (instead of the actuality, a breed of all races and nations), extolling the Talmud and delegating Moses to the inferior role given him therein (page 91), the whole cry of Hess was for Jewish world rule from Palestine "between Europe and far Asia the roads that lead to India and China," and he told Jewry:

"You have contributed enough to the cause of civilization and have helped Europe on the path of progress to make revolutions and carry them out successfully." He called for Jews to "March forward!" and stated: "The world will again pay homage to the oldest of peoples." (pp. 139-40) The "Talmud is the corner-stone of modern" Orthodoxy, (page 143). He looked to black magic, the occultism of Chasidism, which along with Zionism, was to achieve Communist dictatorship." "The great good which will result from the combination of Chasidism with the national movement is almost incalculable," (page 218), and he added, "Although the Chasidists are without social organization, they live in socialistic fashion." (same)

The translator called Hess, in the 1918 edition Preface: "The herald of Nationalism and the trumpet of Zionism."

Jewish Cover-up

The attempts of organized Jewry to cover-up its connections with Marxist collectivism are never-ending.

My book, *The Octopus*, (published under a pen name, 1940) refuted the lying propaganda of the powerful Jewish organization, B'nai B'rith in its brochure, widely copied by Christian dupes, entitled: "Answer Anti-Jewish Propaganda with Statistics." The more-fitting title would have been "Answer Anti-Talmudic Truths with Lies."

The B'nai B'rith "defenses" were more revealing than defending — if one knows the subject matter. For example, in Russia the Mensheviks were but a branch of the Socialist Second International, along with the Bolsheviks, all consisting almost entirely of Marxian Talmudic revolutionaries, with the same objectives. Hence the revealing nature of telling any informed person that Jews were supposedly not Communistic because: "*The great part of the Russian Jewish population belonged to the Menshevik party, which was a Democratic party and opposed to the Bolshevik party.*" (B'nai B'rith Article 5, page 12)

The smear tactic for the gullible was employed by B'nai B'rith concerning German Jewish Reds. To whitewash these of Red connotations, the same B'nai B'rith article (Article 5, page 11) stated that in Hitler Germany: "Most of the Jews were social Democrats."

Turning to the authoritative 1920 New York State Committee Investigating Subversive Activities Report (the Committee was headed by Senator Clayton Lusk): "The principles of the Karl Marx Communist Manifesto were adopted as early as 1869 as the basis of the first Social Democratic Party." And, in 1891, the Party's "Congress adopted a thorough and comprehensive Marxian position which remained the basis of the Party from that time forward."

The Party had over 3,000,000 votes in 1903. (NY State Lusk Report pp. 87-8) In Marx's lifetime, it was led by his followers Wilhelm Liebknecht and August Bebel. Its left-wing, under the Jews, Karl Liebknecht and Rosa Luxemburg, staged the bloody Spartacist revo-

lution in attempting to Sovietize Germany, in which they were killed, January 15, 1919.

A short-lived Soviet in Hungary was set up by another Jew, Bela Kun (actual name, Cohen), in 1919. There were 32 days of murdering, torturing Christians, burning nuns alive in ovens and other atrocities, as related to me by eyewitnesses. When this regime fell, Jews and their cohorts who conducted it were killed in large numbers by outraged citizens.

Of this the above New York Lusk report stated under the index: *"Hungarian and Soviet governments principally Jewish:"*

"Of thirty-two principal Commissars, twenty-five were Jews, which was about the same proportion as in Russia."

Jewish encyclopedias and authoritative histories admit the Jewishness of Bolshevik leaders.

Attempted Cover-up on: the Jewish Bund

The same B'nai B'rith publication states as to Jewry in Russia:

"As for the part of Jewry which was united politically as Jewish, it grouped itself in the only mass-like Jewish party, the Bund. The Bund as well as the Zionists have been persecuted by Bolshevism from the first days of the October upheaval of 1917 to the present day." (Article 5, p. 30)

The Jews' own authorities refute these false statements, however, and show the active participation of the Bund in the Russian Red Revolutions, and the Red regime which followed.

[NB: Pages 71, 72, and 73 of Dilling's book consist of Exhibits I, J, and K, respectively. Those exhibits are included on this web page and may be viewed via on the links provided herein. They are also listed in the Table of Exhibits.]

Note, for example, the official New York Jewish Communal Register report concerning the Central Verband of the Bund Organizations of America, and its purpose to aid the "Jewish Socialist Bund in Russia." The same publication reveals (see Exhibit 242) Bund support of the then completed Bolshevik Red Revolution in Russia, stating:

"Since the Russian Revolution in 1917, the Central Verband of the Bund has been active in collecting funds to assist the Russian Bund in its work against counter-revolution forces and against the agitation by the Black Hundred for massacre of the Jews."

Pages 1256-61 of the same Kehilla report, not reproduced here, tell how the Russian Bund in this country formed the Jewish Socialist Federation of America, and was foremost in organizing the 1915 National Workmen's Committee of radicals, representing: "a total membership of half a million Jewish workmen representative of all radical wings." (page 1448 of same, See Exhibit 239)

Further:

"A net of Bund branches was spread throughout the United States and Canada. For a number of years these branches, whose primary object was to collect funds for the Bund in Russia, were the most active and influential bodies in the Jewish radical world. Their members formed the vanguard of the Workmen's Circle and swelled the ranks of the Jewish trade unions. The activities of the branches were coordinated and supervised by a Central Verband." (page 1257 same report, not reproduced here)

The falsity of the alleged "persecution" of the Bund is best described in the 1943 Universal Jewish Encyclopedia (under "Bund"):

“After the revolution of March, 1917, the Bund grew rapidly. It succeeded in electing 300 of its candidates to city councils and 515 to Jewish community boards. The Bolshevik revolution in October of the same year led to sharp conflict of opinion within the Bund. Certain groups immediately joined the Communist Party; others formed separate Communist Bunds (Kombund) for a time, but soon after joined the Communist Party as well. The members who remained in the party decided at their 11th convention (1919) to favor a Soviet form of government. A year later the majority of the party had adopted the Communist platform and shortly afterwards were ready to liquidate the Bund itself and join the Communist Party. The conflicts reduced the Bund to a fraction of its former size.”

It is further stated that what was left of the Bund ceased to exist in 1920.

Jewish Marxist-Zionist Minority Power

Most non-Jews have no concept of the degree to which Jewry is organized to further its aims. But millions of U. S. Jews are participants and members in Zionist and Marxist organizations, the names of which are virtually unknown to non-Jews, let alone their activities. The most powerful of these organizations have existed for decades.

Much revealing material as to some of the organizations was contained in the Jewish Communal Register for 1917-18, excerpted photostats of which appear herein. This 1597 page book was the report of the Kehilla (Jewish Community) of New York City, 356 Second Avenue, New York City, for 1917-18. Just reading this publication alone dispels any delusion that “Jews,” so-called, are primarily citizens of the USA, or any country in which they live.

The Jewish Community Register concerns itself largely with the political structure of the New York “Kehilla” in which world control of Jewry is centered.

National Workmen's Committee of 1915

Nationwide Jewish Marxism was sponsored in 1915 by the National Workmen's Committee.

The National Workmen's Committee, says the 1917-18 Kehilla Report (Exhibit 233) "was organized in the early part of 1915, by representatives of the four leading radical organizations, viz.: The Workmen's Circle, the United Hebrew Trades, The Jewish Socialist Federation of America and the Forward Association."

I have visited one of the fraternal insurance society headquarters and training schools of the Workmen's Circle, where anarchist meetings are held and Karl Marx's big picture adorns the walls. Their schools reported teaching some 10,000 children Yiddish and Marxism in recent years.

The United Hebrew Trades has always sent delegates to the Socialist international conferences.

The Forward Association has published the "Forward," in Yiddish, and which is currently the largest Socialist paper in the world.

The fourth organizer of the 1915 Committee was the red Jewish Socialist Federation.

"Over two hundred organizations were represented" the 18th of April, 1915, says this report. "Similar conferences were held in practically every important Jewish community all over the United States."

Note (Exhibit 239) that the 1915 convention was held at a time when there were supposedly numerically only a small percentage of the Jews now in this country, but represented "a total membership of half a million Jewish workmen." That is quite a large number indeed of organized Marxists with but one purpose in mind. They set out to propagandize the American people and the American government — and did.

The American Jewish Committee

The American Jewish Committee is the single most powerful body in world Jewry. Its membership then and now embraces world Jewish capitalists and moving powers.

Note the wide range of activities of the Committee to influence national and international actions in favor of Jewry. (See Exhibits 227, 228, 229, 230, 231, 232, 234, 235, and 236)

Note in Exhibits 235 and 236, the powerful capitalistic Jews functioning on this all-powerful arbiter of world Jewry, the American Jewish Committee.

Louis Marshall was then, (1917-18) President of the Committee. It was he who served notice upon Henry Ford that he must cease telling the truth about the Talmudic cabal or else. According to the man perhaps closest to Henry Ford, Sr., high in the administration of his affairs, it was an attempt to assassinate Ford by driving his car off the road that caused Mrs. Ford to plead with Henry to cease his exposures of Talmudism through his *Dearborn Independent*. All the kowtowing now being done by the present-day Ford family to Jewry is but a repetition of what Ford exposed in his paper. One article, discussed later herein, on how President Taft was brought to his knees, refused a second term, then was decorated by B'nai B'rith and given a professorship at Yale — then addressed B'nai B'rith audiences and wrote internationalist propaganda until his death — is almost a replica of the job being done on the Fords.

Concerning Louis Marshall, the Communal Register states, “a great part of his life [was devoted] to the interests of the Jewish people,” and his part in the “abrogation of the treaty with Russia,” cannot be disputed. He is listed as “president of Temple Emanu-El,” his synagogue, and as Chairman of the Board of Directors and of the Executive Committee of the Jewish Theological Seminary of America, among other things.

The Marshalls have worked all sides of the street for Talmudic rule: the capitalistic, the educational, the Red revolutionary, the legal, the United Nations.

James, son of Louis, has (according to *Who's Who in American Jewry*, 1938-9) headed the New York City school board and a string of Jewish communal organizations, and as a member of the law firm of Marshall, Bratter and Seligson, listed himself as director and a legal counsel of the Jewish-run Communist Garland Fund, which subsidized the National Association for the Advancement of Colored People, run from its foundation in 1913 by the Jewish Spingams (Joel, the brother Arthur). In *Who's Who In America*, 1954-5, Joel boasts of arguing the Texas primary and first Area Zoning cases for the NAACP, going to the Supreme Court. He lists his positions as delegate and commission member for the USA of UNESCO, and as advisor to the US Commissions of UNESCO at Paris and Mexico City. He lists his vice-presidency of the American Jewish Committee in *Who's Who*. (1964-5)

Brother Robert, son of Louis, Sr., died, leaving a fortune to be spent for Marxian purposes, in the Robert Marshall Foundation. Its benefits to almost every phase of Communistic activity are chronicled by the Dies Committee reports (Vol. 17, 1944 - Section 1-6, etc.). It is run by another of Louis's sons, George.

Red George Marshall's record is so clear and so voluminous that it leaves no doubt about his ideological devotion to the Soviet Union and the revolution upon which that government is based. He has 29 Communistic listings in the index of the Dies Report, all backed by documentary evidence.

A book could be written about other architects for world Talmudic power listed in the 1917-18 Kehillah listing of the American Jewish Committee.

There is Eugene Meyer, Jr., of the Federal Reserve and *Washington Post*; Herbert Lehman, New York Governor, financier and Senator; Felix M. Warburg, of Kuhn, Loeb and Co., international bankers; Jacob Schiff, who then headed Kuhn, Loeb and Co.

We see that in 1939 Max Warburg, brother of Felix, of the Hamburg, Germany, bankers, appears on the American Jewish Committee's "Institute on Peace and Post-War Problems," set up with a ponderous staff and full equipment to go forward, as it did, to write and move the United Nations Charter into being, even before the USA

entered World War II. Then we currently see Frederick M. Warburg, son of Felix Warburg, as a member of the American Jewish Committee, while his Hamburg relative, Max Warburg, who came here in 1939, serves on its "Post-war" Committee, as shown in the report of the American Jewish Committee in its American Jewish Year Book (Vol. 43, 1941-2, pp. 751, 762).

