

“The Jewish Revolutionary Spirit and Its Impact on World History”

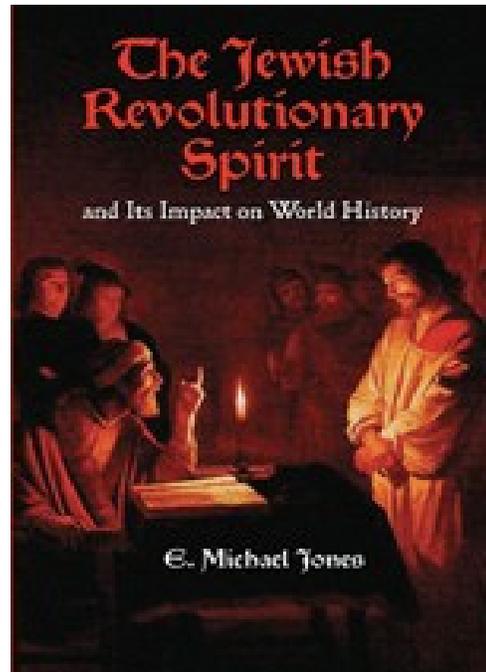
A Review

By Robert A. Sungenis, Ph.D.

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Reviewing a work as long (1000+ pages), as detailed (1000+ footnotes), and as provocative (the Jews) as E. Michael Jones' book, *The Revolutionary Jew* is certainly no easy task, but it has been one of the most enriching and mind-opening endeavors I have ever undertaken. To do justice to this wonderful work would take a book in itself. I will quote from it extensively if for nothing else than to lead you to those pages and its surrounding context so that you will read them for yourself. So packed is it with mind-numbing facts and insightful commentary that one is tempted to embark on a trip to a remote place and lock oneself up in a room and absorb every word. When the excursion is over, one's whole view of the world will be dramatically changed. You will see the inner workings of life that only a genius the likes of Dr. Jones, unclouded by the lust for power, fame or fortune, and spurred on only by his sincere and undying love for Jesus Christ and the Catholic Church, could give you. Not only will it change you, but this book has the potential of changing the world. Note well, the revelations you are about to read in Jones' book are not things you will ever hear in a history class at Berkeley or on the website of the Anti-Defamation League. Be prepared to be shocked and awed. My recommendation is: stop what you are doing, purchase the book, and don't come back to civilization until you've completed it. It is that good. But let me also warn you. Like me, after seeing

the utter devastation that has been done to our society and especially its root causes, you may find yourself weeping by the time you get to the end, even as Jesus once did when he wept for Jerusalem.

Naturally, since provocative words have a tendency to evoke all kinds of prejudices, emotions, and especially in this case, inevitable charges of “anti-semitism” just for using the word “Jew,” the best place to start is to define both “Jew” and “Revolutionary.” Dr. Jones does a good job here. He uses Jesus Christ as the dividing line, often referring to him as the “Logos” in reference to divine revelation and reason as the distinguishing marks of Christianity. For contrast, Jones first explains how Islam regards the Logos. Because Islam believes God can, if he chooses, contradict reason, Jones posits that Muslims have a distorted view of reason, but have neither a hatred for nor reject the Logos, *per se*. With this distinction in the foreground, Jones then reveals what is meant by the term, “The Revolutionary Jew.” He writes: “...the attack on Logos...from the side of Judaism, which manifests itself not by the threat of invasion from without, as is the case with Islam, which has sought to spread its faith by military conquest, but by the threat of subversion from within, otherwise known as revolution. If Muslims are *alogos*, because of Mohammed’s imperfect understanding of the monotheistic traditions he absorbed from his position beyond the borders of a collapsing Greco-Roman civilization, then Jews are *anti-Logos*, in the sense that they reject Christ altogether. Islam did not reject Christ; Islam failed to understand Christ, as manifested in its rejection of both the Trinity and the Incarnation, and ended up trying to mask that misunderstanding by honoring Jesus as a prophet. The situation with Jews is completely different. The Jews were God’s chosen people. When Jesus arrived on earth as their long-awaited Messiah, the Jews, who, like all men, were given free will by their God, had to make a decision. They had to either accept or reject the Christ, who was, so Christians believe, the physical embodiment of Logos...When the Jews rejected Christ, they rejected Logos, and when they rejected Logos, which includes within itself the principles of social order, they became revolutionaries” (pp. 15, 16).

Further defining this concept a few pages later, Jones makes it even clearer: “But there is a special tragedy if a member of the Chosen people rejects what he or she was chosen for— as we see in the Gospels. Anyone can choose to reject Logos— all of us do this or are tempted to do so every day. But to have that rejection at the unavoidable core of one’s religion or even as a determining factor of who is to count as a member of one’s community means that a revolutionary spirit is entwined with that community” (p. 20). So the Jew is one whose *core belief* is a rejection of Jesus Christ. Later in the book, Jones’ definition is more or less confirmed by a Jewish rabbi writing in, of all places, the Catholic magazine, *First Things* (Jan. 2003, pp. 41-46). In an article titled “The Virtue of Hate,” Rabbi Meir Y. Soloveichik posits that hate can be utilized by the Jew at his discretion (quite opposite, to be sure, of Jesus’ maxim: “You have heard it was said...Hate your enemies, but I say unto you, love your enemies”). The rabbi is quite candid about how he and other Jews will apply the “virtue of hate,” for he reveals that “the very question of how to approach our enemies depends on whether one believes that Jesus was merely a misguided mortal, or the Son of God” (pp. 1013-15). Abe Foxman gives us another shining example of this “core belief” when he tells Otto Huber (the producer of the Oberammergau Passion play): “There’s no absolute need to do it. Give me another play; if it’s about a Crucifixion in which the Jews kill Christ, you can never clean it up enough. So don’t expect an embrace” (p. 1026).

Still, Jones recognizes that “debate over who the Jews are never ceases.” In one of his better analogies, Jones says that the way our modern society defines “Jew” is like defining the word tree: “...a word which, according to the nominalists, has no clear meaning, since in the real world the only thing which exists are individual birches, maples, etc. According to this unwritten rule of discourse, the term “Jew” refers to no category of beings in reality. Use of the term “Jew” as a category is, as a result, *ipso facto* evidence of anti-Semitism” (p. 16). Obviously, there is a lot of confusion today regarding the definition of a “Jew” and even more confusion as to what constitutes “anti-semitism.” Jones delves a little into Belloc’s experience in this surreal world of definitions, but says that it is much worse in our day, for “now it is impossible to write about Jews without opening oneself to the charge of anti-Semitism.” And because a precise definition is so central to the ongoing debate, we must sympathize with Jones when he says: “...its use is determined by the political advantage of those who use it. Thus, it is permissible in some circles to use the group designation when Jews are victims of some attack, but any reference to Jews as the perpetrators of some attack is, again, *ipso facto* evidence of anti-Semitism and also a sign of conspiracy mania as well. It’s heads I win, tails you lose. So, again, according to another variation of the canons of contemporary discourse, it is permissible to say that Jews played a large role in the civil rights movement, but it would be anti-Semitic to say that they played a large role in the abortion rights movement. By revolution we mean revolution against Logos – the deepest kind of revolution” (p. 17).

