

SPECTRE

OF POWER



Malcolm Ross

SPECTRE OF POWER

by
MALCOLM ROSS

**STRONGHOLD PUBLISHING COMPANY LTD.
BOX 2545, STATION "A"
MONCTON, N.B., CANADA. E1C 6Z5**

Other Books by Malcolm Ross:

Web of Deceit

The Real Holocaust — The Attack on Unborn
Children and Life Itself

Christianity vs Judeo — Christianity -
The Battle for Truth

Ross, Malcolm, 1946-
Spectre of Power

Includes bibliographical references.
ISBN 0-920033-03-2

1. Christianity and politics. I. Title.

BR115.P7R67 1987 261.7 C87-095289-7

Copyright Canada 1987

ISBN 0-920033-03-2

Published by Stronghold Publishing Company Ltd.,
Box 2545, Station "A", Moncton, N.B., Canada E1C 6Z5

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Second printing 1989

PRINTED IN CANADA

Preface

IF TRUTH IS STRANGER than fiction, this may be the strangest book you will ever read! This is the story of a man who, although never charged, has been tried, convicted, and condemned by the media at the behest of the Zionists and with the cooperation of the government. My accusers then used the government's refusal to charge me to wring concessions from them which will contribute to the de-Christianization of our Society.

This book is my defence against accusations of hate-mongering, but it is much more. It tells how an overwhelming majority of the population is allowing a well-financed and dedicated minority to use fear, guilt, and greed to undermine our Christian heritage and Faith, and to destroy our children's birthright.

Spectre of Power outlines the increasing thought control to which we are being subjected, and pleads with Christians everywhere to work together to throw off this yoke of mental and spiritual slavery, and to establish, by God's Grace, the Kingship of Christ in Society.

*Dedicated to the memory of
my dear Father*

who died September 4th, 1987, in the midst of my battle for the Truth. He was a faithful servant of our Lord Jesus Christ, and a wise man whose counsel I sorely miss. He steadfastly supported my efforts, although his last year was saddened by the vicious and scurrilous attacks upon me. He understood very well why the enemies of Jesus Christ wanted me silenced, but found it hard to accept that so few Christians were publicly standing behind me. I believe he would have been thrilled at the support I have received for the writing of this book.

At the time of his death, the following was found in his pocket — I believe it is a message that must be heeded by all Christians at this time of great danger:

*God has not given us the
spirit of fear, but of
power & of love & of a sound
mind
2 Tim. 1:7*

GOD HAS NOT GIVEN US THE SPIRIT OF FEAR:
BUT OF POWER, AND OF LOVE AND OF A SOUND MIND.

(2 Timothy 1:7)

The memory of the Just is blessed.

(Proverbs 10:7)

Table of Contents

	<i>PAGE</i>
AUTHOR'S PREFACE	III
CHAPTER 1 - WEB OF DECEIT	1
CHAPTER 2 - THE REAL HOLOCAUST AND THE BATTLE FOR TRUTH	6
CHAPTER 3 - THE THIRTEEN-MONTH INVESTIGATION	9
CHAPTER 4 - INVESTIGATED AGAIN - SLANDER UNLIMITED	14
CHAPTER 5 - IS THERE A CONSPIRACY?	38
CHAPTER 6 - JUDAISM ON JESUS AND CHRISTIANITY	53
CHAPTER 7 - THE HISTORIC CHURCH AND JUDAISM	73
CHAPTER 8 - THE CHURCH AND SOCIETY AFTER THE HOLOCAUST	88
CHAPTER 9 - IS THIS HATE AS WELL?	102
CHAPTER 10 - THE FUTURE AND YOU	112
- FOOTNOTES	117
- APPENDIX A LETTER TO BISHOP TROY	126
- APPENDIX B PHOTOCOPIES FROM THE TALMUD	128
- APPENDIX C EXCERPTS FROM THE JEWISH ENCYCLOPEDIA	137
- APPENDIX D LETTER TO MR. TERRANCE LEBLANC FROM JUSTICE MINISTER CLARK	145
- APPENDIX E CONFIDENTIAL REPORT FROM THE ATLANTIC JEWISH COUNCIL	146
- APPENDIX F BOOKS THAT SHAKE THE WORLD	150
- APPENDIX G LETTER FROM FRIENDS OF SIMON WIESENTHAL CENTER	153
- APPENDIX H LETTER FROM MALCOLM ROSS PUBLISHED IN THE MIRAMICHI LEADER	158
- APPENDIX I LETTER FROM JUSTICE MINISTER CLARK TO JULIUS ISRAELI PUBLISHED IN THE MIRAMICHI LEADER	162
- APPENDIX J ZIONISM VERSUS BOLSHEVISM BY WINSTON CHURCHILL	165

CHAPTER 1

WEB OF DECEIT

IT HAS BEEN SAID that to judge a man justly one must look at his enemies, not his friends. If this indeed be the case, the reader has much with which to judge this writer! As Zionists, media, and government join forces in a concerted effort to deprive this citizen of a "free" country of his liberty, his livelihood, and his reputation, all too few realize they are witnessing but one example of the strangulation of freedom in Canada. Similar scenarios are taking place in every nation sharing our common Christian heritage.

I should make it clear at the outset that I do not believe every Zionist, media person, or government official is involved in a conspiracy to undermine freedom or to destroy our civilization! Most likely, it is a well-financed supranational movement that is orchestrating this thought censorship, and the involvement of many of the above is incidental; in fact, they have been regarded as "Pawns in the Game." This, however, does not negate the responsibility of those in positions of influence. If to gain power, wealth, or fame they betray their people, they are indeed miserable creatures. If they have been deceived into acting as they do, then they deserve our pity and our prayers.

I am not writing this book to gain personal sympathy. My adversaries are the experts in gaining sympathy and creating false guilt! I am writing this to inform you that contrary to nearly all published reports, *I am not a hate-monger*; and I will try to explain the media bias against me. I feel this is my duty as a Christian and as a Canadian who, although having been cleared by every exhaustive investigation, is still being constantly threatened and harassed by Zionist, media, and government action. Although no public statements have been made by me, nor have I attempted to defend myself against vicious smears for nearly a year, I have been continually assailed.

I believe that anyone interested has the right to know the *truth* about the monstrous abuse to which this three-fold force has subjected one man who tried to inform his fellow Christians about the attacks on their Faith and civilization. Although I do have the inalienable right to defend myself, it is not Malcolm Ross who is important in this book, but rather the way in which these anti-freedom forces have attempted to silence me. Remember, if they can do this to me now, how much liberty can you expect to have in five, ten, or twenty years? What kind of Canadian society will you see at the beginning of the 21st century? In large part, it is up to you.

The massive effort being carried out now to have me decertified as a teacher in the Province of New Brunswick is the culmination of longterm planning. Powerful Jewish organizations have been pressuring the government for years to take action against me. Now with the aid of non-Jewish Zionists in various Christian denominations, the media all too anxious to sensationalize any story remotely concerned with "anti-Semitism" in any

form, real or imagined, and a government and its opposition trying desperately to curry favour with an influential and wealthy entity, this group seems confident of victory. For the government, cooperation may have been seen as necessary in an attempt to retain its tottery hold on power; for the opposition, collusion may have been viewed as a golden opportunity to gain control of the power which had so long eluded them. To sacrifice one Christian to this aim was evidently considered expedient; to subject him to an indefinite series of investigations, a necessary evil. Now the demand is made for a pound of flesh and the outcome remains to be seen!

The uncomfortable question is, Why are people being persecuted for their sincere efforts to find the truth? Can simple hatred motivate these adversaries of freedom of speech to such lengths that the dismissal of a public school teacher becomes their Number One priority? ¹ Is it because of their concern for the well-being of all of us that they refuse to allow even one small voice to question either the Establishment version of history, or a transient interpretation of the Gospel which distorts nineteen centuries of Church tradition? Could it be that they feel we are not able to cope with the difficulty of distinguishing truth from error?

Or could it be something more sinister? Could it be they are afraid that a huge Bubble of Lies they have blown up might be pricked by the sharp pin of Truth? Might it possibly be that the great influence they exert is in danger of being exposed as an empty threat? What if we should find out we are standing in awe of an illusion, a Spectre of Power, which would simply disappear under the glorious Light of the Sun of Righteousness?

I believe what they fear is an *idea*. To write about this *idea* is to provide citizens of our lands with an opportunity to find freedom from the increasingly heavy yoke of spiritual, moral, and economic slavery. It would replace our progressively decadent, decaying, and guilt-ridden society with one based on honour, truth, and justice. It would lead to the healing of our land, happiness, and laughing children instead of pollution, the AIDS terror, and the silent screams of aborted babies. This *idea* would bring true peace to the nations instead of the uneasy truce we now face. It would destroy the power of the Money Lenders and deliver the nations from crushing debt. It would defeat the *plan* of those who would subject us all to an international socialist world dictatorship where personal freedom and national traits would be mercilessly suppressed. This *idea* is the ancient Christian hope of the *Kingship of Jesus Christ in Society!* Many of us believe this is a turning point in history. This is the *idea* we must promote, and as Victor Hugo wrote, "Greater than the tread of mighty armies is an idea whose time has come." I believe this could well be the time for this *idea*, and that the next few years could determine whether your children and grandchildren will live in freedom or be threatened with the Gulag-type civilian internment camps now being planned for those who dare resist the Mind Manipulators.²

In the following chapters I shall quote my sources on a variety of topics which I feel are relevant to the subject of freedom. By their headings you

should be able to tell which are of particular interest to you in case you are not inclined to read this book "from cover to cover." Appendices will be included for those who are intrigued to take a more serious look at the origins of these viewpoints.

Because the most dramatic elements in this saga have taken place since the autumn of 1986, I will only briefly explain what has happened since I published my first book, *Web of Deceit*, in 1978, up until then.

Although I knew I was dealing with a very controversial subject and that many others had been silenced because of these revelations, I believed I had no choice but to share what I had researched. It was an honest, although perhaps overly ambitious, effort to have Christians look at the present state of our Society and see if anything could be done to restore our Christian values. Almost immediately I began receiving crank phone calls which forced me to take my receiver off the hook every night (except Fridays) for over seven years. Thousands of crank calls were received and a trace showed they originated from outside Canada. Quite recently these calls stopped.

Almost immediately after the release of *Web of Deceit* the media moved into action and commenced making inflammatory statements about me and the book which showed they either knew nothing about the subject with which I was dealing or else they were simply following the prescribed course of action laid out for them by those who fear exposure above anything else. The Churches neither supported nor condemned me, and certain Christian bookstores carried the book and sold hundreds of copies. I was told of organized boycotts against other bookstores that carried *Web of Deceit* and I know of only one which did not buckle under to this old Zionist tactic.

Gary McCauley, then an Anglican clergyman and later Liberal member of parliament for one term, had a short television programme which he used to attack the book and its author. Here began the terms that later became the norm for describing the book. He said, "I have just finished reading a dirty book. Words cannot describe the filth. The obscenity. The pornography. The profanity." He was one of the non-Jews who attempted to have me dismissed from my teaching job. He continues, "But what's even more astonishing is that one is allowed to pursue his nefarious purpose as a teacher. How many impressionable youngsters has he poisoned with his filthy mind?" ³

Canada's human rights commissioner, Gordon Fairweather, well known for his abhorrence of any discrimination against homosexuals, said he was "saddened" by the publication which "is the antithesis of what Christ preached on earth." He is quoted as saying, "It is hate literature." ⁴ Now this was even before it was investigated by the legal department. So much for my "human rights," Mr. Commissioner!

In an editorial entitled *The Poison Remains*, Mr. Fairweather is quoted as saying the book is "evil, mean-spirited, hate-filled and bigoted." The editorial goes on to mock those who say they are not anti-Jew, only anti-Zionist. In an oversimplification which ignores past and present-day Jewish opponents of Zionism, the editor says this argument "...won't wash. First

of all, it doesn't stand up to examination, because since Zionists are proponents of a Jewish homeland, why the dickens would people in Europe or North America, for example, be upset over that?"

This pitiful argument ignores the world-wide Zionist plan and the plight of the Palestinian refugees from what was once called Palestine. I suppose there is no need to worry about them as they do not contribute much advertising revenue to the newspapers! The editorial echoes Fairweather and McCauley stating that those who hold my views "negate every basic Christian ethic and make a mockery of the teachings of Jesus to love one another." ⁵ In all this there is not one quotation from *Web of Deceit*.

Of course by this time the book was almost impossible to buy. The Atlantic Jewish Council newsletter notes in an editorial by David Attis, then President of the Moncton Branch of the B'nai B'rith Anti-Defamation League, "Co-operation from all booksellers in the Moncton area has been superb. With the exception of one retailer (Book Mart-Moncton Mall) all major dealers have removed the book from their stands. Look for it - if you see it on a shelf anywhere - point it out to the management and ask for help in fighting this type of hate." ⁶

So while the editorials can smear the book and its author, the public is not to be allowed to have access to the book to make up their own minds.

The process of Thought Control was under way and it has been getting steadily worse. Although I was not charged, and was not even approached by the police or Justice department, the media and the human rights commissioner had already found me guilty of publishing hate literature. One editor wrote, "No doubt Ross's book is hate literature." ⁷ Another editorial noted, "Plainly speaking, the book is racist and anti-Jewish. It is an obscenity, worse than any pornographic book." ⁸ Of course there were the insinuations I must be teaching this to my students. Another editorial asks, "Can one so consumed by hate keep that hate leashed through all the hours of his working day?" ⁹

Despite the tremendous barrage of slander *no charges were laid*. In fact a Jewish publication reproduced letters from Dr. Robert Brym of the University of Toronto who wrote to the human rights commissioner of New Brunswick asking that the author of *Web of Deceit* "be prosecuted by the Crown Prosecutor of New Brunswick for contravening (a) The Human Rights Code of New Brunswick (section 6.1 on the publication of discriminatory literature); (b) The Criminal Code of Canada (section 281.2 on Hate Propaganda)"

In a reply to Dr. Brym a human rights officer enclosed a brief summary of the Human Rights Commission report. After a preamble, rather unflattering to me, it noted that various leading human rights authorities throughout the country were contacted and their opinions solicited and that even the Canadian Civil Liberties Association was opposed to prosecution. The Report went on to say, "The Prosecutions Branch of the New Brunswick Department of Justice advised the Human Rights Commission that it was not possible to prosecute under the Criminal Code Sections on

Hate Literature because sufficient evidence could not be found to enter prosecutions."

The Commission asked the superintendent of School District 15 to observe and monitor my teaching even though they were advised "there has been no expression of concern from either the parents or pupils relative to Mr. Ross' professional duties." ¹⁰

So despite all the vicious attacks I was not censored by the school board, no complaints were received from parents or pupils, and the the government stated it had no evidence with which to charge me. The book sold out two editions by the early 1980s and was not reprinted. I presumed the issue was over. I became seriously ill, physically, in 1979 and was hospitalized and unable to work for months. I eventually made a complete recovery although I had been told this was most unlikely. For this I give glory to God.

THE REAL HOLOCAUST AND THE BATTLE FOR TRUTH

I WROTE LITTLE during the next few years, but became increasingly concerned over the mass murder of our unborn. The abortion issue touched my heart and even though I knew I was a marked man, I felt I had to write about this terrible evil. Like many Canadians I was getting fed up with all the movies and stories surrounding the Holocaust of World War II. (One must remember to tread very softly here!) Time and time again Christians in general and Germans in particular were maligned by the controllers of the air waves for their part in the "attempt to exterminate European Jewry." We were being subjected to a massive conditioning programme designed to create a false guilt in Christians by making them feel their Christian heritage did nothing, really, to keep them from committing acts of vicious cruelty. This has been called "a sneak attack on Christianity."

At the same time I noted there were virtually no voices among these powerful mind controllers condemning the slaughter of our most innocent people, the unborn. I began to compare the atrocities that I knew were being committed against our own tiny "kith and kin" in our own lands with the atrocities that the mass media were trying to make us believe occurred to others in other lands during the most terrible fratricidal war in history. I knew there was a real Holocaust occurring right here and now, and I believe that no nation that slaughters its weakest and most helpless residents has any right to point an accusing finger at any other nation. Therefore I decided to write a book on the abortion question comparing the Holocaust of European Jews as portrayed by Hollywood with the Holocaust of Unborn Christians as verified by government statistics. I called the booklet *The Real Holocaust - The Attack on Unborn Children and Life Itself*. This was released in late 1983 and by the spring of 1984 it was being attacked as "anti-Semitic." It was stated on a radio programme by an official of the B'nai B'rith that my Christian world-view had no place in Canadian Society. This was during a visit by the B'nai B'rith to Moncton on another mission!

This assignment, which received gigantic headlines in the local paper on April 4, 1984, was ostensibly to check out a complaint by a Jewish mother that non-Christians were not being given a suitable alternative during the teaching of catechism in the schools of the French School District in the Moncton area. However this was used by the B'nai B'rith, as my situation is being used by them, to further their aims to change fundamental Christian teachings. No sooner had the president of B'nai B'rith Canada, Donald Jubas, called the lack of alternative courses for non-Christians wrong than he began a tirade against the textbooks being used in the catechism courses. He stated that the textbooks are "anti-Jewish" and said the students are being taught that the Jews are responsible for the crucifixion of Christ. To his great credit and to the credit of the Church which so long had withstood

Jewish interference in Christian affairs, Monsignor Donat Chiasson, Archbishop of Moncton, replied, "I am really convinced that these objections are not against the catechism but against the Gospels. Catechism is nothing more than a teaching of the Gospels." He went on to say it was written in the Gospels that the Jewish people "took a decision" on the death of Jesus Christ. "We cannot erase that from the Gospel." ¹¹ He stated the truth when he said the attack was against the Gospels. In a later chapter I shall quote Jewish views on the Gospels and St. Paul which will no doubt be shocking to some Christians.

Now the pressure began. Arthur Hiess of Montreal, executive director of the human rights league for B'nai B'rith in Eastern Canada said he would meet with Department of Education and Catholic Church officials within the next two weeks to discuss the matter. Hiess said the portrayal of the Jewish part in the crucifixion of Jesus Christ is "not conducive to the harmonious dialogue and understanding between Jews and other religious groups." He said the need to condemn the old text and replace it with one which depicts the wider perspective of a multi-cultural society is not simply a "Jewish-Catholic" question. "It is a question of freedom of religion." The district superintendent, Yvon Ouellette, made a courageous stand and stated, "Only the historical facts are taught in the text, and they cannot be changed." Heiss then had the arrogance to presume to instruct the Roman Catholic Church and the province on the role of catechism teaching. He said catechism teaching should reflect the "whole nature of society" rather than cast a negative light on any one group. He said there is more than sufficient educational content on the market for teaching catechism, which should replace the current text in the district. ¹²

Before continuing with this story I would like to applaud the Acadian population for the love and devotion they have to their Faith. The Archbishop of Moncton and the superintendent of schools in the area withstood these attackers commendably. Mr. Ouellette noted that you cannot change the facts of the crucifixion story. I will show clearly in a further chapter that there is a definite attempt being carried out to do just this. You can see the insolence of this Jewish lodge in demanding that Christians change their catechism because it offends them. What a few short years ago would have been termed *Mission Impossible* now became a success. On seeing the once mighty defender of the Christian Faith against Jewish infiltration, the Roman Catholic Church, sitting down and negotiating a deal with these overbearing and presumptuous fellows, and with the Province of New Brunswick bending over backwards to please this out-of-province interference, I knew our Society had lost its will to be Christian in anything but name. Worse still, not one Christian clergyman of any denomination took the time to write a letter protesting this abuse of Christian tolerance.

With such blind spiritual leaders doing nothing to defend the Christian Faith I felt a responsibility to share my research into the Jewish religion and its influence on Christianity. I published a prepared lecture with footnotes and entitled it *Christianity vs Judeo-Christianity—The Battle for Truth*.

Although never offered for sale in any bookstore, the booklet became a considerable success and sold thousands of copies throughout Canada and the U.S.A., as well as hundreds in other nations around the world. This book, well documented and concise, received favourable comment from many sources. It is the one book whose content is well shielded from the eyes of the public!

During this time the trials of Ernst Zundel and James Keegstra took place. The results were that both men were convicted one way or another of promoting hatred. Since that time the Ontario Appeals Court overthrew Mr. Zundel's conviction because of the very obviously unfair treatment he received from the judge. A new trial was ordered which is to take place early in 1988. Mr. Keegstra's verdict is presently being appealed.

CHAPTER 3

THE THIRTEEN-MONTH INVESTIGATION

BECAUSE OF THE "SUCCESS" of the courts in gaining the Keegstra and Zundel convictions I knew it was only a matter of time before an attempt was made to have me charged. On July 24, 1985, the front page story read, "Israeli says he's filed complaint against Ross." I found it interesting that the complaint only cited *Web of Deceit* and *The Real Holocaust*.¹³ No mention was made of *Christianity vs Judeo-Christianity*, even though it had been released more than a year earlier. Perhaps it was too hot to handle! Dr. Julius Israeli, who appears to have made a hobby of harassing me over the years, was the obvious choice to lay the complaint. Although often referred to in the press as a Holocaust survivor he admits he is not.¹⁴ He is also called a "retired chemistry professor" which I believe is stretching the truth a bit! I have challenged various media personnel who are screaming for a story about me to check out the background of my accuser, but none has done so; at least to my knowledge, nothing has been published. Suffice it to say he has plenty of spare time to pursue his campaign.

Give him credit for once applying for a job. He applied to be an investigator with the Halifax office of the Human Rights Commission! Upon not obtaining this position he launched a complaint that he had not been hired because of his religion and national origin. He lost a four-year battle to prove this when a Montreal law professor acting as a one-man, independent human rights tribunal, ruled the commission did not discriminate against him. Officials decided Israeli did not have the desired experience in investigating complaints, negotiating terms of settlements, or in affirmative action programs. It was ruled that neither Israeli's religion nor ethnic origin were factors in rejection of his application. The ruling was made public August 10, 1983.¹⁵

During the next thirteen months I was under police and government investigation. I was never contacted by either and only knew what was happening by reading the press, mostly the *Canadian Jewish News*. On November 14, 1985, a Jewish paper noted that a decision on whether to prosecute Malcolm Ross was only weeks away. New Brunswick's Attorney General David Clark told the *Canadian Jewish News* he "should be making a firm decision 'within 30 days' on whether the evidence against Ross is strong enough to proceed to trial."¹⁶ On December 12, 1985, news came that the police investigation file had been in Clark's possession for three weeks. However Clark and Robert Murray, director of the province's public prosecutions, passed the file back to the Moncton police force for further investigation. Murray claimed, "They stopped mid-stream."¹⁷

Attorney General Clark told the *Canadian Jewish News* at the end of February that a letter to the complainant in the case, Dr. Julius Israeli, would be sent out "any day now." Clark had reported in December that his mind

was made up on the matter. However early in April, Clark told the CJN he "wasn't happy" with the file's current state and had sought opinions of "outside counsel," specifically experts connected with the Zundel and Keegstra trials. He also said he had taken into consideration legal opinions written by lawyers associated with the Simon Wiesenthal Centre in Toronto. "I suppose I could be criticized for being overcautious," Clark said, "but I want to be absolutely certain we are on safe ground." However leading Jewish leaders are then quoted as saying they have information "close to the scene" saying Ross would not be charged. In this article Israeli is referred to as "a retired chemistry professor" and later as "a Holocaust survivor and Orthodox Jew."

Alan Shefman, national director of B'nai B'rith's League for Human Rights expressed hope Ross would be charged. The article states, "Shefman agreed Clark wants a case he can win...." ¹⁸ It would appear from Clark's statements that he was more interested in being assured of a conviction than he was about seeing justice done. As featured speaker at the Fredericton Lodge of B'nai B'rith, Clark said he was torn between the desire to prosecute those who produced and disseminated such literature and the potential harm done by an unsuccessful charge. ¹⁹

The firm decision that was to have been made "within 30 days," as announced the previous November, did not come for many months. I believe it was a gesture of intimidation to any with the temerity to question the Establishment's version of history or to dare bring up the Jewish Question. Finally as the summer holidays were in progress the announcement came that the investigation was finished and the decision on whether or not to charge me was to be announced on Thursday, August 7, 1985. It was not made until Friday! The headlines on Saturday read *Hate Literature Charges Won't Be Laid*. Clark called it the toughest decision he has ever made. The article notes the Justice Department has recommended that no prosecution can or should be started under the hate literature section of the Criminal Code of Canada. Clark talked of the "thorough investigation" of the police department. He did say that no prosecution can be taken against Ross for the *Web of Deceit* booklet because it is "currently unavailable to the public," even though it appears to fall under the definition of hate propaganda. (Note that eight years earlier the Justice Department had advised it was not possible to prosecute because sufficient evidence could not be found.) Clark added, "There has been an exhaustive examination of the case. This affair has been, without question, the most troublesome decision I've been faced with as minister. I've laboured over it and lost sleep over it. I've consulted widely and found it to be the single most difficult thing I've been called on to do." Israeli graciously accepted the decision as a product of a "racist government" comparable to the regimes of Nazi Germany in the past, and South Africa today. Israeli said he plans to enlist the support of Jewish groups to lobby the government to change its mind. ²⁰

Obviously that should have been the end of the matter and I should have been allowed to enjoy the rest of my holidays in peace. However such was

not the case. Horrors! Some clever sleuth found there were *two* copies of *Web of Deceit* in the Regional Libraries, and also *one* in the library of the University of New Brunswick, and perhaps a few more somewhere else in the province. Although the book had not been available from me for more than six years, and although it had been cleared by the Justice Department in 1978, and although there had been a thirteen-month investigation in which this rare book had not been uncovered, this watchdog for the public mental well-being, Attorney General Clark, decided on the basis of these books being available in libraries that "he will have to rethink the decision not to prosecute, but it could be some time before an announcement is made."²¹ To me this seemed a clear case of harassment by the government, and I said so in a radio interview on a Fredericton station later in the month. I also gave my views which became the core of a controversial letter later in the year which led to another investigation, but that comes later.

The *Canadian Jewish News* quotes one journalist employed by the Canadian Broadcasting Corporation (CBC) as telling them it was "easy" to get the book. "We really caught 'em (justice officials) with their pants down," said the journalist. Some Jewish officials were afraid Clark would charge me on the basis of these books being in libraries. The article quotes Prof. Bernie Vigod, regional chairman of B'nai B'rith Canada's League for Human Rights, as saying there is a "tremendous risk" of Ross being acquitted if a charge is laid. "That would set back the course of things quite a bit."²² I wonder what the "course of things" is to which he is referring?

Finally, on Tuesday, September 16, 1986, Clark confirmed his decision not to prosecute me. ²³ At no time during the nearly fourteen months of investigation had I been contacted by police or government. At last the long ordeal was over. Or was it?

The Jewish community was obviously relieved that no charges had been laid if one can believe an article in *The Jewish Standard* of October, 1986. *Canadian Comment* in an article entitled "The Case of Malcolm Ross," noted that the major Jewish organizations had not pushed for prosecution. The reason given was that Ross' case came at a time "when the prosecution could upset a few applecarts." The reasoning followed was that the Zundel case and the Keegstra case had shaken the community to its depths. It was felt that Malcolm Ross could be closely monitored and should he step out of line then action could be taken. The article asked why should there be another trial "with Doug Christie as the likely defence counsel, with his grandstand tactics, risking defeat and putting in jeopardy the historic victories of 1985?" This says a lot about the fear they have for this skillful lawyer who brilliantly defended both Mr. Zundel and Mr. Keegstra. Also their "historic victories" of 1985 appear to have been somewhat tarnished. Already Mr. Zundel has won his appeal, and Mr. Keegstra feels there is a strong possibility his will be successful as well.

It became apparent that these organizations would not pressure the government to have me prosecuted until they felt they were virtually cer-

tain of success, or unless the publicity aroused by another complaint could be used to their advantage, such as giving them the right to dictate Holocaust Studies into the public school curriculum or to further undermine Christian influence in our society.

In September, 1985, Dr. Israeli was granted a two-part interview which was published in a Miramichi weekly paper. The Miramichi is a river famous for Atlantic salmon fishing, and the region boasts some of the most beautiful scenery in the province. That is where Dr. Israeli now resides, and where I lived for many years. In this interview Dr. Israeli said my work is disguised as Christian-inspired, but is in fact contrary to its spirit. He also compared me with Hitler, and stated it was important that I be discredited.²⁴ After all charges were dropped and I was finally relaxing following nearly fourteen months of police and government investigation, I received a letter from the editor of the paper which had published Israeli's interview and he said there had been a complaint about biased coverage and would I like to reply to Israeli's allegations. When I saw what Israeli had written I was annoyed and so dashed off a letter which contained nearly the identical material used on the radio interview that was conducted with Dr. Israeli and me in August. I was upset that this matter was still being dragged around and wanted to assure the people of my home area that my ideas were not "disguised as Christian-inspired," but were indeed faithful to the historic Christian Faith. I also sent a nearly identical letter to the editor of the other Miramichi paper who, I had been told, was also publishing material by Dr. Israeli.

It should be noted that both these weekly papers cover only a small area of a sparsely populated province. The editor of the *Northumberland News* published my letter with no fanfare, while the editor of the *Miramichi Leader*, well known for his sensationalism in journalism, used my letter in an apparent attempt to stir up the whole issue again. I had expected that my right to defend myself would be respected, but instead the media jumped on this story and before long it was being reported nationwide and even "around the world by short-wave." This flagrant set-up shocked me at the time, but as events progressed I realized there was much more involved than a letter. This was to be the great attempt to discredit me as a writer, a teacher, and indeed, a human being.