Also listed in the 1917-18 Kehillah Register was Rabbi Judah L. Magnes of the Communist Garland Fund, protege of Jacob H. Schiff.

There was Cyrus L. Sulzberger, father of Arthur Hays Sulzberger, presently in control of the *New York Times*.

There was also Jacob Wertheim, father of Maurice, investment banker, industrialist of wide power, and director of the revolutionary Socialist *Nation* magazine and of that center of Marxian propaganda and Talmudic-Freudian sex-filth, the New School for Social Research, in New York.

Rabbi Wise

A book could be written about the Red activities of Rabbi Stephen S. Wise, before, during and since the Russian Revolution.

He was a founder of the American Jewish Congress and its President from 1924 on. He was a committeeman of the Communist-aiding American Civil Liberties Union, and also the communist American League Against War and Fascism, before, and after its change of name to American League for Peace and Democracy, with Communist Earl Browder as its national vice-chairman, and Communist Party leaders as officials. He "committed" himself for the anarchists Sacco and Vanzetti, for Communist dynamiter Tom Mooney, for the National Religion and Labor Foundation, featuring atheist Soviet cartoons and distributing *Toward Soviet America*, by Communist William Z. Foster. He ardently backed the Communist burners of Spanish Christian churches. His American Jewish Congress greeted, and he spoke for, the American League for Peace and Democracy. Its official program was the incitement of mutiny and sabotage within the armed forces to turn any war of the USA into a Red Revolution.

Notes pledging this treason were read at their Congress in Chicago, which I attended.

Long and effusive memorials to Rabbi Wise appeared in the American Jewish Committee's 1950 American Jewish Year Book:

"He was founder of the American Jewish Congress. He was the moving spirit and president of the World Jewish Congress from its organization in 1936 to his death. In 1897, as an organizer and secretary of the Federation of American Zionists, Stephen Wise ushered in a career of leadership in Zionism which brought him many high offices in the movement in America and throughout the world more than any other American he was the outstanding symbol and advocate of Zionism, not only in the eyes of American Jews but also to the entire American people and its leaders, including Presidents Woodrow Wilson and Franklin D. Roosevelt."

This is but a small part of the tribute paid to Red Rabbi Wise in 1950 by the "conservative" American Jewish Committee, which also stated: "Toward the end of his life Rabbi Wise was greatly disturbed about the foreign policy of the United States which he felt was leading toward war with the Soviet Union. The last addresses he delivered in the weeks before his death were highlighted by attacks on those forces which he maintained were pushing his country toward war with Russia and which, he claimed, were attempting to suppress him. 'I will not be silenced!' were the last words this writer heard Rabbi Wise speak publicly, and they were most typical." The same tributes close with fervent praises, and chronicle the fact that Wise had amalgamated his Jewish Institute of Religion in New York, which trains Rabbis, with Hebrew Union College in Cincinnati, Ohio, whose founder and head until his death, Rabbi Isaac M. Wise, edited the first English translation of the Babylonian Talmud, known as the Rodkinson translation. Isaac Wise had introduced so-called "Reform" Judaism into this country from Germany.

American Jewish Congress

Another powerful Marxist-Zionist Jewish organization, with 500,000 or more Jewish members, is the American Jewish Congress.

We see (Exhibit 224), how the 1917-18 Jewish Kehillah report boasted of Pinchas Rutenberg as a founding force in the American Jewish Congress, as well as being the right hand man to Jewish Premier A. F. Kerensky, at the time of the Russian Revolution.

Out of the Marxian welter of the “National Workmen’s Committee” of Reds in 1915, came the American Jewish Congress, now organized all over the world, with its New York headquarters named after Rabbi Stephen S. Wise. (See Exhibit 240)

We see (same Exhibit 224) Sholem Asch, author of deceitful “Christian” stories, who served on the staff of the socialist Yiddish *Forward*, then on that of the Stalinist *Freiheit*, also printed in Yiddish. There is also Rabbi Judah L. Magnes, Jacob Schiff’s protégé, of the Communist Garland Fund, also, Louis Marshall, and Louis D. Brandeis whose hysterical cry to Jewry was: “Organize, organize, organize!” until every Jew has to “stand up and be counted.” President Wilson put Zionist Brandeis on the Supreme Court. He was the largest single contributor to Communist Commonwealth College. Free love, nude swimming, singing the Soviet International in the training school for red agitators and other extreme activities resulted in Commonwealth College being closed up under the Arkansas anarchy laws.

As for the millionaire American Jewish Committee and the American Jewish Congress: “The two organizations differed on the question of method rather than that of principle.” (See Exhibit 240)

The American Jewish Congress is active in some 65 countries of the world. The Congress has followed the Red line with enthusiasm — whether going to court for the “Miracle,” a play which portrays Christ as a bastard son of a soldier, in accordance with the Talmud, opposing “loyalty oaths,” or what have you.

Majority of Jews in Zionist-Marxist Organizations

The magazine, *Jewish Life* (April, 1938, published by the New York State Jewish Bureau, Communist Party) stated:

“Three federated Jewish bodies encompass between them the majority of Jews; the American Jewish Congress, controlled by the Zionists and representing the majority of Zionists, the Jewish Labor Committee and the Jewish People’s Committee, both of which have had national conventions in the past months, at which their respective positions were very clearly stated.”

Thus, the majority of Jews are in three Marxist national networks: all Marxist Socialist and one of them outright Communist in affiliation.

The Jewish Labor Committee

The organization of the Jewish Labor Committee in 1934 is cited in the Universal Jewish Encyclopedia (1943), in a sketch by its executive secretary. It represented a membership of half a million in 1942 and included David Dubinsky’s International Ladies Garment Workers’ Union, Sidney Hillman’s Amalgamated Clothing Worker’s Union, “and 765 other labor organizations.” The donation of a day or half-day’s pay to underground activities abroad was mentioned. Adolph Held, Joseph Baskin, David Dubinsky and the writer Jacob Pat, are given as officers.

Comparing the 1915 convention with a 1934 convention of the Jewish Labor Committee, *B’nai B’rith Magazine* (*National Jewish Monthly*, April, 1934) felicitated the Jewish Labor Committee on its “racial solidarity” and stated:

“With the leading Jewish Socialist organizations represented by over one thousand delegates, this recent conference equalled in size and resembled in character that one that was held at the outbreak of the war. It was estimated that the delegates acted and spoke for more than half a million organized Jewish toilers, and spoke for them on behalf of specific Jewish interests.”

“To show the world that we have great armies of labor is a very good thing but to have the same world note that these hosts are largely of radical frame of mind is something about which we have in the past been somewhat squeamish.”

The elected officers of the original and subsequent Jewish Labor Committee such as Chairman, B. Charney Viadeck (deceased), Secretary J. Baskin, Treasurer David Dubinsky, Joseph Schlossberg and Max Zaritsky, Vice-Presidents, were all Russian-born Red Socialist Jews, and former Red revolutionists in Russia.

Dubinsky, for example, was arrested repeatedly in Russia, serving 18 months in one prison, and was exiled to Siberia, escaping after five months and coming to the USA (American Labor Who's Who, 1925).

Israel Weinberg, another official of the Jewish Labor Committee was “acquitted on one charge of murder in San Francisco Preparedness Day Parade bomb explosion, July 22, 1916, eight other indictments still pending.” (same source) The San Francisco Preparedness Day bombing was the work of the Anarchist-Communist Tom Mooney and his cohorts. Mooney had been expelled from the Socialist branch of the party for the dynamiting. But world Communism made him a hero until his death.

Adolph Held, Polish-born Jewish Socialist, who has been President of Sidney Hillman's Amalgamated (Clothing Workers') Bank, and President of the Daily Forward Association, was Chairman in 1955, of the Jewish Labor Committee. As previously mentioned, *Daily Forward* is the largest Socialist paper in the world — and is printed in New York in Yiddish.

B'nai B'rith Gloats Again

In the May, 1938 issue of its magazine, B'nai B'rith again gloated over a current convention of the Jewish Labor Committee "attended by 1,200 delegates, and said to represent more than 500,000 organized Jewish workers," and rejoicingly commented that:

"The achievements of the Jewish people in the Soviet Union have been made possible by the assistance of the Soviet government."

The American Jewish Committee, B'nai B'rith, and the Jewish Labor Committee formed a joint council with the Zionist radical American Jewish Congress (Associated Press, June 17, 1938), and have since been known as the "Big Four."

Jewish People's Committee

The Jewish People's Committee of the Communist Party is comprised of hundreds of thousands of Communist Jews.

The January, 1938 issue of its publication, *Jewish Life*, reported a convention of the Jewish People's Committee, stating:

"Close to 1,000 delegates representing half-a-million American Jews participated in the National Conference and anti-Polish Pogrom march on Washington under the auspices of the Jewish People's Committee. A spokesman for Jewish reaction, Dr. S. Margoshes, tried to pooh-pooh the whole conference by saying: 'About a thousand delegates, representing mostly Left and Communist-controlled Jewish organizations, assembled in Washington over the weekend.'"

But the article goes on to say: "Half a million Jews constitute a significant cross section of American Jewry."

Poale Zion

In the Jewish Communal Register for 1917-18, note, concerning "Zionism-Socialism," the tribute paid to a socialist leader, B. Borouchov, who proclaimed Zionism as a Socialist "theory which was necessarily very popular among the Jewish masses who were at the same time Socialistic through and through." And they still are "Socialistic through and through."

"Zionism thus received a Marxist basis and appealed strongly to the masses." We see the organizations of the "Social Democratic Zionist Party Poale-Zion," by Socialist Borochof and Ben-Zwi; a great Russian general strike (always part of Zionist strategy) and the organization of revolutionary red journals.

"At the same time that the party was organized in Russia, sister societies were organized in America, in England, and finally, in Palestine." (See Exhibits 218, 219)

"Poale-Zionism" [i.e. workers of Zionism] we read "is a party not for Palestine alone, but also for the Golus [all Jews everywhere in so-called dispersion] and its interests." "For this reason, Poale-Zionism is the center of the East Side [of New York] from which come forth almost all Jewish American movements, or without which no movement can prosper."

And, continuing: The Poale-Zion created the [Jewish] Congress movement. And the participation by the Jewish Kehillah of New York is cited:

"The Poale-Zion have made their best record in the Congress movement, where they forced the whole Jewish laboring class on the one hand, and the Zionists on the other hand, as well as the better-to-do elements, to participate." (See Exhibits 222 and 223)

Even in 1917-18, there were stated to be “more than one hundred societies in the National Workers’ Alliance, which cooperates with Poale Zion. All this constitutes a strong National-Socialist movement in America under the spiritual leadership of Poale Zion.” (See Exhibit 225) And:

“Purpose the establishment of a socialistic commonwealth the education of the Jewish masses in America (See Exhibit 226)

“Poale Zion” formed a world organization and affiliated with “Zeire Zion,” and became the strongest element in the Palestine “Histadruth” (giant cooperatives of unions, properties, industries, bus lines, banks, etc., on USSR lines) “controlling 70% of its votes” Universal Jewish legion that fought on the side of the Allied army in Egypt and Palestine a Yiddish weekly, *Yiddisher Kampfer*, and a monthly, *The Jewish Frontier* [supporter of Histadruth] and its prominent place in the Zionist World Organization. Poale Zion’s string of Marxist schools have done their work and are continuing to do it.

A Poale Zion Palestine party mentioned in the above 1943 report was called Aduth Haabodah, also spelled in the Zionist Palestine Year Book (1946), Ahdut Avoda and (in a 1955 *Jewish Examiner* report) Achdut Avodah.

“Ahdut Avoda is affiliated with the World Zionist Movement. It stands for the establishing of a Socialist Jewish State in Palestine, but is more radical in internal affairs.” (Palestine Year Book. 1946, page 355).