Jones points out rather well how this “anti-Logos” sentiment, or what he specifies as a “spontaneous feeling” within the Jewish community, played itself out in history, and, more or less, the rest of his book is an anthology of all those events, from the first century to our twenty-first century. In a way, Jones takes over where St. Luke left off in the *Book of Acts*, adding twenty centuries of proofs showing how the Jews at large not only opposed the Logos and the spreading of the Christian Gospel but sought to replace it with their own gospel, whether it was the antics of Julian the Apostate, the Enlightenment Judaism of Moses Hess or the psychoanalysis of Sigmund Freud. Jones allows us to see why, after almost three decades of dealing with the Jews, St. Paul resigned himself to say in 1 Thess 2:14-16: “the Jews, who killed both the Lord Jesus and the prophets and persecuted us; they do not please God, and are opposed to everyone, trying to prevent us from speaking to the Gentiles that they may be saved, thus constantly filling up the measure of their sins. But the wrath of God has finally begun to come upon them” (NAB). Displeasing God and being “opposed to everyone” is the trademark of revolution.

One of the more meritorious badges of Jones’ book is his consistent appeal to Jewish sources to confirm his insights and conclusions, and here is no exception. In proving his thesis of Jewish incited revolution, Jones begins by citing rabbi Louis Israel Newman who “points out how Jews have consistently supported revolutionary movements throughout history. Jews joined forces with heretics during the Albigensian crisis, the Hussite revolution, the Reformation, and at the birth of modern England. They joined forces with revolutionaries during The Enlightenment, the Russian Revolution and the Civil Rights movement. We also see the conflict between the Church and Judaism working itself out at the birth of the Spanish Inquisition, the spread of the Polish empire and the Chmielnicki rebellion that began the break-up of that empire. Finally, we see a Jewish presence in the rise of the American Empire” (p. 21).

Yet Jones is careful to remind us of the boundaries of this discussion: “Does that mean that every Jew is a bad person? No, it does not. Jewish leadership controls the ‘Synagogue of Satan,’ which in turn controls the ethnic group into which Jews are born. No one has control over the circumstances of his birth. That is why anti-Semitism, if by that term we mean hatred of the Jews because of immutable and ineradicable racial characteristics, is wrong. Over the course of their lives, Jews come to understand that theirs is an ethnic group unlike any other. In spite of the propaganda of racial superiority which the Talmud seeks to inculcate in them, many Jews come to understand that a peculiarly malignant spirit has taken up its home at the heart of their ethnos. Once they become aware of the magnitude of that evil, Jews are faced with a choice. Depending on the disposition of the heart, which only God can judge, they either dedicate themselves to that evil or they reject it – completely as in the case of St. Paul, Nicholas Donin, Joseph Pfefferkorn and other Jews too numerous to mention – or inchoately, as in the case of the Jews of conscience who refuse to go along with something which they know is morally wrong, be that abortion or the eviction of Palestinians from their ancestral lands” (p. 1067).

My review of Jones’ book will concentrate on the latter half of the anthology, since the events Jones describes there will resonate better with you for the simple fact that you, the modern reader, have lived through many of the events Jones describes in that half of the book, yet, I am almost certain, without ever having looked at them from the perspective of “Jewish revolution” that Dr. Jones provides. In fact, Dr. Jones enlightens you to the fact that you have been systematically dissuaded from viewing history through these particular lenses by the Jewish revolutionary himself, since he invariably labels such investigation as an act of “anti-semitism.” Yet what makes Jones’ treatment of this issue both inviting and convincing is that he exhibits no emotionally laden arguments, no name-calling, no attempt to frame the Jew with the stereotypical images so as to win you over by demagoguery. All in all, Jones’ book is about as pure and simple a factual case for a given thesis that I have read in quite a long time. If anything, Jones constantly makes you aware that it is his opponents who use below-the-belt tactics to discredit critics like himself.

An example of Jones’ genteel way of handling this subject is his constant appeal to fairness. Even though we have before us 1000+ pages of nothing but graphic and detailed “revolutionary” activity of only one group of people, the Jews at large, Jones is completely sensitive to the fact that “as always, movements are led by the few – a few who often may not be representative of the many” (p. 21, see also pp. 740, 746, 755). To back up this disclaimer, Jones cites psychologist Kevin MacDonald who “has suggested the following approach to the issue — that a Jewish movement is a movement dominated by Jews ‘with no implication that all or most Jews are involved in these movements and restrictions on what the movements are’” (p. 21). Further demonstrating this unbiased approach to the Jews, Jones cites the long-standing directive from Pope Gregory the Great in the sixth century, otherwise known as the *Sicut Iudeis non*, which states quite simply: “no one has the right to harm Jews or disrupt their worship services, but the Jews have, likewise, no right to corrupt the faith or morals of Christians or subvert Christian societies.” Unfortunately, Jones’ book reveals that it is precisely the latter half of this directive that has been systematically transgressed in the last two millennia. For those living in our day, Jones makes a special effort to show you: (a) how dramatically and thoroughly the Jews at large have turned Christian faith and morals on their

collective head, and (b) countering charges from Jews like those of Daniel Goldhagen who writes: "For centuries the Catholic Church...harbored anti-Semitism at its core, as an integral part of its doctrine, its theology and its liturgy" (p. 23).

In chapters one through twelve, Jones show us the first 1800 years of the exploits of the Revolutionary Jew. As he explains everything from why St. John referred to the Jews of his day, twice, as the "Synagogue of Satan" (Ap 2:9; 3:9); to the futile efforts of Julian the Apostate to rebuild the Jewish temple in the fourth century and the coincidence of this fiasco with the rise of the Arian heresy that denied the deity of Christ; to the Catholic Church's crusades beginning in the eleventh century to take Jerusalem back from the Jews, Jones gives us remarkable insight into the back and forth struggle between the Church and the Jews that has continued unabated until this present day. I would venture to say that few people in the world realize how prominent and how divisive the Jews have been throughout the last two millennia, since our classroom history books simply do not address it from that particular perspective, and, in fact, are forbidden to do so for fear of being stigmatized by the show-stopping label of "anti-semitism." If I am reading Jones correctly, I believe he is telling us that the time is long overdue to diffuse that epithet and educate ourselves and our children to the truth in order to uphold our own faith and devotion to God and the Catholic Church.