As the hatred of my accusers became more open and vicious I began to perceive that this could be the issue to open the eyes of honest people across the land as to the truth about what I had been writing. I hope you, dear reader, will see this in the following pages.

I have reproduced the published letter in Appendix G in the back of the book. Granted it was a strong letter, but it was sent to balance the attempts by Dr. Israeli to attack my writings as indeed anti-Christian. That there was collaboration between the editor and Dr. Israeli appears obvious considering that across from my letter was a copy of the letter Attorney General Clark sent to Israeli. (See Appendix H) In this lengthy report Clark tells Dr. Israeli why he found it impossible to lay charges against me. He ad-

mits that he planned to grant a Warrant of Seizure to the police to enter my home and confiscate my copies of *Web of Deceit*. However his plan was thwarted! An investigating officer of the Moncton Police Department, posing as a civilian, wrote inquiring how he might obtain my three books. This officer, having cost me time and money in an attempt to condemn me from my own words, received my reply informing him that *Web of Deceit* was out of print. (The fact that I offered to sell him my other books is not mentioned in the letter to Israeli!) Because of this, Clark says, "We were frustrated in our desire to proceed by way of a Warrant of Seizure because a supply of the publication could not be located. The tentative plan became incapable of execution."

After asking himself about the potential consequences of an acquittal, Clark then told Israeli that he consulted widely in this instance. Note the unprejudiced help he received! "In addition to personal meetings with the Hon. Ian Scott, Attorney-General for Ontario, and Mr. Peter Griffiths, the Zundel prosecutor, I have also met with Mr. Allan Shefman of the League for Human Rights. I have engaged in numerous telephone conversations and correspondence with Mr. Sol Litman of the Simon Wiesenthal Centre, Mr. David Attis and Dr. Bernie Vigod of the Atlantic Jewish Council and Mrs. Helen Smolack of the Canadian Holocaust Remembrance Association, among others."

He then tells Israeli that he is "faced with, in the end, a lonely decision which I must take." He continues, "I have chosen to follow my legal judgement rather than my sentiments... and advise you, with considerable pain, of my decision against prosecution." He concludes by saying, "I find comfort in the knowledge the New Brunswick Human Rights Commission has recently recommended a programme of holocaust awareness to the Department of Education. God willing, our children will grow more tolerant than we have been."²⁵

Although I was not charged, it was obvious that the Attorney General of New Brunswick, who is also the Minister of Justice, wanted to do so, but was afraid he could not gain a conviction. So in a very real sense he condemned me in the eyes of the people and damaged my reputation by making statements I do not believe he had any right to make. How do you proceed against the Minister of Justice when he is also the Attorney General? In a television interview with ATV when announcing his decision not to charge me, Clark said, "Sentimentally one wants to attack this kind of literature and it appears that this was not the right opportunity."

So while not charging me he successfully, I am sure, nurtured the idea that despite his not charging me I was indeed guilty. Who said, "Justice is blind"? Certainly it is not in New Brunswick! The commentator had remarked that Malcolm Ross said, "The Holocaust is nothing but a Hollywood myth." Where did I say that? What I actually said was that I reject the Hollywood version of the Holocaust. That is quite a different matter.

INVESTIGATED AGAIN – SLANDER UNLIMITED

DESPITE THE LETTER I wrote to the Miramichi Leader Clark said he would not prosecute me unless another complaint was received. He said, "I think this issue has received more attention than it merits." He then went on to talk about the encouragement hate-mongers receive when they are given publicity.²⁶ He did not have to wait long for a new complaint. Dr. Israeli obliged by laying a new complaint and by October 31 the papers announced, *Clark Looks At Issue Of Charge Once More*. The article read, "Provincial Justice Minister David Clark is taking another look at charging Malcolm Ross of Moncton with distributing hate literature. Clark has asked the director of public prosecutions to look into the possibility of charging Ross."²⁷

Shortly after, the whole episode began to take on a new dimension. Obviously there was a planned attack as certain columnists gleefully saw the chance to make a name for themselves in attacking me, a safe course indeed since they knew I seldom retaliated with so much as a letter to their diatribes. If some of these writers were sincere in their attacks, I do not question their motives. If they, on the other hand, were engaging in mental prostitution and selling their "talents" to the Mind-Controllers, I find them pitiable and wretched traitors to their Christian heritage. One writer for a Saint John paper seemed to take particular delight in trying to have me charged. Don Hoyt reports in an emotional Remembrance Day article that he telephoned Sol Littman. Imagine the unbiased opinions he would receive from this professional Nazi-hunter whose false statement regarding Mengale entering Canada cost Canadian taxpayers millions of dollars through the setting up of the Deschenes Commission. Hoyt also wrote that the Public Prosecutor was expected to recommend a position on the matter in a week.²⁸

Across the country newspapers were reporting the incident. *The Ottawa Citizen* of November 13, 1986, noted, *Hate-literature storm gathers in Moncton*. From this time on my name was rarely mentioned by the media without being closely preceded by, or followed by, the word "hate." This powerful conditioning buzz-word was used to create an image in the public mind that I was indeed a fearful and repugnant human being.

Early in December, 1986, some churches became involved in the struggle. The *United Church of Canada*, undoubtedly the most liberal and left-leaning among the main-line churches, took a strong stand against me. As they also tend to support abortion, homosexuals, and world terrorists, I had certainly not expected any support from them. Besides, the United Church also has within its ranks a disproportionate number of clergy and members who deny or question or put little emphasis on cardinal Christian doctrines such as the Virgin Birth or the deity of Jesus Christ. To have them attempt to instruct me in matters spiritual was amusing at best. In fact their

display of indignation at my writings may well have been orchestrated by outside interests as apart from a very few clergymen no one even attempted to make a case against me, although certainly very few were bold enough to support either me or my rights. My Christian accusers threw up their hands in horror at my allegations about the teachings of Judaism concerning Jesus Christ and the Virgin Mary, and "passed a resolution expressing anger at distortions of Christian theology by Malcolm Ross...."²⁹

Later in the month a United Church presbytery called statements by Ross "deplorable" and a heading in the paper read, *United Church group attacks Malcolm Ross on eight points*. Among these points were statements that twisted and distorted the letter published in the *Miramichi Leader*, on October 22, 1986. For example Point 4 states I write "that Judaism is a great Satanic movement which is trying to destroy our Christian faith and civilization." What I wrote was, "My whole purpose in writing and publishing is to exalt Jesus Christ and to inform Christians about the great Satanic movement which is trying to destroy our Christian faith and civilization." Later I wrote, "I believe there is an international conspiracy in which the leaders of Jewry are prominent." From this they draw their own assumptions and accuse me. It is interesting that they should be concerned about the word "Satanic" as there is little evidence they oppose either Satan or his works!

They also attack me for writing, Point 3, "That Jews are self-styled and have no Israelite blood in them." What I said was, "the vast majority of them have no Israelitish blood in them at all." This is supported by strong evidence, nonetheless. Strange these famous "anti-racist" United Church clergy "persons" should so value Israelitish blood! Again they are offended in Point 5 which notes I write, "That Judaism teaches that Jesus Christ is a bastard, a lewd deceiver, a false prophet who is burning in hell and that the Virgin Mary is a whore." If they had taken a moment to look at my sources they might not have made such a rash statement. The *Jewish Encyclopedia* and the *Talmud* should know more about the teaching of Judaism than these self-appointed defenders of World Jewry, and that is where I got the information! Point 7 in the attack is my unacceptable statement "That Auschwitz is a clever tool which has been used to create a false sense of guilt in Christian nations."³⁰

I will deal with these points later, but please note that at no time did any United Church official nor any other accuser ever contact me to either discuss my documentation or to attempt to point out my errors. Contradicting all biblical injunctions they immediately condemned me and never even hinted that though my methods might be unfortunate, my motives were honourable. In fact this has been the case for all my accusers, whether they be Zionist, media, or government.

This suggests to me very strongly that these people are either conditioned to hate this view point or else are the conditioners themselves. Nowhere do they point out my concern for my people nor my faithfulness to the Gospel Message concerning the Life, Death, and Resurrection of Jesus Christ or the Plan of Redemption. Nowhere do they mention my agony at

the breakdown of Christian influence and morality in our society. All they see is *hate!*

In the same presbytery, the United Church takes the dubious Christian position that "Be it resolved that Woolastook Presbytery expresses our unity with the members of the Jewish community in the Province of New Brunswick who are our brothers and sisters in God." They go on to "strongly denounce such malicious and deplorable statements made towards the Jewish community. We oppose any statements of hatred made towards peoples of a different faith expression, as such statements are in direct contradiction of the very spirit and teachings of Jesus of Nazareth regarding love, justice, reconciliation, and tolerance." They also wished to "publicly express our anger at such distortions of our Judaic-Christian (sic) theological heritage...." ³¹

I wonder how the Jewish community enjoyed being dragged into a "brother-sister" relationship with the United Church? I also wonder how long it has been since the Woolastook Presbytery has read Jesus Christ's denunciation of the Pharisees? Was He in contradiction of His own spirit and teachings? Finally my writings were not distortions of "our Judaic-Christian theological heritage." My writings are Christian. Their so-called Judaic-Christian heritage is what I am protesting!

I have been somewhat hard on the "blind guides" within the United Church. Before you know it I might be charged with promoting hatred against an identifiable group! However I would make it clear that I know there are many honest and godly people within this Church, and some have expressed abhorrence at the attacks made against me. In the same way I speak against the leaders of the Jewish community whom I believe are leading both Christians and their own people astray. In the latter case only, it is viewed as "racist."

Perhaps the United Church, so long under left-wing influence and without an impressive tradition, can be excused for falling prey so easily to fast-talking "human rights" activists. However when a bishop of the Roman Catholic Church becomes involved that is another question.

Bishop J. E. Troy of the Diocese of Saint John unleashed a blistering attack against me by calling my letter anti-Christian "hate-mongering." He was quoted as saying, "I should like to state categorically that the spirit and intent of Mr. Ross' opinions are totally alien to Roman Catholic teaching and furthermore that his interpretation of the scriptures is in my view abhorrent to the Christian faith," He goes on to say, "In the face of Mr. Ross' hate-mongering, I wish to express my fraternal solidarity with the Jewish people." ³²

He was also featured on ATV Christmas Eve echoing this message. In a letter to the press he dismisses without comment my reference to St. Thomas Aquinas in defence of my attitudes concerning Jewish influence on a Christian Society. Instead he immediately jumps to the Second Vatican Council in his efforts to defend his stand, thereby effectively ignoring nineteen centuries of Church tradition. ³³

Deeply wounded by these remarks I wrote to Bishop Troy on December 28, 1986. The letter is reproduced as Appendix A. I received no reply. Finally on January 27, 1987, I sent a copy of the letter with a note by registered mail. I have never received a reply. The Bishop might have been interested to know of the support I received from his own flock. I know he received considerable mail protesting his stand. He would also be hard put to explain why I receive so much support from the traditionalist Roman Catholics if indeed I am a heretic. What persuaded the Bishop to act as he did? Did he do it on his own or was he approached by a delegation of Jews? Again and again he made reference to the Second Vatican Council.

While puzzling over this and over his statements which were so obviously at variance with the historic position of the Roman Catholic Church I was shocked to read in the January 24th edition of the newspaper, "Baum to deliver Aquinas Lecture." It went on to outline how Dr. Gregory Baum, professor of religious studies, McGill University, was to deliver a lecture entitled *Faith and Culture*. A brief biographical sketch followed including the information he was born in Germany and that he came to England in 1940. Then the article went on to say that a special mass was to be celebrated by the Most Rev. J. Edward Troy, Bishop of Saint John, and that he would also be the homilist. ³⁴ Why should this shock me so much? It was because every traditionalist Catholic and many others within the conservative Christian camp know who Dr. Gregory Baum is, and why it would be so embarrassing to Bishop Troy if he had said nothing about the Malcolm Ross controversy.

On November 30, 1976, a Toronto newspaper ran a story, *Baum quits priesthood*. The article says that "Father Gregory Baum, whose liberal views on issues such as birth control and sexual morality have constituted a running battle with the Toronto Catholic hierarchy, has resigned from the priesthood." It goes on to say he "was a member of Pope Paul's secretariat for Christian Unity, and helped prepare some of the most important documents for the Vatican II Council." His ideology was rejected by Archbishop Philip Pocock of Toronto as being "contrary to official Catholic doctrine and may not be followed as either the teaching or practice of the Catholic Church." ³⁵

The Herald of Freedom calls him *Rev. Gregory Baum — Canada's Marxist Pope*. In this paragraph I shall quote from or paraphrase portions of this article. In the background of Dr. Baum it noted he was born in Berlin of non-religious Jewish parents and was a member of the Red Pioneers and the Young Communist League. Early in 1939 he came to England as a student refugee. After Hitler, having secured his Eastern border by the accord with Stalin, invaded Poland, and Great Britain had declared war on Germany, Baum and several thousand others were interned as dangerous enemy aliens. In 1940 the internees were transferred to Canada, where, according to this article Baum was involved with a Communist cell. He was "converted" to Protestantism and released in 1942 under the sponsorship of a Protestant lady.

After graduating from McMaster University he went to Ohio State where he was converted a second time, to Roman Catholicism. He then became a "consultant" to the Vatican on Christian Unity and a collaborator with the controversial Cardinal Bea. This was a meteoric rise from Communist internee to leading Catholic theologian in just 17 years!

At the Vatican Council he teamed up with fellow converts Bea and Osterreicher, Kempe, Slansky and Arceo to force certain concessions to the Jews from Pope John XXIII. They insisted that the Jews were not responsible for the death of Christ and that since Jews have been unjustly and wrongfully pursued by Catholics throughout the Christian Era they must repair the harm done to them and stop offending them in any and all future circumstances.

Baum has also been given friendly publicity in the *Canadian Tribune* (official Communist publication) where he was quoted in 1963 as asking at an Anglican congress "whether the ideals of Marx were not aims for which Christians should have worked." In a political ad his name headed the list welcoming "Rabbi Feinberg, Canada's No. 1 Fellow Traveller, back from Hanoi in 1967." ³⁶

According to *St. Michael's News: A Publication of St. Michael's Legion for the Preservation of Christianity*, and edited by Rev. Marian Palandrano, O.S.J., direct contact between the B'nai B'rith and Cardinal Bea was first established through the converted Jews, John Oesterreicher and Gregory Baum. When it became known to other Cardinals and Bishops of the Council that the main thesis for the attack on "anti-Semitism" came through Judeo-Masonic manipulation, they decided to push it aside. However Mr. Label Katz, President of the International Order of B'nai B'rith, and Nahum Goldman, President of the Jewish World Congress, interfered personally when they heard the Church Fathers were going to discard the thesis. The declaration was passed and promulgated. According to this article "The Jewish Plot against our Holy Mother Church is reaching its culmination by their penetration and influence among the high Catholic clergy and the Vatican." ³⁷

To me, Gregory Baum is the ultimate "anti-Semite" as he refuses to commit the Church to the conversion of the Jews. He writes, "After Auschwitz the Christian churches no longer wish to convert the Jews. While they may not be sure of the theological grounds that dispense them from this mission, the churches have become aware that asking the Jews to become Christians is a spiritual way of blotting them out of existence and thus only reinforces the effects of the Holocaust." ³⁸

I believe even Bishop Troy would disagree with this as I understand he desires the conversion of Jews. I will say that since January I have seen nothing written in the papers by Bishop Troy or any Roman Catholic in an official capacity with the Church. I will deal more with Dr. Baum's writings in a further chapter where I discuss the effects of the Holocaust on Christian thinking.

Although the Anglican Church made some small protest against me, it is really only the United Church that has been vociferous in its attacks. The

other Protestant churches have made no effort to attack me and have been censored for this in the press. In fact the clergymen that have supported my rights have been attacked viciously as Ross supporters, which is to imply they have been set outside the bounds of decent society!

The New Year, 1987, started off with a renewed round of activity. By January 6th, it was reported *RCMP Aid sought in Alleged Hate Literature Probe*. The Newcastle and Chatham Police Chiefs requested RCMP help in investigating this difficult case. ³⁹

Soon the politicians became involved. Despite their protestations of liberalism and freedom, it was the Liberal party which evidently felt it had the most to gain from attacking Malcolm Ross. Their leader, Frank McKenna, his insatiable longing for power becoming increasingly obvious, announced the government should apply the law to the situation here. "Personally, I find the expressions of opinion of Mr. Ross disturbing and repugnant to everything I believe in." ⁴⁰ When I asked him to tell me what exactly he found repugnant he replied he could not comment because the case was under investigation! Too bad he had not thought of that when talking with the media!

An editorial the next day was a commentary by the editor of the *Miramichi Leader* entitled *Clark should do his job and charge Malcolm Ross*. He noted this had been aired the previous Monday (January 19th) on the CBC radio network and had been broadcast across Canada. He started off by saying, "Malcolm Ross should be charged with promoting hatred against Jews. Mr. Ross lives in the small community of Salisbury, New Brunswick, just west of Moncton. He works for the local school board." In his opening paragraph this journalist shows how carefully he researches his information. I neither live in Salisbury, nor do I work for the local school board! Nothing daunted he continued his attack, more at Attorney-General Clark than at me, and ends up by saying "He should charge Malcolm Ross and remove the disgraceful smear the man has put on the name of everyone in New Brunswick." ⁴¹

While the attacks were mounting against me I was approached by Roger Bill, the Atlantic producer of the CBC national radio public affairs programme *Sunday Morning*. He told me he was concerned about the one-sided coverage I had been receiving and would like to give me a chance to tell my side of the story. He promised fairness, but then don't all reporters? Against my better judgement I agreed to talk with him. He asked if he could come to church with me and then we met later for an interview. He told me he was a member of the United Church.

On January 25, 1987, the story was broadcast across the nation, into the United States, and around the world on short-wave. He did give me a chance to say some things, but he also used what I consider to be questionable tactics. I asked him if Dr. Israeli had been interviewed. He said he had but he had been so incoherent that he didn't think he could use the interview. Instead he used Israeli's fourteen-year-old daughter.

Now came the move which started a whole new investigation. He got two

girls, who claimed they were former students, to agree to an interview. These anonymous voices spoke of strange things. According to Roger Bill I was so intimidating that only a guarantee of anonymity would persuade these students to grant an interview. With that promise, anything could be said.

This word "intimidating" was later used by the local rabbi as evidence I should not be allowed to teach! Listen to the words of one anonymous voice, "He was a prejudiced guy. I found him to be very prejudiced. Talking about Jewish and communism and that... there's always in his mind like he tried to sort of bring it out onto you, you know." Now for the next voice, "One time, Mr. Ross was talking to us and I believe he said that the British had gone to Rhodesia. And at that time, there were a lot of blacks occupying Rhodesia and he said that they had gone down there and they were fighting with them and that he would like to go and fight for the Queen."

Now here is the part which shows the CBC at its best. Roger Bill takes this bit of trivia and molds it into his own image and solicits a response that makes absolutely no sense. Bill says, "That he personally, Malcolm Ross, wanted to go to Rhodesia and fight along side Ian Smith and the white colonialists." The student replied, "Yes, he did. That's the statement he made."

If one looks at these two statements one sees little similarity. In her first comment, the student said I wanted to fight for the Queen. In Roger Bill's rephrasing, that became my wanting to fight for Ian Smith and the white colonialists. The student agrees with him. At this time Ian Smith was in total rebellion against the British Government and thus the Queen. One of the main reasons why his regime was not recognized was because the Queen refused to relinquish control of the colony. Therefore if I had been wanting to fight for the Queen I would have been fighting *against* Ian Smith and the white colonialists. Of course such inconsistencies seldom bother the left-leaning CBC. Against such insinuations one cannot defend one's self.

He then interviewed Audrey Lampert, "the only Jewish person on the school board." She claimed she was reluctant to speak out, but it must have been the only time! This woman who is a member of the school board that employs me doesn't "believe Malcolm Ross can keep his personal and professional lives in separate compartments." She said, "I find it very hard to believe that on the one hand a person can preach hatred and bigotry in his writing, but on the other hand at the same time teach tolerance and respect inside a classroom. A teacher is a role model. His explanation of Christian decency, its love of children. Does he mean a few select children? Does he love all children? What about the minority child in his classroom? How can a teacher so obsessed with his beliefs shield his students from its insidiousness?"⁴²

The media then began to call for an investigation into my teaching. One editorial insisted, *Province must ensure Ross not teaching hate*. The government, it said, "should begin an investigation into Ross' teaching practices, and this time, that investigation should include former students and other

teachers who might have dealt with those students."⁴³ I welcomed such a suggestion.

In the meantime the Liberal party continued its attack. Liberal opposition justice critic Shirley Dysart said Clark "must stop running away" from the issue and if the evidence supports it Malcolm Ross should be charged "without further delay." She said the Liberal caucus took strong exception to statements by the school teacher, and that there was "genuine concern that Ross is expressing his views in the classroom."⁴⁴

Soon there was another investigation. The Toronto *Globe and Mail* stated, *Teacher investigated on anti-Semitism claim*. The article went on to tell how the school board appointed a three-member committee to investigate Malcolm Ross to see whether he teaches anti-Semitism in the classroom.⁴⁵ This committee was made up of representatives from the district administration, the school board, and the Department of Education situated in the capital city. The Moncton paper had more detail in an article "Board to probe impact of affair on students." The committee was also mandated to "review the possible impact of this issue on the learning environment in school programs."⁴⁶

I knew my opponents would soon be embarrassed because I believe they know I do not teach my theories in the classroom. In order to cover themselves, a headline read "School Board Probe Termed Cover-Up." Using the CBC *Sunday Morning* programme Israeli was quoted as saying two former female students in Moncton have already given interviews to the media that Ross taught his views on Jews to students. There was only one confused mention of "Jewish" by one student and nothing by the other! Anyway it became obvious that regardless of the results of the investigation I would not be exonerated in the eyes of the media. The Control was showing.

On February 14, a CBC-TV documentary called "In God's Name?" was featured as part of the CBC series *Inquiry*. It turned out to be so one-sided that I believe it lost any credibility. The attacks on me were personal and vicious. *Inquiry* researcher Mark Lowenstein gave details of how the inquiry was done.⁴⁷ There were no people interviewed who supported my rights except me.

The United Church clergyman Jim Leland, who was introduced as the first Christian minister to enter this fray, said of me, "He was using theology to promote anti-semitic and racist ideas." He went on to say I should be brought to trial. Also he hinted darkly that "White supremacy" might be my motivating force. When asked, "Can you think of any specific passages from that letter or his books that you found particularly offensive?" this self-professed scholar on the subject of Judaism brought forth his favourite attack, "Yes. He says Judaism teaches that Jesus Christ is a bastard, a lewd deceiver burning in hell, and that the Virgin Mary is a whore." He then goes on to show why this is impossible. "Now I have been to synagogue services and I have friends who are Jewish, and so on, and this is just not

so. This is NOT the teaching of Jewish people towards Jesus Christ, towards the Virgin Mary, towards Christianity." In a later chapter I shall deal with this quotation.

They interviewed, among others, David Attis who was introduced as the national secretary of the Canadian Jewish Congress. He said, "Anyone who denies the Holocaust is exhibiting an extreme obscene gesture. I consider the denial of the Holocaust the height of obscenity." So there we have the definition of the ultimate obscenity! He goes on to say, "All I know is that this type of individual was a menace to humanity in the past and this type of individual is still a menace to humanity." Attis then refers to my writings as "verbal diarrhea."

A former priest turned politician led another attack by the Liberal Opposition by demanding "a decision to prosecute an accused hate-monger, Malcolm Ross of Moncton..."⁴⁸

I spoke with RCMP investigators at this time and found them be fair and decent although seemingly somewhat frustrated by the whole affair. They did not appear to know the extent of censorship in this country, but probably know a lot more now! I felt very certain it would not be their recommendations that would determine whether or not I was to be charged. By February 5th the RCMP announced that the investigation would be completed in about a week.⁴⁹

On February 25, it was announced that the school board would hear the report of the investigation into my teaching that evening. The next morning I turned on the radio to hear I had been completely vindicated. The headlines in the paper read, *Malcolm Ross's private beliefs had no effect on the pupils, says committee*. The committee was unanimous in its findings.

The inquiry included an intensive series of interviews with approximately 60 people who were directly or indirectly involved with the issue under review. Current and former students, school administration, parents, and other concerned citizens were among those who discussed the matter with the committee. The board chairman said the report showed that not one of all the teachers and students interviewed had anything detrimental to say about Ross's teaching performance. He said there were some "negative comments" about him from a few minorities but they would have no knowledge about his activity in the classroom.

The board agreed to accept the committee's report, which will not be made public, with only trustee Audrey Lampert casting a dissenting view. She said the school board should have given Malcolm Ross a strong warning. The board chairman said the committee's report showed the publicity surrounding his public statements has had no "detrimental effect" on his educational role. "All the evidence, to the contrary, shows strong support for Mr. Ross." The probe was "extremely thorough" said the board chairman. "It showed there was absolutely no evidence that either question was true — that Mr. Ross was teaching his beliefs in the classroom or that his personal beliefs were affecting the learning in the classroom." The article also mentioned that the RCMP report on the criminal investigation had been delivered

to the Department of Justice.⁵⁰

There was weeping and wailing and gnashing of teeth in the camp of my accusers. I knew the powerful Jewish organizations would not accept the report unless it agreed with their views. Therefore, with their usual good grace, the energetic Jewish pressure groups moved into action. During the March Break holiday, it was announced on television accompanied by interviews that the Jewish Council wanted me decertified; that is, stripped of my teaching licence. The school board was the brunt of a vicious attack which was immediately taken up by the media and, of course, the United Church of Canada.

On March 4th the headlines read, *Jewish Council wants Ross decertified*. (Now came the true spirit of those who accuse me. They refuse to accept any decision unfavourable to their interests and they respond with intimidations.) The president of the Atlantic Jewish Council, Lee Cohen, accused District 15 school board of "defaulting in its responsibilities and obligations" regarding Malcolm Ross, and said that he asked Education Minister Jean-Pierre Ouellet to decertify the Magnetic Hill School teacher. The committee's report was rapped solidly at Tuesday's news conference at the Tiferes Israel Synagogue. Along with Cohen, taking part in the conference, were Shimon Fogel of Halifax, executive director of the Atlantic Jewish Council; Dr. Francis Weil, president of the Moncton Jewish Community; and David Attis of Moncton, international secretary of the Canadian Jewish Congress.

Now they start the pressure. Cohen, showing the intolerance that caused this group to press for the Hate Literature Act years ago, said, in speaking of the school board, "through their inaction, the school board has virtually sanctioned his (Ross's) beliefs, albeit implicitly. In our society there is room for all points of view, save that of the hater and racist." Fogel emphasized that over the years Ross has conveyed "hatred and obscenities" in his writings and these have to work their way into the classroom. Attis echoed this by saying, "We feel it is incumbent upon not just the Jewish community, but upon the community at large to understand and demand his dismissal, in the best interests of ensuring our children the best education possible, free of any association with racism and prejudice."⁵¹

The hypocrisy of these leaders of Jewry will become apparent later when I discuss the Jewish religion with regard to racism. Even the United Nations could not refrain from passing a resolution in 1975 that "Zionism is Racism." At that time Kurt Waldheim was heading the U.N. Perhaps that accounts for some of the hatred aimed at him by World Jewry. They are condemned from their own mouths. Perhaps they should not be allowed to discuss Zionism in this country! Imagine the screams of the media if that were suggested!

In another paper with the heading *Atlantic Jewish Council Urges Ouellet To Consider dismissing Malcolm Ross* Cohen says, "At the present time, we are preparing social studies for school use which will include the true

facts about the Holocaust.”⁵² Bravo! The “true facts” are what I am trying to find out! The trouble is, who is going to decide on what are the “true facts”? Will the social studies course include the Jewish tragedy in the context of World War II which was in itself a terrible fratricidal war and massive holocaust, or will it concentrate on the Germans and thus focus hatred against this normally tolerant and Christian people? Will it be used as a forum to present the Jews as being persecuted by Christians or will it deal with the reasons why Nazi or Fascist regimes opposed international Jewish influence? Will it present the extermination thesis only, bring up discredited stories about “making soap” from human bodies, and attempt to create a guilt in the minds of innocent children? Parents must be very careful to watch what will be introduced into the educational programme.

The *Canadian Jewish News* under the headline “Council urges Ross decertification” quoted Cohen as saying that in the brief submitted to the school board it was their strong belief that “... Ross is completely unacceptable as a teacher and role model within the school system.” He goes on to say, “He has defaulted in his own responsibilities by conveying the hatred and obscenities, which he believes in his heart.” Fogel summed up their attitude by saying, “He’s unfit as a teacher, unfit as a role model and should be dismissed.”⁵³

In a brief presented by the Atlantic Jewish Council at the press conference March 3, the council raised the issue of teachers as role models. It is reported under the heading, *A Special Relationship*. After expressing their well-known “horror” that my views might somehow affect students and raising the point that perhaps my example might erode the trust in teachers in general by children, they then move on to talk about “intellectual molestation.” Notice in the following paragraph how they strip me of any rights in “our society.” “If we are to convey the right messages to our children, then we must demonstrate that the kind of intellectual or moral abuse found in Malcolm Ross’ continuing published works, are (sic) unacceptable to our society, and that in turn, so is he.”⁵⁴

It was becoming apparent to me, and to others as well, that the Jewish leaders were slandering me and what they wrote could well be called defamation of character. I was asked why I did not sue. I felt, however, that since it was Jewish lawyers who were saying these things, most likely that was what they wanted me to do. Having virtually limitless resources, they could take me through court after court and completely ruin me financially. Of course now that seems to be their chief objective. Knowing they could shut me out of nearly all occupations with their financial clout they are endeavoring to strip me of my teaching licence and my job. Instead I have chosen to tell my side of the story. When they declared me unfit for society, I saw a striking parallel with the attitude of the Soviet leaders who often put dissidents in psychiatric wards for the same reason. If they cannot put me in jail, what are they going to do with me? Their options are limited to either impoverishment, commitment, or their own “final solution.” Of course they

can use the legal system to a point, but they can also harass anyone who dares to stand up for my rights.