Marxist Parties in Israel

Where there is changing and realigning, the Marxist political composition of Israel does not change. “Left Poale Zion” and Ahdut Avoda form in part the Mapai party: “Its socialistic outlook is similar to that of the Third International [i.e. of Moscow] but was not permitted to

affiliate with it." These Marxist parties comprise 92% of the Histadruth vote. (Palestine Year Book, 1946, page 355). As an illustration of "Poale-Zion".

Poale Zion, like the rest of the Palestine Socialist parties, is part of the World Zionist Organization, in turn maneuvering through the world for Zionist aims.

The Universal Jewish Encyclopedia (1943) reported under "Poale Zion," its formation in 1897; its founding of the Israel political orientation, the 1955 vote for Knesset (parliament) members in Israel was reported as follows (*Jewish Voice*, August 12, 1955):

"Mapai 40; Mapai-affiliated Arab parties, 4; Herat 16; General Zionists, 14; Religious Front (Mizrachi, Hapoel Hamizrachi) 12; Agudah, 6; Achduth Avodah, 10; Mapam, 8; Progressives, 5; and Communists, 5."

And what are these parties, in brief? Says the Palestine Yearbook, 1946, page 354:

"Mapai is a Zionist Socialist party. From its inception Mapai has been affiliated with the Second (Brussels) International." Lenin and other Reds belonged to the Second International, until Moscow formed its own, called the Third International, a combine of Marxist parties formed in 1919.

Herat, which is now reputedly the second most powerful Palestine party, was formed by the Stemist terrorists who dynamited British police in sadistic fashion. After Israel was declared a state by the UN, these Stemists were admitted to the Palestine parliament, the Knesset, calling their party Herut.

Mapai tried to join the Moscow International, but was not permitted to because of minor stipulations. It "generally has a line of policy similar to Irgun and the Fighters for Freedom. It stands for close cooperation with the Soviets. A little publicized fact is that Soviet arms have now been issued to all Israel troops. Recent Hebrew victories have been won with Soviet guns." (From *Jerusalem Calling*, organ of the Stemist, now Herut, Fighters for Freedom, September 3, 1948, 149 Second Avenue, New York)

Ahdut, or Acduth, or Leachduth, Avodah, as before stated, is a Socialist Party, a party dedicated in other words to subjugating all

classes to one collective rule.

The Religious Front — Mizrachi and Hapoel Hamizrachi, and the even more fanatical Agudah parties are Talmudic parties, fanatically dedicated to the achievement of the anti-Christian, immoral, anti-human world power aims of their Pharisee religion. The difference between Communist tactics and Talmudic tactics is that one is political and deceptive, the other inspires and is the dynamic of these tactics. One practices what the other teaches. Communism is Talmudism in action.

The Communist Party is merely an arm attached to the Moscow branch of Jewish imperialism.

The General Zionists are different only in their stress upon certain policies best calculated to achieve Talmudic world aims. As for any imagined "conservatism," the leaders of the General Zionists, (according to the Palestine Year Book, 1946, issued by the Zionist Organization of America) the ruling heads of the World Zionist Organization were: red Rabbi Stephen S. Wise, Rabbi Abba Hillel Silver, Louis Lipsky, Nahum Goldmann. (page 357)

Wise, Silver, Goldmann, Lipsky, were all included in the 120 top Jews of the world chosen by the world Kehillas in 1937, along with Commissar Litvinov (Finkelstein) of Russia, Rabbi Louis Finkelstein (see his "Pharisees" herein), and others.

The four have been leaders in the World Zionist Congress, and its American branch, the American Jewish Congress.

Chapter 12

The Jews and the Communization of Russia

VERY FEW PEOPLE are aware of the extent to which Jews were responsible for the Communization of Russia, first through organizing of the unsuccessful revolution of 1905, and then the later and successful Bolshevik Revolution of 1917. Both were heavily financed by outside Jewish financial and banking houses, and ultimately resulted in Jews assuming control of what had become the Russian Soviet Government. Concurrently, Jewish machinations in the United States, Germany and elsewhere helped set the stage for the takeover.

This Jewish control still exists, despite propaganda to the contrary, designed to delude and deceive non-Jews.

Long prior to the Revolution of 1905, Jews had conceived a hatred of Christian and Czarist Russia, because of opposition of the Russian people and Government to Jewish Talmudism.

In his introduction to the 1903 translation of the Talmud, for example, Rodkinson details the repeated denunciations of the Talmud over many centuries by nearly every country, the Popes, and others, and also states (see Exhibit 11): "Still what has been the result? The Talmud exists today, and not one letter in it is missing. It is true, the persecutions against it are not yet at an end; accusations and calumnies by its enemies, under the new name of anti-Semites, are still directed against it, while the government of Russia legislates against and restricts the rights of the nation which adheres to the Talmud."

One of the prime Jewish conspirators plotting to Communize Russia was Jacob Schiff, who became head of the enormously power-

ful New York Jewish banking house of Kuhn, Loeb and Co.

Turn to the laudatory sketch of Jacob Schiff, in the Jewish Communal (Kehillah) Register of New York City, 1917-18, of which Kehillah he was an Executive Committeeman (see Exhibits 210, 212, 214, 215). It is stated there how German-born Schiff came to America and made connections with a banking house. "In 1873, he returned to Europe where he made connections with some of the chief German banking houses" and "The firm of Kuhn-Loeb & Co. floated the large Japanese war loans of 1904-5, thus making possible the Japanese victory over Russia."

The last paragraph (Exhibit 215) boasts "Mr. Schiff has always used his wealth and his influence in the best interests of his people. He financed the enemies of autocratic Russia. [This was written in 1918, after the Bolshevik revolution had been made secure] and used his financial influence to keep Russia from the money market of the United States." It is stated that "all factions of Jewry" hailed him for this.

"Today it is estimated by Jacob's grandson, John Schiff, a prominent member of New York society, that the old man sank about \$20,000,000 for the final triumph of Bolshevism in Russia."

(Cholly Knickerbocker in his society news column in the Hearst Press, Feb. 3, 1949, appearing in the NY *Journal-American* and other papers.)

The Jewish Bankers

The great Jewish banking monopolies have been interwoven by marriage like a rug. Note three things about the Rothschilds in Exhibit 298, which is from the Jewish Encyclopedia of 1905:

1. That of the 58 Rothschild marriages to that date, exactly half, or 29, had been to first cousins. This appears in the right-hand column.
2. That the Rothschilds "were the first to make use of journalistic methods to arouse the interest of the public in their

loans. They have, however, consistently kept the secret of their own operations!"

3. A major reason why Russia collapsed and went under the Red heel during World War I also appears in this exhibit, namely, "Of recent years the Rothschilds have consistently refused to have anything to do with loans to Russia owing to the anti-Jewish legislation of that empire." (This was 1905.)

The Warburg International Jewish banking family has also been closely connected with the Schiffs and Rothschilds. James Paul Warburg, in his sketch in *Who's Who in American Jewry — 1938-9* states:

"born Hamburg, Germany, August 18. 1896 paternal ancestors through six generations have been bankers as members of the banking house of MM. Warburg & Co., founded in Hamburg, 1798 maternal grandfather, Solomon, founder of international banking house of Kuhn, Loeb & Co Came to US, 1902."

Paul M. Warburg had married Jenny Nina Loeb, mother of James Paul. Jacob Schiff, after coming to the U. S., had married Theresa Loeb, sister of Nina, and daughter of the Kuhn, Loeb founder. Schiff's daughter, Frieda, married Felix M. Warburg, Hamburg-born banker who headed the agro joint work for Jewry in Russia to help keep them in power after the Red Revolution. Their daughter, Carola, married Walter M. Rothschild. Felix M. Warburg and Paul M. Warburg of Kuhn, Loch & Co., partners of Jacob Schiff, were brothers of Max Warburg of Hamburg, Germany, the pay-off man, in power with the Kaiser, who funneled funds to Lenin and Trotsky during World War I to undermine and destroy the Russian Government.

Jacob Schiff received his banking training in his father's business, he being a Rothschild agent and associate. The basement of the two-in-a-row houses of Schiff and Rothschild, which I visited in Frankfurt-on-Main, Germany, was one room-in-common, with a joint "get-away" which formerly had led beyond a ghetto wall. The little shack

at the back was where Kings, hat-in-hand, would come to get Jewish loans. The original name of Bauer had been abandoned for "Red Shield" (Rothschild) and a Red Shield hung out as an address sign at the front of the house.

A ship sign for "Schiff" hung outside the Schiff house, built along the same common wall. Each house was about the width of an entrance hall. The room back of the Rothschild kitchen was a tiny synagogue when I was there in 1934. A skull-capped Jew was the guide, who collected entrance fees for showing the houses, the Rothschild house being the chief attraction. A gambling table was the main piece of furniture in the front room in the upstairs of the Rothschild house. Two rooms on each floor comprised the house.

"When the Kehilla [i.e. the Jewish community] of New York was organized in 1909, the control rested with a group of German Jews including Jacob Schiff, president of Kuhn, Loch and Co., a branch of the Bleichroeder Mendelssohn Bank, affiliated with the big 'D' banks in Germany: Deutsche Bank, Disconto Gesellschaft, Dresdener Bank, Darmstadter Bank." (From *Waters Flowing Eastward*, by L. Fry, published by the R.I.S.S. of Paris, founded by Monsignor Jouin.)

"In Germany the leading private bankers included the Mendelssohns and the Bleichroeders who were bankers to Emperor William I., Bismarck, and the early industrialists. Frankfort, the 'mother city' of Jewish bankers produced its Lazards, Speyers, Stems, Dreyfuses, and Sulzbachs as well as sending abroad one Jacob H. Schiff." (*The Jews of Germany*, Marvin Lowenthal, Longmans Greenand Co., N.Y., 1936).

And, says the same source:

"Toward the end of that period the house of Warburg in Hamburg played an important part not only in the finances but destinies of Germany. Max Warburg was adviser to the government at the Versailles Peace Conference. Carl 1. Mel-chior,

another member of the firm headed the financial section of the Armistice Commission in 1918-1919 and was one of the six German delegates to Versailles.”

Elsewhere herein, through State Department documents, you will note the role played by the M. M. Warburg banking firm in financing the Red Russian Revolution. And, when Max Warburg came here from Hamburg in 1939, the American Jewish Committee placed him on its “PostWar” committee for the reorganization of the World which, in turn, set up the propaganda clique for the ensuing United Nations.

And so, down through the decades, Kuhn, Loch, and international bankers, “Princes of Jewry” remold the World toward the ultimate aim — World Jewish dictatorship, now so rapidly coming about.

The Kaiser

Kaiser Wilhelm of Germany and his Government were used during World War I by Jews such as Max Warburg to channel funds into Russia to breed disaffection in the Russian Army and Navy, and to set the stage for the ultimately successful Bolshevik Revolution.

When Kaiser Wilhelm realized that he had been made a tool of Jewry, it was after the War was over, and he was sawing or chopping wood at Doom, Holland. It was too late.

Henry Ford’s *Dearborn Independent* carried this article, July 9, 1921:

“It is a most significant fact that, as in Washington, the most constant and privileged visitors to the White House were Jews, so in Berlin the only private telephone wire to the Kaiser was owned by Walter Rathenau [who later wrote the constitution of the post-war Jew-controlled Weimar ‘Republic’]. Not

even the Crown Prince could reach the Kaiser except through the ordinary telephone connections.”

“It was a family enterprise, this international campaign. Jacob Schiff swore to destroy Russia. Paul M. Warburg was his brother-in-law; Felix Warburg was his son-in-law. Max Warburg, of Hamburg, banker of the Bolsheviks, was thus brother-in-law to Jacob Schiff’s wife and daughter.”

“Max Warburg represents the family in its native land. Max Warburg has as much to do with the German war government as his family and financial colleagues had to do with the United States war government.”