All in all, as we witness the innovative way the Jews, a highly outnumbered and ostracized people, have sought their way into the upper echelons of society, they are, for lack of a better worldly estimation, noteworthy examples of what L. Ron Hubbard once said was the main motivation for man's drive - the will to survive. And there was one thing that made the Jews' collective will to survive seem stronger, at times, than other societies, especially at the beginning of the second millennium. As Jones, quoting partially from Norman Cohn, puts it: "What made the Jews remain Jews,' according to Cohn, 'was ... their absolute conviction that the Diaspora was...a preparation for the coming of the Messiah and the return to a transfigured Holy Land.'At the close of the 11th Century, 'it was no longer Jews but Christians who cherished and elaborated prophecies in the tradition of 'Daniel's dream' and who continued to be inspired by them.' The temptation to look for heaven on earth was known as Judaizing....What sharply distinguished the Jews from other peoples was their attitude towards history and in particular towards their own role in history. 'Precisely because they were so utterly certain of being the Chosen People,' Cohn tells us, 'Jews tended to react to peril, oppression and hardship by phantasies of the total triumph and boundless prosperity, which Yahweh, out of his omnipotence, would bestow upon his Elect in the fullness of time.'Through their suffering, the Jewish people would liberate all mankind. The Christian undertone is unmistakable. Moses Hess would take this reasoning to its logical conclusion in the 19th Century, claiming the Jewish people had become its own Messiah....The millennialist kingdom that will be 'the culmination of history' and that 'will have no successors' found numerous adherents from Karl Marx to the neoconservative Francis Fukuyama, whose *The End of History* announced the neoconservative millennium when Marx's millennium failed" (pp. 94-95).

It is this "Chosen People" mentality, spurred on by a rehashing and resizing of it in the Talmud, the Zohar, Mendelssohn, Hess, Marx, and even in gemmatría, that persists in the Jewish mind and serves as the impetus for much of their "revolutionary" posture. As Jones sees it, to make the

revolution work to their advantage, either the Jews would foment their own rebellion, or they would climb on the back of some Gentile rebellion and reap whatever fell from the apple cart, as it were. Always, of course, the ultimate crosshairs were set on the Catholic Church. On this theme, Jones goes through the Bohemian revolt in 1412 in which “Jews were converting in unprecedented numbers in Spain, and those who did not convert were looking nervously for a safe place to land. And Bohemia, the jewel of central European Catholic and monastic culture, was on the verge of the first full-blown revolution on European soil.” (p. 149); as well as the Protestant Reformation and the subsequent Peasant revolt of the 1520s, from which “‘It is beyond question,’ Walsh continues, citing a Jewish historian, ‘that the first leaders of the Protestant sects were called semi-Judaei, or half-Jews, in all parts of Europe, and that men of Jewish descent were as conspicuous among them as they had been among the Gnostics and would later be among the Communists’” (p. 268). After this, Jones analyzes the Anabaptist rebellion, the Anglican rebellion and Freemasonry, showing how the Jewish element was involved in each one, and how the Jews profited, both literally and figuratively, from pitting one side against the other – a strategy that continues to this day when dealing with their opponents.

Coming closer to modern times, Jones then comes to the revolution of 1848 in the wake of the Enlightenment that had peaked in 1783. As Jones sees it, citing Haberer, “The continuity in radical Jewish behavior was traceable to the Enlightenment in general and Mendelssohn in particular. Haberer feels that Mendelssohn is the ultimate source of Jewish Nihilism...” (p. 653). There was also “Jewish nationalism or Zionism, which reared its ugly head in 1862 with the publication of Moses Hess’s tract *Rom und Jerusalem*” (p. 571). With the papal states diminishing and Italy becoming nationalized, Hess saw that “with the liberation of the eternal city on the Tiber, the emancipation of the eternal city on Mt. Moriah begins” (p. 591). In Russia, “groups of Judaizers spread with ‘wide dissemination’” (p. 576). In essence, the Jewish gospel was spread by revolution. Jones adds: “As Moses Hess predicted in *Rom und Jerusalem*, the Jews became revolutionaries within ten years of the arrival of the Enlightenment in Russia... ‘Its members,’ Isaiah Berlin wrote, describing the new Jewish-Russian intelligentsia, ‘thought of themselves as united by something more than mere interest in ideas; they conceived themselves as being a dedicated order, almost a secular priesthood, devoted to the spreading of a specific attitude to life, something like a gospel.’ Once the ideas of the Enlightenment cracked open the orthodox shell surrounding the *shtetl*, Jews saw their participation in revolution as ordained by God. Revolution was the task of God’s chosen people” (pp. 647-48).

And revolutions were supported by lots of money. While Bauer said: “If they wish to become free the Jews should not embrace Christianity, as such, but Christianity in dissolution, religion in dissolution; that is to say, the Enlightenment, criticism and its outcome, a free humanity,” Marx, in his book *The Jewish Question*, had no qualms saying that “‘the proven basis of Judaism’ is ‘practical need and self-interest’; that ‘the worldly cult of the Jew’ is ‘Huckstering,’ and that ‘his worldly god’ is Money” (p. 585), noting that, by this time in history, “The Jew has emancipated himself in a Jewish manner, not only by acquiring the power of money, but also because money has become, through him and also apart from him, a world power, which the practical Jewish spirit has become the

practical spirit of the Christian nations. The Jews have emancipated themselves in so far as the Christians have become Jews” (p. 586).

Jones adds: “Salvation, in other words still came from the Jews, but now it was a different kind of salvation—utopian socialism—coming from a different kind of Jew, the underground revolutionary terrorist....The Czar was simply the Pharaoh in his latest incarnation” (p. 654). This mentality led to the other key ingredient of revolution – assassination – and there were plenty of *cherem* and messianic themes in the Old Testament to which the opportunistic Jew could appeal to sanction the bloodbath and end the five-hundred-year Romanov dynasty with Karl Marx’s 1848 *Communist Manifesto* as its ideological blueprint. Bolshevism, which Jones proves beyond the shadow of a doubt was primarily a Jewish movement bent on the destruction of world religion and the overthrow of civilization (pp. 743-58) and which even the *American Hebrew* said was “the product of Jewish thinking, Jewish discontent [and] Jewish effort to reconstruct” (pp. 747), had been well supported by the familiar Jewish banking names of Rothschild and Schiff (pp. 731-37). In Germany, the same things began to happen. By 1918, “Jews filled the vacuum after the collapse of the Reich reaching ‘the highest positions of authority’ in the Weimar Republic...which gained a reputation as the ‘Judenrepublik’...redefining German culture as something most Germans found repugnant” (p. 738). One of their own, Eugene Levine, made it a point to attack Eugenio Pacelli, who was then a Vatican diplomat in Germany and later to become Pius XII (p. 738).

At this point Jones gives us a well-timed excursus on Daniel Goldhagen, the most prominent Jewish writer today leading the charge accusing Pius XII, and many other critics, of “anti-semitism.” According to Jones, Goldhagen’s Jewish apologetic in *Hitler’s Willing Executioners*, would have the world believe that “...nothing Jews do or don’t do can cause people to either like or dislike them. Their behavior has no effect on other people’s behavior because the fundamental fact of life is irrational anti-Semitism based on ‘millennium old urge that powerfully infected and shaped European history,’ to give Charles Krauthammer’s formulation. So, Palestinian animus toward Jews has nothing to do with how the Israelis have treated them for five decades. And the pogroms in Russia in the 1880s following the assassination of the czar had nothing to do with the perception that Jews were in the forefront of the revolutionary terrorism there. And the specter of Bolshevism that haunted Europe during the ‘20s had nothing to do with Hitler’s rise to power, because nothing causes anti-Semitism. It just is. The historical record tells a different story” (p. 743).