The American Hebrew, of March 1, 1946, carried an article by Rabbi Leon Spitz entitled *Glamorous Purim Formula*. He ends the article by saying, “American Jews too must come to grips with our contemporary anti-Semites. We must fill our jails with anti-Semitic gangsters, we must fill our insane asylums with anti-Semitic lunatics, we must combat every alien Jew-hater, we must harass and prosecute our Jew baiters to the extreme limits of the laws, we must humble and shame our anti-Semitic hoodlums to such an extent that none will wish to dare to become “fellow-travelers.”⁵⁵

I have noticed several articles in the papers lately by Dr. Kaellis, a former professor who lives and writes in Victoria, B.C. One article was entitled *How Canadians can survive Holocaust revisionism*. It started out “Malcolm Ross’ publications...”⁵⁶ I mention this because I had come across his name earlier, in the magazine *Viewpoints*, the Canadian Jewish Monthly. In an article entitled *Civil Rights, Uncivil Wrongs* Eugene Kaellis makes some chilling comments about the Zundel and Keegstra trials. In a heading on page 4, indicating a continuation of the lead story on page 1, we read, “Keegstra Verdict Should Have Been Not Guilty By Reason of Insanity.” He notes, “Any other verdict implies that Keegstra’s delusional system is actually worthy of extensive examination and evaluation by a court of law.” He goes on to denounce the two trials as “unsettling.”

Kaellis continues, “Because of the harmful and dangerous aspect of this delusional system, a finding of insanity in the case of Keegstra would have to be a finding of criminal insanity and would require putting Mr. Keegstra away until such time as he could demonstrate that is he mentally fit to return to society.” He discounts the Soviet system analogy by saying the difference is “It is NOT insane to oppose a totalitarian and repressive system of government; it is worthy and heroic. But it IS insane to promote a delusional system of race hatred. These conclusions undoubtedly outrage a civil libertarian given to relativism and subjectivism, but they are correct and necessary for maintaining even a pretense of belief in a system of ethical democracy.”⁵⁷

You can see how the Mind Controllers have now become the Mind Healers. An indefinite sentence is recommended for any who oppose their system unless they can “heal” him. C. S. Lewis sums up this idea by saying, “To be ‘cured’ against one’s will and cured of states which we may not regard as diseases is to be put on a level with those who have not yet reached the age of reason or those who never will; to be classed with infants, imbeciles, and domestic animals.”⁵⁸ The “healers” are already among us!

The editorials in the various newspapers nowhere hinted that I had been maligned and that obviously the investigations had proved I was a decent human being. On the contrary in one entitled, “Freedom of speech vs. freedom from fear” the editor treats me like a moral leper making “it crystal clear that in no way does this newspaper endorse or condone any of Mr.

Ross's reported views. In fact we find them repulsive and abhorrent." The editorial then enters upon a long apology to the Jewish community for all the agony they have endured, even dragging poor John Demjanjuk into the process. After assuring himself that the "Jews are not seeking to impose undue hardship on anyone" he suggests I should not receive a "platform for the expounding of anti-Semitic views" and ends up by saying we should "ignore him." 59

On March 13, a newspaper ran a heading, *Report, decision a whitewash: Devona*. (Later I will deal with this man and his strange crusade.) Underneath came the familiar heading regarding my case, *Decision within 10 days*. 60

The ridiculousness of the investigation became more apparent in a story, dated March 18th, about Israeli finding and buying three copies of *Web of Deceit* in a grocery store. The owner said they had been in the store for "about eight or ten years." 61 I would like to see any proof that I ever gave this man copies of *Web of Deceit!* Israeli once more made the TV News and fairly screamed that he had given the Attorney-General more than enough evidence to charge me. He even had his picture in the paper showing the three books and holding up the receipt!

Underneath was the headline, *Clark may decide today: Murray*, with the announcement that the director of public prosecutions said the decision on whether to charge Malcolm Ross could come today; that is, March 20th! 62 The other papers printed the story in some detail. A headline read, *N.B. Justice Minister: Purchase of Books Won't Influence N.B. in Decision on Laying Charges*. 63 Nevertheless, a few days later the headlines announce, "Clark asks for another probe." The RCMP had to investigate the complaint that my books were "publicly available." 64

Because of pressure, it had been announced that the school board would release its report about the investigation into my teaching. I was very pleased as I thought perhaps the public might at last see the truth. However, probably fearing a precedent, the decision was reversed, as indicated in the front page headlines, *Board reverses, keeps Ross report secret*. 65

Immediately after, the headlines announced, *United Church, Jewish Congress want further probe of Ross*. The Chignecto Presbytery called for a judicial investigation of the Magnetic Hill School teacher and for District 15 school board to take action against him. The chairman of their committee said the presbytery understands and appreciates the outrage of the Jewish community in its "outcry and condemnation towards the illiteracy and insensitivity of such a person as Malcolm Ross." The long news item outlined the outrage of both these groups. 66

Meanwhile that guardian of the public trust, the editor, demanded, *Report must be made public*. After condemning the elected persons on the board for refusing to divulge this report the editor stressed his point by italicizing the word "public" nine times to stress the *public's* right to know: "Yet the people, the *public*, are being denied the most fundamental right in a democracy — the right to know." Then comes the insinuation, "This

newspaper has its own reason for believing that the investigation was not as thorough as it ought to have been. Thus we find credibility in the CBA news report — in the absence of the report to scrutinize or other convincing evidence to the contrary — that all is not as pure and decent as the people have been led to believe." 67 Some have found it strange that the plea for the people's right to know does not extend to my having the right to present documented evidence to support my position!

Magazines were printing stories about this, and giving Dr. Israeli near-hero status for his unceasing pursuit of Malcolm Ross. One such article parroted the Zionist line with the heading: *Denying the Holocaust: today's form of anti-Semitism*. This full-page piece was able to dismiss the Conspiracy theory, present the final word on the Protocols, attack the British, suggest the necessary changes to the Criminal Code which would clear up Holocaust denial, and above all, brand those who held such a theory as the "larvae of Adolf Hitler!" 68 This amusing little work showed such a superficial knowledge of the subject as to preclude any serious discussion of its content.

Canada's national magazine, *MacLean's*, ran a full-page story entitled, *One teacher's prejudice where they brought up the story of Malcolm Ross wanting to go to Rhodesia to fight for the Queen!* 69

After following the editorials in papers throughout the area I could only charitably hope that these poor people were deluded, but sincere, in their attacks against me and their support for my accusers. Again, I would like to stress that not one even gave me credit for perhaps being sincere, but misguided, in my efforts to ask Christians to take a serious look at what is happening to our society. Note how they hate ALL my reported views. I promote Christian morality, oppose abortion, support the doctrines of the Christian Faith, and long for the Kingship of Christ in our Society. For them to make such statements shows massive conditioning. I am reminded of a submission Mr. Leonard Saunders, tireless defender of freedom and superb letter writer, made to the *Telegraph Journal*, but which was never published, regarding some editorials appearing in that paper. He quoted the conclusion of an address which John Swinton made to the American Press Association on the occasion of his retirement in 1914. "It is the duty of a New York journalist to lie, to revile, to toady at the feet of Mammon, and to sell his country and his race for his daily bread, or what amounts to the same thing, his salary. We are the tools and vassals of the rich behind the scenes. We are marionettes. These men pull the strings and we dance. Our time, our talents, our lives, our capacities are all the property of these men — we are intellectual prostitutes." I am not sure why that quote came to mind!

On April 14, the paper ran an item, "*Gov't setting poor example — B'nai B'rith, Ross Affair Mishandled?*" In this article the B'nai B'rith spokesman criticized New Brunswick, David Clark, School District 15, and the New Brunswick Teachers' Federation. He goes on to say, "Ross's anti-Semitism is a danger and an insult to all New Brunswickers.... The publication and distribution of hate literature is a highly organized, increasingly sophisti-

cated and well-financed activity in North America.” He then stresses that “ ‘...if there had been a serious, positive education initiative announced several months ago, the whole question (of prosecuting Ross) would have been dropped’ by the Jewish community.”⁷⁰

So here we have the real reason for their vicious attacks on me: they want to get into the educational system! They are using my so-called “anti-Semitism” to soften the public to accept “lock, stock, and barrel” the proposals they have already been planning to implement in the public school system. This will be borne out later in a discussion of a “leaked” confidential report.

In the same news item I read, with no great surprise, “Jim Leland, a United Church minister in Florenceville, joined Vigod at Monday’s news conference and says his church shares the concern about material that promotes prejudice and hatred.”

It is rather amusing to hear the B’nai B’rith talk about the so-called hate-literature campaign being “well-financed,” especially if they are including me in this! Now if you want to see financial clout let’s look at what one honourable and respected anti-Zionist Jewish writer has to say about just one part of the B’nai B’rith Lodge, the Anti-Defamation League. Alfred Lilienthal writes that the ADL engages in “acts of defamation, spying, and publishing spurious literary productions, motivated by support of Israel and effected by eliminating critics of Zionist tactics.” He goes on, “...the ADL backs up its New York City national headquarters with an annual budget of \$7.4 million (1975); twenty-eight regional offices around the country and two in Canada; a professional staff of 300, including specialists in the fields of human relations, communications, education, urban affairs, social sciences, religion, and law. It has representatives in hundreds of communities from coast to coast, and has thousands of secret dossiers on citizens of Canada and of the U.S. According to its own pamphlet: ‘Each regional office has its own board drawn from leaders and prominent citizens in its areas. Thus, in hundreds of communities throughout the nation, the ADL is able to cooperate as a neighbor to solve important local problems....’ Through its multifold private and public reports, allegedly directed against prejudice and bigotry, the ADL exerts enormous prejudice, often bordering on blackmail.”⁷¹ Imagine what the budget must be today! Note they have experts in education and also solve “local problems.” As their Number One priority is to have me fired, I must be a big local problem!

On April 16th, the front page headline read, *Public discussion could harm Malcolm Ross probe, says Clark*. Now I began to feel quite certain I would not be charged. Clark cited the argument that public discussion could result in the courts dismissing any charge that might be laid. He said “There is case law demonstrating that people ‘can escape justice’ because the courts feel the case has been ‘publicly examined’.”⁷² By this statement he seemed to give the impression that even if he did not charge me, I was in reality only “escaping justice” because of public discussion.

During this Easter Season there were a shocking number of articles in

the local paper questioning the accuracy of the Gospels and the Resurrection. They even ran a series blaming Christianity for anti-Semitism.

On Good Friday it was noted, *Passion play script revised*. The 325-year-old Passion Play from the town of Oberammergau had been revised in response to Jewish leaders who said it was anti-Semitic. The revised text was forwarded to the U.S. organization B’nai B’rith Anti-Defamation League as well as a Roman Catholic Cardinal.⁷³ I shall deal with these articles and the changes in the Passion Play under the chapter “The Church and Society after the Holocaust.”

Finally, on April 22, Clark announced that no criminal charges would be laid against me. Clark said the main criterion for any criminal prosecution is a reasonable prospect of conviction based on the available evidence. “That test is not met in this case,” he said. Dr. Israeli responded that Clark’s decision will leave “a dark blot on the government and people of New Brunswick, a blot that will be hard to erase.” Note he also says, “I’m totally shocked by this decision....”⁷⁴

The Moncton paper had huge headlines and a long story under the heading, “*Hate Charges Won’t Be Laid*.” It noted two senior Crown prosecutors found there was no “reasonable prospect of conviction based on the evidence.” It was noted that the League of Human Rights of B’nai B’rith expressed disappointment with the decision. Bernie Vigod, their spokesman, said he was not surprised by Clark’s decision. David Attis, national secretary of the Canadian Jewish Congress, reacted to the decision by saying, “Terribly disappointed. This is a grave injustice...to the people of New Brunswick.”

At the school board meeting that night the members refused to pass a motion by Audrey Lampert, the only Jewish member, which was a slightly veiled attack on me condemning “hate-mongering” and “racism.”⁷⁵

This courageous board acting in fairness and refusing to be drawn into the emotional aspect of this decision suffered greatly for its stand by receiving numerous insulting letters and being the brunt of nasty editorials. It did, however, also receive considerable support for its stand from concerned Christians who realized the tactics being used.

After the decision was reached not to lay charges, the Jewish leaders reacted in a predictable manner. While Attis may have said the decision was a “grave injustice,” Lee Cohen is much more vocal as reported in “*Malcolm Ross Affair - Atlantic Jewish Council criticizes gov’t decision*.” He said, “Mr. Clark...has negated his role as attorney general and has assumed the role of judge.” Cohen accused Clark, his staff and the entire Justice Department of being guilty of “sloppy and ill-prepared research” and charged the attorney general avoided the issue because he wasn’t certain of winning a conviction. He also chastised Education Minister Jean-Pierre Ouellet and the Moncton school board that employs me: “They have been unresponsive, irresponsible and uncaring...in their conduct.”⁷⁶

Perhaps one can understand the reluctance on the part of our ancestors to permit a massive influx of Jewish refugees when one hears these vicious

attacks against men who are bending over backwards to satisfy them. Imagine how they would react to men with some loyalty to their Christian heritage? It is hard not to remember the words of Pope Benedict XIV, the "scholar's pope," who nevertheless evidenced his deep pastoral concerns by his example and many instructions. In *A Quo Primum*, an encyclical on Jews and Christians living in the same place, June 14, 1751, and addressed to the Primate, Archbishops and Bishops, of the kingdom of Poland, Pope Benedict writes, "In regard to the matter of the Jews We must express our concern...." He quotes Pope Alexander III who forbade Christians to accept permanent domestic service under Jews "because Jewish ways do not harmonize in any way with ours and they could easily turn the minds of the simple to their own superstitions and faithlessness through continual intercourse and unceasing acquaintance." (Perhaps Mr. Leland should pay heed!)

The Pope then quotes Innocent III who, after saying that Jews were being received by Christians into their cities, warns that the method and condition of this reception should guard against their repaying the benefit with evil-doing. "They on being admitted to our acquaintance in a spirit of mercy, repay us, the popular proverb says, as the mouse in the wallet, the snake in the lap and fire in the bosom usually repay their host." Pope Innocent III forbids the promotion of Jews to public office; the encyclical continues, "...since in such circumstances they may be very dangerous to Christians." In order to guide these Polish prelates regarding the rights of the Jews among Christians he tells them to peruse "decretals with the heading *De Judaeis, Et Saracenis*; the constitutions of Our predecessors, the Roman Pontiffs Nicholas IV, Paul IV, St. Pius V, Gregory XIII, and Clement VIII...."⁷⁷

I have not seen this Pope's encyclical on the "Banned List" of material entering Canada, so I am presuming it is all right to use. Perhaps a check with Bishop Troy might be in order for any doubting the veracity of these statements. I fail to see how even he could classify the "scholar's pope" as an "obscure Roman Catholic professor."⁷⁸

Imagine the Jewish leaders thinking they are having trouble controlling Pope John-Paul II! I am sure the Canadian government would have been in quite a dilemma deciding whether or not to prosecute Pope Benedict XIV for publishing and promoting "hate literature"! Of course there is no worry about Jews being given public office today. The Christians in public office are doing all that is necessary to bring about the destruction of our Christian heritage. Of course I will not suggest, as Pope Benedict XIV might have done were he alive today, that our Christian officials are doing the bidding of the Jewish Leaders!

Even after the attorney general had made the decision not to charge me, the newspapers still continued to publish articles and letters calling for me to be charged or unabashedly declaring I was a hate monger. Imagine any one else cleared by an intensive police investigation still being declared guilty by powerful organizations. The "human rights" groups would be all over

them. Yet listen to the story under the headline, "U of T Holocaust Experts Says N.B.'s Handling of Ross Affair 'Boggles the Mind.'" "People outside the province are watching New Brunswick with 'astonishment and disbelief' that Magnetic Hill teacher Malcolm Ross has been permitted to 'spread hate and dispense the most despicable lies' without prosecution or loss of his teaching licence, said Dr. Irving Abella Monday." He is the co-author of *None Is Too Many*, which outlines Canada's anti-Semitic immigration policy from 1933-48 when hundreds of thousands of refugees fleeing Hitler were turned back.⁷⁹

Another paper covering the same story headlines it with *Jewish Historian: Canadians 'Watching in Horror' As Teacher Eludes 'Hate' Charges*. Showing the fairness we have come to expect the story says, "Even though a school board committee found no evidence that Ross had been teaching his beliefs or discussing his writings in school, Abella says he thinks that District 15 trustees should fire the man."⁸⁰

The Jewish press headlines Clark's decision, '*Licensing of anti-Semitism' Ross decision draws fire*. In it Dr. Israeli said he forecast 'violence against Jews' including perhaps the burning of synagogues, as a result of the decision."⁸¹

Then on May 14, 1987, a headline read, "*United Church urges Malcolm Ross probe*." The article commenced, "The Maritime Conference of the United Church of Canada says Moncton school teacher Malcolm Ross should be fully investigated under the criminal code for allegedly promoting hatred."⁸² I had been under police investigation for nineteen of the last twenty-one months, had not been charged by the attorney general, had been exonerated by a school board committee and yet the United Church says there should be a probe? It appears they have no intention of stopping this harassment until they have their own way.

What a wonderful team the United Church and the B'nai B'rith make! The Jewish Press noted, *United Church calls for probe of Ross*. Again it was Leland in the limelight. "I feel ashamed and humiliated that those in responsible leadership positions within New Brunswick could permit such a deplorable course of events to develop...."⁸³

Under attack by the B'nai B'rith for doing nothing, the New Brunswick Teachers Association was brought into the scenario and a heading note, *NBTA adopts resolution — Anti-Semitism should be dealt with in the classroom*. The article noted that the annual meeting called for Holocaust denial to be included as a form of anti-Semitism that should be addressed in the school curricula.⁸⁴ Not to have done so would no doubt have brought upon them more abuse by the Jewish leaders. It is certainly much easier to give in than fight for the principle of academic freedom. Notice they did not pass a resolution which would have made denial of the Resurrection a form of anti-Christian behavior. Who is pulling the strings? I have doubts if ANY of the delegates voting on the resolution had ever read a revisionist text. It is less troublesome to follow the Establishment line, in any case.

Nearly two months after the decision not to lay charges was made an editorial was published attacking the school board, and in a very real sense my ability as a teacher. Under the title "Strange" the editorial mildly mocks the administrators of School District 15 for acting on an anonymous warning about a drug hazard which evidently was unfounded. He writes, "Would that they had been as concerned for the mental well-being of the children on another matter. Anti-Semitism is a mind-bending and soul-destroying belief. Would that the District 15 authorities had been as quick to protect our children against its warping threat, which is real and present, as they have been to act against a non-existent danger." ⁸⁵

During the summer of 1987 there was an amazing revelation. After a confidential document was "leaked," the president of the Atlantic Jewish Council made some astounding comments.

Under the heading, *Gov't requests opinion from Jewish Council on Ross case*, Cohen says he was asked to submit an opinion to the New Brunswick government on the possibility of decertifying Magnetic Hill School teacher Malcolm Ross. "They're relying on me," Lee Cohen, a Halifax lawyer, said in an interview. "They will entertain decertification if I can show them it is a viable option." The article goes on to say, "Cohen said he has met frequently with Justice and Education department officials about the Ross case, but he refuses to say who he has met with. At one of those meetings, he said, he was invited to submit a legal opinion on decertifying the controversial teacher."

In the memo which was obtained by the newspaper Cohen admits the wording is "definitely misleading" and gives the impression the government has already decided to act. The memo also says the council is helping the Education Department develop material on the Holocaust for school classes and will be part of a committee which will draft a new Code of Ethics for teachers. He goes on to say his legal opinion will be ready in several weeks but he has been given no indication when the government might make a decision on it. Now comes a little pressure from Cohen, "But we all know this is an election year." ⁸⁶

A copy of the "confidential report" was sent to me by Dr. Julius Israeli for whatever reason. It is reproduced as Appendix E at the end of the book. What the newspaper does not say is that the report notes, "The Atlantic Jewish Council has known for several months that the Attorney General would not prosecute Malcolm Ross under Section 281.2 of the Criminal Code." If this is to be taken literally, it would mean the Jewish Council was aware of Clark's decision at the latest on March 3rd, before they gave notice that I should be decertified, as the report is dated June 3rd. Why would this not be noticed? Perhaps it would be embarrassing to admit that the feigned shock over Clark's decision was nothing but an act. Also it might be hard to explain HOW they knew I was not going to be charged. Why was the decision not announced earlier? Could it be that they wanted to use this time to "soften up" the public so they would accept the Atlantic Jewish Council as the real controllers of the educational process of this pro-

vince? Can you imagine their influence? They are not only "helping" to write the curriculum, they are even "helping" to draft a new "Code of Ethics" for teachers!

Dear reader, I am sick and tired of being "used" by the Jewish leaders so they can foist their ideas on our children. It is not the Jewish leaders that disgust me, however. They are doing their job well and are rapidly advancing towards the fulfillment of their plans. But I am sickened by the "Christian" leaders who allow them to undermine our Christian heritage and replace it with a code of their own making.

While thinking about writing this book, I decided it would be interesting to predict what would be the next thing on the agenda for the "de-Christianizing" of our society. Two possibilities came to me immediately. One was the stripping of "Defender of the Faith" from the title of the Queen of Canada, and the other was the changing of the New Brunswick School Act to get rid of its Christian "bias."

Unfortunately, one of these occurred before I even had the chance to predict it in print. Noting how the Atlantic Jewish Council was meeting with the Education Department let us see how these "Christians" responded to the pressure from the Jewish leaders. Under the heading, "School Act Change Pondered to Prevent Racist Views" it is noted, "New wording that could prevent a repeat of the Malcolm Ross affair may be included in a revised provincial Schools Act, says Education Minister Jean-Pierre Ouellet." (Note that I have apparently still not been cleared by the government.) The article continues, "Ouellet confirmed he had asked the Jewish group to provide a legal opinion on whether Ross could have his teaching licence revoked. He said he made the request several months ago when he and Premier Richard Hatfield met with representatives of the group...."

Now we see the real reason for the meetings. "Currently, the act states that teachers should provide their students with values based on 'Christian humanity.' Ouellet said he wants to see the wording changed to 'fundamental human rights.'" The article ends with an announcement the province plans to implement a "Holocaust studies" unit in all social studies classrooms this fall, at the senior high school level. ⁸⁷

However, more news was to come. The next day the papers carried the story, one under the caption *New Rules Would Allow Firing of Racist Teachers*. Ouellet said he plans "to soon bring in new departmental regulations that would allow a teacher to be dismissed for espousing racist views. The rules would apply to a teacher's views both *inside and outside the classroom*." (Emphasis added.) The article notes the move was hailed as "a positive step" by a representative of a regional Jewish Group. ⁸⁸

I feel a great responsibility over this matter, especially to the parents of New Brunswick and their children. Because of me, the students of this province will be faced with propaganda that could focus hatred on identifiable groups, including Germans, Ukrainians, and other peoples of eastern Europe who are included as villains in this story, as well as Christians who will be called upon to bear more and more responsibility for this tragedy whatever

it was. Also, because of me, an important document outlining beautifully our Christian heritage is to be mutilated and distorted to reflect the attitudes of our "leaders" that Canada must no longer be regarded as Christian.

Listen to the wording of *A Bible Reading Guide in the public Schools of New Brunswick 1964*, authorized by the Department of Education of the Province of New Brunswick. Under the heading *A High Privilege* it states, "It would be good for our country if more of the finest and best of our young people offered themselves for the teaching profession. Teachers, because of their influence on our children, play an important part in our society. The Christian teacher, by being a Christian in the classroom can help to build a Christian country. It is hoped that every Christian will make full use of the high privilege of reading the Bible and having the Lord's Prayer, the family prayer of all Christians, in the classroom every day."

This was the goal of our government in 1964. It was not to make Canada a secular humanist society, but rather a Christian country, not even "Judeo-Christian" as is in vogue today. There was no word of a "pluralistic society." The emphasis was on "Christian," not "fundamental human rights," because our leaders knew the best way to guarantee true rights of human beings was to promote the Rights of God. I am reminded of a quote by Pope Leo XIII: "About the 'rights of man' as they are called, the people have heard enough: it is time they should hear of the Rights of God." ⁸⁹

Who is responsible for changing the government's mind? I know where they got these ideas, and this is what I have been trying to warn you about for so long. There is not much more I can do, but you can if you still have the will to want to keep Canada a Christian nation. I do not want my children fed lies and I am sure you do not want your children subjected to lies either. In fact, that might be the downfall of my accusers. Christians can suffer indignities with a certain degree of good grace; but we abhor lies, and must protest loudly against them — if we are good Christians.

A journalist who seems to delight in attacking me quotes a stinging letter to Premier Hatfield from UNB Dean of Science Israel Unger who urged the government to stop procrastinating about a prosecution of Ross. "I appeal to your sense of decency, to your vision of what our society in New Brunswick should strive to be...." ⁹⁰ What indeed is the "vision" that he would see New Brunswick society become? My hope is that it will be a society under the Kingship of Christ, which was the hope of my country when I became a teacher. I doubt if Dean Unger shares this goal.

I am going to take a few paragraphs to outline some of the information from the book *The Mystical Body of Christ and the Reorganization of Society* by the late Rev. Denis Fahey, DD, DPh, a Professor of Philosophy and Church History, Holy Ghost Missionary College, Kimmage, Dublin, Ireland. This book bears the Imprimatur of the Roman Catholic Church. I will quote from some encyclicals to show what was looked upon as authoritative in the largest body of Christians in the world with respect to education and the responsibility of government officials regarding the Christian Faith. One recent Pope tells us how our Society used to be governed. He wrote, "There

was once a time when States were governed by the principles of the Gospel teaching. Then it was that the power and divine virtue of Christian wisdom had diffused itself throughout the laws, institutions, and morals of the people, permeating all ranks and relations of civil society."⁹¹

The following might be considered a chilling indictment of the Province of New Brunswick for attempting to eradicate the word "Christian" from the Schools Act which, in turn, will doubtless lead to the lessening of the stress on Christian morals. Pope Leo XIII writes, "Never to have known Jesus Christ in any way is the greatest of misfortunes, but it involves no perversity or ingratitude. But, after having known Him, to reject or forget Him, is such a horrible and mad crime as to be scarcely credible. For He is the origin and source of all good, and just as mankind could not be freed from slavery but by the sacrifice of Christ, so neither can it be preserved but by His power.... The case of governments is much the same as that of the individual; they also must run into fatal issues if they depart from the Way...."

"Let Jesus be excluded, and human reason is left without its greatest protection and illumination; the very notion is easily lost of the end for which God created human society, namely, that by the help of their civil union the citizens should attain their natural good, but nevertheless in a way not to conflict with that highest and most perfect and enduring good which is above nature. Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft, as they are, of safe guidance and fixed principle."⁹²

What a prediction for us and our government if we continue to give in to those who deny our Lord Jesus Christ and who do their best to remove mention of Him from our civil government!

In fact Pope Pius XI dealt with the naturalistic spirit infecting our society today and whose influence was so strong even then that thus "by degrees the religion of Christ was put on the same level as false religions and placed ignominiously in the same category with them." For those officials who feel that stressing the Christian Faith demeans other religions he makes a clear warning that at the last judgement "Christ, who has been cast out of public life, ignored and neglected, will severely avenge such insults."⁹³

What a difference, on the other hand, there would be to have a godly government. Note these words, "The same Christ assuredly is the source of the individual's salvation and of the community's salvation: 'Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved.' (Acts IV, 12).... If rulers, therefore, of nations wish to preserve their own authority and to promote and increase their country's prosperity, let them not refuse, themselves and their people, to give public observance of reverence and obedience to the rule of Christ.... If men recognized, both in public and private life, Christ's royal power, wonderful blessings would immediately be vouchsafed to all society, such as true liberty, discipline, tranquility, concord and peace."⁹⁴

By attempting to change Christian values to basic human rights the educa-

tion minister seems to be involved in "... the error of those...who think they can produce good citizens by ways and methods other than those which make for the formation of good Christians! For let human prudence say what it will and reason as it pleases, it is impossible to produce true temporal peace and tranquility by things repugnant or opposed to the peace and happiness of eternity." 95

Instead of, or certainly together with, the proposed Holocaust studies it might behoove our education minister to consider these words of Pope Leo XIII: "It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of the masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence." 96

We are witnessing the betrayal of Jesus Christ in our Society. While Judas betrayed our Lord for thirty pieces of silver, it is hard to pinpoint exactly what the price of betrayal is today. Whatever it is, the cost to us and our children will be unbearable. Certainly we must not participate in this blasphemy, and indeed we must encourage our spiritual leaders to publicly denounce such moves. If they will not, remind them of Jesus' opinions of the spiritual leaders of His day! It will not be easy to take a stand, especially in view of such apathy and conditioning. However think of your children and children's children and realize no sacrifice is too great for them.