“As has been recounted in the press the world over, the brother from America and the brother from Germany both met at Paris as government representatives in determining the peace. There were so many Jews in the German delegation that it was known by the term ‘kosher,’ also as ‘the Warburg delegation,’ and there were so many Jews in the American delegation that the delegates from the minor countries of Europe looked upon the United States as a Jewish country which through unheard-of-generosity had elected a non-Jew as its president. The Jews had several objectives in the war, and one of them was to ‘Get Russia’ In this work Max Warburg was a factor. His bank is noted in a dispatch published by the United States government as being one whence funds were forwarded to Trotsky for use in destroying Russia. Always against Russia, not for German reasons, but for Jewish reasons, which in this particular instance coincided. Warburg and Trotsky — against Russia! While Otto Kahn, another partner in Kuhn, Loch & Co. denounced ‘pro-German propagan-da,’ his partner Paul was playing the German symphony string! It is a great international orchestra, this Jewish financial firm; it can play the Star Spangled Banner, Die Wacht am Rhein, the Marseillaise, and God Save the King in one harmonious rendering, paying obsequious attention to the prejudices of each.”

Thus spoke the Ford paper in 1921.

Jews in Russian Revolution: of 1905

The New York Communal Register of 19 17-18 (Exhibit 228) related the actions of the American Jewish Committee in the U. S. to protect Russian Jewish revolutionaries. In 1909, so many Red revolutionary criminals had fled to this country from the Jewish war against Christian Russia that the Committee fought to keep two of them, Pourea and Rudovitz, here.

“The Committee appreciated the bearing of their cases upon a large number of Jews who had taken part in the Russian Revolution [i.e. of 1905] and who had sought or might seek, an asylum in this country, and in cooperation with others succeeded in defeating the attempt of Russia.”

The “others” referred to included Secretary of State Elihu Root, who despite the fact that “no substantial evidence was produced before the committing magistrate that the offenses charged against Pourea were political [therefore under the law he could be extradited] delayed in deciding the case until it could be changed in Pourea’s favor.” (Letter of Root to Jacob Schiff — (see Exhibit 245). Socialist Jew Samuel Gompers was also among those who intervened for Pourea (Same Exhibit).

Rutenberg and the Russian Revolution

We see in Exhibit 224 how the 19 17-18 Jewish Kehillah report boasted of Pinchas Rutenberg as a founding force in the American Jewish Congress as well as his being the right-hand man to Jewish Premier Kerensky in the 1917 Russian Revolution.

Mourning the death of its founder, Pinchas Rutenberg, the American Jewish Congress publication, *The Congress Weekly* (1/16/42)

stated in an article, "Rutenberg's Mission to America":

"His role in the birth of the American Jewish Congress was immense. The young Russian intellectual, in other words, revolutionist, soon made his influence felt in the underground council of the Social Revolutionary Party. Rutenberg was the man who, in 1905, piloted the revolutionary activities of the notorious Father Gapon and then sat in judgment and brought about his execution."

"In Italy, during the first World War, he got in touch with Vladimir Jabotinsky, founder of the Jewish Legion. In New York in 1915 he got in touch with the representatives of the Social Revolutionary Party there, Dr. Chaim Zitlowsky and Dr. Samuel Ellsberg, who were now interested in the Poale Zion party, Palestine, and Jewish rights."

Father Gapon

The above Father Gapon incident is typical of applied Judaism. The dramatic prayer addressed by Gapon to the Czarist government with the threat that if it were not granted, we shall die here on the Square before thy Palace, combined with mutinies, strikes involving more than 2,000,000 people, are related in William Henry Chamberlin's *The Russian Revolution 1917- 1921* (1935).

We read: "Gapon himself was doubtful about the wisdom of bringing large masses to present this petition" (Vol. I, p. 48). Yet Gapon was pushed ahead as the leader. Then, "when the demonstrators refused to obey orders to disperse and go home volleys of rifle fire poured on them. The casualties of Bloody Sunday [Jan. 22, 1905] are estimated at from two hundred to fifteen hundred."

That the Jew Rutenberg "piloted the revolutionary activities of the notorious Father Gapon, then sat in judgment and brought about his execution," is not mentioned by historian Chamberlin, who was a correspondent for 12 years in Russia for the leftist-oriented Christian Science Monitor, and now writes for the new Jewish-line "Anti-

communist" *Human Events*. He also serves as Contributing Editor of the Socialist Social Democratic Federation party's magazine, *New Leader*.

Rutenberg was chosen in 1937 as one of the 120 leading Jews of the world, along with Litvinov (Finkelstein), the Soviet Commissar, and Rabbi Louis Finkelstein, head of the Jewish Theological Seminary of America. He died in Palestine in 1942, much mourned, having set up the Palestine Electric Corporation, using huge water rights, issued under British protection, for the use of Jewry.

More Jewish Manipulations in the U. S.

No corner of the earth has been too remote to manipulate for Jewry. We note activities of the American Jewish Committee (Exhibit 228) concerning: "The Jews in the Balkans," after 1913. And our government was used again to pressure for Jewish power.

Exhibit 229 shows how restriction of immigration from Russia was fought by the American Jewish Committee after 1906, so that the flow of revolutionaries might not be curbed. The literacy test was fought so that illiterate Jews might swarm here — as they did. Of three literacy test bills, we are told, President Taft vetoed one and President Wilson two, under pressure of the American Jewish Committee. And then when one of them was passed, despite the veto, the Committee "succeeded in procuring adoption of a clause which excluded those who came to this country to avoid religious persecution, whether induced by overt acts, oppressive laws, or by governmental relations."

The cry of "persecution" has always been used to cover the crimes of the only people on earth whose very religion teaches them that murder and enslavement and cheating of all other peoples is a sacred right.

We are told in the New York Jewish Communal Register, that the American Jewish Committee considered it "one of its most important functions to bend every effort toward the solution of the passport question." (Exhibit 230) This "solution" was to circumvent Rus-

sia, which sought to bar Russian-born Red Jews, who came to the USA, to get citizenship so as to return to Russia as American citizens, from using their immunity to steer the Red Revolutionary overthrow of the Russian Christian government.

Russia had instructed its consuls to inquire of any applicants for passports to enter Russia from the USA, and if they were Russian-born Jews, not to give them an entrance visa. The USA, was at that time full of jailbird revolutionaries wanted in Russia, who thus sought to escape Russian law as American citizens. The aim of the American Jewish Committee was first to overthrow the Russian government, and later to sustain the Red butchers as they enslaved the Christian populace.

Note the sanctimonious “Hearts and Flowers” pose of the Committee (Exhibit 231) about Russia “refusing to recognize the American passport in the hands of American citizens of the Jewish faith.” And what is that holy “faith?” A criminal conspiracy against all humanity, against all civilized laws, all reciprocity, a code which makes that of gangsters seem benign.

Treaty with Russia Broken

Too often unmentioned today is the fact that under Article 6 of the United States Constitution, a treaty becomes the “supreme law of the land; and judges in every state shall be bound thereby; anything in the Constitution or laws of any state to the contrary notwithstanding.”

At one stroke, thereby, all State laws as well as the Constitution itself may be legally nullified by a treaty.

In our time, this has been done. The United Nations Charter, ratified by almost 100% of the Senate, became as a treaty the Supreme Law of the Land, anything in the Constitution or the laws of any state to the contrary notwithstanding. The machinery to nullify our freedoms therefore is in place.

That the top American Jewish Committee was well aware of this provision of the Constitution back in 1917-18 when the New York

Kehillah report was issued, is evident from the text. The reciprocal trade treaty of 1832 with Russia had to be broken. It had permitted Russia to have some say as to those from the USA, it must admit through its borders. Russia retained some sovereignty which Red Revolutionary Jewry from Russia, armed with American citizenship, could not hurdle. The Jewish mob must be free to return to Russia and put over the Jewish revolution.

The New York Kehillah text states (Exhibits 231, 232):

“The Committee, after serious consideration, determined to recommend to the President the abrogation of the treaty with Russia, and on May 18, 1908, dispatched a letter to President Roosevelt. This began the attempt on the part of the organization to induce our Government to take some effective action to terminate the controversy. Correspondence with the same end in view was also had with President Taft and was supplemented by personal interviews with the President and with Secretaries of State, Root and Knox.” [Schiff headed this delegation.]

“The effect of the termination of the treaty was the declaration of the national policy of the United States that it would not tolerate further discrimination against American citizens of the Jewish faith. Since treaties are, under the Constitution, the supreme law of the land, with the termination of the treaty there no longer exists a law which according to the Russian Government’s contention was susceptible of the unconstitutional construction that our Government permitted discrimination against American citizens on account of race or religion.”

“The action of President Taft and of the Congress of the United States was subsequently approved by all the great political parties of the country, in platform adopted by them in 1912, and again in 1916.”

More of the background of these pre-revolutionary activities of the American Jewish Committee, which was headed by Jacob Schiff, was covered in the Henry Ford *Dearborn Independent*, in an article in January, 1921 entitled: "Taft Once Tried to Resist Jews and Failed." To quote:

"Mr. Taft once stood out against the Jews, was strongly denounced as unfavorable to the Jews, was soundly beaten by the Jews on a matter on which he had taken a firm stand, and has ever since shown that he has learned his lesson by accommodating the Jews in their desires."

"For centuries Russia has had her own troubles with the Jews and, as the world knows, has at last fallen prostrate before Jewish power which for centuries, has been working to undermine her. The biggest hoax in modern times was the propaganda against Russia as the persecutor of the Jews. Russia devoted to the Jews a large part of the most favored section of the land, and was always lax in those laws which prohibited Jews from settling in other parts of the country that the Jew was able to create an underground system throughout the whole of Russia which controlled the grain trade, controlled public opinion, and utterly baffled the Czar's government. The cry of 'persecution' arose because the Jews were not permitted to exploit the peasants as much as they desired. They have, however, gained that privilege since."

Reports of USA. Ministers are quoted showing that while 1500 Jews were registered in St. Petersburg with the police, 30,000 were operating there illegally. Jewish editors and writers wielded power on "the leading newspapers of St. Petersburg and Moscow," and the liquor trade was entirely in Jewish hands. "At every turn the United States Government discovered that Jews were exaggerating their difficulties for the purpose of forcing governmental action. The Jews represented that their life in Russia was a hell. Presently, after years of underground work and open propaganda against Russia in the

daily press, until the American conception against Russia was fixed almost beyond correction, the agitation took the form of the 'Russian passport question'. Jews demanded nothing less than that the United States should break all treaty relations with Russia. They demanded it."

How Jacob Schiff, Louis Marshall, Adolph Krauss and Judge Henry M. Fogle (Executive Committee members of the American Jewish Committee) walked in on President Taft at the White House, February 15, 1911, is described. They had demanded the conference, were dined at the White House luncheon table, but Taft insisted upon reading them his conclusions that the trade treaty of 1832 with Russia should not be broken as an exceptional favor to Jews, despite his sentiments in favor of Jewry.

Jacob Schiff was enraged. "This means war!" he exclaimed.

"On leaving the White House, Jacob Schiff refused to shake the President's hand, but brushed by it with an air of offended power. Neither did the President know what was behind it all. It meant that German Jews would be the intermediaries of trade between Russia and the United States [if the treaty were broken]. The Frankfort bankers and their relatives in the United States knew what that meant the relation meant power over Russia — and Jacob Schiff lived to overthrow Russia."

"The neutrality of the United States was tom to shreds by a movement organized and financed on American soil for the overthrow of a friendly nation, and the organizers and financiers were Jews! The United States was to be used as a crowbar to batter down the walls."

"When the Jewish Ambassadors left the White House, orders flew from Washington and New York to every part of the United States, and the Jewish 'nagging' drive began. It had a center in every city. It focused on every Representative and Senator — no official, however, was too mean or unimportant to be drafted. American editors can remember the drive: it was operated on precisely the same lines as the one which is

proceeding against the press today. The Jews have given absolute proof in the last two months that they control the majority of the American press."