Jones goes on in the next dozen or so pages to give us the actual “historical record,” and it is indeed eye-opening. Just this information alone is worth the price of the book, for it confirms once and for all why his book was titled “The Revolutionary Jew.” You will see quotes from such Jews as Elie Wiesel who said: “We have to make revolution, because God told us to. God wants us to become communists,” and admissions from popular presses such as the *Chicago Tribune* which wrote that Bolshevism was “an instrument for Jewish control of the world” (p. 752). Concentration camps, Jones informs us, were the invention of Soviet Jews, not Hitler (p. 757). Millions of Christians, Muslims and political opponents to Bolshevism were slaughtered in the Gulag long before Auschwitz. In fact, Jones seeks to set the record straight for Hitler’s main motivation to power – the threat he saw coming from the Jewish leadership in communist Russia. In one of his more

astounding revelations, Jones, in his unique candidness, reveals that: "Hitler rose to power by convincing a significant portion of the German people that Jews and Bolsheviks were one and the same thing. National Socialism was a reaction to communism. Goldhagen's statement that anti-Semitism has nothing to do with Jewish behavior renders an entire era incomprehensible. More comprehensible is Saul Friedlander's claim that 'hatred for communism played a greater role in the rise of Hitler than anti-Jewish attitudes.' Hitler was stymied by Jewish assimilation and German acceptance of it; he could not have turned people against the Jews without the threat of Bolshevism and the experience of the Bavarian Soviet Republic, which he referred to as 'temporary Jewish rule.' In *Mein Kampf*, Hitler wrote 'in 1918 it was still not possible to talk about programmatic anti-Semitism. I can still remember the difficulties one encountered as soon as the word Jew was mentioned. You were either looked at as if you were crazy or you encountered the stiffest resistance.' In 1933 Hitler told Max Planck, 'I have nothing against the Jews *qua* Jews. But the Jews are all communists, and these are my enemies, and it is against them that I am fighting.' As evidence that anti-Communism trumped racism, von Bieberstein quotes Hitler's saying 'Lieber sind mir 100 Neger im Saal, als ein Jude.' 'Better a hundred Negroes in the room than one Jew.' In a diary entry for February 10, 1937, Hans Frank wrote, 'I confess my belief in Germany ... which is in truth God's tool for the extermination of evil. We are fighting in God's name against the Jews and their Bolshevism. God protect us.' Hitler always maintained the Jew was his enemy primarily because the Jew spread revolution. In a table talk entry dated June 7, 1944, he still maintained 'without Jews there would be no revolution.' Nazi theoretician Alfred Rosenberg said: 'Bolshevism is in its essence the form of Jewish world revolution...There is no such thing as Bolshevism without Jews'" (p. 750).

But Hitler was not the only one who recognized the "Jewish connection." Even the Catholic periodical *La Civiltà Cattolica*, which published the article "World Revolution and the Jews," stated that communism was "the perversion of a Semitic fantasy" that came "from the Jewish race" (p. 754). In fact, many Catholics in the hierarchy concluded that communism became the ultimate weapon for the Jews to topple the Catholic Church. Jones tells us that, "Polish bishops traced the Bolshevik fury to the 'traditional hatred' Jews felt for Christendom." The bishops released a pastoral letter in 1920 stating that "the true goal of Bolshevism is world conquest. The race which has the leadership of Bolshevism in its hands...is bent on the subjugation of the nations...especially because those who are the leaders of Bolshevism [the Jews] have the traditional hatred toward Christendom in their blood" (p. 753). Fr. Erich Przywara, SJ, in his 1926 book *Judentum und Christentum*, using quotes from Martin Buber and other Jewish thinkers, traced this ideology to "'its roots in Jewish messianism,'" forcing him to conclude that "the Jew 'is driven to become the tireless revolutionary of the Christian world by an inner necessity' [the Jew] is 'driven to his tireless activism by his deepest religious convictions, He is truly the restless Ahasver'" (p. 753). As Jones concludes: "The social dislocation that followed defeat after World War I allowed the revolutionary movement to achieve its greatest successes. The Jews could avenge themselves on the traditional Christian monarchies that had persecuted them. The Jews, according to Lerner 'were enthusiastic representatives of the collapse of traditional communities because those communities discriminated against Jews.' Stanley Rothman and S. Robert Lichter maintain 'the goal of the Jewish radicals was to alienate the Christians from their society just as the Jews had been alienated from those same cultures.' In 1849, in *Israels Herold*, Karl Ludwig Bernays explained 'The Jews took

revenge on a hostile world in a completely new way...by liberating mankind from every religion and any kind of patriotic sentiment.' In the November 30, 1917 issue of *The Jewish Chronicle*, Trotsky was described 'as the Avenger for Jewish suffering and humiliation' under the Czars" (p. 753). After reading the arsenal of Jewish and Gentile corroboration supporting his thesis of the "Revolutionary Jew" reaching the final stages of gestation in 20th century Bolshevism, an astute Catholic can cease wondering why Our Lady pointed to Russia, and no other nation, as the demonic menace that would be unleashed on the world if the consecration due her was not forthcoming from her children.

Intermittently throughout the second half of his book, Jones interludes with several chapters on the relationship between the Jews and the Blacks (*e.g.*, Ch. 14: Otilie Assing and the American Civil War; Ch. 16: Redemption of the South and the NAACP; Ch 17: The Trial of Leo Frank; Ch 19: Marcus Garvey; Ch. 20: The Scottsboro Boys; Ch. 22: Lorraine Hansberry; Ch. 29: The Black Panthers). Admittedly, I don't have as much interest in this side of the debate, and since this review is limited in length, I will leave these chapters to the enthusiast who wants to glean a wealth of information from the pen of Dr. Jones. Suffice it to say, in my reading of the chapters, Dr. Jones presents a cascade of facts and analysis that convincingly demonstrates how the Jew often exploited the Negro for his own profit, much like the *Southern Poverty Law Center* does today, an organization, we should add, that wastes no time in stigmatizing critics of such Jewish oppression as "anti-semites," as Dr. Jones himself can testify (<http://www.culturewars.com/2008/CUA.htm>).

Jones adds some interesting side lights to the issues, such as the real story of Fr. Charles Coughlin, the Canadian born Irish Catholic priest who reached over 30 million Americans through his radio show *The Golden Hour of the Little Flower* but was brutally and unjustly attacked by the pro-Jewish press as an "anti-semite" (pp. 825-827); and the story of General George Patton who, with Secretary of War, Henry Stimson, "protested against the pro-Jewish clout in the military government' and "a conspiracy of international bankers, labor leaders, Jews and Communists..." (p. 830-31); as well as the massive social engineering and "sensitivity training" plans of B'nai B'rith and the ADL to deter people, including government, business, police, *etc.*, from voicing any criticism of Jewish ideologies and politics (p. 835).