I am sorry that I was used to bring about this attack on our Faith. However, if it will awaken fellow Christians it is worth it. I am comforted by these words, which I can address to the Jewish leaders and Christian Zionist fellow-travellers, "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive." 97 I hope this ordeal will help bring spiritual life to individuals and to our Society.

In this summary of Zionist, media, and government attempts to silence, intimidate, or else discredit me, I hope I have been able to show how their use of buzz words, smear tactics, and repetition has been used to condition the public into believing I am guilty regardless of whether or not charges were laid. In my correspondence with Prof. R. Clarence Lang, Ph.D., I came to the realization that I was a victim of a most clever set-up which had often been used in the past against others. First, I was made controversial by the media; then it was said, "Well, he has to go because he is controversial." The school board chairman said the media must bear its share of the blame for the magnitude of attention to this issue.

Why should I be made to suffer for what others did? Is not this the very purpose of the law, the Anglo-Saxon law, to protect the innocent? To protect us from being the victims of circumstances? What good is any law if it merely reflects and depends upon the whims and the mood of the newspapers?

Nevertheless, I believe the grass-roots communities contain those hard-

working people who have a much fairer sense of real justice than people with many titles, and much learning. This is real Common Law, the law of our fathers and of our Faith. Now in Canada, because of new laws, if we see our nation being destroyed we are to see nothing, hear nothing, speak nothing, write nothing, and thus be nothing. For if we cannot work for a better future for ourselves and for our children, what are we?

In the following chapters I hope to be able to show you how I came to accept certain views and how they correspond with the known or observable facts, and with the message of the Historic Church. I hope you will come to understand that I am not a hatemonger, but simply a "watchman on the wall" calling out a warning and asking you to take steps to preserve your safety and that of your children from those who would destroy your souls. As John Greenleaf Whittier wrote:

Now, when our land to ruin's brink is verging,
In God's name, let us speak while there is time!
Now, when the padlocks for our lips are forging,
Silence is crime.

IS THERE A CONSPIRACY?

THE "CONSPIRACY THEORY OF HISTORY" is treated with contempt in many academic circles today. It is easy to do so. When some "respected" professor laughs at the credulity of students for even raising the possibility of a conspiracy, they are apt to search no further. However there are so many "coincidences" in history that cannot be explained otherwise. The relationship between communism and capitalism is but one example. The discrepancies in testimony surrounding President Kennedy's assassination is another. The steady and deadly undermining of our Christian civilization is still another, but one that is seldom dealt with. Did the breakdown of our Faith, our love for our traditions, and our Christian morality come from ideas implanted by those who love the Lord or were they foisted on us from somewhere else?

In the rest of this book I am going to focus mainly on one aspect of the Conspiracy Theory. Is there a plot to undermine belief in the Holy Trinity, and in particular the deity of Jesus Christ? Is there a plot to destroy Christianity by changing its focus? However in this chapter I am going to deal briefly with two other elements that may have a bearing on the Conspiracy Theory, and these are Zionist control of the mass media, and Jewish involvement with communism. Both these seem to be forbidden subjects, yet it was only a few years ago that this was accepted as fact by many.

Now immediately there will be those who will start screaming "racist" or "anti-Semite" or "bigot" or similar words. Included in the protesters will be the conditioners themselves, using these buzz words with deadly effect.

Such suggestions today are branded as "hate literature." To be threatened with imprisonment or dismissal (or decertification) is an intolerable situation and I strenuously object to such an infringement on my freedom of thought and expression, because I am a citizen, a parent, and most of all a Christian, regardless of what occupation or profession I may follow. So let us be done with such foolish talk. It is not "hate literature" at all. It is self-preservation. In fact, it is much more than that as it involves the preservation of our Society itself. It is not only our right to discuss these matters, but also our duty, especially if it entails our Christian Faith for it is up to us to pass the Gospel on to the next generation "pure and undefiled" as we received it.

First I will make it clear I am not promoting hatred against an identifiable group. I am simply investigating the claims of those who make it quite clear they want to at least change Christianity. Now Jewish leaders may say there is no plot to destroy Christianity and they may be sincere in this belief. For example Shimon Fogel, the executive director of the Atlantic Jewish Council, wrote a reply to Dr. A. Patterson Lee, one of the few Christian clergymen

who publicly supported my rights as a citizen and Christian, stating, "Rev. Lee, please be aware that there never did, nor presently does there exist a 'conspiracy to destroy Christianity.'" ⁹⁸ The clergyman in question wrote back informing him this was not so and one had existed as far back as St. Paul's time! He even had the audacity to suggest there was undue Jewish involvement in the Bolshevik Revolution which led to great cruelty against Christians in Russia and what became the U.S.S.R.

Perhaps Jews believe they are doing us a favour by "improving" or "purifying" our religion. In that case it could scarcely be called a "plot against the Church." But for the believer in historical Christianity, it is exactly that. If a Group attacks the Gospels as being fabrications, or at best unreliable, and if that group denies the deity of Jesus Christ, the Virgin Birth, and the Resurrection and tries to persuade Christians of this, it IS plotting to destroy the Christian Faith, regardless of what they say.

The Jewish Leaders, for example, hysterically attack anyone with the temerity to question the extent of the Holocaust, and demand legislation to make it a criminal offence to do so. They say such a belief deeply offends and wounds the Jewish people. They claim anyone who does so is not a historian, but an anti-Semite!

However, imagine if Christian leaders were to insist that no one question the Resurrection of Jesus Christ and to demand legislation to make it a criminal offence to do so. What if they were to say such statements deeply wound and offend the Christian people? What if they were to claim that anyone who does so is not a theologian, but an anti-Christian, can you imagine the reaction? What do you suppose would be the first step the League of Human Rights of B'nai B'rith or the Anti-Defamation League would take?

Of course there is little or no chance of Christian leaders doing that at the present time. Seminaries have been infiltrated with professors schooled in the art of raising doubts. Christianity is in the throes of a massive guilt trip because of the Holocaust. In a later chapter I will deal with how the Holocaust is changing the focus of the Christian Faith. Could that not also be part of a conspiracy?

A Christian will find it difficult to escape the possibility of a Conspiracy. If one believes that God and Satan exist, that good and evil are in opposition to each other, then one must be ready to accept a Conspiracy Theory. When Satan refused to depend on the Supernatural Life of the Trinity he rebelled and made a declaration of war on that Supernatural Life of Grace. When man turned from obedience to God through the efforts of Satan the battle lines were extended to earth.

Now it is not very popular to speak as the Church spoke in the past, but it did accept the Conspiracy Theory as fact in a very real sense. Anything opposed to the Kingdom of God or the Kingship of Christ or His Church was of Satan. Christian leaders of many denominations have spoken out against the attack on Christianity. However few are in a position to speak for more than themselves or their immediate following. Because of the space element involved in this book I am going to concentrate on the statements

made by the leaders of the Roman Catholic Church as they represent the opinion of the whole Church involving millions of people in many different nations. Also it will serve to show how the Church "that never changes" is doing just that due to massive infiltration into its hierarchy by those who would destroy Historic Christianity. Traditionalist Catholics recognize this and are fighting these evil changes that are post-Holocaust in origin.

Concerning a "Conspiracy," Pope Leo XIII writes, "After the human race through the envious efforts of Satan, had been guilty of the unspeakable crime of turning away from God, the Creator and the Giver of heavenly blessings, it became divided into two distinct and mutually hostile camps. One of these steadily combats for truth and virtue, the other for all that is opposed to virtue and truth. The former is the Kingdom of God on earth, namely, the True Church of Jesus Christ... the latter is the kingdom of Satan, under whose sway and in whose power are all those who, following the baneful example of their leader and of our first parents, refuse to obey the divine and eternal law.... The two armies have always been engaged in conflict down the ages.... In our day, however, the partisans of evil seem to be drawing closer together and, as a body, to be animated with extraordinary energy...." ⁹⁹ The leadership of this plot against the Kingdom of God was pointed out as residing in the secret societies which today are still in existence among both Jews and professing Christians.

The naturalism which opposes the Supernatural Life often manifests itself in movements led by those who hate Jesus Christ. Speaking of communism, Pius XI notes, "Where Communism has been able to assert its power, it has striven by every possible means, as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially from the young."¹⁰⁰ Now according to Mr. Fogel, this plot against Christianity does NOT exist. Whom are you going to believe?

I will deal in detail with the Jewish teachings regarding Christianity in a separate chapter, and while attempting to be charitable, I shall nevertheless point out clearly that they have little regard for Christian doctrines as they are presented in the New Testament or taught in the creeds of the historic Church. When I speak of "Jewish domination" I am primarily concerned with the spiritual effects their influence is having on the historic Faith. To me, this is the most sinister plot of all, even if they believe they are actually restoring Christianity to its so-called Judaic roots. There is nothing racist or anti-Semitic in this. I believe in the Christian Faith as outlined in the Creeds. They do not, and belittle and mock these beliefs. I can just as well call them "anti-Christian" as they can call me "anti-Semitic."

Also, it is an indisputable fact that the Zionists hold virtual control of much of the means of publication and mass media and they have a disproportionate influence in the fields of decision making regarding what we see on our television. I do not consider revealing this to be "anti-Semitic."

For example, a 1970 report by the Chairman of the Department of Information of the American Zionist Council under the heading *Monitoring and*

Counter-Action of Printed Material states, "The office staff monitors the daily press, the Negro press, the Protestant and the Catholic church press, the academic press, magazines of all kinds and books. When hostile attacks on Israel or the Zionist movement appear anywhere, material is prepared and sent, either directly to the editor or from the office as draft material to our friends in groups throughout the country who might have better access to the particular publication involved. The advantage of having local Zionist Councils is that we are immediately informed by them of any unfriendly attack on Israel from any part of the United States, either directly from the communities or via our Field Offices. Because of our extensive monitoring service, the routine job of preparing replies to hostile material goes on constantly." ¹⁰¹

Lilienthal tells us "the most effective component of the Jewish connection is probably that of media control. It is well known that American public opinion molders have long been largely influenced by a handful of powerful newspapers, including the *New York Times*, the *Washington Post*, and the *St. Louis Post-Dispatch*, owned respectively by the Sulzbergers, Eugene Myers and now his daughter Katherine Graham (half-Jewish, who also owns *Newsweek*), and the Pulitzers, a Hungarian Jewish family. The *New York Post*, until recently when it was sold to Rupert Murdoch, was in the capable hands of Dorothy Schiff, the granddaughter of banker Jacob Schiff."

He goes on to name dozens of top papers and magazines such as *Vogue*, *Glamour*, *Mademoiselle*, and *House and Garden* which are Jewish owned. He names other top magazines that have Jews in key positions as publishers, editors, or managing editors. ¹⁰² By the way, it was Jacob Schiff, head of the banking house of Kuhn, Loeb, & Co. of New York who sent a telegram to a Communist rally at Carnegie Hall, New York, on the 23rd of March, 1917, sending his regrets for his "inability to celebrate with the friends of Russian freedom the actual reward of what we hoped for and striven for these long years." He called the Russian Revolution the greatest feat of "the sons and daughters of Israel." ¹⁰³ Jacob Schiff's grandson estimated Schiff "sank about 20,000,000 dollars for the final triumph of Bolshevism in Russia." ¹⁰⁴

Lilienthal goes on to show that "...Many of the largest book publishers, including Knopf, Random House, Holt, Liverwright, Viking Press, Simon and Schuster, Van Nostrand Reinhold, and Lyle Stewart are Jewish-owned, directly or by Jewish-controlled interests (including CBS, RCA, Music Corporation of America, Litton's, and Gulf and Western). In other firms such as Macmillan and Grosset & Dunlop, one will find editors-in-chief or presidents who are Jewish." ¹⁰⁵

He tells of Zionist control of major television networks such as NBC, ABC, and CBS. Nearly all national and international news is filtered by these three corporations. Besides that television is chock-full of Jewish producers, and many of the commentators, news reports, editors, and directors of news programs are Jewish. Talk-interview programmes with Jewish hosts like David Susskind and Mike Wallace, and the "Today" show with Barbara Walters make sure no anti-Zionist material gets through. ¹⁰⁶

The motion picture industry is incredibly pro-Zionist. However when one considers that Metro-Goldwyn-Mayer, 20th Century Fox, Paramount Pictures, Columbia, Warner Bros., Universal and United Artists have all been

headed, founded, and controlled by well-known Jews such as Goldwyn, Fox, Laemmle, Schenck, Lasky, Zukor, Thalberg, Cohen, Mayer, and Warner, it is small wonder. ¹⁰⁷ The spate of Holocaust pictures over the last few years is no accident.

As Lilienthal points out, the ADL is able to show that a relatively small number of daily papers are actually Jewish owned. However, the decisive factor has always been control, not ownership. It is fear and pressure that govern. Publishers and editors are constantly concerned about advertising and are worried about calls from the ADL. ¹⁰⁸

In Canada it is much the same. Earlier I wrote about my correspondence with Prof. R. Clarence Lang. I became aware in a special way during this exchange of ideas of the power of fear. In our society and religion we have been taught to fear God, and this is right and good. Now our society is less godly, but nevertheless we are still instilled with the control factor of fear. So whoever controls fear, controls society. We have allowed the Jewish leaders to control us with the fear of "anti-Semitism," which we have also allowed them to define. So they have almost unlimited power to apply it to anything that opposes their wishes. This, coupled with the fear of "racism," "bigotry," and "hate-mongering," has made us a timid people afraid to defend our Faith and civilization even though every instinct may tell us that what is happening in our lands is harmful to us. Add to this the deep-seated guilt that has been laid on us over Christian involvement in the Holocaust, and you have a controlled society. No wonder they hate it so much when someone dares bring this to the light.

With our publishing houses virtually controlled it is not surprising so few people are aware of what is going on. When small independent publishing companies try to reprint classics on this subject, or write something new, the powerful Jewish groups simply contact Canada Customs to ban the books from entry into Canada. The books on the cover with check marks in front of them are only a sample of banned books. Some of these books bear the imprimatur of the Roman Catholic Church. One of them is by Martin Luther, the leader of the Protestant Reformation. Others are by journalists, scholars, and politicians who disagreed with the Establishment view regarding the Jewish Question. That is Control, and so I find it amusing to read in the paper where the Jewish leaders are decrying the "well-financed and well-organized" hate-literature campaign!

The president of the Gallup Poll spoke highly of the book from which the following information is gleaned. *Vital Signs* notes that "only one out of fourteen television executives attends Church regularly, and a majority have either a Jewish background or no religious affiliation at all."¹⁰⁹ In a survey it was found that 75% are politically liberal and 59% are Jews even though Jews make up only 2% of the television viewers. ¹¹⁰ Now movie executives are also predominantly political liberals and 62% were raised Jewish, although only 2% of the American public is Jewish. ¹¹¹

The ADL did a survey and found an uncomfortable number of Fundamentalists and Evangelical Protestants held some "anti-Semitic" views. This,

in spite of television evangelists insisting that the Jews are "God's Chosen People," must have been quite a shock!

Under the heading *Jews Troubled by Fundamentalists' Views* Nathan Perlmutter, ADL national director, "expressed concern that 15% of those questioned were either unsure or said there is no direct evidence that 6 million Jews died at the hands of the Nazis in World War II." Considering the Holocaust blitz that has hit America this was shocking, so "Perlmutter said the ADL is planning to convene a meeting with the leadership of religiously conservative Christian groups to discuss the survey's findings..."¹¹² This is just an example of how the ADL operates.

In 1844 Benjamin Disraeli, who was born a Jew but later was baptized a Christian, wrote a novel entitled *Coningsby*. Disraeli was to become Prime Minister of England and was later created the 1st Earl of Beaconsfield by Queen Victoria. His novels reveal a deep insight into history, and his hero, Sidonia, seems but a thinly disguised Rothschild. He speaks of the family of Sidonia, a very ancient and noble family of Arragon, who had given the state many distinguished citizens. Now I have been attacked for saying that often secret Jews entered the Church to change it from within. These were called "Judaizers" in Biblical times and by the early Church. I am going to quote directly from Disraeli's novel to show what he thought of this subject, and he should have been in a position to know.

"In the priesthood its members had been particularly eminent. Besides several prelates, they counted among their numbers an Archbishop of Toledo; and a Sidonia, in a season of great danger and difficulty, had exercised for a series of years the paramount office of Grand Inquisitor.

"Yet, strange as it may sound, it is nevertheless a fact, of which there is no lack of evidence, that this illustrious family during all this period, in common with two-thirds of the Arragonese nobility, secretly adhered to the ancient faith and ceremonies of their fathers; a belief in the unity of the God of Sinai, and the rights and observances of the laws of Moses." (p.195)

Again, he writes, "No sooner was Sidonia established in England than he professed Judaism.... He sent over, also, for several of his brothers, who were as good Catholics in Spain as Ferdinand and Isabella could possibly have desired, but who made an offering in the synagogue, in gratitude for their safe journey, on their arrival in England." (p.198)

Disraeli tells how Sidonia had made his fortune floating the Waterloo loan. "Sidonia has become one of the most considerable personages in Europe. He had established a brother, or a near relative, in whom he could confide, in most of the principle capitals. He was lord and master of the money-market of the world, and of course virtually lord and master of everything else. He literally held the revenues of Southern Italy in pawn; and monarchs and ministers of all countries courted his advice and were guided by his suggestions." (pp.198-199)

Disraeli relates how Jews control elections and endow universities with money to fund schemes opposed by the Church, and then he makes racist statements that would shock most Christians today. (p.228)

His insight into Jewish influence and intellect compels him to write, "You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian Diplomacy which so alarms Western Europe is organized and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professional chairs of Germany. Neander, the founder of Spiritual Christianity, and who is Regius Professor of Divinity in the University of Berlin, is a Jew. Bernary, equally famous, and in the same university is a Jew...." (p.229) He continues with names and positions, indicating this is much more than just a novel.

Disraeli has Sidonia recount how he arranged loans in Europe and where everywhere he went he was met by a Jewish Minister of Finance or the equivalent position. "I had, on my arrival, an interview with the Russian Minister of Finance, Count Cancrin; I beheld the son of a Lithuanian Jew.... I had an audience with the Spanish Minister, Senor Mendizabel; I beheld one like myself, the son of a Nuevo Christiano, a Jew of Arragon.... I went straight to Paris to consult the President of the French Council; I beheld the son of a French Jew.... We fixed on Prussia... Count Arnim entered the cabinet and I beheld a Prussian Jew. So you see, my dear Coningsby, that the world is governed by very different personages from what is imagined by those who are not behind the scenes." (Emphasis added.) pp. 229, 230.

Disraeli indicates the bitterness of the intelligent Jew who resented greatly the idea that he was considered "the pariah of that ungrateful Europe that owes to him the best part of its laws, a fine portion of its literature, all its religion." (pp. 230,231)

I certainly do not base my theory of a conspiracy on this novel, but nevertheless it raises interesting points. Today such writings might be considered dangerous and even "anti-Semitic" as it certainly suggests strong Jewish involvement in the revolution that swept Europe only four years after this novel was printed. It also seems to indicate Jewish professors were even then involved in "higher criticism" which cast doubt on so many Christian doctrines, to say nothing of the obvious infiltration into the Catholic Church by the "Nuevo Christiano." It indicates that even then there was a movement stirring in Russia which would later engulf much of the world and that it was being brought about by Jews. It tells plainly that the money markets were controlled by Jews. It is the kind of novel one certainly would not dare write in Canada today! Was this more than a novel? I think it very likely.

Disraeli was certainly pro-Jewish and a close friend of the Rothschilds. Was he in a position to know the facts he wrote about? Certainly. He was 40 years old, a rising star in the Conservative party and had many connections, not least of all Lord Palmerston, long rumoured to be head of the powerful secret societies of Europe. He also gives his reader the impression that this novel is historically accurate when he writes in his dedica-

tion, "In this volume you will find many a thought illustrated and many a principle attempted to be established that we have often together partially discussed and canvassed. Doubtless you may encounter some opinions with which you may not agree, and some conclusions the accuracy of which you may find cause to question. But if I have generally succeeded in my object, to scatter some suggestions that may tend to elevate the tone of public life, ascertain the true character of political parties, and induce us for the future more carefully to distinguish between facts and phrases, realities and phantoms, I believe that I shall gain your sympathy...." (To Henry Hope, a dedication. p.7)

I am going to look at some evidence indicating Jewish involvement in communism. They were not ashamed of it, and in fact, like many professing Christians today, they believed such a philosophy would bring in a golden age. Some, I feel, held it would mostly benefit Jews, but others, I hope, held a wider vision and at least wished the rest of the world to share in these "blessings." I do not feel communism is a blessing, but rather a blight on mankind, but that does not mean I am promoting hatred. It is just that I feel communism is in opposition to all that is enshrined for us in the Kingship of Christ.

I suppose few magazines have had as much success as *The National Geographic Magazine*. However, if it published today what it published in 1907 it would be in deep trouble with the ADL! Under the title *The 1905 Revolution in Russia* an address entitled "The Revolution in Russian" by William Eleroy Curtis is reported. It is footnoted that this was an address to the National Geographic Society, December 14, 1906. He discusses the many problems of the Russian people and the Czar and how difficult it was to effect change with such ineptness on the part of both the Czar and the Douma. For the purpose of this section, I will report what he said about the Jews. Under the subtitle, "The Vengeance of the Jews" the author continues from the previous section on Premier Stolypin where he presents him as greatly improving the state of the Jews to such an extent that they were enjoying nearly all the liberties of other races and religions.

"Perhaps these reforms are the cause of the present tranquility, because the revolutionary leaders nearly all belong to the Jewish race and the most effective revolutionary agency is the Jewish Bund.... The government has suffered more from that race than from all of its other subjects combined. Whenever a desperate deed is committed it is always done by a Jew, and there is scarcely one loyal member of that race in the entire Empire." The author then goes on to cite examples of Jews involved in strikes and revolutions throughout the Empire.

Curtis continues, "I might enumerate a hundred other revolutionary leaders and every one of them would be a Jew. Whenever you read of an assassination or the explosion of a bomb you will notice in the newspaper dispatches that the man was a Jew." He ends this section by discussing the pogroms. "Every deed of this kind is done by Jews, and the massacres that have shocked the universe, and occurred so frequently that the name

'pogrom' was invented to describe them, were organized and managed by the exasperated police authorities in retaliation for crimes committed by Jewish revolutionists." 113

One must be impressed with the dedication and zeal these Jews had in risking all for the cause in which they believed. They obviously felt the Czarist regime was unfair, and wanted to establish another government, perhaps under their control, since they had done so much to overthrow the Czar. It is hard to believe that people so skilled in revolution should submit so timidly to the persecutions of the Nazis.

Hilaire Belloc, the French-born British poet and writer whose work has had considerable impact on British and Christian thought during this century, was certain the Russian Revolution and communism were Jewish inspired. In his book *The Jews*, he attempted to come to grips with the Jewish Question by explaining the different ways Jews and Christians thought and by calling for some mutual agreement. This honest attempt would probably have gotten him in severe difficulty with Canadian authorities today, although his book is available at some public libraries. He writes, "These Jews who have destroyed what we knew of Russia were undoubtedly possessed of a political ideal: the ideal of Communism. No doubt many individuals among them (all ultimately) would prefer the good of Israel to the good of any Russian. No doubt the wreaking of vengeance upon former oppressors was strong, as also the appetite for destroying a general and a national sentiment alien to them and even repulsive to them; but there remains, as a positive motive behind the whole affair, the ideal of Communism. The Jews alone of the forces present were capable of heartily entertaining that ideal, and were free of all obstacles against the achievement of it — the obstacle of patriotism, the obstacle of religion, the obstacle of the sense of property." 114

He continues, "But the real interest in the Jewish revolution is Russia, to which is now permanently affixed the name of Bolshevik..., lies in these two points: first, the continued propaganda of Communism throughout the world (which propaganda in organization and direction is in the hands of Jewish agents); secondly, and much more important, the effect of the Jewish revolution in producing hostility to the Jews throughout the world." 115

In *G.K.'s Weekly*, February 4, 1937, Mr. Belloc wrote, "As for anyone who does not know that the present Bolshevik movement in Russia is Jewish, I can only say he must be a man who is taken in by the suppressions of our deplorable Press." 116

One of the most astounding documents on file is a United States Government paper published at the time of the Russian Revolution. Among other items is a report of the Netherlands Minister relating to conditions in Petrograd. He reported, "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 if an end is not put to Bolshevism in Russia at once the civilization of the whole world will be threatened.... I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding

the war which is raging, and unless as stated above 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 only object is to destroy for their own ends the existing order of things. The only manner in which this danger could be averted would be collective action on the part of all powers." 117

Sir Winston Churchill, British Wartime Prime Minister, certainly believed in a Conspiracy involving certain Jews. In an article published in the *Illustrated Sunday Herald*, Churchill wrote of the International Jews. He refers to them as a "sinister confederacy" and writes, "From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this worldwide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing." Under the heading "Terrorist Jews" Churchill continues, "There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish Leaders.... In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combatting Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary...." 118

Churchill mentions the able works of Mrs. Webster, but Canadians have been "protected" from her books *World Revolution* and *Secret Societies and Subversive Movements* which are banned from entry into Canada.

Jews themselves openly admit the Jewish influence on communism. The *Jewish Encyclopedia* states, "Marx, the son of a Jewish lawyer of Treves, numbered among his ancestors many famous rabbis. The chapters on the theory of value in his principle work, "Das Kapital," suggest by their subtle analysis an inherent Talmudical trait..." 119 Again, "While in Germany socialism has attracted individual Jews, in Russian it has become a movement of the Jewish masses." 120 The *Universal Jewish Encyclopedia* notes, "Individual revolutionary leaders of Jewish origin — such as Trotsky, Kinoviev, Kamenev and Sverdlov — played a conspicuous part in the revolution of November, 1917, which enabled the Bolsheviks to take possession of the state apparatus." 121 The same encyclopedia, under "Socialism" notes the many Jews who were involved in Socialist and Communist parties in Europe. Rabbi Samuel Wise, included in the 120 top Jews of the world chosen by the world Kahillas in 1937, father of "Reform" rabbis, and editor of the first English translation of the Babylonian Talmud, was

certainly pro-Communist. In the American Jewish Committee's 1950 *American Jewish Year Book* Rabbi Wise was applauded as "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 American people and its leaders, including Presidents Woodrow Wilson and Franklin D. Roosevelt." ¹²²

Earlier I quoted Jacob Schiff as supporting the Russian Revolution. *The New York Times*, March 24, 1917, reports that during a celebration of the Russian Revolution at Carnegie Hall Rabbi Wise praised the Russian Revolution. "I cannot forget," continued the rabbi, "that I am a member and 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." Of course the fact that millions of Christians were slaughtered and enslaved by this Regime does not seem to have dampened his enthusiasm for he remained an enthusiastic supporter of the Soviet Union until his death. He is reported in *The American Bulletin* of May 15, 1935, as saying, "Some call it Marxism — I call it Judaism." So much for the idea that Zionism and Communism are opposed to each other!

Jewish publications also promoted this connection. *The Jewish Chronicle*, London, April 4, 1919, remarked, "There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks. The ideals of Bolshevism are consonant with many of the highest ideals of Judaism."

The American Hebrew, September 10, 1920, would certainly agree with Hilaire Belloc when it proclaimed, "The Bolshevik revolution in Russia was the work of Jewish brains, of Jewish dissatisfaction, of Jewish planning, whose goal is to create a new order in the world. What was performed in so excellent a way in Russia, thanks to Jewish brains, and because of Jewish dissatisfaction and by Jewish planning, shall also, through the same Jewish mental and physical forces, become a reality all over the world."

The B'nai B'rith, so vocal in attacking me, commented in the May 1938 issue of its magazine, "The achievements of the Jewish people in the Soviet Union have been made possible by the assistance of the Soviet government."

Professor Denis Fahey, from whose book I have quoted earlier, had written another book entitled *The Rulers of Russia*. This book has been banned from entry into Canada even though it bears the imprimatur of the Roman Catholic Church. Could it be it has been banned because it names the Rulers of Russia from the Russian Revolution of 1917 down to the beginning of World War II? He reported that "according to the data furnished

by the Soviet Press, out of 556 important functionaries of the Bolshevik State, there were in 1918-1919, 17 Russians, 2 Ukrainians, 11 Armenians, 35 Letts, 15 Germans, 1 Hungarian, 10 Georgians, 3 Poles, 3 Finns, 1 Czech, 1 Karaim, 457 Jews." ¹²³

However many will point to the Soviet Union today and say, "But look how it persecutes the Jews! Look how it always supports the Arabs against Israel!" Often things are not quite as simple as they appear. The astute political analyst Ivor Benson has written a work trying to come to grips with the perplexing problem of Zionist influence in his recent book *The Zionist Factor*. I note in the latest list of banned books, it too is included. It is a pity, because I think the question is very fairly discussed. However the Thought Police have decided you cannot decide that for yourself.

Before he wrote the book he had written an article entitled "Unwrapping the Riddle of Russia's Rulers." In it he stated, "The fact of Jewish predominance in the Soviet Union for some years after the Bolshevik Revolution can now be accepted as an indisputable fact of history... (the deputy premier) Dymshits was and still is the Kremlin's economic "czar" who, with Lazar Kaganovitch, has helped maintain an unbroken line of Jewish control over the Soviet Union's economic existence ever since the Bolshevik Revolution, the big boss with whom Western Bankers have to deal.... It is possible to be reasonably sure of an opinion that cannot be proved because it is possible to accumulate in the computer of the memory and to analyze and synthesise particles of knowledge of quantity and kind language cannot communicate. Just about everything that has happened since the Bolshevik Revolution, both inside and out the Soviet Union, has some light to throw on a question of the greatest imaginable importance: Whose now is that power we know as the Union of Soviet Socialist Republics?"