"Jacob Schiff had said on Feb. 15, 'This means war!' He had ordered a large sum of money used for that purpose. On December 13 of that same year — almost ten months to a day after Jewry had declared war on President Taft's conclusions — both houses of Congress ordered President Taft to notify Russia that the treaty with Russia would be terminated. Frankfort-on-Main Had Won!"

"Nine years later, at the writing of this article, it is noted that Taft is making speeches for the Jews after the 'Jewish' press of the United States berated President Taft with Jewish unreserve. It would be an eye-opener if, at every speech which William Howard Taft makes for his Jewish clients there could be distributed copies of the remarks printed about President Taft by those same Jewish clients nine years ago. Two governments had been beaten and the glee with which Jewry hailed the event is also known."

The fact that Taft was that strange phenomenon — a one-term President, is noted and the question raised that this might have been in consequence of his disobedience.

"The President had really done what he could to prevent the Jewish plan from going through. On Feb. 11, 1911, he withstood them face to face. On December 13, 1911, they whipped him. And yet, in the next year, 1912, a peculiar thing occurred; the high officials of the B'nai B'rith went to the White House and there pinned on the breast of President Taft a medal which marked him 'as the man who had contributed most during the year to the welfare of the Jewish cause.' There is a photograph extant of President Taft standing on the south portico of the White House, in the midst of a group of prom-

inent Jews, and the President is wearing his medal. He is not smiling.”

“That is the story of William Howard Taft’s efforts to withstand the Jews, and how they broke him. It is probably worth knowing in view of the fact that he has become one of those ‘Gentile fronts’ which Jews use for their own defense.”

At every stage of the game of take-over for Talmudism, the United States was used a base of operations for “the synagogue of Satan” to put Christian Russia under heel. Propaganda flooded this country which inculcated those of my vintage with the conviction that the weak Czar with his outnumbered, out-financed foes, wielded a blacksnake whip over little “angel” Jews, made to suffer just because they were “People of the Book.” We were taught that to the tune of millions of dollars spent by the American Jewish Committee and others.

You have only to read such Jewish books as Dubnow’s *History of the Jews of Russia and Poland*, put out by the American Jewish Committee’s Jewish Publication Society of America for its own people to see how every law was flouted as the Talmudists rose to assassinate and crowd their way into complete mastery and butchery in Russia.

Ford “Apologizes” to Jewry

Even one of the most wealthy and powerful men in the World was not immune to Jewish power and intimidation. The unqualified crawl, even the misstatement that he had been unaware of the contents of his *Dearborn Independent*, appeared over Henry Ford’s signature, June 30, 1927, just about six-and-a-half years after the above article appeared. The apology was addressed to Louis Marshall as head of the American Jewish Committee.

The renowned theologian, Dr. James M. Gray, head of the Moody Bible Institute, wrote, concerning this apology by Ford (*Moody Monthly*, September, 1927):

“This confession in our opinion is another link in the chain of prophecy. As we read it we were impressed that the great millionaire went further than the circumstances of the case required him to do. To put it another way, we do not believe the editor of the Independent, Mr. Ford’s paper, was either as foolish or as wicked as the confession of its proprietor would make him appear. We believe he had good grounds for publishing some of the things about the Jews which he did publish. Indeed, the pressure brought to bear upon Mr. Ford to make his confession was in itself such corroborative evidence. This pressure came from Jews all over the world, and in the face of it Mr. Ford was panic-stricken. He is one of the richest men in the world, and of course, conscious of the power that money brings with it; but he was made to feel that the Jews have more money and hence more power than he, and that in such a cause their money and their power can be quickly mobilized against an opponent and with crushing consequence.”

Dr. Gray knew what he was talking about, having been subjected to Jewish threats himself. But he refused to recant his assertions that the Protocols of Zion represent the program of Talmudic World Jewry.

I knew Dr. Gray. Large numbers of my book *The Red Network* were sold in the Moody Bookstore. I spoke in the Moody Church and over the Moody radio. Unfortunately Dr. Gray’s successor has quieted down many matters in favor of Jewry.

The Russian Revolution — Suppressed State Department Documents

Much authentication of the Jewish hand in the successful Communization of Russia through the revolution of 1917 is contained in official United States Government documents — namely *Papers Relating to the Foreign Relations of the United States, 1918, Russia*, consisting of

three volumes and published in 1931. (See Exhibit 243) Included are many communications between then Secretary of State Lansing, U. S. Ambassador to Russia Francis, and various consular officials, detailing events as a “moderate” regime took over Russia under Jewish Premier Kerensky, who was then superseded in a few months by the bloody Bolsheviks, led by Jews such as Trotsky (real name Bronstein), Zinoviev (real name Hirsch Apfelbaum), Kamenev and Sverdlov. Exhibits 244 through 260 (244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260) are excerpts from these Government documents.

All through the State Department papers, most of which are not reproduced, is the picture of Russia in a state of economic collapse as soldiers and sailors are being paid to demonstrate against the Christian government, by Jewry, events which are followed by the final Red takeover.

These documents are today suppressed for public view, and if you don't believe this to be so, try to obtain copies, or even to find them in any public library. The current Jewish line is that Soviet Russia is “anti-Semitic,” and organized Jewry has no desire to have our people learn of the true origins and beginnings of anti-Christian Communist Russia.

The Revolution Begins

On March 15, 1917, Russian Czar Nicholas II abdicated under revolutionary pressures, naming as regent Grand Duke Michael, until his son came of age.

Not reproduced here is the communication, the very next day from Secretary of State Lansing telling Ambassador Francis to call on Milyukov, Foreign Affairs Minister of the new government, and to “state that the Government of the United States recognizes the new Government of Russia,” to which Ambassador to Russia Francis replied that he had arranged to turn out his entire staff “in full uniform” to recognize the revolutionary regime.

Also omitted here are reports showing the Premiership of Prince Lvov, a sop to the royalty adoring Russians.

All party functions of the Left had unitedly put over the revolution and this interim regime was to be short-lived, indeed.

Four days after the Czar's abdication, Ambassador Francis stated: "Financial aid now from America would be a master stroke, *immeasurably important to the Jews that revolution succeed.*" (State Dept. - Exhibit 244)

Enter Kerensky

The premiership of Prince Lvov lasted only two months. To quote from the 1920 four-volume report of the New York State Committee Investigating Subversive Activities (headed by Senator Clayton R. Lusk): "Alongside of the provisional government headed first by Prince Lvov, the socialist and anarchist elements of Petrograd's population established a Soviet of Soldiers, Workmen's, and Sailor's Deputies. Its president was at first Tcheidze [Menshevik leader] and its vice-president Kerensky [leader of the socialist Social Revolution Party]. In May, 1917, the Soviet [Kerensky's] forced the resignation of the first cabinet. Kerensky then succeeded Prince Lvov, the first premier of the provisional government, who proved to be a weak and vacillating character." (Vol. 1, Page 218)

Kerensky was "weak and vacillating," not because he did not know about the Lenin-Trotsky revolution being financed by the Kuhn, Loeb cabal, and which was to follow him. The State Department papers herein show he knew every move in advance and did nothing about it. About five months after Kerensky became Russian Premier, the Bolsheviks took over. The wrecking Red work of Jewish Kerensky during his time in office is described in part as follows in the above NY State Lusk Report: "The liberal decrees of the Provisional Government had destroyed the discipline of the army and the disintegration of the once powerful Russian military machine became complete." (Page 219) "Kerensky's Social Democrats distributed hundreds of thousands of leaflets among Russian soldiers"

urging “that the soldiers should disobey their officers and lay down their arms.” (Page 215) The “swift success” of the final Revolution was “attributed in large measure by Lenin to a fortuitous cooperation between contending groups and factions.” (Page 217) [Note: Lenin’s real name was Ulyanov. His father was of Mongol origin, his mother a German Jewess.]

Kronstadt

The great mutiny of the Kronstadt sailors of July 16-17, 1917, is chronicled in modern encyclopedias as a Red Revolutionary event. Kronstadt is an island 21 miles from Petrograd (now Leningrad), in the Gulf of Finland.

On July 16, 1917, Kerensky has come home from the front when Milyukov’s Cadet Party ministers resign. And the next day, July 17, 1917, we see that the Bolshevik turmoil is used as “the ostensible grievance” for Kerensky to demobilize “two regiments at the front.” Enter Trotsky (Bronstein).

With Kerensky having conveniently “departed for the front,” Trotsky harangues the crowds. The Cossacks, who are anti-Jew, are unable to prevail. (Exhibits 247, 248)

Chamberlin, in his *The Russian Revolution 1917-21* describes the march of 20,000 sailors who disembarked from Kronstadt and marched through Petrograd, shooting into homes and killing people on the pretext that they had been attacked. The roaring bloody days of July 16th and 17th left the people helpless at the hands of the bloodthirsty demonstrators: “So the city was really at the mercy of the demonstrators,” says Chamberlin (Vol. 1, page 173). He also says:

“The Kronstadt sailors marched through the main streets of Petrograd. They promptly broke into houses from which shots were supposed to have come and killed with scant ceremony anyone whom they suspected of shooting ‘five people were killed and twenty-seven wounded before his eyes on Sadovaya Street,’” read one report by one Kantorovitch.

Terrorist Trotsky (real name Bronstein), who was later to gouge out eyes and dismember his victims in sadistic Talmudic fashion, during the Red Terror, was reported by Ambassador Francis to have “aroused great enthusiasm by advocating violent measures.” (State Department — Exhibit 248)

Kronstadt was a rehearsal leading up to the ripe time for takeover, in November, 1917, several months later.

Trotsky had been living in New York, editing the Russian Communist paper *Novy Mir (New World)*, financed by the communist Garland Fund, directed by Jacob Schiff’s rabbinical protégé, Rabbi Judah Magnes, and such leading Communists as William Z. Foster and Roger W. Dunn, Sidney Hillman, Norman Thomas and others, serving on the Red Revolutionary battlefield in this country.

US President Woodrow Wilson heard about the abdication of the Czar’s government March 15, 1917, and hailed it. The pretense then, on the part of stooges like Alexander Kerensky and other Jews, was that a “democratic” revolution had been successful, and that “humanity” was to profit from it; the weak Czar, under the thumb of his Jewish bankers and occult Rasputin, having been a pushover achieved by Jewish finance for Jewish power objectives.

The scholar, Jennings Wise, has written (*Woodrow Wilson, Apostle of Revolution*):

“Woodrow Wilson, despite the efforts of the British police, made it possible for Leon Trotsky to enter Russia on an American passport.” (page 647)

In Document 5 (State Department — Exhibit 254) we see that Lenin got 315,000 marks in June, 1917, just before the Kronstadt revolutionary rehearsal. As the note of our Ambassador states: “Kronstadt, the navy base, was the nerve center from which L’s [Lenin’s] activities radiated during the summer.”

The funds originated from the “Diskonto Gesellschaft” Bank (Same Exhibit), one of the Jewish controlled German “D Banks” which helped finance the Bolshevik takeover. You may see by refer-

ring to the 1943 Universal Jewish Encyclopedia (“Finance, Jews in”) that the so-called “D” banks of Germany were all run by Jews, including the Diskonto Gesellschaft and Deutsch Bank, all being part of the conspiracy.

In September, 1917, Kronstadt is notified that the order to give passports and 207,000 marks “as per order of your Mr. Lenin have been handed to persons mentioned in your letter. The selection met with approval of his excellency the ambassador.” Ira Nelson Morris was Jewish U. S. Ambassador to Sweden at that time.

Jewish Financing Long Planned

As Documents 1 and 2 (Exhibit 251) show, the revolutionary set-up and the banking credits were all ready to function in 1914, and Document 3 (Exhibit 252) specifically names the Diskonto Gesellschaft and Deutsch Banks in this 1914 conspiracy. Exhibit 253, of February 23, 1915, reports the work of revolution, with “W [Warburg] chiefly works from Stockholm” where Jewish Ira Nelson Morris was US Ambassador from July, 1914, until 1922. The “Rhenish Industrial Syndicate” (Document 5, Exhibit 253) advises the Nya Banken in Stockholm and the Stockholm representatives of two of the Jewish-run “D” Banks of Germany that they are to give money for revolutionary propaganda against Russia.