One of the more intriguing and informative dimensions of Jones' book is the attention he pays to the demise of the Catholic Church's influence at the hands of ideological Jews, especially in America. First on the agenda was the effort to increase the already wide "separation of church and state" (a phrase, incidentally, Jones informs us was "a legal fiction created from one phrase in a letter by Thomas Jefferson") way beyond the bounds intended by the constitutional framers. By the collaborative effort of a "WASP/Jewish" alliance, the goal was to stop the United States from being turned into a "Catholic country," and the wider the margin created between church and state the more successful the campaign would be. The strategy was clever. Rather than have Jews "stand apart as a visibly distinct group, it would be wiser to Americanize and assimilate as quickly as possible and insist that government must not support religion at all," so wrote Elliott Abrams of the Reagan administration, married to the daughter of Norman Podhoretz and Midge Decter, two of the countries most outspoken Zionists. Not only did this alienate the Catholic Church, but as Jones surmises, "it was tantamount to submerging America in Judaism. America was redefined in Jewish

terms, and the courts capitulated to the Talmudic redefinitions of American law during the high noon of American judicial activism” (p. 837).

Jones has a knack for noticing watershed moments, and with that ability he informs us that, “The man most responsible for de-Christianization of American culture was the AJC’s [American Jewish Congress] Leo Pfeffer, who, says the AJC’s Murray Friedman, ‘advised, planned and argued more church-state cases before the U.S. Supreme Court than anyone else in American history.’ Pfeffer’s ‘social revolution’ began with *Everson* in 1947 and culminated in *Lemon v. Kurtzman* in 1974. The one constant was Pfeffer’s animus toward the Catholic Church....Friedman portrays Pfeffer’s cases as a clear victory for the Jewish viewpoint. ‘*Everson and McCullum*,’ he writes, ‘in which the committee, the ADL and Pfeffer’s Congress were joined together, were crucial victories’ because they ‘vindicated Pfeffer’s belief that litigation could be a primary tool to achieve the Jewish agencies’ objectives.’ In reports to its members, the AJC put a less ethnocentric spin on Pfeffer’s achievement, declaring ‘it had achieved a “social revolution” for religious equality,’ but the word “revolution” let the cat out of the bag. ‘Joined now with the ascendant Jewish intellectual and cultural elite and with liberal Protestant and civil liberties bodies, Jewish groups had come to play a critical role in the ‘de-Christianization’ of American culture.’ Only the Catholics complained, especially the Jesuits in their journal *America*. Friedman denounced ‘such criticism’ as ‘carrying with it a whiff of anti-Semitism,’ a phrase he uses to discredit views he finds repugnant” (p. 838).

In the wake of the new consensus, a new movement was born – Neo-conservatism, or as David Brooks candidly put it in the *Wall Street Journal*: “Neo means new and con means Jew” (p. 1007). Jews had become more and more disaffected from both their communist roots and the Democratic party and were seeking a firmer foundation to continue their ideological crusade, while at the same time continuing the corralling of the Catholic Church. Enter William F. Buckley. Buckley launched *National Review*, a “rallying point for the new conservatism” (p. 863). As Jones puts it: “*National Review* existed to destroy competing conservatisms, especially those incompatible with the internationalist foreign policy establishment. *National Review* used conservatism to mobilize certain ethnic groups, *e.g.*, Catholics, behind government policies. It existed to colonize certain groups, to divide and conquer, and then get them to act against their own interests. NR was created to destroy isolationist conservatism. Conservatives who criticized America’s march to empire were demonized and decertified” (p. 864).

This posture was needed, of course, since both Pope John Paul II and Pope Benedict XVI had vociferously condemned the war in Iraq which, incidentally, was another place where Catholics, once protected by Sadaam Hussein, were now killed or dispelled by the thousands, even as they were in Nagasaki and Hiroshima. Jones goes even deeper, citing Murray Friedman’s book *The Neoconservative Revolution: Jewish Intellectuals and the Shaping of Public Policy* that “*National Review* was run by Jews” (p. 864). Buckley was merely one of the “*goyische* front men,” that was surrounded by “Buckley’s circle of Jews,” which included five Jews on the editorial board, and others such as “Marvin Liebman, a former communist who came to conservatism *via* Zionism, in particular via the terrorist organization Irgun Zvai Leumi.” In fact, Jones concludes: “Much of what is attributed to William F. Buckley was the work of Jewish thinkers and financiers....never a deep

thinker, Buckley relied on Jews for the heavy lifting....Buckley's job was to serve as a model for the Catholic students from Villanova and Fordham who flocked to the YAF. His job was to destroy any conservative movement not toeing the line of the internationalist establishment. All forms of isolation were anathema. It also meant an all out attack on anything 'anti-semitic'" (pp. 865-66).

Some of those Jewish thinkers were people like Bill Kristol, son of Zionist icon Irving Kristol. As Jones notes: "Bill Kristol was part of an aggressively Jewish younger generation of neoconservatives raised to think of themselves not as outsiders but as destined to haunt the halls of power in Washington and to rule the world" (p. 1053). In the end Jones says: "Before long it became clear that conservatism became whatever certain Jews defined as conservatism, and any conservative who disagreed was expelled from the synagogue of organizations like the Philadelphia Society by being labeled an anti-Semite....Even the philo-Catholic Jews at *National Review* were unable to get beyond the rhetoric of Messianic, revolutionary politics, and unable to tolerate anyone who disagreed with their essentially Talmudic understanding of conservatism....Real conservatism was Jewish. Real conservatism was Talmudic. Real conservatism was revolutionary. Or, as Friedman puts it: 'Meyer declared, in a manner Jewish Neoconservatives would adopt later, "a revolutionary force" had shattered "the unity and balance of civilization"' (p. 867).

As Dr. Jones heads for the home stretch in chapters 24-32, even more startling information is revealed. This, to me, is the most relevant part of the book because it hits so close to home – the generation of Americanism that I lived through for the past forty years and wondered what the heck was going on with this country. Thanks to Dr. Jones, as Johnny Nash's song says, "I can see clearly now, the rain is gone, I can see all obstacles in my way." As we noted previously from quotes of both Jewish and Gentile authors, it is no secret that the Jews at large, in their messianic consciousness, seek to restore the fame and fortunes they had in bygone days. This seems to be the drive that drives them like no other. Once Catholics are educated to this secret ideological design, things will change, which, I believe after talking with Dr. Jones about his book, is the very purpose he wrote *The Revolutionary Jew*. His book is not merely a history lesson. It is a gauntlet being thrown down to decide who is going to influence the hearts and minds of mankind, Jewish thought-modes or Catholic thought-modes. Forgive me for being blunt, but if you don't come out of this discussion believing one way or the other, then you haven't understood a word of Jones' book, or you just may be afraid to commit to the truth he is giving you.