"Western investigators...have a right to rest on the assumption that *there has been no change* inside the USSR, leaving where it belongs the whole onus of proving the contrary.

"Solzhenitsyn has avoided direct reference to the role of the Jews in the Soviet Union, but in *The Gulag Archipeligo Two* he has printed photographs of six of the great concentration camp bosses, all Jews, including one Naf-taly Frenkel, one-time Black Sea timber millionaire, who is said to have been the architect of the entire slave labour system, designed to destroy all those prisoners from whom no more labour could be squeezed. And the Germans who fought on the eastern front could testify that 'political commissars' who fell into their hands were invariably Jews." ¹²⁴

In this fascinating book Ivor Benson points out the Jewish connections of the modern political bosses in the Soviet Union and the role of leading Jewish financiers who repeatedly rescued the unworkable Soviet economic system from destruction. He also deals with the Middle East situation in a chapter entitled, "The Middle East Riddle Unwrapped," and shows that Soviet policy in the Middle East has served Zionist purposes admirably, plausibly justifying both Israeli expansionism and massive American back-

ing for that purpose.

The late King Faisal of Saudi Arabia never doubted that there had been a continuous collusion between the Soviet Union and the Zionists in the Middle East. When interviewed by *Newsweek* (December 21, 1971), he said, "Zionism and Communism are working hand-in-glove to block any settlement that will restore peace," and went on to describe Zionism as "the mother of Communism," adding "It helped to spread Communism around the world. It is now trying to weaken the U.S. and if the plan succeeds it will inherit the world." When asked how he reconciled this view with the fact that the Russians and Israel were on opposite sides in the Middle East conflict, King Faisal replied, "It's part of a great plot, a grand conspiracy.... They are only pretending to work against each other in the Middle East. The Zionists are deceiving the United States... the Communists are cheating the Arabs, making them believe they are on our side. But actually they are in league with the Zionists."¹²⁵

I find it very sad that Canadians do not have access to such material which would give them an opportunity to have a fairer perspective on the Middle East situation.

In fact, in Japan the people are free to read a conspiracy theory and the author is not threatened with imprisonment. *The New York Times*, May 12, 1987, notes that one of Japan's most popular writers argues that Japan's recent economic problems are the result of a conspiracy by "international Jewish capital." It says that "hundreds of thousands of Japanese readers have made best sellers of two books in which the writer, Masami Uno, asserts that Jews form a 'behind the scenes nation' controlling major American corporations. He says the corporations include I.B.M., General Motors, Ford, Chrysler, Standard Oil, Exxon, and A.T.&T.

" 'America is a Jewish nation,' Mr. Uno writes."

The paper goes on to tell about another book in circulation since 1984 called *The Secret of Jewish Power to Control the World*. It was written by Elsburo Salto, a member of the upper house of Japan's Parliament.

The paper also states, "Mr. Uno, the most popular of the authors, describes himself as a Christian fundamentalist and head of the Osaka-based organization called the Middle East Problems Research Center. In an interview, he said he had intended no anti-Semitism."

Can you imagine a Canadian Senator writing such a book! In Japan, also, Christians are evidently not attacked for expressing their sincerely held beliefs.

The great messianic hope of the Jewish leaders is still in the future. Having rejected Jesus Christ as the Messiah, they look for a natural messiah. Sometimes it is a person, sometimes it is the Jewish people themselves. I will deal with that in the chapter on "Judaism on Jesus and Christianity." However this will entail a victory of the Jews over non-Jews and according to the *Talmud* this will be a day of darkness for the Gentiles. (See Appendix B - Photo copies of Talmud.)

The concept of a Christian State, so dear to the hearts of the people in

the Middle Ages in Europe and still the hope of those of us who believe in the Kingship of Christ in Society, is an anathema to the followers of Judaism. Bernard Lazare, the well-known Jewish apologist, tells in his book *Antisemitism*, "The nineteenth century witnessed the last effort on the part of the Christian state to retain its dominance.... The Jew is the living testimony of the disappearance of that state which had its foundation in theological principles and the restoration of which is the dream of the Christian antisemite. The day when the Jew was first admitted to civil rights the Christian state was in danger. This is true, and the antisemites who say that the Jews have destroyed the idea of State could more justly say that the entrance of the Jew into society marked the destruction of the State, meaning by State, the Christian State."¹²⁶

The Jewish Encyclopedia mentions that Lazare was an ardent supporter of the Zionist movement and a prominent figure in the Zionist Congress of 1898. It mentions that of all his books, this one is the best known.

As I see it, the foregoing is evidence that communism could well have been started by Jews and may still be controlled by them. I have been mocked by the media for suggesting this, although I doubt if any reporter has even bothered to research the subject, probably being content to write what is expected of him. Thus I see two conflicting ideologies vying for control of Society: the Kingship of Christ with its emphasis on supernaturalism, and the Jewish Messianic Ideal based on naturalism. One is in conflict with the other.

In our traditionally Christian lands I do not believe it to be "hate mongering" to say that the latter is involved in an attempt to judaize Christianity. If they do not support the Kingship of Christ, does it seem illogical that the Jewish leaders could well be trying to establish a rule of their own? I am not ashamed to say that the Kingdom of God is seeking to establish itself in Society world wide. And what's more, I believe it will succeed. I could have written about an Arab Conspiracy, an American Conspiracy, or even a Russian Conspiracy to take over the world and the media would not have blinked an eye. However, because I suggested an International Conspiracy in which leaders of Jewry are prominent, I am immediately accused of, and smeared with those terrible "buzz words": racism, anti-Semitism, and hate. To me that in itself is evidence of conditioning, of fear, and even of a Conspiracy, whatever form it may take.

I will end this chapter with the view of Dr. Fahey in his preface to a reprint of the book *The War of Antichrist with the Church and Civilization*: "Jewish naturalism or anti-supernaturalism, by its striving for a new Messianic age, contains a two-fold source of corruption and decay for other nations. On the one hand, by its opposition to the Supernatural Life coming from our Lord, it strives against the Light and Strength by which alone human life, individual and national, can be lived in order. On the other hand, whether the naturalistic Messias to come be an individual Jew or the Jewish Race, it means that the Jews, as a nation, are seeking to impose their particular national FORM on other nations. The imposition by any nation of

its national form on another nation attacks *directly* the natural or normal line of development of that nation and undermines its *natural* virtues, which are the foundation and the bulwark of the Supernatural virtues. Thus in two ways the Jews, as a nation, are *objectively* aiming at giving society a direction which is in complete opposition to the order proclaimed by God become Man.”¹²⁵

CHAPTER 6

JUDAISM ON JESUS AND CHRISTIANITY

BECAUSE OF THE Zionist-media furor over my writings, the minister of education made the following statement: “I am serving notice that denigration of a racial, religious or other identifiable group will be grounds for cancellation of a teacher’s licence. No one can be worthy of the trust placed in him or her as a teacher if they engage in denigration of a religious group or visible minority.”¹²⁸

I could not help but wonder if he thought of this by himself, or whether it was “suggested” to him during those cozy meetings with the Atlantic Jewish Council. Whatever his intentions, I do not consider them to apply to me as I agree with the Church that everyone has a right to his beliefs. I am not, by either threats or force, attempting to impose the Christian Faith on anyone. However every Christian has the right to defend his Faith against those who attempt to change its sacred truths or who try to persuade Christians in those things contrary to sound doctrine.

In this chapter I am going to show what Judaism teaches, and deal specifically with its teachings about Jesus and Christianity. In so doing, I am not denigrating Judaism. If there is denigration of Judaism in this chapter it must come from the followers of this ideology themselves. I do not doubt that within the tomes of religious literature on Judaism there is much that may be noble and uplifting. All religions surely have those noble followers who, according to the light they have, strive to do good to their fellow man. Certainly the Old Testament, which is part of the Christian Scriptures, is used to some extent by the followers of Judaism. However there is also much in Judaism that was offensive to the Christian Church and which clearly offends those brought up in a Christian Society. It is that with which I am going to deal, as I am not here to act as an apologist for the Jewish religion. There are enough of those already!

My chief concern regarding Judaism is the definite tendency to belittle the Christian Faith and its Founder, and in modern times a disturbing insistence that we change our beliefs so they are in line with Judaism. I find they boldly charge us with anti-Semitism and accuse us of causing the Holocaust, but they seldom admit they are hostile to the Jesus of the Christians, and to the historic Christian Faith. They may well be persuaded or deluded into believing it is their duty to purify our Faith and to restore for us the “Jewish” Jesus, the simple Pharisee reformer who is now being increasingly promoted by both Jews and Christians as a noble spirit and a great teacher, but definitely not God the Son, the Second Person of the Holy Trinity. Doubts about the veracity of the New Testament are being openly promoted even in our press, and we are being persuaded that certain passages that are offensive to the Jews must have been written by early anti-Semitic Christians who were angry with the Jews for not accepting Jesus as the Messiah. The book of St. John in particular is slated for revi-

sion, as are the books by St. Paul who has been blamed for turning this "simple Jew" Jesus into a god.

To me this is intolerable. I insist on my right, on my own time, to defend my Faith in order that, to the best of my ability, I may be found faithful to the "Son of God, who loved me, and gave Himself for me." ¹²⁹ I would like to introduce this most difficult and controversial chapter with the prayer that you, too, will join me in defending our most Holy Faith and in exalting the Blessed Trinity. "Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen."

Rev. James Leland, the Jews' most vocal supporter among the Christian clergy, stated on CBC's *Inquiry* regarding me, as previously quoted, "He says that Judaism teaches that Jesus Christ is a bastard, a lewd deceiver burning in hell and that the Virgin Mary is a whore. Now I have been to synagogue services and I have friends who are Jewish, and so on, and that is just not so. This is not the teaching of the Jewish people towards Jesus Christ, towards the Virgin Mary, towards Christianity." Of course he did not mention that I also say sometimes Jesus is presented as a simple Jewish rabbi.

Mr. Leland may be sincere in his beliefs, although he has claimed to some that he did check my sources. I do not understand how he and his fellow United Church leaders failed to see that Judaism denies the claims made about Jesus by Himself and His Church. They do not honour Him, and at best give him a position only as a Jewish teacher. Whereas Jesus said, "He that honoureth not the Son honoureth not the Father which has sent him," ¹³⁰ and "He that hateth me hateth my Father also," ¹³¹ the United Church prefers to call the Jews "brothers and sisters in God."

Regarding my comments on Jewish views of Jesus and the Virgin Mary, Mr. Leland assures us they are wrong. However, let us hear what *The Jewish Encyclopedia*, which according to its title page was "Prepared by More than Four Hundred Scholars and Specialists," recorded in its 1925 edition. Under "Jesus," which covers Pages 160 to 173, I will note a few comments regarding Him, and will include selected reproduced sections as Appendix C which can be verified at major libraries. It notes that "Many incidents were actually invented (especially in Matthew) 'in order that there might be fulfilled' in him prophecies relating to a Messiah of a character quite other than that of which Jesus either claimed or was represented by his disciples to be." It continues, "In almost all of his public utterances he was harsh, severe, and distinctly unjust in his attitude towards the ruling and well-to-do classes. After reading his diatribes against the Pharisees, the Scribes, and the rich, it is scarcely to be wondered at that these were concerned in helping to silence him."

Concerning the Crucifixion it records, "Whatever had been Jesus' anticipation, he bore the terrible tortures, due to the strain and cramping of the internal organs, with equanimity till almost the last, when he uttered the despairing and pathetic cry 'Eloi, Eloi, lama sabachthani?' (the Aramaic

form of Ps. xxii.1, 'My God, my God, why hast thou forsaken me?'), which showed that even his resolute spirit had been daunted by the ordeal. This last utterance was in all its implications itself a disproof of the exaggerated claims made for him after his death by his disciples. The very form of his punishment would disprove those claims in Jewish eyes. No Messiah that Jews could recognize could suffer such a death; for 'He that is hanged is accursed of God' (Deut.xxi.23), 'an insult to God' (Targum, Rashi). How far in his own mind Jesus substituted another conception of the Messiah, and how far he regarded himself as fulfilling that ideal, still remains among the most obscure of historical problems."

Many modern encyclopedias claim there is no proof that certain Talmudic passages refer to Jesus. However this encyclopedia claims that attempts by Jewish apologists to do this "is merely a subterfuge."

It claims that according to the Talmud, "Jesus learned magic in Egypt and performed his miracles by means of it; the latter work, in addition, states that he cut the magic formulas into his skin." Again, "Somewhat different is the accusation that Jesus imposed upon the people and led them astray.... As Baalam the magician and, according to the derivation of his name, 'destroyer of the people,' was from both these points of view a good prototype of Jesus, the latter was also called 'Baalam.' "

Under the subheading — *In Jewish Legend* we read, "The Jewish legends in regard to Jesus are found in three sources, each independent of the other - (1) in New Testament apocrypha and Christian polemical works, (2) in the Talmud and the Midrash, and (3) in the life of Jesus ('Toledot Yehu') that originated in the Middle Ages. It is the tendency of all these sources to belittle the person of Jesus by ascribing to him illegitimate birth, magic, and a shameful death.... It appears from this passage that... the couple Pappus b. Judah and Miriam the hairdresser were taken to be the parents of Jesus. Pappus 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 'Toledot' editions contain a similar story of a dispute which Jesus carried on with the Scribes, who, on the basis of that dispute, declared him to be a bastard."

Under *Sojourn in Egypt* a story from the Talmud is repeated, "... on their return Jesus made a remark on the not faultless beauty of their hostess, whereupon R. Joshua excommunicated him; and when Jesus approached him again and was not received he set up a brick for his God and led all Israel into apostasy...."

After strange and insulting stories regarding the death and resurrection of Jesus, this follows, "It is clear, therefore, that the Jewish legends deny the resurrection of Jesus: the halakic assertion that Baalam (i.e., the prototype of Jesus) had no part in the future life must also be noted.... It is further said: 'The pupils of the recreant Balaam inherit hell.' Jesus is accordingly, in the following curious legend, thought to sojourn in hell. A certain Onkelos b. Kalonikos, son of Titus' sister, desired to embrace Judaism, and called up from hell by magic first Titus, then Balaam, and finally Jesus,

who are here taken together as the worst enemies of Judaism. He asked Jesus: 'Who is esteemed in that world?' Jesus said: 'Israel.' 'Shall one join them?' Jesus said to him: 'Further their well-being; do nothing to their detriment; whoever touches them touches even the apple of His eye.' Onkelos then asked the nature of his punishment, and was told that it was the degrading fate of those who mock the wise." (The nature of the punishment, according to the Talmud - Gitten 57a- is being punished with boiling hot excrement.)

I found it interesting that the "Jesus" giving this advice was the one dragged out of hell by incantations, the "Talmudic Jesus," not Jesus Christ the God-Man to whom was given all power in heaven and on earth. Another encyclopedia refers to this story but simply refers to his being raised from the dead.¹³² In the same passage, this encyclopedia notes "The substance of many sayings make it obvious that Jesus did not always refer to the coming 'Son of Man' in the third person simply to conceal his identity, but because Jesus actually did not believe himself to be the Messiah. Yet other apparently authentic sayings of Jesus can be understood only if it is assumed that Jesus thought himself to be the 'Son of Man.' Thus Jesus' understanding of himself as the Messiah was probably inconsistent, or at first he was waiting for the Messiah, but at the end, he held the conviction that he himself was the Messiah."¹³³

I will deal with the encyclopedias' views first, before going into the more specific works by Jewish authors. There will be references to Jesus later in the chapter as he is seen by Jewish writers.

Christianity holds a very interesting place in Jewish thinking. In my research, I have seen Christianity presented in so many different ways. It is obvious that it was detested at times. Sometimes it was seen as an avenue to bring Jewish thought to the non-Jews. In all cases, however, it was deemed necessary to "purify" Christianity by changing Christian attitudes towards Jesus and the Scriptures. Sometimes Christianity is presented as a "daughter" of Judaism. At other times it is reviled as being the root of anti-Semitism and the cause of the Holocaust. Certainly Christianity represented the greatest threat to Judaism's vision of a future with the Jews being the leaders of the world, although today Islam may be replacing Christianity as the more serious obstacle to this dream.

The Jewish Encyclopedia of the same edition as that quoted above has a wealth of information regarding Jewish views of Christianity. Under the heading *Christianity*, pages 49 to 58, it states, "There is no indication in Jewish literature that the appearance of Jesus, either as a teacher or as a social or political leader, made at the time a deep or lasting impression on the Jewish people in general." He is, in fact, presented as an ordinary Jew of his time. Even "the so-called 'Lord's Prayer' — an exquisite compilation of Hasidic prayer formulas..." is presented as being a Jewish prayer, rather than a special prayer given us by the Son of God Himself.

With deadly cleverness they explain that the Jesus that Christians worship was created "in an atmosphere of such perfect naiveté." The beautiful

stories about Jesus that have been loved by our people for nearly two thousand years are seen as the result of "entranced visions." "Thus, according to the Jewish view, shared by many Christian theologians, there grew up, through a sort of Messianic Midrash, the myths of Jesus' birth from a virgin, in Bethlehem, the city of David.... What Jesus actually said and did is difficult to determine. Many of his teachings can be traced to rabbinical sayings current in the Pharisaic schools... (Jesus) himself declined even the title of 'good master,' because he wanted to reserve this epithet for God alone: Christianity, contrary to all his teaching, turned him into a God. This radical change was brought about by Saul of Tarsus or Paul, the real founder of the Christian Church.... Operating with certain Gnostic ideas, which rendered the Messiah as Son of God a cosmic power...."

In an apparent attempt to downgrade the Deity of Jesus Christ the encyclopedia continues, "In vain did the early Christians protest against the deification of Jesus.... However repugnant expressions such as 'the blood', 'the suffering,' and 'the death of God'...must have been to the still monotheistic sentiment of many, the opponents of Jesus' deification were defeated as Jewish heretics.... The idea of a Trinity, which, since the Council of Nice, and especially through Basil the Great (370), had become the Catholic dogma, is of course regarded by Jews as being antagonistic to their monotheistic faith and as due to the paganistic tendency of the Church...."

There follows a Talmudic story, "If a man says: 'I am God,' he lies, and if 'Son of Man,' he will repent," was the bold interpretation of Numbers 23:18, given by R. Abbahu with reference to Christianity (Yer. Ta'an. ii. 1, 65b). "When Nebuchadnezzar spoke of the 'Son of God' (Dan. iii. 25), an angel came and smote him on the face," saying: "Hath God a son?" (Yer. Shab. vi. 8d) In the Church, Unitarianism was suppressed and persecuted whenever it endeavored to assert its birthright to reason...." "The Jews could only abhor the medieval adoration of Mary.... Yet this was but part of the humanization of the Deity and deification of man instituted in the Church...."

Regarding the sacrifice of Jesus Christ, the encyclopedia asserts, "The love of God required the sacrifice of his own begotten Son, (John iii. 16). This view is regarded as repugnant by the pure monotheistic sentiment of the Jew, itself grounded upon the spirituality and holiness of God, and was opposed by R. Akiba.... In adopting this view as the doctrine of Original Sin the Church deprived man of both his moral and his intellectual birthright as the child of God."

"Grandeur still is the view of Christianity taken by Judah ha-Levi.... After having rejected as incompatible with reason all the claims of the Trinity and of Christ's origin...he declares that both (Christianity and Islam) form the preparatory steps to the Messianic time which will ripen the fruit in which the adherents of those faiths, too, will have a share,...' for they have spread the words of the Scriptures and the law of truth over the wide globe; and, whatever of errors they adhere to, they will turn towards the full truth at the arrival of the Messianic time.' "

So this seems to be the most generous view of the Christian faith. We are to be denied the Trinity and the Deity of Christ, but will come to the truth when the Jewish Messianic Age arrives. This is what I call a "Conspiracy against Christianity." Our religion is inferior, and must conform with Judaism in the coming Age.

The real mission of Christianity is laid out clearly. "To offer to the great Gentile world the Jewish truth adapted to its psychic and intellectual capacities — this was the providential mission of Christianity." After giving a glorious summary of the achievements and goals of the Christian Faith the encyclopedia sternly proclaims, "Judaism, however, denies the validity of this claim.... She (the Church) did not foster that spirit of true holiness which sanctifies the whole of life — marriage and home, industry and commerce — but in Jewish eyes seemed to cultivate only the feminine virtues, love and humility, not liberty and justice, manhood and independence of thought.... Her tutorship sufficed as long as the nations under her care were in the infant stage; but as soon as they awoke to self-consciousness and longed for freedom, they burst the shackles of dogma and of ecclesiastical authority. Thus the Church was broken up into churches. Under the influence of Judaism and of Arabic philosophy, Scholasticism arose and then came the *Reformation*; and the process of disintegration continues through Protestantism.

"The tendency of historical inquiry and Biblical criticism is to leave nothing but the picture of the man Jesus, the Jew, as a noble type of humanity, and to return to simple monotheism."

To me, this presents the message loud and clear. Christianity is to be used to promote Jewish thoughts. It is fit only for nations in their infancy. Also, modern "higher criticism," which Disraeli said was being headed by Jews, has as its purpose the stripping away of the Deity of Jesus Christ and the leaving only of the man Jesus, the Jew. This is Judaism's view of Christianity as I see it. Is this "hate literature" to tell you this? If this is the kind of Christianity you want, that is your choice. It is not the kind of Christianity I want, and that is my choice.

There is also an attack on the accuracy of the New Testament. Returning to the section *Jesus*, it is noted that the beloved story of "The Good Samaritan" is really misnamed! "One of these parables deserve special mention here, as it has obviously been changed, for dogmatic reasons, so as to have an anti-Jewish application. There is little doubt that J. Halévy is right...in suggesting that in the parable of the good Samaritan the original contrast was between the priest, the Levite, and the ordinary Israelite — representing the three great classes into which Jews then and now were and are divided. The point of the parable is against the sacerdotal class, whose members brought about the death of Jesus. Later, 'Israelite' or 'Jew' was changed into 'Samaritan,' which introduces an element of inconsistency, since no Samaritan would have been found on the road between Jericho and Jerusalem." Again, "Because the Gospels, while containing valuable material, are all written in a polemical spirit and for the purpose of substan-

tiating the claim of the Messianic and superhuman characteristics of Jesus, it is difficult to present an impartial story of his life."

Concerning the thrilling Christmas story we read, after an explanation of the genealogies of Jesus, "Incompatible with these genealogies, and of pagan origin..., is the story representing Jesus as the son of the Virgin Mary and of the Holy Ghost (taken as masculine, Matthew 1:20/23; Luke 1:27-35). So also the story of the angels and shepherds hailing the babe in the manger (Luke 1:27-35) betrays the influence of the Mithra legend."

Regarding the beloved stories of our childhood concerning Jesus' miracles we find, "other miracles ascribed to Jesus, such as the feeding of the 5,000 and the 4,000, have probably been suggested by the miracles of Moses, and the raising of the dead, by those of Elijah." So much for the hymn, *Tell Me The Stories of Jesus!*

Concerning his death, it states, "Later 'the Pharisees' were added to the list of the persecutors of Jesus, and the guilt of shedding his blood was laid upon the Jews, while the bloodthirsty tyrant Pontius Pilate was represented as having asserted Jesus' innocence."

Concerning the Blessed Hope of Christians, the encyclopedia notes, after dealing with the "apparitions of Jesus": "...Thus the strange stories of his walking at night as a spirit upon a lake, of his transfiguration and conversation with Moses and Elijah, and others became current in those credulous times when all the Apostles had their visions and direct communications from their master, whom they beheld as 'the Son of Man in the clouds' waiting for 'his return with myriads of angels' to take possession of this earth."

Knowing Judaism's view of the Gospels, I felt somewhat amazed and yet vindicated in my view of the media, especially in light of the editorials and articles appearing in the local paper during Easter Week, 1987. This was during the height of the "Malcolm Ross Affair" just before the decision not to lay charges. On Good Friday, the editorial "Eternal Sacrifice" appeared and contained the following information, most of which could have come from *The Jewish Encyclopedia*. In fact I wonder where it really did come from! "The New Testament — more specifically the Synoptic Gospels — was not a running eyewitness account of the events of the time. On the contrary, the writings were done up to 100 years later and from diverse sources, according to authoritative Biblical scholars. With divisions between Jews and others who had become Christians and Jews who had not, and with the wrath of Rome not to be lightly provoked, even with changes arising from translations, many of the writings were slanted to cast non-Christian Jews in a bad light, while playing down the Roman role in the death of Christ in order not to provoke the wrath of Imperial Rome. But crucifixion was a Roman punishment; the Jewish method of execution was by stoning.

"From that after-the-fact reporting with a tilt has come anti-Semitism. From the immense eternal sacrifice of God of His Only Son, and of Jesus' own agony on the cross, from that act of absolute goodness, a wrong has come." ¹³⁴

And the most amazing thing of all was that not one letter from any clergyman in the area appeared in the Public Opinion column protesting this attack on the Gospel account! With such shepherds, is it any wonder our Society has lost its direction?

The same day, Good Friday, there was also a short article entitled "Passion Play script revised." In it we are told that the famous Oberammergau Passion Play which has been around for 325 years will have its generations-old script revised "in response to protest by U.S. Jewish leaders who said it was anit-Semitic.... The statement said the revised text was forwarded to the U.S. Jewish organization B'nai B'rith Anti-Defamation League..."¹³⁵

The power of this organization is awesome, but only because Christians have forgotten how to defend their Faith. What changes were made? According to *The German Tribune*, 21 June, 1987, under the caption "Oberammergau Passion Play gets delicate text change" we read that instead of the Apostle Jude asking, "Lord, is it I?" the 1990 text will read, "Rabbi, is it I?" The article states, "In 1990 emphasis will be given to the fact that Jesus was a Jew by the frequent use of the word Rabbi." Also, "Pilate will add to his traditional question to Jesus, 'Am I then a Jew?', a comparison: 'Am I then a Jew like you?'" In the article it is noted that the representatives of the Jewish organizations wanted Pontius Pilate to be the real villain. "It has been proposed that he and he alone should be held responsible for Christ's crucifixion." This was mercifully refused. In the old script, Pilate said, "I cannot believe that this Jesus has criminal ideas. I will not give way to the wishes of the Sanhedrin." Instead he will now say, "This Jesus does not seem to me to be a dangerous man. I am still not convinced that he is guilty of a crime deserving of death."

There was also a proposal to revise the action of the Passion Play, but that was rejected. The proposal was that "it was not the Sanhedrin that condemned Jesus to death but a small clique of traitors, who, contrary to the general enthusiasm for the man from Galilee, went along with the Romans to have Jesus killed."

The Judaization of Christianity will continue and intensify as long as Christians lack the will to return to the purity and simplicity of the Gospel and to the teachings of the historic Church. Persuading Christians to regard Jesus Christ not as Lord, but as a simple Jewish Rabbi, is to me the greatest threat posed by Judaism today, and to say so is not denigration. They are doing what they set out to do. I am simply defending the historic Faith, and attempting to persuade others to do the same. If they may persuade Christians, why may not I?

On the Saturday following Good Friday the local Moncton paper, published an article entitled "Symbol of Christianity — Uncertainty veils ancient crucifixions." This article quotes a physical anthropologist with the Israeli Department of Antiquities and one of the world's leading authorities on crucifixion, Dr. Joseph Zias, as saying that Jesus was not nailed to the cross, he was tied. He alleges that the Bible does not specifically say that Christ

was nailed, except for one vague reference. He goes on to relate how they found the skeleton of a crucified man, and says "...Christians in 1968 wanted desperately to believe that the skeleton found in Jerusalem belong to Christ."¹³⁶

Now I want to compare the newspaper's editorial and article choice during the most sacred of Holy Days in the Christian calendar with what it might have printed during the week of the Holocaust Memorial Services. On Good Friday, it claimed that the Gospel account of the Crucifixion of our Lord Jesus Christ was in error and that because of this tilted reporting we have anti-Semitism today. Can you imagine it having printed, during Holocaust Memorial Week, that many Jewish historians had been proven inaccurate in their accounts of the Holocaust and that their presentation implicated the Church of Christ unjustly and contributed to anti-Christian sentiments?

On Holy Saturday, the newspaper reported that Jesus Christ had not been nailed to the Cross, but only tied. Also it reported that Christians really wanted a skeleton found on the scene to be that of Jesus, thus by implication alleging that Christians did not believe in the Resurrection. Can you imagine if on the eve of Holocaust Memorial Services the paper had published a report by an expert saying that the Jews had never really been gassed, and that many Jews desperately wanted to believe the atrocities had never happened, thus by implication alleging that Jews did not believe in the Holocaust?

Let us consider the possible impact of the implications of these stories upon the Faith of those involved. If the Gospels are not inspired by God and have been thus misinterpreted by the Church, we have no sure word of prophecy and the faith of many will be shattered by this revelation. Therefore such a charge is dangerous to the spiritual well-being of our people and an insult to true believers. The story questioning the accuracy of Jewish historians would no doubt be painful to some Jews, but should not destroy their faith in their religion.

On Holy Saturday the story saying that Jesus was not nailed to the Cross implies once more that the Gospel account is false and the teachings of the Church on this matter have been in error. To suggest that Christians wanted the skeleton to be that of Jesus attacks the very foundation of the Christian Faith. So important is it, in fact, that the Bible says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain.... And if Christ be not raised, your faith is vain; ye are yet in your sins."¹³⁷ To deny the Resurrection, then, is to destroy the hope of Christians. The story denying the gas chambers would make many Jews annoyed, but again would not destroy their faith. To suggest they did not believe in the Holocaust would insult their testimonies, but it would have no direct bearing on their religion.