Ambassador Francis detailed (Exhibit 251) documents showing: That, in the name of the German government, agencies had been set up in such Finnish border towns as Lulea, Haparanda and Varda, also in Bergen and Amsterdam. That: “very close and absolutely secret relations [are] being established with Finnish and American banks. In this connection the Ministry begs to recommend the Swedish Nya Banken in Stockholm, the banking office of Furtsenburg; the commercial company Waldmar Hansen in Copenhagen, which are maintaining close relations with Russia.”

Francis adds: “Note: this is an outline of basic financial structure begun in February, 1914, five months before war was launched and still in operation; notice reappearance in subsequent Lenin messages,

towns Lulea and Varda, likewise reference to American Banks. Olof Aschberg; one of the heads of the Nya Banken, came to Petrograd a month ago and boasted that N. B. [Nya Banken] was the Bolshevik bank."

The Guarantee Trust Co., of N. Y. is mentioned, and "Furstenberg," under the name of Ganetski, and Aschberg are cited as inner group members apt to run the Bolshevik State bank.

Looking at the map of Sweden, you may see that in the North where Sweden joins Finland, and the Gulf of Bothnia ends, washing both shores, there is a little border town of Haparanda and south of it is Lulea, also on the Gulf, with Russia, of today, a short trek to the East across Finland. Those were chosen for the arms-running to the Bolsheviks. The Imperial and "D" Banks of Germany, in the political saddle, in cahoots with the Jewish U. S. Ambassador to Sweden, Ira Morris, and the Red Revolutionary Jews, armed with endless funds, put over the job. The Jewish network touched everywhere.

Furstenberg at Stockholm

Stockholm was a cozy place those days for the Reds with the USA Jewish Ambassador friendly to Jewry's aims. There the "banking office of Furstenberg," and the "Swedish Nya Banken in Stockholm" are mentioned in Document 1, Exhibit 251 and that was February 14, 1914. Document 8, Exhibit 254, is written to "Mr. Furstenberg" and is from the representative of the Deutsche, one of the German "D" Banks, in Switzerland. He is writing Furstenberg, June 16, 1917, to tell him that Bolshevik pamphlets costing 32,000 francs (Swiss francs were the highest of all in exchange value) have been sent and he would like to know when they arrive. "Maximalist" is used throughout the reports, meaning Bolshevik.

Furstenberg, in good approved Communist style, addresses his letter in Document 9, Exhibit 254, to Raphael Scholnickar as: "Dear Comrade" stating: "The office of the banking house M. Warburg has opened an account for the undertaking of Comrade Trotsky." The

arms have been purchased and sent and a "person authorized to receive the money demanded by Comrade Trotsky."

Ambassador Francis noted that this communication connected Trotsky "with banker Warburg and with Furstenberg."

Furstenberg was a busy Jew those days, sending messages of cheer. Document 10, Exhibit 255 is to Bolshevik military leader Antonov at Haparanda telling him that: "Comrade Trotsky's request has been carried out," and that a trusty Bolshevik "Sonia," will be coming to hand him "400,000 kroner."

We also see that note of Ambassador Francis (Document 10, Exhibit 255):

"This letter from Scheidemann, the German Socialist leader, links him with Furstenberg-Ganetski, with the Nya Banken and with subsidizing the Russian revolution. Trotsky published a paper during the summer. Another paper spoke for Lenin. Vorwärts would seem to refer to the Socialist organ at Berlin."

Elsewhere (Exhibit 253) we see the name of Max Warburg, of M. M. Warburg bankers of Hamburg, and related to the Kuhn, Loeb Warburgs of the USA.

As previously mentioned, Max Warburg, later, in 1939, came from Germany and served on the American Jewish Committee "Peace Committee" which drew up and organized the United Nations, its Charter and its propaganda network, consummated at San Francisco in 1945 (See American Jewish Year Book, "Report of American Jewish Committee," on "Institute on Peace and Post-War Problems," p. 751, Vol. 43, 1941-2)

Note that Warburg is cited in this Exhibit 253 as one of the three Jewish bankers Rubenstein, Max Warburg, and Parvus, who maneuvered with the Russian revolutionaries, Zenzinov and Lunacharski. Ambassador Francis noted that "Parvus and Warburg both figure in the Lenin and Trotsky documents."

The Bolsheviks Take Over

While the Army was disintegrating, Premier Kerensky knowing all the time what was to follow, was fluttering with small talk when the takeover by the Red murderers came in November, 1917.

The day of the "Coup D'Etat," November 7, 1917, Ambassador Francis communicated with Lansing, telling him that the Secretary of the Embassy, Sheldon Whitehouse, had met Kerensky hurrying out of Petrograd, and acknowledging that the Bolsheviks held the city and the Ministers of his government would be arrested (page 224). From then on, the reports go like this: "All Ministers arrested except Kerensky." "Bolsheviki took possession of Winter Palace where all Ministers except Kerensky were located, all Ministers except Kerensky in Peter and Paul Fortress." Conflicting reports screen Kerensky's safe exit, not a hair of his head being harmed. Kerensky later retired to New York, to live graciously after performing his part in the Russian Red Revolution.

It is plain to see from the State Department papers that at first Ambassador Francis saw the "German money" financing the Bolsheviks as just that and nothing more. He sensed, however, that a general European revolution was being fomented. And his information came from the files of "Kontrerasvedka, Government secret service organized under Kerensky."

Concerning this, Ambassador Francis stated in February, 1918:

"If so, unavoidable questions arise why K [Kerensky] did not use evidence against Bolsheviki last July." "Many clues lead to Stockholm and Copenhagen."

The Universal Jewish Encyclopedia boasts of the Jews who led the Bolshevik revolution in Russia:

"The political revolution of March, 1917, brought about the complete emancipation of the Russian Jews." (Page 670, "Soviet Russia")

“Individual revolutionary leaders of Jewish origin — such as Trotsky, Zinoviev, Kamenev and Sverdlov — played a conspicuous part in the revolution of November, 1917 which enabled the Bolsheviks to take possession of the state apparatus.”

The great majority of Jews were Socialists, socialist Bundists, socialist Mensheviks, we are further informed, all of whom had worked for the overthrow of the Christian government of Russia.

Consequent “Anti-Semitism”

It followed, in the fight between the Christian elements and the Bolshevik Jews and their dupes, as the same source states that:

“Wherever the civil war was fought, the Whites identified the Jews with the Bolsheviks and singled them out for attack from the first Anti-Semitism was severely condemned by the Bolsheviks. The recuperative process which set in with the end of the civil war was furthered by the New Economic Policy (NEP) adopted in the spring of 1921. By 1924 nearly one-third of all the stores in Moscow were owned by Jews.” (page 674, Encyclopedia)

From our Embassy in Russia came the report of: “conditions appalling; a veritable slaughter. Men are shot without trial.” (Sept. 21, 1918) And “bloody delirium now reigning at Moscow and Petrograd.” (Sept. 25, 1918, page 694; State Department)

In Exhibit 260, we have a typical report from those on the ground, a communication from the US Consul General at Moscow (Summers) to the Secretary of State, May 2, 1918: “Jews predominant in local Soviet government; anti-Jewish feeling grows among population which tends to regard oncoming Germans as deliverers.”

Another State Department report during this period (Exhibit 261) notes: "Fifty percent of Soviet Government in each town consists of Jews of the worst type, many of whom are anarchists."

The Mysterious Oudendyke Report

Students of the Communist movement are bound to run across the story of how M. Oudendyke, Netherlands Minister in Russia at the time of the Russian Revolution, had warned the British and French governments that Communism is Jewish; but that this warning had been carefully deleted from the official British papers on the subject. Oudendyke had taken over British affairs in Russia at the time.

It may be asserted that such a report never existed. Yet here it is, printed in 1931 as part of the USA State Department papers, and reproduced as Exhibits 256 through 259. The Oudendyke report is long. I have reproduced not all of it but enough so that the context of his warning is clear.

Oudendyke's communique went to various governments including our own, and included:

"The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that if an end is not put to Bolshevism in Russia at once the civilization of the whole world will be threatened. This is not an exaggeration. I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging and unless as above stated Bolshevism is nipped in the bud immediately it is bound to spread in one form or another over Europe and the whole world as it is organized and worked by Jews who have no nationality and whose one object is to destroy for their own ends the existing order of things." (Exhibits 258, 259)

Oudendyke's prophetic warnings went unheeded. How Jewish pressure was brought to bear to remove Allied forces fighting with the anti-Communist Whites in Russia is still another story. Bloody Trotsky and Lenin were armed and financed to clean up the job initiated by Jewish Kerensky, and Russia went under sadistic totalitarian anti-Christian, Jewish-controlled enslavement, with more countries to follow, until now the entire World is threatened.

The Jews Gloat

At the celebration of the 1917 triumph of Jewry, at Carnegie Hall in New York (*N.Y. Times*, 3/24/17), it was proudly told how Jacob Schiff had financed Communist propaganda spread among 50,000 Russian war prisoners in Jew-financed Japan, which sent them back to attempt putting over the 1905 Red Revolution in their Russian homeland.

Not only are the agent connections of Schiff with the Japanese war against Russia hailed in his Kehillah sketch (Exhibit 214) and his agent ties chronicled elsewhere in aid of every phase of the Talmudic plan, his own words bear witness to his deeds.

As the State Department communications herein show, Schiff and his Jewish cohorts were, at the time of the Carnegie Hall meeting, financing the bloody terrorists Trotsky and Lenin to finish off the job instituted and furthered under Kerensky.

To further quote the 1917 *N.Y. Times* report:

"An authority on Russian affairs, George Kennan, told of a movement by the Society of the Friends of Russian Freedom financed by Jacob H. Schiff, which had at the time of the Russo-Japanese war spread among 50,000 Russian officers and men in Japanese prison camps the gospel of the Russian revolutionists. 'The movement was financed by a New York banker you all know and love,' he said, referring to Mr. Schiff, 'and soon we received a ton and a half of Russian revolution-

ary propaganda. At the end of the war 50,000 Russian officers and men went back to their country ardent revolutionists!”

“Mr. Parsons then arose and said: ‘I will now read a message from White Sulphur Springs sent by the gentleman to whom Mr. Kennan referred.’” This was the message:

“Will you say for me to those present at tonight’s meeting how deeply I regret my inability to celebrate with the Friends of Russian Freedom the actual reward of what we had hoped and striven for these long years.”

This was followed by pious hopes that a “proper government and constitution which shall permanently assure to the Russian people happiness and peace,” and the signature: “Jacob H. Schiff.”

By what followed we know what Schiff meant as a “proper government.”

The New York Times report of the great Carnegie Hall celebration of the Russian Revolution was subtitled:

“Rabbi Wise Ready for War — Relates How Jacob H. Schiff Financed Revolution Propaganda in Czar’s Army.”

To quote:

“Then the rabbi praised the Russian revolution ‘I cannot forget,’ continued the rabbi, ‘that I am a member and a teacher of a race of which half has lived in the domain of the Czar, and as a Jew, I believe that of all the achievements none has been nobler than the part the sons and daughters of Israel have taken in the great movement which had culminated in the free Russia.’” (Note: for “free,” read “Red Dictatorship”)

To his dying day, Rabbi Stephen Wise, a tireless Red, never waned in his enthusiasm for the Soviet slave state, the murderer of so many millions of Christians.

“At the close of the meeting pictures of the revolutionary leaders were shown upon the screen,” reported the *N. Y. Times*.

Chapter 13

Modern Jewish “Anti-Communism”

TODAY, protective propaganda fills the press, aimed to make it appear that Communism and Jewry are enemies. Careful reading of the Jewish and Communist press reveals that the collective farms, even the whole Soviet system, is threatened with collapse from within for lack of wheat (now being supplied by the USA) and lack of other necessities. Racketeers who have been profiteering and lining their pockets with millions grabbed from the collectives are being tried and executed. Most of them happen to be Jews. Quelling and stopping swindling of Jews is represented as causeless “anti-Semitism” and the UN and USA, are being called upon to stop this “cruel” treatment.