Fortunately, more and more people are beginning to understand it. At Vatican II, Leon de Poncins saw it, and he had to educate the 2300 bishops assembled there with his pamphlet *Le Problème Juif face au Concile* ["The Jewish Problem Facing the Council"]. Poncins, using "the texts of Jewish authors themselves," had such convincing documentation exposing the subterfuge and subversion that Jewish ideologues were using to influence the Council, Pope Paul VI vetoed the original draft of *Nostra Aetate*, and it exists today in a much modified form (yet, even then, it has been consistently used as "a weapon designed to overthrow traditional Catholicism" (p. 934)). Poncins nixed Jules Isaac's claim that "the Jews are 'the people of the Old Testament' by showing they want, not a Messiah, but 'a terrestrial reign in which they will control the social, economic and political life of the nations....Judaism seeks to impose itself as the sole standard and to reduce the

world to Jewish values” (p. 928). As Jones sums it up: “From the Jewish perspective, the Vatican Council was simply one more revolutionary moment of opportunity to ‘rectify Christianity,’ which included, according to Jehouda, ‘The Renaissance, the Reformation, [and] the Revolution of 1789.’ Like Rabbi Louis Israel Newman, Jehouda supported all of history’s revolutionary movements from the Reformation onward. The upheaval began with Reuchlin, who ‘shook the Christian conscience by suggesting as early as 1494, that there was nothing higher than Hebraic wisdom.’ In promoting the Cabala, ‘Reuchlin advocated returning to Jewish sources,’ which unleashed ‘the new spirit which was to revolutionize the whole of Europe’ and to find expression in the revolutions of France and Russia. The French Revolution, according to Jehouda, ‘continues through the influence of Russian Communism, to make a powerful contribution to the de-Christianisation of the Christian world” (pp. 929-30).

What was being reflected in Rome was being actualized in America. As Jones informs us: “Beginning in 1970, *Time* was in the forefront of announcing the Jewish takeover of American culture. ‘The United States,’ claimed *Time*, ‘is becoming more Jewish....Among American intellectuals the Jew has even become a culture hero.’ *Time* quoted poet Robert Lowell: ‘Jewishness is the center of today’s literature much as the West was in the ‘30s.’ Twenty years later, *Time* repeated the theme, ‘Jews are news. It is an axiom of journalism. An indispensable one, too, because it is otherwise impossible to explain why the deeds and misdeeds of a dot-on-the-map Israel get an absurdly disproportionate amount of news coverage around the world” (pp. 996-997). *Time* was preceded by *Look* magazine which “on January 25, 1966, published an article explaining ‘How the Jews Changed Catholic Teaching” (p. 934). This was echoed by Leo Pfeffer in a speech in October 1976 on “The Triumph of Secular Humanism,” as he “declared victory in the culture wars and announced the Jews had defeated the Catholics in their 40 years war over American culture. The terms of the Carthaginian peace imposed on the defeated American Catholics included abortion, pornography, the loss of Catholic academe, the redefinition of deviance, and the transformation of discourse” (p. 1000). The sad thing is, Pfeffer is right. The evidence of a “Jewish takeover” is just dripping from our society. Jones gives many examples to prove the case. By the 1960s, Yuri Slezkine argued that “modernity was ‘about...dismantling social estates for the benefit of individuals, nuclear families and book-reading tribes (nations). Modernization, in other words, is about everyone becoming Jewish.’ Friedman says much the same thing. The Jews transformed American society after World War II, remaking it in their image. The older generation of Protestant novelists and poets, many of whom - *e.g.*, T.S. Eliot and Ezra Pound - had serious reservations about modernity even though their writing was “modern” in form, were replaced by almost exclusively Jewish writers. Ernest Hemingway, F. Scott Fitzgerald, Ezra Pound, and T.S. Eliot, who came to prominence in the ‘20s, were replaced in the ‘50s by Saul Bellow, Aaron Copland, Leonard Bernstein, Philip Roth, J.D. Salinger, Norman Mailer, Arthur Miller, Herman Wouk, Bernard Malamud, and Alan Ginsberg. Leslie Fiedler called it ‘the great takeover by Jewish American writers.’ Friedman says the Jews not only wrote books, they also taught Americans how to dance (Arthur Murray) how to behave (Dear Abby and Ann Landers) how to dress (Ralph Lauren), what to read (Irving Howe, Alfred Kazin and Lionel Trilling) and what to sing (Irving Berlin, Barry Manilow, Barbara Streisand)” (p. 919).

Modernization also brought Hollywood, which was purely a “Jewish creation.” “Tevye brought about a curious change in American culture and Jewish identity. As Jews became more overtly Jewish, Judaism became more American, and America became more Jewish. *Fiddler on the Roof* gave a lot of attention to pogroms but never mentioned any connection to the assassination of two Czars and the rise of the revolutionary Jew in Russia...because by then Tevye was living on the lower East Side of New York” (p. 920). Jewish intellectualism brought things such as “Freudianism [which] became a ‘salvation religion,’ with a priesthood and sacred texts. Ministers became therapists, and therapists became ministers, and America became what Philip Reiff called the therapeutic state. ‘Freudianism, which was predominantly Jewish, proclaimed the beleaguered loneliness of the newly “emancipated” to be a universal human condition.’” Reiff adds: ‘For many Jews, psychology and Freud represented a path toward a more sophisticated, cosmopolitan America; for many Catholics, Freud signified a heretical departure from fundamental religious values.’ And Jones concludes: “Once psychology replaced religion, ethnic compartmentalization was no longer valid, and the Jew, who was a ‘genius,’ became the guide to how everyone should live in the ‘modern’ world” (p. 921). The deleterious effects soon came. The Catholic viewpoint – the Christian viewpoint of man’s psyche – was turned on its head. Jones shows the consequences: “The redefinition of psychology was a revolution in the truest sense of the word...the definition of mental illness changed from passion out of control to passion repressed. This unleashing of sexual passion from the bonds of reason corresponded with Jewish involvement in pornography and the constant chafing at prohibitions against nudity in Hollywood films. The Jewish takeover of psychology put instinct in the saddle, where it was used as cultural control...” (p. 921).

After Freud petered out, other psychological wizards took his place, and they were mainly from Jewish intellectual ranks. Note the continuing theme of “revolution” that Jones keeps uncovering in their literature: “...behaviorism was the refuge of divinity students who abandoned religion. The third way of Erich Fromm, Carl Rogers, and Abraham Maslow was less aggressively atheistic but still retained Jewish animosity toward the unthinking *goyim*, who needed to be liberated from repression....‘Fromm wanted to reconnect secular Jewish idealists with the “revolutionary” principles of their ancestors’....Abraham Maslow debated changing his name to something less identifiably Jewish, but decided not to because ‘Jewishness encouraged intellectual independence and even rebelliousness.’ Like Carl Rogers, Maslow took Kurt Lewin’s research into group dynamics and turned it into a weapon against unsuspecting *goyim*. In April 1962, Maslow lectured to nuns at Sacred Heart, a Catholic women’s college in Massachusetts. Maslow noted in his diary that the talk had been very ‘successful,’ which he found troubling. ‘They shouldn’t applaud me,’ he wrote, ‘they should attack. If they were fully aware of what I was doing, they would [attack]’” (p. 922).