Now let us consider the reaction of the two communities to such stories. In the Moncton area there was not ONE letter from the Christian or Jewish communities protesting this coverage. Imagine if you will the reaction to

the “pretend” stories in our comparison. The B’nai B’rith, the Anti-Defamation League, the Atlantic Jewish Council, and the Canadian Jewish Congress would react immediately. There would be press conferences, TV coverage, special reports, and a demand for an apology. The United Church would be enraged and perhaps Mr. Leland himself would come to Moncton! Maybe there would even be a statement from Bishop Troy! The government of New Brunswick would be pressured to intervene, to say nothing of the Human Rights Commission. Perhaps the federal commissioner would be “scandalized” that this could happen in New Brunswick. And that would be just the beginning. There would be national stories, and perhaps even a demand that Holocaust awareness studies be implemented in kindergarten!

At least the Jewish community would react, and that would be to their credit. They believe in something and want to stand up for it. Oh! that the Christian community had as much zeal for the integrity of their Faith and for the honour and praise of Jesus Christ! I will explore this strange silence in the chapter, *The Church and Society After the Holocaust*.

Now if you want to read strong language which may very well denigrate a religion, notice the article in the *Canadian Jewish News* of April 9, 1987. This appeared shortly before Easter, and was entitled, “Text on Christian view of Judaism a good evaluation.” In it, Bernard Baskin reviews a book by Stuart E. Rosenberg, *The Christian Problem: A Jewish View*. Baskin quotes the author’s rendition of the prayer by Pope John XXIII, of Vatican II fame, concerning the Jews. Baskin asserts, “This prayer of contrition is proper and seemly. Christianity, in its teachings, has attempted to steal from Judaism the Jewishness of Jesus, God’s election of Israel and the uniqueness of the Hebrew scriptures. In the process it has maligned the Pharisees, perpetrated the horror of the Holocaust, and refused to come to terms with the creation of the state of Israel.” (Emphasis added.)

In an earlier issue of the *Canadian Jewish News*, March 12, 1987, the same reviewer, Bernard Baskin, reviews a book by Edward H. Flannery, *The Anguish of the Jews*. He entitles the article, “Christian theology key to centuries-old anti-semitism.” Baskin claims the author “asserts that the decide accusation, the teaching that the Jews killed God in human form, was the cornerstone of Christian theology upon which the edifice of anti-semitism was built.” Baskin then quotes as an authority none other than the Canadian poet Irving Layton: “It was Christianity that carefully prepared and seeded the ground on which Europe’s gas chambers and crematoria flourished.” He also utilizes a man I discussed earlier. “And the distinguished Roman Catholic philosopher Gregory Baum maintains: ‘It is clear that this terrible event, surpassing all that could be imagined, would not have been possible if hostility to the Jews had not been fostered by Christian preaching which spoke of Jews and Judaism from the beginning in terms of rejection...’; of course he does not bother to tell his readers that Baum is a “converted” Jew! In inflammatory prose Baskin tells how “...The ruthless Inquisitors hunted down, tortured and burned at the stake countless

Jews who refused to forsake their belief in the oneness of Israel’s God.” Utilizing the “fear” tactic of “anti-Semitism,” Baskin quotes Flannery to reinforce Christian reluctance to support a fair policy in the middle East. In fact, if you have sympathy for the Arabs, watch out! This could be a sign you hate Jews. “...It is possible for high-minded citizens, politicians, intellectuals and clergymen to vent their hatred and distaste for Jews under the cover of sympathy for Arab refugees, Arab national aspirations and third World ideologies.”

I was rather amazed he had the audacity to quote Irving Layton who is well-known for his detestation of Christianity. Later in the chapter, *Is This Hate As Well?*, I will discuss some of Layton’s recent statements. For now, I will quote again from a much earlier issue of *The Canadian Jewish News*, October 27, 1978. This was just after *Web of Deceit* was published, and I kept the clipping. The article was entitled, “Layton returns to his city of surprises.” In it was reported, “Layton...has undertaken a fearless crusade on behalf of his brother Jesus (ne Jeshua)...” The article goes on, “Layton, no friend of Christianity developed by St. Paul — ‘That epileptic Hellenized sod from Tarsus,’ as he calls him — nevertheless believes an enriching Catholic-Jewish dialogue....” Again, “Layton does not refrain from referring to Christianity as a ‘Jewish heresy’ or, as he has stated elsewhere — ‘Judaism with a nose job.’ ” The article quotes him as saying he is going to tell Catholics what he has been telling Protestants, ‘that Christianity is Jewish.’ Layton continues his vicious attack on St. Paul, “Had it not been for St. Paul, ...Jesus would have been considered a great Jewish prophet. But Paul knew the only way you could get the superior Jewish morality into that pagan world was by turning Jesus into a god.” We get a better understanding of his “crusade” for Jesus when we read, “Layton explains his affinity for Jesus is that for a fellow poet — one who extols inner freedom while displaying disgust for conventionality and respectability.”

The Christian News, an excellent independent weekly from Missouri, reports in its July 20, 1987, issue under the heading “‘The Holocaust’ Was Committed By Christians Never Excommunicated,” a statement by Dr. Franklin Littell in the latest issue of *Lest We Forget*, the Newsletter of the Ann Frank Institute of Philadelphia. He writes, “The monstrous crime which we call ‘the Holocaust’ or Shoah was committed by baptized Roman Catholics, Protestants, and Eastern Orthodox — never rebuked, let alone excommunicated.”

More and more it is seen that the Christians, rather than the Nazis, are being held responsible for the Holocaust. As a parent, I am concerned that this bias will creep into any “Holocaust Awareness Studies” programme implemented in the public school system, especially if it is being directed by the Atlantic Jewish Council.

According to a newspaper report in *The Sudbury Star*, Wednesday, April 4, 1973, Israel only reluctantly allowed any mention of Jesus or Christianity in the schools. In an article, Israel smashes taboo by teaching life of Christ in classrooms, the Associated Press noted, “Israel has smashed a major

taboo by giving 13-year-old pupils their first real lessons on the life of Jesus and the growth of Christianity. Trying to escape the wrath of ultra-Orthodox Jews, teachers take a low-key approach, sticking to history and avoiding theological controversy.... But in a country where many immigrants have known little comfort among Christians, and where some Jews still spit on the ground at the mere mention of 'Yeshu,' the introduction of Christianity into Israeli classrooms is striking....

"Despite its approach, the Christianity syllabus has aroused the ire of Israel's Orthodox Jews. Says Rabbi Menahem Porush, a religious political leader: 'We oppose it because it damages Jewish sensibilities. There is no good reason to plant these things in the brains of our children in the land of Israel.... After all we have suffered from Christians, a knowledge of their history can do no good for Israeli children.'" (Emphasis added.)

Now the Atlantic Jewish Council and the ADL are insisting that we introduce studies into the classroom to increase tolerance. I wonder what kind of success they are having in Israel?

I might add that according to *The Canadian Jewish News*, February 26, 1987, the Canadian Government has made a grant of \$127,403 to the B'nai B'rith Lodge to staff and computerize its offices in Montreal, Ottawa and Toronto. Minister of State for Immigration, Gery Weiner, himself a Jew, in making the grant said he was "fully aware of the important work" of the B-B and encouraged it to continue its activities.

Mr. Patrick Walsh, Research Director for the Canadian League of Rights, claims it is the B'nai B'rith which has been pressuring Ottawa from the beginning to ban books and impose Customs censorship. In the past, he says, the B'nai B'rith has operated mainly on tax-exempt contributions, claiming exemptions as a "charity"! But now, in addition to that drain on our public treasury, it is getting this huge outright grant.¹³⁸

I have been accused of misrepresenting Judaism. I have often wondered how many of my Christian accusers have ever read books written by Jews about their religion. I have read dozens of their books, and to me the message is very clear: God has given them a mission. They are the Chosen People. Their religion is superior to all others. Now I never protest their right to hold such views. However, when they attack my right to assert the same thing about Christianity, then I see an insupportable position. Christians must be able to see their Faith upheld as well; if it is to be attacked, and blamed for "the greatest crime against humanity."

I am going to give a sampling of information from my research. There are definite inconsistencies in the writings, but when I see something repeated by enough writers often enough I must understand that to be an important element of Judaism.

In *The Great Jewish Books*, there is a discussion of Yehudah Halevi's book *The Kusari*. Here is indicated the mission of the Jewish people, and their view of themselves. "While other nations are left to the sway of natural law, the Jewish people are subject to the special providence of God...Halevi maintains that humanity forms a special function in the organic society of

mankind, directing all men to the true paths of religion. Manifestly, 'all the peoples of the world were groping in blindness before the appearance of the children of Israel.' ...Thus Israel has been designed to function as the 'heart' of the nations.¹³⁹ Again, "Judaism is the one true faith.... Every Jew is potentially a prophet, capable of seeing the 'glory of God' and sensing the intimate presence of the Deity."¹⁴⁰

Reporting a rabbi's discussions with the Khazari, the Khazari asks, "Then your belief is confined to yourselves?" The Rabbi replies, "Yes. Any Gentile who joins us sincerely shares our good fortune, but he is not equal to us.... For we are the pick of mankind."¹⁴¹

The *Zohar*, as outlined in *The Great Jewish Books*, notes that it "...was still the lot of the Jew to champion the rationalistic approach to faith.... Against Christianity, the spokesmen of Judaism were able to direct all the weapons of the rationalistic armory. Is it logical to assume the simultaneous reality of the same Being as One and as Three? Is it logical to believe that God can enter into a woman's womb and emerge as a baby? ...Nachmanides declared 'that the mind of a Jew cannot possibly tolerate such an irrational doctrine.'"¹⁴²

The position of the Jew in Judaism is clearly defined in this review of the *Zohar*. "Is being a Jew really important?... Through their (the commandments) observance, the whole of existence is maintained; without them, neither the heavenly powers nor man could possibly exist. Thus, the observant Jew is placed in the living center of creation. Upon his labors, all depends; can he possibly be denied his reward?... Second, one phase of the Deity is so completely identified with the Jewish people and with the Torah as to be a representation of the living spirit of Israel. Accordingly, *Jewish people in their totality are divine in a very real sense*, while Jewish saints wield the key to the upper as well as to the lower worlds. Third, *the souls of Jews are derived from the Deity, while the souls of the nations are derived from 'the other side.'*" (Emphasis added.)

In *Zohar, The Book of Enlightenment*, it is stated, "The *Zohar* sees Israel as the heart of the world, God's Chosen People. They have *sole claim on truth. The faith of all other peoples is 'a faith of foolishness.'* Throughout the *Zohar* there is an implicit rejection of Christian belief and an affirmation of the faith of Israel." (Emphasis added.)¹⁴⁴ In one passage of the *Zohar* Rabbi Shim'on says, "...I am a servant of the Blessed Holy One, before whom I bow at all times. I do not place my trust in a human being; I do not rely upon a son of divinity, but rather, on the God of heaven..."¹⁴⁵ It is further noted, "Without naming Jesus directly, the *Zohar* makes clear that Israel does not need him. All Jews are the sons of God."¹⁴⁶

In *The Jewish Reclamation of Jesus* it is certainly claimed that the Lord Jesus Christ is not the real Jesus, the Jew. "Jesus as he actually was is all but lost to us."¹⁴⁷ What we encounter in the Gospels, then, is "the theologizing of the early Christian community, which is understood as obscuring the real Jesus."¹⁴⁸ Quoting from an essay by Leo Baeck it is argued that it was the Pauline influence that makes Jesus appear as un-

Jewish in the Gospels. Referring to the Gospels, he writes, "...But what each of them exhibits primarily in its overall content is nevertheless not what Jesus had said, hoped, and experienced. What each of the Gospels, taken as a whole, presents to us is rather what was believed, thought, wished, and desired by Christian communities under the guidance of authoritative teachers at the turn from the first to the second century." ¹⁴⁹

In an amazing book, *Living Jewish – The Lore and Law of the Practicing Jew*, the author Michel Asheri makes startling revelations, some of which will be discussed in a later chapter, *Is This Hate As Well?* This book received high praise from many quarters. The *Bergen Record* says, "This book contains just about everything you ever wanted to know about Judaism but were hesitant to ask." *Hadassah Magazine* notes, "This clear and straightforward guide is...a useful reference for Orthodox and non-Orthodox alike." *Tarbut, The Magazine of Jewish Culture*, claims it is "A careful investigation into the fundamentals of Jewish practice." It is listed as "A Selection of The Jewish Book Club."

I admire the author because he says what he believes, and does not try to deceive any Christians who might read it into thinking they are beloved by him or his religion. Under the heading, "Mentioning Strange Gods" he writes, "Jews have always been clear on the point that God is one and there are no other gods. Nevertheless, the first of the Ten Commandments says, 'You shall have no other gods...' and to protect this commandment we seek to avoid even mentioning the names of false gods. For this reason, the very observant will not pronounce the name of the founder of Christianity. He is referred to in Hebrew as *Oto-Ha-Ish*, meaning 'that man.' In Yiddish he is called Yashke. Yashke Bubik or Yoshke. The crucifix is called a tzelem, or image." ¹⁵⁰

An interesting appraisal is found in the section, "Jesus and the Christian Religion." He announces, "Any discussion of the supposed debt owed Judaism by Christianity would be out of place in this book. In the opinion of a good many scholars, not a few of them Gentiles, it can be summed up in Israel Zangwill's mordant phrase; 'Scratch a Christian and you'll find a pagan — spoiled.' Judaism owes nothing to Christianity, quite obviously, but not so obvious is the fact that Christianity owes almost nothing to Judaism. The two religions have little if anything in common." ¹⁵¹ He continues, "The widespread idea that the Jews, while rejecting Jesus' claim to divinity, consider him a great teacher and moral figure is completely false. We do not accept his claims and we are oblivious to his teachings; we are simply not interested in him nor in what he has to say, any more than Christians are interested in Mohammed." (Emphasis added.) ¹⁵²

He is certainly not one to waste time with Christian-Jewish dialogue. He says, "Since there is almost no common ground between Christianity and Judaism, despite widespread misconceptions to the contrary, any discussion of religion with Gentiles is likely to be a waste of time and Jews are advised to abstain." ¹⁵³

In *Basic Judaism* by Milton Steinberg, a discussion of Jesus is very frank.

He says of the Jesus of the Gospels, once they have been strained of episodes that relate of wonderworking, "To Jews, that Jesus appears as an extraordinarily beautiful and noble spirit, aglow with love and pity for men, especially for the unfortunate and lost, deep in pity, of keen insight into human nature, endowed with a brilliant gift of parable and epigram, an ardent Jew moreover, a firm believer in the faith of his people; all in all, a dedicated teacher of the principles, religious and ethical, of Judaism." ¹⁵⁴

This I believe will be the Jesus that emerges supreme in the Judeo-Christian Religion, and that is why I so oppose it. I oppose it because it so subtly destroys the Jesus of the Christian Church, the God-Man, the Second Person of the Blessed Trinity, who will be the Jesus of the remnant which, by God's Grace, will someday regain control of the Church amidst a great spiritual revival. Listen to what Steinberg goes on to say about Jesus. "But is he not something more than a teacher? Should he not be taken for a moral prophet also, one who promulgated new, higher, hitherto unknown principles of conduct? Not if the record is examined objectively." ¹⁵⁵ He then proceeds to try to show the reader that Jesus was just propounding the ethical doctrine of the Jewish Tradition. "In only a few respects did Jesus deviate from the Tradition and in all of them, Jews believe, he blundered." ¹⁵⁶

After a discussion of his teaching, he asks, "But will not Jews accept him, if not as a prophet, then at least as a perfect man, an ideal for all to imitate? That too is not tenable. The sober truth is that Jesus, spiritual hero that he is, is not perfect. The ideal Jesus of the Christian imagination is actually an idealization, achieved by an unconscious but judicious selection from New Testament incidents." ¹⁵⁷ (The words of Jesus keep coming back to me, "He that honoureth not the Son, honoureth not the Father which has sent him.") Steinberg goes on to say such things as, "If his outlook is lofty, it is narrow.... His social gospel is very slight.... Nor was his character altogether unexceptionable. He was capable of bursts of ill-temper.... Finally, there are traces of chauvinism in him...." ¹⁵⁸

Steinberg then pays tribute to the famous Jewish philosopher Maimonides, "In this spirit and with an objectivity to which the Christian world of his time showed no reciprocity Moses Maimonides paid tribute to Jesus as 'one who prepared the way for the Messianic King.'" ¹⁵⁹ I found that quote interesting because I have another quote from this philosopher which does not seem so flattering to Jesus.

In *A Maimonides Reader* from the Library of Jewish Studies, I read Maimonides' *Epistle to Yeman* where he talks of a sect which combined the two methods, namely conquest and controversy, into one, because it believed that this procedure would be more effective in wiping out every trace of the Jewish nation and religion. "The first one to have adopted this plan was Jesus the Nazarene, may his bones be ground to dust. He was a Jew because his mother was a Jewess although his father was a Gentile.... He impelled people to believe that he was a prophet sent by God to

clarify perplexities in the Torah, and that he was the Messiah that was predicted by each and every seer.... The sages, of blessed memory, having become aware of his plans before his reputation spread among our people, meted out fitting punishment to him.

“Daniel already alluded to him when he presaged the downfall of a wicked one and a heretic among the Jews who would endeavor to destroy the Law, claim prophecy for himself, make pretenses to miracles, and allege that he is the Messiah, as it is written, ‘Also the children of the impudent among your people shall make bold to claim prophecy, but they shall fall.’ (Dan. 11:14).”¹⁶⁰

In many books, by both Jewish and Christian authors, blame for the Holocaust is squarely laid on Christian shoulders. I believe Nazism will play less and less of a role in the Holocaust and Christianity will emerge as the real culprit. The professional survivor and dean of Holocaust promoters, Elie Wiesel, is probably one of the most influential men in the literary scene. He has won the Nobel Prize and is represented in many places as the authority on the Holocaust. We can expect his works to play a prominent role in any school programme of Holocaust Studies. In *A Jew Today* Weisel writes, “For we had been struck by a harsh truth: in Auschwitz all the Jews were victims, all the killers were Christian....

“How is one to explain that neither Himmler nor Hitler was ever excommunicated by the church? That Pius XII never thought it necessary, not to say indispensable, to condemn Auschwitz and Treblinka? That among the S.S. a large proportion were believers who remained faithful to their Christian ties to the end? That there were killers who went to confession between massacres? And that they all came from Christian families and had received a Christian education?”¹⁶¹

Was this the kind of logic that persuaded the Education minister to propose changing the word “Christian” in the Schools Act to “fundamental human rights”? Was he persuaded that our Christian heritage was useless and that it had indeed contributed to the Holocaust? I will deal more with Wiesel’s writing in the chapter, *Is This Hate As Well?*

The Vicomte Léon de Poncins, in his book *Judaism and the Vatican*, quotes from a book which translated would be called “Jesus and Israel.” It is written by Jules Isaac. In the *Jewish Chronicle* of October 29, 1965, this was written about him: “Professor Isaac, a distinguished French-Jewish historian...devoted the last years of his life to a study of the religious roots of anti-Semitism. He had audiences with the late popes Pius XII and John XXIII, the latter being of considerable importance and leading to subsequent emendation of certain passages offensive to Jews in the Roman liturgy.”

These are some quotations from Professor Isaac’s book: “It is a veritable competition as to who can make the Jew appear most hateful. Richly chequered and pathetic as is the narrator of the fourth Gospel, the palm goes to Matthew; his unerring hand unleashed the poisoned arrow that can never be withdrawn.”

Again he writes, referring to the Gospel of St. Matthew, “Never has a narrative appeared so obviously tendentious, or anxiety to ‘impress’ been so marked, culminating in verses 24 and 25, which compel conviction in all open minds....

“No, Pilate did not wash his hands according to Jewish custom....

“No, Pilate did not protest his innocence....

“No, the Jewish crowd did not cry out: ‘His blood be upon us and upon our children...’

“But what is the good of stressing all this any more? The case is up for hearing in the eyes of all men of good faith. And I venture to say, in the eyes of God too.”

What was the purpose of this attack? It ultimately led to the blaming of the Holocaust on Christianity. He says the tradition that blames the Jews for condemning Jesus to death “is infinitely noxious and murderous, and which, as I have said and shall repeat, leads to Auschwitz — Auschwitz and other places. Some six million Jews were liquidated....”

Perhaps one of the most influential Jewish writers on the subject of Jesus and Christianity is Dr. Hugh J. Schonfield. His book is entitled *The Passover Plot - A New Interpretation Of The Life And Death Of Jesus*. The book created a stir. *Publisher’s Weekly* called it “The most controversial book of the...season. It has already created a sensation.” *Saturday Review* writes, “Sensational.... Bound to stir readers.... For all the audacity of its central thesis, his book is always scholarly.... Buttressed with research.” *The Queen Magazine* predicts, “*The Passover Plot* may well be the most important book published in this decade.”

Doubtless it is a “faith-shattering” book, especially in this day and age when the spiritual guides of the people would not dare condemn the work because of fear of being branded “Anti-Semitic.” The book claims that detailed evidence is presented to prove “that Jesus planned his own arrest, crucifixion, and resurrection; that he arranged to be drugged on the cross, simulating death so that he could later be safely removed and thus bear out the Messianic prophecies.

“Never before has so eminent an authority presented so challenging a thesis — or backed it up with such irrefutable evidence. Never before has a single book caused so many to question deeply the very roots of their belief....”¹⁶²

The book is brilliantly presented, and to those not grounded in the historic Christian Faith or unaware of Judaism’s goals, it must appear both logical and plausible. Schonfield presents a sympathetic picture of Jesus as a dedicated Jew willing to do anything for the Kingdom of God. Surely we can expect more such writings, and gradually Christendom is to see that its Faith is based on a plot which was later taken over by anti-Semites. Like many Jewish writers, Schonfield finds the Gospel of St. John “anti-Semitic.” He claims to be able to explain this by saying the Gospel was actually written by another John, a Greek Elder, whose relationship with John, the aged Jewish priest is unknown. This Elder, “whose background

and Christian philosophy was very different from that of the old priest" was able to use John's special material to invest "his own particular teachings with an atmosphere of authenticity it would not otherwise have possessed, and enabled him to express his ideas through the mouth of Jesus...." ¹⁶³ This is used to explain the anti-Jewish tone of the Gospel!

What then is Judaism? According to Rabbi Bokser, "This is not an uncommon impression and one finds it sometimes among Jews as well as Christians — that Judaism is the religion of the Hebrew Bible. It is of course a fallacious impression." ¹⁶⁴ Again, he contends, "Judaism is NOT the religion of the Bible." ¹⁶⁵

What, then, is Judaism if it is not based primarily on the Old Testament? A Jewish encyclopedia declares, "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." ¹⁶⁶

Is the *Talmud* still important today? "*The Talmud: Heart's blood of the Jewish Faith*" was the heading of an installment of a serially produced best-seller by Herman Wouk: "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." ¹⁶⁷ The recent propaganda series *Winds of War* was based on his novel of the same name.

I have made numerous references to the *Talmud* in the earlier part of this chapter when dealing with Jewish encyclopedias' treatment of Judaism's attitude towards Jesus and Christianity. It is very difficult to deal with the *Talmud* as those experts in Talmudic reasoning can persuade the simple that what is written is not what is meant. In fact, the powerful but strange reasoning power of Jewish intellectuals is due in large part to the teaching they receive in this book. Rather than deal with what the *Talmud* says, I am going to include a series of photocopies of the *Talmud* in Appendix B at the back of the book and let you decide. I have been told I am wrong in my deductions. Perhaps you can figure out what is meant. To me, parts are very offensive; perhaps to you, they are not.

In *Look* magazine, June 17, 1952, Rabbi Morris N. Kertzer stated the following in an article "What is a Jew?": "The *Talmud* consists of 63 books of legal, ethical and historical writings of the ancient rabbis. It is the legal code which forms the basis of Jewish religious law and it is the textbook used in the training of rabbis." (Emphasis added.)

The *B'Nai B'Rith Messenger*, May 3, 1940, contends, "The *Torah* and the *Talmud* are the root of the spiritual development of Judaism. The *Talmud* is for the Jew the leader of his daily life. The *Talmud* thus contains a mighty power of supporting the people of Israel. The *Talmud* is essential for the existence of Judaism."

Perhaps how important it is for the existence of Jewry was brought out in an old book which was dedicated to one of the province's university libraries. This book, *The Babylonian Talmud History*, talked about a sect of Jews called the Karaites who spent their time studying the Scriptures and who hated the *Talmud*. The Talmudic Jews rid themselves of these troublemakers very easily. "The Talmudists declared the Karaites not to be Jews, and forbade to give them any holy ceremony to perform...." ¹⁶⁸

By this example it can be seen the term anti-semitic must be irrelevant. How can one group of Jews declare another group of Jews "non-Jews" if Jew is a racial term? Certainly no group of, for example, white men could declare its own brethren "non-white" simply because they disagree with their philosophy, could they?

It went on to tell how "the Karaites... could not resist or make headway against the *Talmud*, whose strength is, to those who rightly understand it, that it has never purposed to make fixed rules, to last for all ages; deliberation and reasoning concerning the Halakhas according to the circumstances, is the principle of the *Talmud*, and the saying of the *Talmud*, 'even when they say to you of *right* that it is *left*, and of *left* that it is *right*, thou shalt not swerve from the commandment,' shows the opinion of the *Talmud*, that the practice of the ceremonies and precepts is dependent on the time, place and other circumstances. With this power the *Talmud* combatted with all its enemies, and was victorious." ¹⁶⁹

Although this book was first written in 1916, it seems to foreshadow what we know today as "situation ethics." This does away with right and wrong as seen by Christian eyes. It is this principle of "pilpulism" which so confounds Christians today, for due to our heritage we tend to believe what we are told, even in the media! We are not used to being deceived, and this form of dialectic reasoning seems to do just that. The Talmudists are able to say one thing, but then argue the opposite view just as forcefully.

This is borne out in *A History of the Jews* by Solomon Grayzel. He says this method of reasoning was based on the assumption that the sages of the *Talmud* could not be wrong and if they disagreed it was only a seeming disagreement. The duty of the student was to argue this disagreement away! This had the effect of sharpening the students' minds so they could delve into difficult arguments. ¹⁷⁰ No doubt this could be used with devastating effect on people who want to believe the best about others.

The discussions about Judaism often lead to the racial question. Time and time again you hear the Jewish leaders declare they are not a race. If they are not a race, how can they claim one who disagrees with Judaism is "anti-Semitic," which in itself is a racial designation? In fact, a great many nations are Semitic, which simply means descended from Shem, one of the sons of Noah. The Arabs are indisputably Semites, as are many other peoples of the Middle East and Asia.

The Christian Identity Movement claims that northern Europeans are Semites, being descended from the Lost Tribes of Israel. That is why the Jewish attack on Identity Christians for being "anti-Semitic" is a strange

one, since they claim, in fact, to be Semites. The word is so subjective that, interpreted by organizations such as the B'nai B'rith, the ADL, or the Atlantic Jewish Council for that matter, it can apply to anyone who does not give whole-hearted support for Zionist aims world-wide.

That is why we must be careful it does not become a conditioning agent blinding us from seeing the truth, and keeping us from being able to make decisions on the Jewish Question and the Middle East situation based on facts and fairness.

In this chapter I have attempted to share with you some of the reasons why I oppose the infiltration of Judaism into the Christian Faith. In this I have been faithful to the historic Christian Faith as I shall outline in the next chapter.

CHAPTER 7

THE HISTORIC CHURCH AND JUDAISM

IT DOES NOT TAKE a great deal of time to summarize the attitude of the Historic Christian Church towards the Jews. The Popes and Councils insisted that the lives of Jews who lived peaceably be spared, and that they be allowed to worship according to their custom. It also forbade forcible baptism of Jews, although at times this was overlooked to the ill of both Jews and Christians. There can be no doubt that at times during the first nineteen hundred years of Christianity some Jews suffered due to the greed or avarice that is common to all fallen men, whether they be professing Christians or not.

At times Jews suffered because Christian zeal could not tolerate the insults certain of their leaders heaped upon the Christian Faith, and especially upon the Lord Jesus Christ and the Virgin Mary. At other times many Jews suffered because Christians were outraged at the practice of usury, or interest on the lending of money, that certain Jews practiced, often to the ruin of Christians. Today we have become so accustomed to exorbitant interest rates that we seldom realize that the Church outlawed this practice throughout the Middle Ages and condemned it until much later. Perhaps the crushing interest we pay on our national debt should be seen in this light. The economists during the Middle Ages understood the money system much better than we do and would not have tolerated a fraction of the abuse we put up with today.

Above all, the Church sought and prayed for the conversion of Jews even though she was well aware that many of those who converted did not genuinely embrace the Christian Faith, but remained secret Jews and continued the practice of their religion in private. In fact, as Benjamin Disraeli pointed out in a previously quoted passage, many of these secret Jews entered the Church and worked to change it from within.

The *National Catholic Reporter*, February 20, 1987, published a story, "The Shadow of the Inquisition still falls on New Mexico." In a non-critical presentation it tells the story of how Clemente Carmona was 11 years old and living in Albuquerque before he learned his Catholic family was really Jewish. His family, forced to convert to Catholicism during the Inquisition in Spain, had secretly practiced Judaism for nearly four centuries. Carmona estimates there are more than 1000 families in New Mexico who are secret Jews. He says, "Grace preceded each meal and prayers ended 'in the name of the Father,' with no mention of the son and Holy Spirit. 'We never even crossed our legs, because for us the cross meant persecution,' Carmona said. When the family had to make the sign of the cross at mass, they recited the names of four Torah angels."