Meanwhile, Jewish control of Soviet Russia continues. Lazar Kaganovich, former all-powerful head of all Soviet industry, a Jew whose family intermarried with Stalin’s, is no longer in power. But, his place, as an all-powerful dictator of Soviet industry, has been taken by another Jew, Dymshits.

Careful reading of the press as to “anti-Semitism” alleged to exist in Soviet Russia reveals it to be either directed at “Zionist” Jews who favor a world power structure dominated from Israel, or concerning minor matters such as availability of “Matsos” on Jewish Holidays, and similar trivialities. However, the basic domination of the Communist world by Jews, in force since Jacob Schiff, Max Warburg, Trotsky (Bronstein), Litvinov (Finkelstein), Lenin (Ulyanov) and others orchestrated the communizing of Christian Russia continues.

One of the perpetual difficulties of the Jewish Talmudists is putting Communism into power and then concealing the Talmudic origin and direction of it. That “Jewish look” arouses what is foolishly called “anti-Semitism” on the part of the collectivized populations suffering under their control.

In the 1950s the American press was seething with the cases of Red Spies, atomic and otherwise, who had long been operating to sell out American secrets to the Soviets. The Rosenbergs, Harry Gold, and others, were convicted. Code messages carried to and from Jacob Epstein, a Communist agent in Mexico City, by a USA. Communist agent, were exposed. Abraham Brothman and Miriam Moskowitz were convicted as spies.

“FBI hands tied after agents trap Red Spies,” headed a February 18, 1950 *Chicago Tribune* report of Willard Edwards concerning Nathan G. Silvermaster, Russian born Jew, J. Peters, alias Isador Boorstein, and others. One thing in common was that the spies who were being exposed as Communist agents were Jewish.

The American Jewish Committee, whose emphasis is on their “global responsibility” to Jewry, was not idle. In their American Jewish year Book, Vol. 54, (1952), was this:

“The widely publicized recent indictments and trials for espionage, the evidence brought forth at investigative hearings gave rise early last summer to a concern lest there result an increasing association of Jews with Communism in the minds of the general American public.”

By order of the Executive Committee, we are told, “An intensive educational program addressed to Jews and non-Jews alike with respect to Communism” was adopted.

“During 1950 we stressed the role of the Jew in the fight against Communism. We have employed the mass media to feature the activities of Jewish individuals who vigorously oppose Communist totalitarianism. We have enlisted the active

participation throughout our chapters of Jewish groups in such enterprises as the Crusade for Freedom. We have also exerted our influence to disassociate Jews themselves from the activities of Communists and fellow-travelers." (page 55).

Then is mentioned the Jewish People's Fraternal Order, a Jewish section of the Communist Party's International Workers Order, and its recent disaffiliation "from Jewish communities in various parts of the country." One must ask how or why a large Communist Jewish organization became an integral part of Jewish communities in the first place!

Control of various American Legion activities, the use of periodicals reaching millions of people with propaganda articles written by the American Jewish Committee, plus Committee writing of Faith and Freedom readers for Catholic Schools, material for the National Council of Churches, the Methodist Church, propaganda work on the Genocide Convention (which aims to punish anyone who causes a group such as Jews "mental harm") is also detailed, and is all so factual, so fantastic in scope as to defy description. These wide-ranging activities must be studied to be believed.

Foreign Changes

With Communism triumphant over much of Europe, the blatant "Jewish look" had also to be changed concerning Communist governments abroad so as to mask these governments as being native ones, instead of the Jewish authored and run vehicles which they are, and have been.

Country by country the action taken to change the face of Communist governments of the "Jewish look" is taken up in detail in the American Jewish Year Books. The false propaganda given the general public is that Communists are "anti-Jewish."

In Hungary, native hatred of Jewish rule has inspired many Hungarian Jews to emigrate to 'Israel.' In Hungary, to quote the American Jewish Year Book, Vol. 54, page 296:

“A considerable number of persons of Jewish descent held positions in government service, including that of the political police. Hence many anti-Communists blamed the Jews for their sufferings under the Communist dictatorship. The Jews were hated by the regime as traders, as Zionists and as ‘cosmopolites’. From the outset, the anti-Jewish campaign was carried on with special zeal by Communist leaders of Jewish descent, such as ex-Premier Mathias Rakosi and the ministers Enroe Geroe and Jozsef Revai.”

In Communist Rumania, Jewess Ana Pauker had become Premier, together with a large number of other Jewish officials. Some of them were taken from office, according to the American Jewish Year Books Vols. 54 and 55.

In Communist Czechoslovakia, according to American Jewish Year Books, there were high Jewish officials in the office of the Premier, and in the ministries of Foreign Affairs, Foreign Trade, and Information, and Secretary General Rudolph Slansky was also Jewish. Others included Vitezslav Fuchs, Party Secretary in Ostrava; Hanus Lomsky (Lieben), son of a rabbi and Party Secretary in Pizen; Ruzena Dubova, a Party Secretary in Brno; Gen. Bedtich Rejcin, head of Army Intelligence; and Ervin Polak, Deputy Minister of the Interior, Bedrich Geminder, former representative of the Czechoslovak Communist Party in the Cominform; Gustave Bares (Breitenfeld), Deputy Secretary General and Chief of Party Propaganda; Koloman Mosko (Moskowitz), one of the four chief party secretaries in Slovakia; Ludvik Frejka (Freund), one of the authors of the Czechoslovak Five-Year Plan; Josef Goldman, Deputy Chief of the Planning Office, Rudolph Margolins, Deputy Minister of Foreign Trade; and others.

Many of these Jewish officials left office or went to less prominent positions.

However, one asks why so many Communist Jews ever came to power in these countries, unless part of a Jewish-controlled world movement.

Chapter 14

Prophecy and the Developing Anti-Christ World Government

TO CASUAL CHRISTIANS, the logical evolution of Christianity should mean that things would get better and better with everyone living in a happy and trouble-free world. To them, present world events are a puzzle. However, this comfortable view ignores Holy Scripture and its Biblical prophecies, most of which have been completely fulfilled already. These prophecies remaining to be carried out, however, envision an anti-Christ world government, with world turmoil, suffering, slavery, and woe never before experienced in all of history. But, at the end Christ is the victor and the Satanic forces will be completely destroyed.

The driving force of this growing world anti-Christ force is Babylonian Talmudism, or so-called Judaism, and its adherents and followers.

The Anti-Christ

The Pharisee “synagogue of Satan” will have a world head as foretold by “Daniel the prophet.” (Matthew 24:15; Mark 13:14; Dan. 7:25, 8:23-5, 9:27, 11:31-39, 45; II Thes. 2:1-9)

In this last Biblical reference, wherein Paul is telling us that the anti-Christ must come and be demolished before Christ’s Reign here on earth, the anti-Christ is described as “the son of perdition, Who opposeth and exalteth himself above all that is called God so that he

as God sitteth in the temple of God, showing himself that he is God.” (II Thes. 2:3-4)

Indeed, the Talmud holds up the Rabbis, anti-Christian forerunners of the anti-Christ, as above all the Prophets, and even able to “create” a calf and eat it! (See Exhibit 78) “Rabbah Created a Man” is the claim of the Talmud. (See Sanhedrin 65b, Exhibit 72)

The myth that the Rabbis created Golem, or zombie men they could make do their bidding, is cherished and repeated in each century as Baal Shem Jewish doctrine.

Take Matthew 24 or Mark 13 in which Christ foretells the present age. Luke 21 is also a report of His Olivet discourse. The wars of nation against nation begin the final “sorrows.” (Matthew 24:7-8) The persecution of Christians “in all nations” follows. Then comes the Falling Away or apostasy of Christians, which Paul describes as the sign of the finish (II Thes. 2) and this is also noted by Christ in the verse 12 of Matthew chapter 24. Then is the “sign” of the clean-up when “the abomination of desolation spoken of by Daniel the prophet [shall] stand in the holy place.”

The Jerusalem Temple Rebuilding

The holy place always refers to the Jerusalem Temple. But there has been no Temple for an anti-Christ to stand in since, as Christ foretold at the very beginning of His discourse (Matthew 24:2), the Temple would be left without one stone upon another, not “thrown down.” Titus dragged a plow over Jerusalem in 70 AD.

In 1958, however, a new “Hechal” (temple) Shlomo on the highest hill in Jerusalem was dedicated. Two of the three million dollars cost was donated by a British chain store operator, Isaac Wolfson (*National Jewish Post*, 5/16/58, etc.). The building of this temple had been pledged by a delegation from 550 Orthodox synagogues in the USA, which visited Israel (*London Jewish Chronicle*, 4/2/54). It is called a “world center of Judaism.” Rabbis of the whole world are expected to receive their orders from this Temple establishment.

Perhaps this very temple will be the future place where the “abomination of desolation” foretold by Daniel (Chapter 11:31) is to take place.

Now Comes the United Nations

There has been no one world power since the Capitol of the Eastern Roman empire, Constantinople, fell to the Turks in 1453, a thousand years after Rome fell to Attila the Hun, in 453. Now the machinery for a seventh anti-God world government has been set up by the Babylonian Talmudists in the form of the United Nations.

The American Jewish Year Books, put out yearly by the world czars of money, industrial and political power, encompassing the Rothschilds, Lazard Freres, Lehmans, Kuhn Loeb, international bankers, in short, by the American Jewish Committee, have chronicled each and every step in their accomplishment, the creation of this vehicle for world power. And this, following less than thirty years after the Red takeover of Christian Russia, was financed by Kuhn, Loeb & Co., and other Jewish banking houses, as is detailed elsewhere herein.

The United Nations of over a hundred nations centered in New York City, is a Godless, prayerless assemblage. Its only religious emblem, in Babylonian style, is the nude, lewd statue of the sex-god Zeus, counterpart of Tammuz, Adonis and others, in ancient times. He stands, unspeakably modeled, arms outstretched, commanding the great entrance hall of the UN.

When the Greeks conquered the world they spread the propaganda that their sex-god Zeus, who had according to legend, raped his mother and his sister, was also the progenitor and unifier of all the sex-gods of the Greek world. For the United Nations, Zeus can only represent “unity” in abomination and lust.

The Developing “Babylonian” World Government

In the Bible, the very word Babylon is used to symbolize everything foul and pagan. It is agreed by various commentaries that the curses upon Babylon in Isaiah 13, 14 and Jeremiah 50, 51 refer not merely to the Babylonian empire of ancient times but to the future world government to end this age.

Christ in his Revelation from the Spirit to John, about 96 AD, said: "There are seven kings: five are fallen, and one is [in power] and the other is not yet come and goeth into perdition." (Rev. 17:10) Five world kingdoms had then come and gone: Egypt, Assyria, Babylonia, Medo-Persia, Greece. Rome was then in power over the whole known world. Christ describes the coming world government as red, or scarlet colored, as a behind-the-scenes or "mystery" power, and calls it "Babylon The Great, the mother of harlots and abominations of the earth drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Its scope is likened to a beast with ten horns, which are ten kings that will reign very briefly — "one hour." The harlot "reigneth over the kings of the earth." (Rev. 17) For the complete control of trade and industry by "her merchants," read Revelation 18:11.

The excoriations against Babylon by Jesus Christ from the Spirit about 96 AD, over 600 years after the fall of actual Babylon, had, necessarily, to refer to a future World Government controlled by a whore-like Babylonian minded anti-God, anti-Christ regime to come, not a long-gone Babylonian Empire.

The ten component parts of this World Government which make war on the "Lamb," as chronicled in Revelation 17:12-14 as well as the prophecy of the satanic anti-Christ, correspond with the prophecy of Daniel the Prophet on the same ten-king anti-God power (Daniel 7:24). But its complete defeat is also foretold in both places.