Where Freud, Fromm and Maslow were confined to books and university curricula, their humanistic views found their way into our new 1960s color television sets, proving Jones’ point that “under Jewish influence, American psychology became Talmudic” (p. 922). Joyce Brothers led “a hoard of female Jewish advice columnists, who popularized and spread the tenets of Jewish psychology in the mass media, contributing to the decline in sexual morals and the rise of feminism” (p. 933). By the 1970s, quoting Heinze, ‘If a woman were going to end up as a psychological adviser to Americans, the odds were very good that she would be Jewish.’ Jones continues: “The Jewish

twins from St. Paul, Minnesota, Esther Pauline Lederer and Pauline Esther Phillips, became advice columnists Ann Landers and Abigail Van Buren. They invariably advised 'seek counseling' whenever a troubled reader brought up a problem involving sexual morality. They and Joyce Brothers contributed to the decline in American morals by psychologizing behavior that had previously been considered under the purview of faith and morals. America's largely Jewish advice columnists had become experts in persuading *goyische* America to ignore what their consciences and their ministers were telling them and to engage in Talmudic rationalization, abetted by the psychologists, instead. When advice and attitude formation shifted to AM talk radio, Jews moved here too. The most famous radio advice show host was Dr. Laura Schlessinger...." (p. 923).

"Before long" Jones writes, "the goyim felt they had to imitate the Jews if they wanted to be published or performed. Jewish control of the media arose in the performing arts as early as the 1930s, when, according to Bloom, 'Cole Porter...decided that he needed to steep his art in American popular music's ascendant Jewishness - to write "Jewish tunes" like those of Jerome Kern, Richard Rodgers and George Gershwin'" (p. 983). In one of Jones' more insightful discoveries, he catches Jewish humorist Philip Roth inadvertently pulling away the curtain so that we can see clearly who and what is behind the commercialization of Christmas and Easter. Read it carefully. This is one of those "ah!" moments you experience in Jones' book. Jones writes: "In *Operation Shylock*, Philip Roth claims he got his program for cultural subversion by listening to Irving Berlin: 'The radio was playing "Easter Parade" and I thought...this is Jewish genius on a par with the Ten Commandments...God gave Moses the Ten Commandments, and then he gave Berlin "Easter Parade" and "White Christmas." The two holidays celebrate the divinity of Christ - the divinity that's at the very heart of the Jewish rejection of Christianity - and what does Irving Berlin brilliantly do? He de-Christ's them. Easter he turns into a fashion show and Christmas into a holiday about snow...[this] schlockified Christianity is Christianity cleansed of Jew hatred'" (p. 984). After reading the above, it should come as no surprise that "Milton Berle competed head to head with Bishop Fulton Sheen on prime time TV and lost. Fifty years later, Bloom says laconically, 'shows like Sheen's no longer air in network prime time or even on the national cable spectrum.' They have been replaced by 'the Shticks of numerous funny Jews, such as Seinfeld, Paul Reiser, Fran Dresner, Richard Lewis, and Jenna Elfman,' not to mention the ineffable Howard Stern, whose 'conquest of cable and radio, of movie theaters and bookstores, marks for better or worse the unequivocal arrival of Jewish funniness' as well as the triumph of Jewish sexual degeneracy....The average American could chose Hollywood pornography or neoconservative wars in the Middle East for his nightly entertainment" (p. 985).

Nowhere has Jewish ideology been more prevalent than in sexual matters and the abortion issue. In his unique and unabashed candidness, Jones informs us that, "The abortion movement was part of the sexual revolution. The abortion revolution was, nonetheless, unique. It coincided with the rise to cultural prominence of American Jewry in the wake of their breaking of the Hollywood production code and the Arab-Israeli Six-Day War, when it became the opinion of the WASP state department elite that Israel was a strategic asset in America's quest to secure oil in the Mid-East....Jews were the vanguard in the abortion movement as they were the vanguard of Bolshevism in Russia and of pornography in the United States. The movement to overturn abortion laws in New

York was an essentially Jewish movement that saw itself as a revolutionary force against the darkness of Christianity in general and the Catholic Church in particular. The movement was certainly not exclusively Jewish, but it could not have survived or succeeded without Jewish leadership” (p. 943).

Obviously, this was yet another instance of “revolution” Jews were perpetrating on society. Once again, Jones uncovers this key word in the writings of Jewish abortion advocates. Prior to his conversion to the pro-life side, “...Nathanson considered abortion a revolutionary act and...he considered himself a revolutionary because of the fact that he was Jewish...he became, in his own words, ‘an enlistee in the Revolution’” (p. 942). Jewish hatred for the Catholic Church shines through in these instances like no other light can reveal it. “Shortly after meeting Nathanson, Lader explained his strategy of legalizing abortion by attacking Catholics. The pro-abortion forces had to ‘bring the Catholic hierarchy out where we can fight them. That’s the real enemy. The biggest single obstacle to peace and decency throughout all of history’” (p. 943). The tactics, like the act of abortion itself, were nothing short of diabolical. “Lader brought Betty Friedan [author of *The Feminine Mystique*] into NARAL, she brought with her the communist tactics she had learned from her youthful work with the party. Making it seem that women, irrespective of ethnicity, supported abortion was a ‘brilliant tactic’” (p. 944). “Then,” as Jones quotes Nathanson, “The stage was set...for the use of anti-Catholicism as a political instrument and for the manipulation of Catholics themselves by splitting them and setting them against each other.’ NARAL would supply the press with ‘fictitious polls and surveys designed to make it appear as if American Catholics were deserting the teachings of the Church and the dictates of their consciences in droves’” (p. 944). Jones adds: “Many self-described ‘Jews’ continue to lead the abortion movement and, most pitiable of all, ‘rabbis,’ properly cloaked in the correct trappings, proclaim abortion is not only a necessity, but a Good Thing for America,” and then Jones gives us two full pages of statistics to prove the point (pp. 1041-42).

One might be puzzled as to how the Jewish neoconservatives managed to suppress the traditional opposition to abortion represented by the evangelicals and other conservative groups. The clever ploy that has worked so well in the past with other issues was now to be used against abortion. By 1992, “The neocons, who had been silent on the issue of abortion, the prime political issue among conservative Catholics, finally broke their silence and said that, compared to Israel’s survival, abortion was of little or no significance. The same was true, with some exceptions, of homosexuality, the other great “social issue” which motivated Catholics and Evangelicals” (p. 1038). The irony of retrieving holocaust memories to put abortion and homosexuality in the back seat of the Republican platform is that pro-life advocates had coined the term “The American Holocaust” in a brochure depicting the abortion of the 40 million+ babies that had been killed since the 1973 *Roe v. Wade* decision. As Jones reveals: “A sidebar entitled ‘Who is Responsible for the American Holocaust in California?’ listed names that were almost exclusively Jewish” (p. 1024). In any case, the holocaust rhetoric works very well, especially in inciting militaristic advances against Israel’s Arab neighbors, particularly Iran. During one recent AIPAC conference, even a young Jewish high school student, Alice Ollstein, noticed the subliminal message. In what she calls “the carefully manufactured atmosphere of fear and urgency” she noticed that ‘Everything was geared toward

persuading the audience that another Holocaust is evident...unless we get them first' (p. 1068). It's no wonder that Jewish commentator Gilad Atzmon says that organizations such as AIPAC and the ADL 'are all remarkably good in generating hatred against Jews' (p. 1069).