Perhaps we find it difficult to understand today the passion with which the early Church Fathers defended the Christian Faith and the fiery rhetoric these saints of the Church used in warning Christians against those who

would in any way dilute our Faith or blaspheme against our Lord and Saviour. One can only imagine what they would say if they could hear His Name blasphemed and used in cursing on our television and in movie theatres or in the popular publications of the day. Might one imagine how horrified they would be if they knew that the promoters of this were in many instances followers of the religion they felt most dangerous to Christian piety? How shocked they would be at the lack of protest from the Church against this blasphemy, as well as what they would see as the horrible ritual of murder, disguised today under the term "therapeutic abortion."

Modern Judaism admits and indeed boasts of its line of descent from the Pharisees, whom they see as maligned by the Gospels. Today, with the avowed reclamation of Jesus as a Pharisee reformer by certain Jewish leaders, there has been an open declaration that the Gospels have misrepresented the sayings of Jesus and that such passages must be the result of later anti-Semitic tampering. To the Church, "all Scripture is given by inspiration of God"¹⁷¹ and so such a suggestion would have been immediately condemned by the early Church Fathers. However, the post-Holocaust Church is now debating this whole question as we shall discuss in the chapter, "The Church and Society After the Holocaust."

That Judaism from the beginning opposed the Jesus Christ of Christianity is a historical fact. His words, as recorded in the Gospels, show he also opposed the forerunners of Judaism, the Pharisees: "You brood of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.... But ye believe not, because ye are not of my sheep...." (After these Jews said, "Abraham is our father," Jesus replied:) "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. (Then said they to him, We are not born of fornication; we have one Father, even God. Then said Jesus,) If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I myself, but He sent me. Why do you not understand my speech? even because ye cannot hear my word. 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 there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it...."¹⁷²

Speaking to the Churches, the ascended Christ says, "I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan.... Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet and to know that I have loved thee."¹⁷³

St. Paul (for whom many Talmudists have a special dislike and whom they blame for turning Jesus into a god) said of them, when speaking to non-Jewish Christians, "For ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus,

and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."¹⁷⁴

St. John Chrysostom, A.D. 347?-407, whom posterity has named the "Golden Mouth," is the premier Church Father of the Eastern Church and one of the most highly respected Fathers of the Western Church. I am going to quote from *St. Michael's News*, a publication of St. Michael's Legion, June, 1968, which states that in the "Decretum Gelasiarum," #353, it declares the Church Fathers who must be believed by the Catholic Church. "Likewise, the works in the same manner attributed to Gregory Nazianzus, Basil the Great, Athanasius of Alexandria, John Chrysostom, ...; of whose text if any one shall have disputed a single iota, and shall not have venerably received in its entirety, let him be anathema...."

Father Edward Flannery, in his book *the Anguish of the Jews*, the review of which by the *Canadian Jewish News* was discussed in the previous chapter, attacks St. John Chrysostom for his "anti-Judaic onslaught." His sermons, says Father Flannery, are "oratorical exaggerations...a faulty use of Old Testament denunciations to fourth century Jews, an equally faulty interpretation of New Testament texts.... They represent a grave lapse from Christian charity that cannot be condoned on the part of a great churchman and saint.... In the eyes of the historian, Chrysostom cannot be denied his niche in the pantheon of anti-Semitism."¹⁷⁵

What does this saint of the undivided Church say in his sermons anyway? He asks how Christians can dare "have the slightest converse" with Jews, "most miserable of all men." He said they are "possessed of the devil." He says of their synagogue, it is a place of "shame and ridicule...the domicile of the devil, as is also the souls of the Jews." He calls their religion "a disease." He attacks those who support Jewish influence in the Church and on Judgement Day Christ will say to Judaizers, "Depart from Me, for you have had intercourse with My murderers." Perhaps his most controversial statement is "He who can never love Christ enough will never have done fighting against those (Jews) who hate Him."¹⁷⁶ These are strong words, but they indicated the dread the early Church had of being infiltrated by Judaism. Were they right or wrong? It was the accepted teaching of the Church until post-Holocaust times.

Even before the time of St. John Chrysostom, the Jews supported a bishop named Arius who denied the deity of Jesus Christ and the Trinity. It was a time like today, when frightful heresy was rampant. Only then it failed to succeed due to the efforts of a great champion of the Faith, Saint Athanasius, whose Creed is so important in the Church. Arius neither attacked Christ nor criticized him. In fact, he praised him above all other created beings. How like today where we see Jesus praised, but his deity denied. This is seen by many as the judaization of the Christian Church.

How important was the doctrine of the Deity of Christ and the Trinity to the Historic Church? The Creed of St. Athanasius which is read in many

Christian Churches at appointed times during the year states, "Whoever will be saved: before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons: nor dividing the Substance. For there is one Person of the Father, another of the Son: and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son: and such is the Holy Ghost. The Father uncreate, the Son uncreate: and the Holy Ghost uncreate...." This magnificent statement of the Christian Faith will come under increasing attack as the Church seeks to compromise the doctrine of the deity of Christ to make Jesus more acceptable to Judaism.

In the seventh century the Fourth Council of Toledo was organized and directed by St. Isidore of Seville, (A.D. 560-636), a great Father of the Church. At this time the Jews were having considerable influence in the Christian Community. "Concerning those who show support and favour to the Jews against the faith of Christ. The avarice of some is so great that they therefore separate themselves from the faith, just as the Apostle expressed it; just as even many among the clergy and laity accept presents from the Jews and aid their perfidy, in that they allow them to enjoy their protection.... Every bishop, presbytery or layman, who in future grants support to them (Jews) against the Christian Faith, be it through bribes or favours, shall be regarded as profane and blaspheming God. He shall be excluded from the Communion of the Catholic Church and be regarded as not belonging to the kingdom of God; for it is no more than right, that those who reveal themselves as protectors of the enemies of the Lord, be separated from the body of Christ." This Council was referred to many times throughout the history of the Church.

The Church, nevertheless, was very careful to protect the rights of all. No Christian was to force an unwilling Jew to accept baptism. Apart from lawful judicial sentence, "no Christian is wickedly to injure their persons or violently to confiscate their possessions; no one is to change the good customs they have in any given region. No one is to disturb their rites with clubs and stones, uncouth weapons of the street brawler, and no one is to attempt to extract from Jews service unsanctioned by custom. Their cemeteries and the bodies therein, are to be respected."¹⁷⁷

However many popes made qualification that this protection granted by them is intended to shield only those Jews who have not been guilty of plotting to subvert the Christian Faith.¹⁷⁸

It is apparent that the Historic Church in a Christian State would not allow the Jewish leaders to judaize the Church, a movement many see today as a result of massive manipulation made possible by their use of the Holocaust as a weapon to silence any discussion of the Jewish Question.

Of course, it must be kept in mind that throughout the Middle Ages the Church in Western Europe was undivided, so the term Catholic applies to

all Christians there up to the time of the Protestant Reformation, at least to those recognized by the State. There were small groups of Christians during the Middle Ages who did not accept the rule of the Church and some Protestants today claim descent from these. However, to all intents and purposes, the Catholic Church spoke for the vast majority of the people and its pronouncements were accepted for the most part by all Christians, whether royal, noble, or commoner.

There is a vast amount of documentation concerning the official attitude of the Church towards Judaism at this time. In virtually all cases Judaism was regarded as hostile to the Christian Faith and Christians were warned against its influence.

Saint Gregory the Great, who ruled the Church for part of the early seventh century, has been considered one of the most important saints of the church. His terms for Jews and Judaism were almost always harsh. He referred to Judaism as a "superstition" and warned that it would "pollute" Christian Faith and "deceive with sacrilegious seduction" the simple Christians. Indeed, he went even further and declared Judaism a "disaster." At that time Judaism was regarded as being burdened with *perfidia*, a distorted faith, a disbelief. Such terminology has been banished in the Catholic Church during the post-Holocaust dialogue.

The leaders of the Christian Church during the Middle Ages were concerned lest Jews should be given public office and use their position to do injury to Christians. They also seemed amazed at the lack of gratitude the Jews had for their host nations who, after giving them shelter and protection, were often treated with contempt.

The famous Pope Gregory VII, the renowned Hildebrand, wrote a letter to King Alfonso VI of Castille in the year 1081 in which he said, "We exhort your Royal Majesty, not to further tolerate that the Jews rule Christians and have power over them. For what is it to set Christians beneath Jews, and to make the former subject to the latter, except to oppress the Church and to exalt the Synagogue of Satan, and, while you desire to please the enemies of Christ, to condemn Christ himself?"

In England in 1215 the courageous Archbishop Stephen Langton was one of the leaders who pressured King John to sign the Magna Carta, a Charter of Rights that was to do so much to preserve Anglo-Saxon freedom. That same year a new Ecumenical Council, the Fourth Lateran, was opened. This council was dedicated to the strengthening of the Church in her struggle against Judaism and heresy, and in protecting Christians from usury, unlike the more recent Vatican II!

Under Title LXVII. *On Jewish Usury*, The Council determined, "The more the Christian religion is oppressed by the exaction of usury, the more grievously does Jewish belief batten on it, in such wise that in a short time they exhaust Christian resources. Desiring, therefore, to make some provision for Christians in this matter, lest they be cruelly burdened by Jews, we legislate by synodal statute...." There follow certain guidelines to deal with immoderate usury.

Title LXIX. *That Jews be not Brought to the Fore in Public Offices*, asserts, "Since it is too absurd that a blasphemer of Christ should exercise the vigor of power over Christians, on account of the audacity of those who transgress under this head, we renew what the Council of Toledo farsightedly legislated on the matter, forbidding that Jews be brought to the fore in public offices, because under a pretext of this kind, they are usually hostile to Christians...."

A contemporary Pope, Innocent III, in a letter to the King of the Franks, urged that while Jews should be allowed to live and do service under Christian kings, "they give grave offense who give preference to the sons of the crucifiers against whom blood still cries out to the Father over the joint heirs of the crucified Christ, as if the son of the bondwoman could and ought to be heir along with the son of the free woman..., and they place Jewish servitude before the freedom of those whom the Son set free.... What is more, blaspheming the Name of the Lord, they publicly insult Christians on the ground that they have faith in some rustic, hanged by the Jewish people. We have no doubt He was hanged for us since He bore our sins in His body on the tree..., but we do not admit he was a rustic.... But on the feast of Good Friday, Jews, contrary to ancient custom publicly run through streets and squares, congregating and everywhere deriding Christians for adoring in the customary way the Crucified on His cross, and by their improprieties strive to recall these from their duty to adore...."

Pope Gregory IX published on the 5th of March, 1233, his famous Bill *Sufficere Debuerat*. In it he writes, "It ought to have satisfied the faithless Jews, that Christian devoutness accepted them solely and alone from goodwill. They, who persecuted the Catholic Faith and have denied the name of the Lord.... They do not give thanks for the concessions, forget the deeds of good will, pay back this kindness with godlessness and in return for the concessions they despise us.... As was thus ordered at the Council of Toledo and confirmed at the general Council, no preference may be given to the blasphemers of God, for it is completely absurd, that they should have power over Christians...." It is small wonder Christian States were wary about receiving countless Jewish refugees? Did they perhaps think that if they did their leaders would try to de-Christianize the lands that gave them refuge? Was this just a blindly bigoted and groundless fear?

Bishop Troy was upset because I mentioned St. Thomas Aquinas in my arguments opposing the judaization of Christianity. Yet St. Thomas wrote, "The Jews must according to the Statute of the general Council, wear a distinguishing mark.... The Jews may not retain, what they have appropriated through usury.... The Jews live in eternal servitude on account of their guilt...." This saint in his *Summa Theologiae*, Question 10 of 11a, Hae. art. 9, 10, 11, and 12, certainly recommends that measures be taken to limit their action in society and to restrict their influence. He felt it would be contrary to reason to allow them to exercise the powers of government in a Christian state.

Pope Innocent IV declared in his Bull, *Impia-Judeorum-Perfidia*, "The

divine falsity of the Jews from whose hearts our Saviour did not tear the veil on account of their enormous crimes, but caused them to still go blind, as is just, do not pay heed that Christian pity only accepts them out of mercy and patiently bears coexistence with them, and commit acts of shame, which set those who hear of them, in astonishment, and fill those with terror, who receive report of it."

Nevertheless it was the beliefs of Judaism which many of the Church Fathers found most abhorrent. St. Ambrose, Bishop of Milan and famous Church Father, wrote in Epistle XI to the Emperor Theodosius that the Synagogue "was a godless House, a collecting place of wickedness and that God Himself had damned it."

St. Athanasius, the great Church Father after whom (as previously noted) one of Christendom's most famous creeds is named, asserted in his Treatise concerning the Incarnation, "The Jews were no longer the people of God but were Lords over Sodom and Gomorrah."

Pope Innocent III did not excuse the Jews' disbelief on grounds of ignorance and thundered, "The Jew who denies that Messiah has come, and that He is God, lies."

Many of the popes and leaders of the Church believed the Talmud was responsible for Jewish unbelief and for their views of Jesus and Christians. Because of this the Talmud was often ordered to be publicly burned.

This attitude continued after the Middle Ages. On February 26, 1569, Pope Pius V announced the Bull *Hebraeorum Gens*. In this he attacks Jewish usury and Jewish influence on Christians. "And the most damaging thing in the matter is, that they attract through prophecy, magical incantations, superstition and witchcraft many incautious and sick people to the deceit of the 'Synagogue of Satan' and boast of being able to predict the future, where treasures are concealed and secret things. In addition we know and have exactly investigated, how in an unworthy way this revolting sect misuses the name of Christ and in what measure this is harmful for those who are judged in this name and whose life is threatened through their deceit...." In an earlier chapter I quoted from a Bull by Pope Benedict XIV which also took a strong stand against the judaization of Christian society.

Nevertheless, perhaps the harshest treatment of the Jews came from the famous Protestant Reformer, Martin Luther. His book, *The Jews and Their Lies*, is banned from entry into Canada, but is included in *Luther's Works*, Volume 47, Edited by Franklin Sherman with the General Editor being Helmut T. Lehman. This is published by Fortress Press, Philadelphia, 1971, ISBN 0-8006-0347-8. As this was found in a university, and a religious one as well, it will be interesting to see if any move will be made to ban it! Luther was very pro-Jewish in his early days and castigated the Roman Catholic Church for its treatment of the Jews. He was intent on converting them. However when they obstinately refused to comply, he wrote a tract condemning them. Many modern Lutherans would like to forget it, but it is there for all to see, except in Canada!

He writes, "Our people, however, should be on their guard against these hardened, condemned people (who accuse God of lying and proudly despise the whole world), that they be not misled. For the Jews would gladly entice us to accept their faith and do so wherever they can.... They are the real liars and bloodhounds, who have not only perverted and falsified the entire Scriptures from beginning to end without ceasing with their interpretations.... Therefore be on your guard against the Jews and know where they have their schools there is nothing but the Devil's nest in which self-praise, vanity, lies, blasphemy, disgracing God and man, are practiced in the bitterest and most poisonous way as the Devils do themselves...."

Luther goes on to say, "Their breath stinks for the gold and silver of the heathen, since no people under the sun always have been, still are, and always will remain more avaricious than they (the Jews) as can be noticed from their cursed usury. They also find comfort with this: "When Messiah comes, He shall take all the gold and silver in the world and distribute it among them (the Jews)."

Luther detests their theology. He writes, "Thus they call Him (Jesus) the child of a whore and His mother, Mary, a whore.... Reluctantly I must speak so coarse in opposing the Devil...."

Regarding their Talmud, Luther asserts, "Yea, I maintain that in three fables of Aesop there is more wisdom to be found than in all the books of the Talmudists and Rabbis and more than could come into the hearts of the Jew.... 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 tricks; what is worst of all, they...teach that such things 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."

Dr. Luther tells us his reason for writing this treatise. "I have permitted this booklet to go forth that I might be found among those who have resisted such poisonous undertakings of the Jews, and have warned the Christians to be on their guard against them. I would not have thought that a Christian would permit himself to be fooled by the Jews to share their exile and misery. But the Devil is the God of this world, and where God's word is not, he has easy sailing, not only among the weak, but among the strong. God help us. Amen."

Now in New Brunswick teachers are encouraged to read the Bible to their students and have been given an excellent guide to aid them. However recent moves to delete the word "Christian" from the Schools Act may foreshadow an attempt to remove the privilege of Bible Reading from the classroom.

What of the Christians who aid those who promote Judaism? Martin Luther is very blunt. "Whoever has a desire to lodge, nurse and honour such poisonous serpents and young devils; that is, the worst enemies of Christ our Lord and of us all; and permit himself to be abused, plundered, robbed, spit upon, cursed and suffer all evil, let the Jew be commended

to him.... Let him...boast that he had been merciful, had strengthened the Devil and his young Devils to blaspheme our dear Lord and the precious blood with which he has bought us. In that way he will be a perfect Christian filled with deeds of mercy, for which Christ will reward him on Judgment Day with the Jews and eternal hell fire!" I wonder what his comments would be if he could hear the leaders of the United Church?

Many questioned Luther's wisdom in attacking the Jewish leaders of his day. To them he said, "Maybe mild-hearted and gentle Christians will believe I am too rigorous and drastic against the poor, afflicted Jews, believing that I ridicule them and treat them with much sarcasm. By my word, I am far too weak to be able to ridicule such a satanic breed. I would fain do so, but they are far greater adepts at mockery than I and possess a God who is master in this art; it is the Evil One himself."

Luther has been blamed as the "spiritual father" of Nazism. Actually his "final solution" for the Jews was the same as many Nazis who claimed the only solution was deportation. He wrote, "Therefore deal with them harshly as they do nothing but excruciatingly blaspheme our Lord Jesus Christ, trying to rob us of our lives, our health, our honour and belongings.... For that reason I cannot have patience nor carry on an intercourse with these deliberate blasphemers and violators of our Beloved Saviour.

"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, rulers and subjects."

Why did this Reformer who loved his Lord and his country write such a vicious booklet about the Jews? And why, I wonder, did the German people, nearly four hundred years later, elect a government that felt much the same way?

Right up into this century clergy in many branches of the Christian Faith fought against judaizing tendencies in the Church and Christian society. Monseigneur Jouin, in a speech dated December 8, 1930, referred over and over to the evils of Judeo-Masonry in its plot against the Christian Church. He was highly commended by Pope Benedict XV.

William Hendriksen, Th.D., a contemporary Reformed theologian, is highly respected in many branches of the Protestant Church. He has written numerous books of commentary on the Bible and I have even found his works recommended in the commentaries written by Jerry Falwell's Liberty Baptist College, a pro-Zionist institution if ever there was one. In his fascinating work on the interpretation of the Book of Revelation, *More Than Conquerors*, Dr. Hendriksen writes, "... and the blasphemy of them that say they are Jews and they are not, but are a synagogue of satan.' These Jews had very likely chosen Smyrna as their place of residence because it was a city of commerce, of business. They not only vilified the Messiah but eagerly accused the Christians before the Roman tribunals. As always, they were filled with malign antagonism against Christians.... These so-called Jews might consider themselves to be 'the synagogue of God,' in reality they constituted 'the synagogue of satan,' the chief accuser

of the brethren. *How any one can say that the Jews of today are still, in a very special and glorious and pre-eminent sense, God's People, is more than we can understand. God Himself calls those who reject the Saviour and persecute the true believers 'the synagogue of Satan.' They are no longer His people.*

“‘The devil is about to cast some of you into imprisonment, that ye may be tried.’ Back of the Roman persecutors we see the Jews, filled with malign envy and hatred against believers and accusing them before the Roman tribunals. And these Jews, in turn, are the instruments used by the devil himself.” (Emphasis added.)¹⁷⁹

Lorraine Boettner, another well-known Reformed writer, discussed modern Judaism in his book *The Millennium*. He claims, “The present situation is that Judaism has developed for itself a book of rabbinical writings which is a collection of religious and civil laws with commentary, known as the Talmud.... It has become the primary object of study in the schools and synagogues and has almost completely displaced the Old Testament. Hence present day Judaism is not only different from the religion of the Old Testament; it even belongs to a different class of religions... *Hence the system should not be called Judaism, but Talmudism; and those who practice the system should not be called Jews, but Talmudists.*”¹⁸⁰ He goes on to say, “Although the Jewish people have a consuming zeal for the land of Palestine, their real need is not Palestine, but Christ. And never will they find real peace, individually or as a nation, until they turn in faith to him.”¹⁸¹

In the nineteenth century, an Ex-Rabbin Drach, highly honoured and decorated for his learned works by Popes Leo XII, Pius VIII and Gregory XVI, wrote a detailed work in French, *De L'Harmonie Entre L'Église et la Synagogue*. I am going to quote from it as recorded in Rev. Denis Fahey's book *The Mystical Body of Christ and the Reorganization of Society*. Drach writes, “For a long time it was my professional duty to teach the Talmud and explain its doctrines, after having attended special courses for many years, under the most renowned of contemporary Jewish Doctors. Now that by the grace of God I have been led to abjure its false dogmas, I can speak of it with full knowledge of its contents, as a result of my studies, but I will endeavour to do so with complete impartiality. On the one hand, I have devoted the best years of my life to the study of it, on the other hand, it means nothing to me now. I shall therefore set forth both what is good in it and what is defective.... The Christian also is horrified by the insane and atrocious calumnies which the impious hatred of the Pharisees hurls at everything he holds sacred. Nevertheless, the Christian theologian therein discovers useful data and precious traditions for the explanation of many difficult texts in the New Testament.... The Talmud is divided into the *Mischna*...and the *Ghemara*.... In the *Ghemara*, there are at least a hundred passages which are insulting to the memory of our adorable Saviour, the more than angelic purity of His holy Mother, the Immaculate Queen of Heaven, as well as the moral character of Christians, whom the Talmud

represents as practicing the most abominable vices.”¹⁸²

Ex-Rabbin Drach writes concerning the Jewish Messianic ambition: “The Messiah, whose coming the Jews obstinately expect, in spite of the fact that he obstinately refuses to appear, is to be a great conqueror who will reduce all the nations of the world to the condition of slaves of the Jews. The latter are destined to return to the Holy Land in triumph, laden with the riches taken from the non-Jews. Jerusalem is to have a new temple, which will not be built with human hands but will be let down from heaven, ready made and fully furnished, after the fashion of a stage construction.”¹⁸³

Perhaps in the last 100 years no theologian has been hated more by judaizers than the Rev. I. B. Pranaitis, Roman Catholic Priest; Master of Theology, and Professor of the Hebrew Language at the Imperial Ecclesiastical Academy of the Roman Catholic Church in old St. Petersburg. In his book *The Talmud Unmasked*, which, by the way, bears the imprimatur of the Roman Catholic Church dated April 13, 1892, he claims to reveal the secret rabbinical teachings concerning Christians. This should come as no shock by now to read that this book is also banned from entry into Canada. As far as I know his translation of the Talmud has never been successfully questioned, although personal abuse has been heaped upon this priest. He notes as well that during the time his book was published the then Pope Leo XIII proscribed the Talmud and other Jewish books in the *Index Expurgatorius* by quoting Pope Clement VIII “who 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...; 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.”

I am not going to discuss Professor Pranaitis' book except to mention that if what he writes is true, then I will say charitably that the Talmud does certainly contain unflattering commentary about Jesus, the Virgin Mary, and Christians. Now the Jewish leaders have stated that certain passages in the Gospels insulting to Jews must be removed. I have yet to read of anyone who says that those passages in the Talmud which are offensive to many Christians should be removed. Father Pranaitis said he was often warned that he may be killed “for having revealed the secrets of the Jewish religion.” He ends the book by saying, “The book you now hold in your hand is the best proof that I did not heed these warnings of my friends. I considered it unworthy of me to keep silent just for the sake of my own personal safety.... But whatever befalls me because of what I have done, I shall gladly suffer it. I am prepared to lay down my life - *that I may bear witness to the truth* (St. John 18:37).”

A postscript notes, ‘It is sadly significant to recall with regard to the above, that Father Pranaitis actually met his death as he foretold at the hands

of his enemies during the Bolshevik Revolution.”

There are many individual clergy and lay people in all branches of the Christian Church who are opposing the judaization of the Religion of Christ and our Society. Are these people “hate-mongers” or soldiers of Jesus Christ? Do Christians have the right to defend their historic Faith or is this really “anti-Semitism”?

I am not suggesting for a moment that the historic Church down through the ages occupied itself with hating Judaism. The Church was involved with many issues and often spent more time opposing heresy within the Church than in opposing Judaism, even though in many cases the two were connected. However there is a significant body of theology which definitely opposes Judaism and warns Christians against its influence, and this is traceable throughout the whole history of the Church, from the Apostles down to the present day.

Therefore I find the statements by Bishop Troy that my writings are “hate-mongering” and that my interpretation of the Scriptures are “abhorrent to the Christian Faith” very strange indeed. Does he classify the writings of St. John Chrysostom, Saint Gregory, Pope Innocent III, and countless others as “hate-mongering” as well? Does he find the views of the Church Fathers “abhorrent to the Christian Faith”? Has he ever read the Church Fathers? I do not know what he believes as he has never answered my letter. His statements were, in my opinion, inflammatory but they no doubt would make a favourable impression on the converted Jew, Prof. Gregory Baum, whom we will discuss in the next chapter, “The Church and Society after the Holocaust.”

Today there is a growing world-wide movement of Christians who are disgusted with the judaizing tendency of the main-line Churches. In many cases these are people with a great sense of liberty and love for freedom, and they cannot tolerate listening to clergymen who take no stand on issues which are destroying the very fabric of our Christian Society. In fact, in many cases they feel these clerics, trained at seminaries staffed with left-wing professors and One-World advocates, are part of the problem and are what Jesus Christ referred to as “blind guides.” Are these spiritual leaders actually helping to destroy historic Christianity? I will talk about them in the next chapter.

The *Christian Identity Movement*, as it is called, is very loosely connected and is basically made up of people who believe that the people of Northern Europe are the Ten Lost Tribes of Israel who were sent into captivity long before the Kingdom of Judah was finally defeated by the Babylonians. They believe that when Jesus said, “I am not come but unto the lost sheep of the House of Israel,” (St. Matthew 25:24) He was referring to the people of Northern Europe who would accept the Gospel and become identified as the Christian nations, rather than the Jews. The American Identity Movement believes very strongly that the United States has a special place in prophecy.

The National Council of Churches in the United States published a report

written by a Jew named Leonard Zeskind, called, *The “Christian Identity” Movement: a Theological Justification For Racist and Anti-Semitic Violence*. The report deals with its roots in British Israelitism, but does not tell about the many bishops in the Church of England, the leading politicians, renowned military heroes, and members of the Royal Family who embraced this ideology. By the turn of the century it was probably believed by millions, but two World Wars, the destruction of the empires of Great Britain and the European powers, and the decay of our civilization led to great disillusionment. However there are many scriptural references including Genesis 48 which seem to indicate that Israel would comprise many nations. Josephus, in *The Antiquities of the Jews*, Book IX, Chapter V, Section 11, notes, “The Ten Tribes are beyond the Euphrates till now (A.D. 95) and are an immense multitude, and not to be estimated by numbers.” The Jewish writer and courageous anti-Zionist crusader, Alfred Lilienthal, writes in *What Price Israel*, “Here’s a paradox, a paradox, a most ingenious paradox; in anthropological fact, many Christians may have more Hebrew-Israelite blood in their veins than most of their Jewish neighbours.”¹⁸⁴

Although many Jewish leaders today deny that the Jews are a race, as will be discussed in the next chapter, they are enraged at the suggestion that Northern Europeans should dare call themselves “Israelites.” The Anti-Defamation League of B’nai B’rith recently published a study entitled *Identity Churches: a Theology of Hate*.

The evil of this movement evidently exists in its anti-semitism. “It seeks not simply to scapegoat the Jews, but to supplant them, to deny Jews their rightful historical and religious role, by expropriating it...the doctrine that Identity is Israel is a particularly insidious form of anti-semitism, since it seeks to deny the Jews of the world their most fundamental human right — namely, that of existence as a Jew.”¹⁸⁵

I have read much Identity literature and I have never come across a denial of the right of the Jews to be called Jews. In fact Identity Christians do not refer to themselves as Jews at all. Now there are many elements within this movement. Many people embracing this view have remained within mainline Churches, some have formed independent churches, and some have no formal church ties. There are those who express violent views, and many who deny cardinal Christian doctrines, as well as many who are very conservative and detest any hint of violence. It is that element that uses inflammatory rhetoric that gets media attention, and that is used to bring the whole movement into disrepute. No doubt there are “agents provocateurs” within the movement who are seeking to discredit it in the eyes of the public.

It is strange that even though by the Jews’ own admission many of them do not have Israelitish ancestors, they resent any attempt by another people to claim Israelitish descent. Certainly if only 50,000 of the tribes of Judah, Levi, and Benjamin, with perhaps representatives from some of the other tribes returned from captivity, there must be a great multitude of people out there with at least some Israelitish blood in their veins, and does

it seem illogical that they should be Christians? And yet today such an assumption is derided as proof of anti-Semitism and hate!