See how similarly Jeremiah and Christ have described the final events. Jeremiah ends his long denunciation in Chapter 51 thus:

"And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it and cast it into the midst of the Euphrates: And thou shalt say, thus shall Babylon

sink, and shall not rise from the evil that I will bring upon her. Thus far are the words of Jeremiah.”

— Jeremiah 51:63-64

And Christ, after prophesying the fall of the Red, anti-Christ Babylonian world power run by rich men, says:

“And a mighty angel took up a stone like a great millstone, and cast it into the sea saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all thy merchants were the great men of the earth: for by thy sorceries were all nations deceived.”

Then the last verse on the Babylonian Harlot:

“And in her were found the blood of Prophets, and of saints, and of all that were slain upon the earth.”

— Revelation 18:24

In Matthew 23 when Christ was facing the Pharisees eye to eye and calling them “Hypocrites!” again and again, he said:

“Ye are the children of them which killed the Prophets. Fill ye up then the measure of your fathers. Ye serpents how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men and scribes: and some of them ye shall kill and crucify and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of Abel”

— Matthew 23:31-35

Thus did Christ link the Pharisees of His time with the rulers of the Babylonian Red World Power to come and to be sunken like a

stone in deep water.

Isaiah, in 712 BC, foretold the fall of the Babylonian world power, still in the future, in the same words as Christ did at the end of the first century. The Babylonian wicked woman directress of it is to fall “for the multitude of thy sorceries, and for the great abundance of thine enchantments.” (Isa. 47:9; Rev. 18:7)

Moses commanded: “There shall not be found among you any one that useth divination, or an observer of times [astrology] or an enchanter of a witch.” (Deuteronomy 18:10) And those black arts are denounced throughout Scripture. They may evoke power, but only cursed power.

Isaiah on the Anti-Christ

For a perfect description of the anti-Christ we have Isaiah’s picture in Isaiah 14:12-17. This is a description of the fall of the Babylonian World Power at end of this age, the end of the seventh world government we now see coming about.

“How art thou fallen from Heaven, O Lucifer, son of the morning! How art thou cast down to the ground which did weaken the nations! For thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation. I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.”

“They that see thee shall narrowly look upon thee saying, Is this the man that made the earth to tremble, that did shake kingdoms? That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?”

That last reminds one of the vast concentration camps housing millions of innocent people under Communism.

Isaiah continues:

“Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name and remnant and son, and nephew, saith the Lord” Isaiah 14:12-21

No wonder the Babylonian Talmudists call this fictitious!

That this did not apply to the transfer of the ancient Babylonian kingdom of Nebuchadnezzar to Cyrus, the Medo-Persian, which took place in 536 BC, is shown by the fact that Cyrus did not destroy a stone of the great capitol of Babylon, making its gorgeous palace his winter residence.

The same prophecies as to future occurrences were made not only by Jeremiah and Daniel, but by Christ in His Revelation (96 A. D.) where the fall of the then non-existent World government of Babylon, linked to the Pharisees, climaxes in the 17th and 18th chapters. (See Daniel 11:45; Rev. 17:10-11; II Thes. 2:3-4) Compare Jeremiah 51:7-8 with the still-future Revelation of Christ in the first century: Rev. 17:3-5 calling the 7th World Government, directed by a Babylonian “whore,” also its fall, like a stone: Jer. 51:63-64 and Rev. 18:21).

That fall was still future when Christ (96 AD) foretold its fall in Revelation 17: it “goeth into perdition” (verse 11). The sixth or Roman world government was then in power. Compare the prophecy of the fall of this demon-employing power in Jeremiah 51: “And Babylon shall become heaps, a dwelling place for dragons. Babylon hath been a golden cup that made all the earth drunken therefore the nations are mad.” (Jeremiah 51:37, 7)

Such worldwide events await us.

And in Christ’s Revelation of this future fall:

“the great whore was arrayed in purple and scarlet color having a golden cup in her hand. And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth.”

— Revelation 17:1-5

The Jewish “Messianic” Reign

Although some Jews look for an individual War Lord who will help place Jewry on the throne of the World, the actual view of Judaism is that the Jewish people themselves comprise the Messiah, and their right is to be collectively the “Messianic” reign (actually foretold for Christ, not the Jews, in the Bible). The tribulation foretold to precede the reign of Christ, in which Satanism strives to subdue the world, is scoffed at by the Talmud and called “fictitious.” Babylonian power will not fall, they say. Babylon will be immune from suffering, according to Talmudism, despite the Biblical prophecies to the contrary: “We have a tradition that Babel (Babylon) will not witness the sufferings that will precede the coming of the Messiah.” After “sufferings” in the foregoing is the note that the sufferings “frequent in modern Christian books is fictitious.” (Talmud, Kethuboth Illa - Exhibit 147)

Any tribulation will be but the throes of “mother Zion” which is in labor to bring forth “the messiah — without metaphor, the Jewish people.” (Kethuboth Illa, same Exhibit) In other words to call the Jewish people the Messiah is no metaphor, they are literally just that; they are the Messiah, says the Talmud.

A Talmud passage in Sanhedrin 98b (Exhibit 100) records exulting words of the Pharisee rabbis: “The Jews are destined to eat their fill in the days of Messiah.” A footnote (same Exhibit) states that “the Israelites, having fallen, were replaced in power by the Gentiles — but on their recovery, it will be difficult to remove the Gentiles from their position without inflicting much suffering.” And (same Exhibit):

“The years of plenty which the Messiah will usher in will be enjoyed by the Israelites.”

Bear in mind, always, that the pagan Babylonian Talmudists have stolen the Biblical names for the followers of the Holy One of Israel (Christ), who believe in Him and in the Israel prophets who foretold Him. Biblically, as noted elsewhere herein, the genealogically nondescript, self-styled “Jews” are actually “Gentiles,” and Christians are, spiritually, “Israel.”

The congregation of Israel was never a racial entity, any more than Catholicism or Protestantism. The Bible testifies to that. All blessings promised Christians are attempted to be stolen by the Talmudists. However, those who love and try to follow the “Holy One of Israel,” Christ, are the true congregation of Israel, into which anyone of right spirit may enter. (Isa. 56:1-7; Gal. 3:28-29, etc.)

Many sincere Christians, ignorant of the facts, believe present-day Jews to be “people of the Book” returning as “chosen of God” to their Israel homeland. This is totally false. In fact, the whole theory that God’s Chosen People return to Palestine before the reign of the Messiah is unsupported by a line in the New Testament, which foretells only that the Anti-Christ forces will be centered in and defeated in Palestine before His Coming. They are there now.

More About the Jewish “Messianic” Era

A typical Talmud coverup passage reads:

“A Min [Christian] said to Rabbi Abbahu, ‘When will the Messiah come?’ he replied, ‘When darkness covers those people’ — Alluding to the questioner and his companions — ‘You curse me,’ he exclaimed.”

Concerning the “darkness”:

“The cock said to the bat. ‘I look forward to the light, because I have sight; but of what use is the light to thee?’”

And all this is explained:

“Thus Israel should hope for redemption, because it will be a day of light to them, but why should the Gentiles, seeing that for them it will be a day of darkness?” (Exhibit 101)

The Talmud outlines the place to be given the non-Pharisees (called “Canaanites”) in this “Messianic” world of the future. Those Jews buried in Israel will be “resurrected” and the non-Pharisees will have their place as “as the people that are like an ass — slaves who are considered property of the master.” A Biblical verse about Abraham going up to pray and telling his young men to “Abide ye here with the ass,” and he would return to them (Gen. 22:5) is dragged in for the purpose of saying that the correct interpretation of this verse is that non-Jews are “people that are like an ass — slaves who are considered the property of the master.” (See Exhibit 48)

Chad Gadyah

That Passover song, Chad Gadyah (the “Only Kid”) heralds the day, after one nation has devoured another (in accordance with Daniel’s prophecies: (Dan. 7:23, etc.), when only the Talmudist or self-styled “Israel” is left. It ends: “The most Holy — blessed be He — destroyed the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire, that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim.” Chad Gadyah is “The Only Kid,” namely, the Talmudists.

The Jewish Encyclopedia is more veiled about its true meaning than is a book by Rabbi Morris S. Lazaron (Block Publishing Co.,

"The Jewish Book Concern," 1928) called: *Ask the Rabbi — 2,000 Questions and Answers About the Jew*.

One question (on page 23, answered on page 141) is: "What is the sequence in the song, 'The Only Kid' supposed to symbolize?"

"Answers: The rise and fall of great nations, each of whom destroys another until only Israel is left."

And this exactly matches Daniel's prophetic description of the seventh world government, the fourth to come after Nebuchadnezzar's, namely, Medo-Persian, Greek, Roman, and Red: "The fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." (Daniel 7:23)

Babylon and Israel

Babylon and its spiritual head, Israel, is the future place of messianic world rule envisioned by Jews. Jews have actually gone to die in Israel to save themselves the pain of "rolling through cavities" to get to Israel when their rule comes.

However, Pharisaic "brotherhood" in atheistic Communism, in a world having no nationalism except Pharisaism, is built on Satan's, not God's plan. The final world-despot, anti-Christ, will fall. As the Prophet Micah (710 BC) foretold of the future kingdom of Christ on earth: "they shall sit every man under his vine and under his fig tree: and none shall make him afraid." (Micah 4:4) No more prison-like collectives, no more killing, slavery and suffering, as is already the case in Talmudist-dominated Communist countries.

Christ's Identification Marks

That we are in the seventh, the Red, the anti-Christ world government is clear. Christ in His Revelation foretold the rationing feature

of its totalitarianism. (Rev. 13:16-17) He said that the number of the anti-Christ's name would add up to 666. Gematria is a code system of Pharisaism which is in use today as in Christ's time. The scale of letter values is printed in Cabalistic works.

The anti-Christ World Dictator to come will let no man "buy or sell, save he that has the mark, or the name of the beast, or the number of his name." (Rev. 13:18) In war-time and in the Iron Curtain countries, dictatorship by rationing is already practiced, and thus foreshadows the above.

Christ calls this world government "scarlet colored," or red, as we say. "Israel" is a home of the Red Flag. Articles in the Jewish press have deplored the flamboyant way the Red Flag is flown on red May Day. No wonder the ruling party, Mapai, is a section of the Second International of Marxist red parties. Its official songs (printed in my *Roosevelt Red Record and Its Background*, as reproduced from the Socialist song sheet) include "The Red Flag, and the Soviet International," with its anti-Christ words:

"We want no condescending saviors to judge us from a judgment hall."

"We workers ask not for their favors; let us consult for all!"

"Tis the final conflict, let each stand in his place, the International Soviet [or Party] shall be the human race."

This is sung with upraised clenched fist.

The Israel Mapam is a party Marxist like Mapai and even more pro-Soviet and pro-Russian. The other parties are Marxian splinter parties.

The great Histadrut, which received millions of dollars from American unions, etc., is run on Soviet lines. Industries, banks, bus lines, collective farms, are owned in Soviet socialist fashion. One Jewish writer described the Israeli collective farms, the "kibbutzim," as more Soviet than Russian ones, called "kolhozes."

That "Jewish Messianic feeling" has engendered false confidence. The fall of this Babylonian Talmudic world power now building

with increasing rapidity is foretold not only by Christ. Jeremiah 51, Isaiah 13 and 14, are samples of Old Testament prophecy of the same fate, which is complete annihilation.

Daniel said the anti-Christ would magnify himself above every god, and shall speak marvelous things against the God of gods in his estate shall he honor the god of forces yet he shall come to his end and none shall help him. (Daniel 11:36, 38, 45)

In the meantime, we must do our part. The red Babylonian seventh world government will come down, Christ said, "by the blood of the lamb, and by the word of their testimony" who "loved not their lives unto the death." (Revelation 12:11) For "ye shall know the truth, and the truth shall set you free." (John 8:32)

Those in these times "that do know their God shall be strong and do exploits," said Daniel and shall instruct many and "shine as the stars forever." (Daniel 11:32-33, 12:2)

May you be prepared to help overcome by the word of your testimony the onslaught we now see of world Satanic forces and "shine as the stars forever."

END

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