As for sexual mores, the influence of secular Jews has been even more devastating. As Jones puts it: "Once the majority of American Jews defined themselves as sexually deviant, pornography, along with homosexual rights, feminism, and New Age goddess worship, became a natural expression of their worldview. Because they controlled Hollywood, they could make their worldview normative for the culture. The traditional animus against majority culture combined with a decline in moral scruple led 'the advocates of Woody Allen' [a term coined by Rabbi Dresner] to pornography as a form of cultural warfare" (p. 1031). Consider that the advance of abortion and pornography are not in a vacuum. Leading to them or coming from them are a whole host of insidious societal perversions, such as artificial insemination, surrogate motherhood, contraception, masturbation, pedophilia, teenage pregnancy, divorce, adultery, wife-swapping, incest, bestiality, homosexuality, lesbianism, embryonic stem-cell research, sexually transmitted diseases, *etcetera*. This is what everything from Sigmund Freud's wish to release the sexual psyche, to Benjamin Spock (who was educated in child-rearing at a Jewish pediatric institution; whose own daughter committed suicide; and whose name was nevertheless immortalized in the *Star Trek* character by the same name), has precipitated today. The Catholic rules, in contrast, are very simple, and if followed precisely, will lead to a wholesome and happy life: marriage is for the joy of creating children for God, and sex outside of marriage is forbidden, no exceptions.

As noted previously, the Jews knew that by creating a wide gap between "the separation of church and state," they would have the needed rationale to slip their revolutionary ideas past the noses of those who built the nation on freedom of the press. Quoting Jewish icon Irving Kristol from his 1995 book: *Neoconservatism: The Autobiography of an Idea*, Jones uncovers that, like secular humanism, pornography was perceived as 'good for Jews' because it... "permits individual Jews a civic equality and equality of opportunity dreamed of by previous Jewish generations. It is natural, therefore for American Jews to be, not only accepting of secular-humanist doctrines, but enthusiastic exponents. That explains why American Jews are so vigilant about removing all the signs and symbols of traditional religions from "the public square," so insistent that religion be merely a "private affair," so determined that separation of church and state be interpreted to mean the separation of all institutions from any signs of a connection with traditional religions. The spread of secular humanism throughout American life has been "good for Jews," no question about it. So the more, the better" (p. 1034).

Of course, when all this degeneracy is exposed, the anti-semitic race card is soon to follow. Jones reveals that "When British journalist William Cash wrote about Jewish control of Hollywood in the October 1994 *Spectator*, Hollywood and its academic support troops reacted with rage verging on hysteria. In the *Los Angeles Times*, Neal Gabler, author of *An Empire of their Own: How Jews Created Hollywood*, attacked Cash's article as 'an anti-Semitic bleat from a reactionary crackpot'" (p. 1035). In his usual penchant to sum up the situation in a few choice words, Jones concludes: "William Cash's and Joe Breen's candor about Hollywood shows the battle over the

sexualization of American culture was a battle between America's Jews and Catholics. From 1934 to 1965, Hollywood's Jews were forced to repress their 'permissive, value-free attitude' in the films they made. The golden age of Hollywood was not a collaborative effort; it was Catholics saving Jews from their worst instincts. The Catholics lost, with dire consequences for the nation. The Rabbi Dresner Jew declined and the Woody Allen Jew rose as an icon for the entire culture. The Catholics lost the culture wars because they internalized Woody Allen Jewish values on sexuality, just as they adopted WASP values on birth control" (p. 1036).

Jewish *chutzpah* was displayed no better than when Al Goldstein, the Jewish publisher of *Screw*, was asked by Luke Ford why so many Jews were engaged in trafficking porn. Goldstein's answer was: "The only reason that Jews are in pornography is that we think that Christ sucks. Catholicism sucks. We don't believe in authoritarianism" (p. 1056). But there is a more practical reason Jews dominate pornography, for it is a means to revolution. As even Luke Ford admits: "Why does porn attract so many non-Jewish Jews?' Because 'even when Jews live in a society that welcomes them instead of harassing them, many Jews hate the majority culture.' Pornography weakens the majority culture by moral subversion. Jews often lead in the application of new technology. That meant using high resolution photography, the VCR, and the Internet to deliver pornography just as it meant dynamite, forgery, and smuggling to bring down the Czar in Russia" (p. 1055).

As he does intermittently through his book, Jones is careful to say that these sexual peccadilloes are not indicative of all Jews or of all Jewish culture. Jones' lengthy description of Rabbi Samuel Dresner's opposition to the degenerate Jewish culture is noteworthy (see ch. 31: "The Jewish Takeover of American Culture"). At one point Jones quotes from the Jewish authored *Bookleggers and Smuthounds: The Trade In Erotica 1920-1940*, which states: 'While few Jews are radical, many radicals (and pornographers) are Jews. Writes non-Jew Ernest van den Haag in *The Jewish Mystique*, "Out of one hundred Jews, five may be radicals, but out of ten radicals, five are likely to be Jewish"' (p. 1056).

In his Epilogue, *The Conversion of the Revolutionary Jew*, Jones ties up some loose ends regarding the definition and application of both what it is to be a Jew, an anti-semitic, a Zionist and even what "Jewishness" is. He does a masterful job. He also gives his opinion regarding the future of the Jews and Israel. He recognizes that, when all is said and done, this is a spiritual battle. It is a battle for who will win the Jewish soul - Christ or the devil. As he puts it: "The final collapse of Jewish resistance to Logos will take place when they have reached the pinnacle of worldly power. At no time in the past 2000 years have Jews had more power than now. The Jews possess Jerusalem and, according to reports, plan to rebuild the temple, lending credence to the belief the stage is set for that last great battle over who will rule the Jewish soul" (p. 1073).

The only point in the book of which I take issue with Dr. Jones is his belief, and admittedly a very popular belief among Catholics, that just prior to the return of Christ we will witness a large conversion of the Jews (pp. 1073-1074). After extensive study of this issue for the past 35 years, I have come to the conclusion that there is very little if any solid evidence to support the claim. Similar to the dubious belief among many of the Fathers that the "Sons of God" of Genesis 6:2 were

fallen angels who impregnated human females of their choosing, the idea that there would come a massive conversion of Jews in the distant future from the evangelistic efforts of a resurrected Enoch or Elijah was based on a very shaky theological foundation. It was an idea that began in the chiliastic eschatology of the very early Fathers (*e.g.*, Irenaeus, Justin) since they believed that a large number of converted Jews would be needed to rule in a 1000-year reign of Christ on earth, otherwise known as “millennialism.” But when the Catholic Church officially rejected millennialism at the Council of Ephesus (and later by Pius XII), somehow the “mass conversion of Jews” theory hung on in many later patristic writings, even though the new anti-chiliastic eschatology introduced by Augustine really had no practical room for it. The only passage that believers in a future Jewish conversion point to, both then and now, is Romans 11:25-26, but as the history of interpretation shows, not one patristic or medieval theologian ever did a thorough exegesis of the passage to demonstrate how such a conclusion can be logical and safely derived from those verses. For further information on this topic, see my 37-page article titled: “Will Enoch and Elijah Return to Preach to the Jews?” at the website (<http://catholicintl.com/catholicissues/enoeli.pdf>).

Finally, I want to thank and congratulate Dr. Jones on a truly remarkable book, a book that is both long overdue and stands as one of the greatest of all time.