I have attempted to present in this chapter evidence that my writings on Judaism are neither heretical nor hateful, unless you claim the writings of the Saints of the Church are hateful. I presented my original writings out of a deep concern for the spiritual and temporal well-being of my people, and attempted to gain support among Christians for a renewed concept of *The Kingship of Christ in Society*, which could come about by prayer and a willingness to sacrifice some time to share the Good News of His Kingdom. For this I have been accused of hate, and although cleared by the law of the land, I have continued to be harassed by Zionists, media, and government as they seek to deprive me of my reputation, my freedom, and my livelihood.

This chapter is basically a defence of my views, but I would like to take the opportunity to share the Good News of Christianity with you. To those of you who know it, I hope you will rejoice at seeing it presented again. As I stressed in my last two booklets there is a wonderful hope for any of you who may be sick of the lack of meaning in your life, the feeling of frustration, and the wretchedness of guilt. You may know deep down that truth is better than lies, bravery is better than cowardice, and love is better than lust, but perhaps you have never heard how to find *True Freedom*. The Bible presents Jesus Christ not only as the Saviour of the world, but as the Saviour from sin. The great message of the historic Church that "turned the world upside down" is that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." ¹⁸⁶

This Gospel concerns the great historical deeds of Christ — His Life, His Death, and His Resurrection; ¹⁸⁷ and all who trust Him are forgiven, accepted of God, and may have the assurance of eternal life. As Christians, we are to exhibit the spirit of Christ, and to live for the glory of God and His Kingdom and for the well-being of humanity. As Christians, we know that our Father "hath delivered us from the power of darkness, and hath transferred us to the kingdom of His dear Son; in whom we have redemption through His Blood, even the forgiveness of sins." ¹⁸⁸

Then I would ask you to pray for the Kingship of Christ in Society. Pray that Christian influence may increase to the Glory of God in art, education, music, entertainment, government, and the Church, for judgement must begin at the house of God. This is in no wise to indicate that there is to be a joyless solemnity in our Society! On the contrary, there will be laughter and happiness and contentment as never before. But there will be harmony instead of discord, godliness instead of selfishness, and genuine wit instead of blasphemy. There will be prosperity instead of poverty, discernment instead of mind control, justice instead of vengeance. "For this reason the Son of God was revealed, that he might destroy the works of the devil." ¹⁸⁹

We must be done with fear, as one of the Fathers wrote, "It is then useless to look upon ourselves as Christians if we have sunk so low as to tremble

before the threats of the evil-doers," but instead remember the assurance of Jesus Christ, "All power is given unto me in heaven and in earth...and lo, I am with you always, even unto the end of the world." ¹⁹⁰ We will doubtless go through a period of hardship and discouragement, but if we are faithful and teach our children to be the same God will bless our lands and then shall come that age foretold by the prophet. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." ¹⁹¹

Praised be Jesus Christ!

THE CHURCH AND SOCIETY AFTER THE HOLOCAUST

I BELIEVE THERE HAVE BEEN more changes in theological thought within the Christian Church since World War II, and more specifically since Vatican II, than in any corresponding period of time since the founding of the Church in the first century A.D.

In this short span of time a great effort has been made to discredit the New Testament Scriptures, to downgrade the moral supremacy of the Christian Faith, and to change the Christology of the Church so as to make Jesus Christ at best an alternate course of entrance into the Kingdom of God. There has been for the first time in Church history a dialogue between Christianity and Judaism which has ended up with the Christians agreeing they do not have the moral right to try to convert Jews to Christianity.

The Christians have also agreed that God speaks to the Jews in a special way apart from Jesus Christ, and that their Covenant with God is as valid as the New Covenant made with the Church of Christ. In the nineteen previous centuries of the Church this would have been denounced as a damnable heresy. Today it is called "cooperation and collaboration." Perhaps more emotional and dramatic is the insistence by many Christian writers and theologians that Christianity was responsible for the Holocaust.

What brought about this catastrophic change in Christian theology? Why after nineteen hundred years did the Christian Church make a one-hundred-eighty-degree turn in its attitude towards Judaism? Why are the Church's teachings of nearly two millenia suddenly "hate literature"?

The answer is the Holocaust. I trust the powers that be will notice that nowhere in this book have I denied the Holocaust, questioned the methods of extermination, nor cast doubt on that magic number. This will no doubt frustrate the media who has found it so convenient to lump all my writings under the horrific heading of "Holocaust denial." Today holocaust denial, or even the questioning of some details of the aforesaid tragedy, has replaced the "unpardonable sin" as the ultimate blasphemy.

Although in our society today it is permissible to deny the Deity of Christ, the Resurrection, or even the Christian Faith and still be treated as a decent and respectable member of society, if one dares question the Holocaust he is immediately consigned a position lower than any pervert, and declared to be unfit morally and socially. More than that, he is threatened with imprisonment by the government and perpetual castigation by those members of the fourth estate who have taken it upon themselves to ignore any legal findings and to instead presume supragovernmental, if not divine, powers in the judgement of others.

What I am going to deal with is how the doctrine of the Holocaust has affected Christian thinking. Much has been written about how the Holocaust has been exploited by Israelis to give them the right to dispossess the native people of Palestine and otherwise increase their territorial boundaries. As

unjust as this may be, I feel that Zionist leaders fear even more any attempts to expose the Holocaust for another reason. The Holocaust has been used to paralyse the minds of Christians and to fill them with such guilt that they are unable to take any moral or spiritual leadership where Zionism or Judaism is concerned.

For the past thirty years or more Zionists and judaizers have successfully persuaded the Christian Church to change its doctrines and its attitudes drastically. But all those changes have come about because of Christian guilt regarding the Holocaust. Suppose someone should actually persuade Christians that the Holocaust has been exaggerated for this purpose. What would be the reaction of Christians if they found out that Christianity was *not* responsible for the Holocaust? What if Christians suddenly felt that the Fathers of the Church were not bigots and hatemongers after all? What if Christians felt they had been lied to and that alien influences in the Church had been behind the destruction of many of our beloved beliefs? *This* is what I believe all the fuss is about. *This* is why I believe that in the present state of our society Christians will never be allowed to question the Holocaust.

However, regardless of all the changes which may take place in the Christian Church, the *truth* remains untouched. Thirty years of machinations cannot undo the truths that have been ordained from all eternity. The doctrines of the Church as expressed in the Creeds, and the Bible which the Church declared sacred, cannot be changed. They may be suppressed, but Truth will rise again. If they will not let the historic Faith be proclaimed legally then it will go underground where, as one writer put it, it will become *The Conspiracy of Truth*.

This is not to say that all Christian theologians, even in the mainline Churches, agree with these proposed changes. Certainly not. However there are very few who will take a public stand against them. They know their chances for academic advancement would be nil if they questioned the judaization of the Church. They fear that they would be ostracized socially; and even if they wrote something on the subject, who would publish it? In spite of all this, there are a faithful few protesting these changes, and some do have books in print, but the authors must endure the media smears purporting them to be the "lunatic fringe" of Christianity, to be laughed off as "crackpots."

Is the Holocaust the new meeting place for Christians and Jews which provides a dialogue where Christian leaders are permitted to confess their sins and the sins of all Christians to the New Confessors, the leaders of world Jewry; and to beg forgiveness and offer penance in the form of submissive obedience to the dictates of those who feel they best know how to protect Christians from repeating the evils their civilization has foisted on mankind?

In an eye-opening book of essays entitled *Jews and Christians After the Holocaust*, edited by Abraham Peck with the foreword by that ubiquitous professional survivor, Elie Wiesel, we see the self-hatred of Christians for

their civilization that has been so cleverly implanted by the master Mind Controllers. In an essay entitled, *Religious Values After the Holocaust: A Protestant View*, Allan R. Brockway writes, after attacking the Church's historic position on the Jews, "No one can blame me for either positively killing Jews or not taking action to prevent their death. I'm innocent, am I not?"

"I wish it were so. I am an adherent of the Christian religion. I'd like to say that I live in Christian faith and nothing else, but the truth of the matter is that Christian faith cannot exist without Christian religion. I want, desperately, to deny Christian religion and affirm Christian faith apart from the religious value system that Christianity enforces. But I cannot...."¹⁹²

In the essay, *Religious Values After the Holocaust: A Jewish View*, by Irving Greenberg, he notes, "It is clear that Christianity will not be able to overcome its legacy of guilt for the Holocaust without a major purging of its sources of Jew hatred. This will take head-on confrontation with the Gospels' and church fathers' tradition of supersessionism and anti-Semitism. The capacity for major development can come only from recognition that the Holocaust is an orientating event in Christian history."¹⁹³

One of the most chilling essays is by the Roman Catholic David Tracy in *Religious Values After the Holocaust: a Catholic View*: "Christianity has explicitly allowed in the writings of some of its most cherished fathers of the faith (Saint John Chrysostom being only the most famous) a long teaching of contempt for the Jews and for the Jewish religion. Christianity has implicitly allowed more popular expressions of this contempt to endure even in its catechisms and its popular piety.... Every vestige of that tradition should not only be removed but repented for...."

"Moreover, the painful, repressed memories of Christian anti-Semitism has also been aided by the anti-Judaic statements of the New Testament, especially but not solely in the Gospel of John...."¹⁹⁴

He goes on, "There is no other God for the Christian than the God of Israel — The God of Abraham, Isaac, Jacob, and Jesus Christ...."

"The first step, therefore, for Christian theologians to take in reflecting upon the reality of God in the light of the Holocaust is to retrieve, once more, our Jewish roots.... We can also hope that in the light of the reflections of post-Holocaust Jewish theologians, Christian theologians begin to take more seriously as well the postbiblical resources of Judaism in its diverse and complex reflections on the reality of God: from the subtleties of rabbinical Judaism through the mystical negativity in God of cabalistic Judaism through the retrieval of mad midrash in Elie Wiesel and Emil Fackenheim."¹⁹⁵

Harry James Cargas has written *A Christian Response to the Holocaust*, and, not surprisingly, it has a foreword by Elie Wiesel who calls Cargas "A fervent and faithful Christian."¹⁹⁶ Cargas refers to himself as a post-Auschwitz Catholic. He claims, "The Holocaust was the culmination, in great part, of Christian teachings about Jews, of misinterpreted and erroneous theology."¹⁹⁷ He informs us, "Jewish survivor Elie Wiesel told

me in a television interview that he believes that 'the sincere Christian knows that what died in Auschwitz was not the Jewish people but Christianity.'¹⁹⁸

Cargas quotes Protestant theologian Franklin H. Littell who wrote in *The Crucifixion of the Jews*, "The truth about the murder of European Jewry by baptized Christians is this: *It raises in a fundamental way the credibility of Christianity. Was Jesus a false Messiah? No one can be a true Messiah whose followers feel compelled to torture and destroy other human persons who think differently. Is the Jewish people, after all and in spite of two millennia of Christian calumny, the true suffering servant promised in Isaiah?*" (Emphasis added.)¹⁹⁹

Cargas goes on to make some suggestions for improving the Christian Church. Among other things, he wants Adolf Hitler excommunicated! He feels Christians must publicly and officially admit the error of our teachers where they were wrong concerning Jews. He also contends that the Christian Church must insist on the essential Jewishness of Christianity, and Chairs of Judaic Studies ought to be established at more Christian colleges and universities. He ends up by saying, "We Christians need to get on our knees and repent our sins against the Jewish people. I mean the Jews of history: past, present, yes, future Jews too."²⁰⁰ It is no wonder Elie Wiesel agreed to write the foreword.

I have been condemned for saying that the Church has been infiltrated and is being destroyed by secret Jews. Now many have presumed I meant members of some race. Although this may be true to a degree, what I had in mind was more the followers of this ideology called Judaism. To me, a Jew is one who judaizes; that is, one who attempts to remove the supremacy of the Christian Church, disbelieves its doctrines, and denies the Kingship of Christ in Society. What is Cargas but a Judaizer? What about the "Protestant theologian" Littell? What of the Catholic David Tracy? Are not these men secret Jews or judaizers who are seeking to destroy the historic Church?

In *Christology After Auschwitz*, Michael B. McGarry, C.S.P. deals with Christianity's view of Judaism in the pre-Auschwitz as well as the post-Auschwitz eras. He presents documents from Vatican II, as well as from major Protestant denominations such as the Methodists and the Lutherans. The message is basically the same throughout as he notes there are similar Christological drifts in all the major statements made by the Christian Church on the nature of the relationship between the Church and the Jewish people. "Every statement underscored the fact that Jesus was Jewish, and that he could only be understood as standing in a religiously Jewish milieu.... Some seemed to acknowledge Jesus as the sole mediator of salvation, yet tried to leave theological room for the abiding validity of Judaism.... Allied with these considerations was the effort on the part of many documents to recognize the validity of the Hebrew Scriptures in themselves and not only as related to, interpreted by, or preparatory to full revelation in Jesus."²⁰¹

I found it shocking to note the fear these Churches had in exalting Jesus Christ before the Jews. McGarry observes, "Noteworthy omissions (for the most part) were references to the resurrection (a central focus of contemporary Christology) and the divinity of Christ; there were relatively few references to Christ as Messiah...." ²⁰²

Probably one of the most influential pro-Jewish Christian theologians is Rosemary Ruether. Her works and references to them appear again and again in books concerning Christian-Jewish dialogue. While seeming to give Jesus a prominent position, it soon becomes evident that she does not think of Him in the light of the historic Christian Faith. As McGarry points out, "She speaks little of the traditional claim of divinity; she seldom speaks of 'the resurrection,' preferring to speak of 'the experience of the resurrection' and the 'revelation of the resurrection' — both of which are examples of her spiritualizing the eschatology at the expense of the historical." ²⁰³ Reuther pointedly asks, "Is it possible to say 'Jesus is Messiah' without, implicitly or explicitly, saying at the same time 'and the Jews be damned'?" ²⁰⁴ "She goes on to assert that the real root of Antisemitism is Christology, the higher the view of Christ, she says, the more the Anti-Semitism...." The anti-Judaic root of Christianity cannot be torn out until the Church's Christology is rid of its negation of the ongoing validity of the Jewish faith. 'Anti-Judaism' Reuther says, 'developed theologically in Christianity as the left hand of Christology. That is to say, anti-Judaism was the negative side of the claim that Jesus was the Christ.' ²⁰⁵

I have previously mentioned Professor Gregory Baum in connection with Bishop Troy and also discussed his background. He, too, insists that the Church acknowledge the abiding validity of Judaism and reinterpret the claim that Jesus is the one mediator without whom there is no salvation. In *Auschwitz: Beginning of a New Era?* he presents an essay entitled *Rethinking the Church's Mission After Auschwitz*. In it, as I mentioned before, he believes "...that asking the Jews to become Christians is a spiritual way of blotting them out of existence and thus only reinforces the effects of the Holocaust." ²⁰⁶ He claims, "...for after Auschwitz and the participation of the nations, it is the Christian world that is in need of conversion." ²⁰⁷

In fact the Holocaust has changed Christian attitudes towards missionary activity, according to this theologian. "The new openness to Jewish faith and the emergence of a new understanding of mission reflect the response of the Christian conscience to the voice of the Holocaust and, less directly, to the protest of the Third World." ²⁰⁸

In *Christianity and Judaism: The Deepening Dialogue* there is a revealing observation by Stephen T. Davis in his essay *Evangelical Christians and Holocaust Theology*. While distancing himself from these views, Davis notes, "A growing and influential number of Christian theologians in the United States are being decisively influenced by Jewish thinking and the Holocaust. They are convinced, as I am, that Christians ought to think long and hard about the theological and religious implications of that event. Some

such theologians are proposing radical revisions in Christian thought. (1) Some seem to regard the Holocaust as a kind of *theological absolute*, almost as if it were on a par with divine revelation as a basic datum of Christian Theology. (2) Others hold that the *Traditional God of Christianity died in the Holocaust* or at least, less metaphorically that given Auschwitz it is no longer possible for Christians to believe that God is both all-powerful and perfectly good. (3) Some even suggest that in the light of Antisemitism and the Holocaust *Christians must give up Christian themes that are offensive to Jews*, e.g., the notion that Jesus is the Messiah or the notion that Christians ought to engage in evangelism." ²⁰⁹ (Emphasis added.)

From this sampling of work regarding post-Holocaust Christian-Jewish dialogue I hope you can see what an essential role the Holocaust has played and is playing in persuading Christians to abandon the traditional Christian view of the Gospel of Jesus Christ.

Perhaps the growing disillusionment with these changes can best be illustrated by an article from *Orthodox Christian Witness*, January 5/18, 1987, from Seattle, Washington, which presents a translation from the French newspaper *Le Present*, dated June 22, 1985. Here the well-known journalist Jean Mariden wrote an article entitled: *Rome Calls Upon Catholics and Jews To Prepare Together for the Coming of the Messiah. Monsieur le Curé, Explain Me This!* The article states:

"Do you know that in Rome the Pontifical Commission for Religious talks with the Jews has been turned over not to the 'Secretariat for Relations with non-Christians,' but to the 'Secretariat for Christian Unity,' presided over by Cardinal Willebrands? After three years of work, this Pontifical commission has published a 12-page document containing new directives 'for a correct presentation of Jews and Judaism in sermons and in the catechism of the Catholic Church.' The document is signed by the three main representatives of the commission....

"1. The twelfth paragraph is the most important...:

Heeding the same God, Who has spoken on the foundation of the same word (that the Jews have), we must bear witness according to the same remembrance and with a common hope on Him Who is the Lord of history. Therefore, it is necessary for us to take upon ourselves the obligation to prepare the world for the coming of the Messiah, working together for social justice, for the respect of the rights of the human personality, and of the nation, and of international social reconstruction. The law of love for one's neighbour, the common hope of the Kingdom of God, and the great heritage of the prophets motivate us, both Christians and Jews, to do this. Such a conception, taught sufficiently early through the catechism, would educate young Christians for a cooperation and collaboration with the Jews which would exceed the limits of simple dialogue.

"To collaborate with the Jews in order to prepare for the coming of the Messiah - Monsieur le curé, explain me this!

"2. We have much to learn. The Roman document reproaches Catholics with 'a sad ignorance of the very tradition of Judaism.' In the first place

it could have reproached them — with the same success — with ‘a sad ignorance of the history and tradition of Catholicism,’ but it doesn’t do this at all. On the contrary, it calls upon them (i.e. Catholics) to ‘free themselves of the traditional concept of the punished people.’

“Why ‘punished’? The traditional conception does not accuse the Jewish people of deicide. The catechism of the Council of Trent, the witness of (Roman) Catholic tradition, teaches that Christians in their sins are much more guilty of the death of Christ than are the Jews, for they knew not what they did, whereas Christians know what they do. The religious guilt of the Jewish people (which does not entail any sort of personal responsibility of every Jew by himself) consists of the denial of the Divinity of Christ, and therefore, the existence of the Church, which He founded, together with all the consequences which arise from this denial, which is a betrayal of the supernatural vocation of the chosen people. Such is the traditional Catholic conception.

“Now the Roman consciousness is directed at freeing itself of that traditional conception, because for 2000 years the Church was in error on this point. But if she were in error for 2000 years, explain to me, Monsieur le curé, what guarantee do we have that she is not in error on this issue even today?

“3. After these two remarks, which stand out by virtue of their novelty, there is one more which stands out by virtue of its absence. The (Roman) Catholics are teaching us to ‘free ourselves’ of the ‘traditional conception’: they are teaching us to work together with the Jews in order to prepare the world for the coming of the Messiah, but they no longer ask us either to pray for their conversion or to work for it in any way. It is decided: They need neither the Gospel nor baptism. Monsieur le curé, explain me this, and you, Cardinal, the author responsible for these directives, explain it!”

Protestant Churches as well are calling for a special relationship with Judaism. In the United States the Presbyterian Church (USA) presented a paper entitled, *A Theological Understanding of the Relationship between Christians and Jews*. One of the seven major points is, “We affirm that the reign of God is attested both by the continuing existence of the Jewish people and by the church’s proclamation of the Gospel of Jesus Christ. Hence, when speaking with Jews about matters of faith, we must always acknowledge that Jews are already in a covenantal relationship with God.”²¹⁰ This was adopted by the Church.

David Anderson, United Press International, reports “a brief but groundbreaking statement adopted by the highest decision-making body of the United Church of Christ declaring that “Judaism has not been superseded by Christianity.’ The momentous declaration by the General Synod of the 1.2 million member mainline Protestant denomination flies in the face of nearly 2,000 years of traditional Christian teaching — that Christianity completes and supersedes Judaism, as the New Testament completes and supersedes the Old Testament.”²¹¹

Judaism - An Introduction for Christians is a book published by the

American Lutheran Church’s Augsburg Publishing House. According to the *Christian News*, the book teaches “Jews and Christians worship the same God and parts of the New Testament are not God’s directly revealed and inerrant Word but were added by the Christian community. Some of these additions are considered ‘anti-semitic.’ Jews have been urging Christians to remove these ‘anti-semitic statements,’ which say that Jews were among those who crucified Christ, from the Bible.”²¹² Here are some quotations from the book itself: “If Christians today give the Talmud a candid hearing, they will gain great respect for it and for the sincerity of Israel’s teachers....” (See Appendix B in the back of this book — photocopies from the Talmud.)

“The new Jewish awareness among Christians, which began during and after the Holocaust, has led to a complete rethinking of the relationship between Christians and Jews from the ground up....

“After the Holocaust, people began to realize how much the centuries of injustices on the part of Christians has contributed to that catastrophe. Thus the Jewish mission was called into question by Christians themselves.... An even more fundamental conclusion of the *Kirchentag* was that since the Jews are God’s people, they do not need the message about Jesus Christ.”²¹³

What about the leading Evangelists? Surely they want to convert the Jews to Christianity. Well, some of them obviously do not feel it is necessary. In a Special to *Religious News Service*, July 21, 1987, Virginia Culver, speaking of Billy Graham, notes, “Mr. Graham met privately with Denver Jewish leaders before the opening of his crusade to allay any fear that he would target Jews for conversion to Christianity.

“The meeting was arranged after Jewish leaders asked crusade officials several months ago about plans for the crusade. Graham organization officials assured Jewish leaders then that the evangelist never targets Jews. Mr. Graham told 30 Jewish leaders here that he believes God’s covenant with the Jewish people is eternal and that Jews are God’s chosen people.”²¹⁴

In *Jerry Falwell and the Jews*, Falwell presents his case “As a Zionist and as one who, in the Christian community, is probably the most outspoken supporter of Israel and the Jewish people the world over....”²¹⁵ At least he leaves no doubt where he stands. Regarding Judaism he says, “Neither Christianity nor Judaism is superior to the other. In my opinion, both are dependent upon the other and in need of each other.”²¹⁶ Again, “Christianity and Judaism are not religions — they are revelations. Judaism is the revelation of God in the Old Testament.”²¹⁷ Even a cursory glance at Judaism would tell him it is not based on the Old Testament! Is this wilful ignorance?

When asked if he had any connection with other evangelical ministers like Oral Roberts, Pat Robertson, or Jim Bakker, Falwell replied, “I recognize these men, and many like them, as brothers in Christ.... I particularly appreciate his (Pat Robertson) stand in support of the State of

Israel. Oral Roberts and Jim Bakker take a similar stand in support of the State of Israel.”²¹⁸ I was often quoted in the media as saying that every evangelist on television spews the same line, “The Jews are God’s Chosen People so we must support them no matter what they do.” I see little evidence I was wrong.

The United Church of Canada has been, next to the Jewish organizations, my most vicious opponent. In a previously quoted article, “United Church group attacks Malcolm Ross on eight points,” they mentioned I said Jews are involved in every movement to undermine our Christian Faith. I believe I have given evidence of their tremendous influence in such movements to destroy historic doctrines of the Church, doctrines which the United Church might not mind seeing changed.

For instance, in *What’s Wrong with the New Curriculum?* published in 1964, we see the United Church using arguments that could have come from the Jewish encyclopedias, and dialectics that would make a Talmudic scholar envious. “Modern Christians do not easily accept even the Gospel narratives; Matthew and Luke give different versions, and both can hardly be correct in the matter of Jesus’ genealogical tree. *The wandering star and the angelic chorus are probably legendary.* Is it necessary to believe in the *Virgin Conception of Mary?* This may rest on a mistaken translation of Isaiah 7:14, where the ‘young woman’ of the original Hebrew became the ‘virgin’ in the Greek rendering.” (Emphasis added.)²¹⁹ This is almost a quotation from the *Jewish Encyclopedia*.

In the *Junior Teacher’s Guide* it states, “Because of the difficulties, many nowadays would say that no one should be compelled to accept the ideas of the Virgin Birth. Our faith in Jesus Christ is not dependent on them. Nevertheless, I want to add this. The coming of the Messiah is one of the most wonderful things that ever happened! We must not despise the lovely Gospel stories about the Son of God.... So wonderful is this coming that we must have poetry and picture language to tell forth its meaning, just as we need inspired paintings of the greatest painters who deal with this theme.”²²⁰

Probably referring to such passages, Dr. Ness drew the conclusion that the United Church of Canada went on record as actually denying the Virgin Birth of Christ. The United Church’s national paper, *The Observer*, November 1, 1964, replied to this conclusion by saying, “Mr. Ness: That is a lie. That is a nasty, vicious lie...”. However the same issue of *The Observer* contained an article, “The Meaning of Myth,” by James Davies. “The virgin birth did not happen as history and is scientifically impossible, but as a symbol it participates in the truth that God was in Christ reconciling the world unto himself, and therefore, we can still say the Apostles’ Creed, ‘born of the Virgin Mary, and believe in that part of the creed as a symbol and as truth, the truth that Christ was divine.’ ”

What deception! What pilpulism! It would take Talmudic logic to conclude that one who is not a virgin actually is a virgin. This is an insult to the beauty and purity of the Blessed Virgin Mary. Yet this is the kind of “Virgin

Birth” we can expect presented to us. Referring to my writings, the United Church resolved to “publicly express our anger at such distortions of our Judaic-Christian (sic) theological heritage, and our sadness at the misunderstanding of the Gospel of Jesus Christ.”

Well, I feel sad, too. I am sad at the way the United Church has been distorting the message of the historic Christian Church for more than twenty years, and teaching these distortions to its shrinking membership.

The United Church claims I state, “That Judaism teaches that Jesus Christ is a bastard, a lewd deceiver, a false prophet who is burning in hell and that the Virgin Mary is a whore.” It is more correct to say the *Jewish Encyclopedia* and the *Talmud* state that Judaism teaches this. (See the chapter on *Judaism on Jesus and Christianity*.) If they want more proof, let them check *The Gospel According to the Jews* called *Toldoth Jesu*, chapters one, two, five, and seven, which tells of the seduction of Mary by Joseph Pandera, a whoremonger; makes numerous references to Jesus as a bastard; and relates such filthy stories concerning our Lord Jesus Christ that I would not defile the minds of my readers with them. Read that, spiritual guides of the United Church, and then tell your people I am making “malicious and deplorable statements.” Not one of you has ever asked me to prove that my statements were accurate. Do you prefer to be numbered among the accusers of Christians, rather than the defenders of our Most Holy Faith? (See Appendix C).

The United Church condemns me for saying “That Auschwitz is a clever tool which has been used to create a false sense of guilt in Christian nations.” I hope that after reading this chapter and the next one you will see my statement was not a ridiculous one.

The United Church misquoted me as saying “That Judaism is a great Satanic movement which is trying to destroy our Christian faith and civilization.” In the previous chapter I outlined what the historic Church taught and believed about Judaism.

The United Church attacks me for saying “That the most treacherous enemies are those secret Jews and their followers who have already infiltrated the Christian Church and are intent on destroying it from within.” Although Benjamin Disraeli brought this out clearly and the Church had long been aware of “secret Jews” within the Christian Church, I see this in the broader sense of judaizers, or those who deny the Christology of the church generally, and the Kingship of Christ in Society particularly. Have they attempted to disprove my statements? The Inquisition is a grim reminder the Church took this infiltration seriously.

One of the most amusing attacks made against me was the claim that I said, “That Jews are self-styled and have no Israelite blood in them.” What I actually said was “the vast majority of them have no Israelitish blood in them at all.” However, for the United Church to even consider such a racist statement is astounding! Are these not the people who would consider any European referring to “Aryan blood” as a dangerous racist? And yet to them, it is a “malicious and deplorable statement” to suggest Jews have

no "Israelite blood"? What kind of double standard is this?

Yet this does raise a very important issue. Over and over again we are reading that God has a special covenant relationship with the Jews. But what is a Jew? Even the state of Israel cannot agree. Exactly what kind of people does God have this covenantal relationship with? Are they those who have embraced Judaism regardless of racial origins? Evidently these people can be considered Jews.

Does this mean that a Christian could actually become a Jew? Is it thus reasonable to assume that if one rejects the Son of God and embraces a religion that denies He is God, or even the Messiah, or even a prophet, or even a perfect man, or even a good example, he or she becomes one of God's Chosen People and enters a special covenantal relationship with Him? Such as Marilyn Monroe, for example? To deny this might be construed as being racist, might it not?

What do the Jewish leaders themselves say? The prestigious Jewish Publication Society under the editorship of well-known Jewish Historian, Dr. Solomon Grayzel, published a book *Israel Between East and West*, by outstanding anthropologist Dr. Raphael Patai. He was director of the Palestine Institute of Folklore and Ethnology. A review of his work noted that the writer had studied Jewish types and communities on five continents and "realized that it is sheer nonsense, and very dangerous nonsense, as well as unscientific to speak about a Jewish race." After explaining how Jews take on the characteristics of their neighbours, Dr. Patai concludes, "...the impression is thus gained that the Jews do not belong to a single homogeneous racial group."²²¹

Rabbi Israel I. Mattuck writes in *What Are the Jews?* "The differences, then, in racial qualities among Jews are so numerous and so large that it is impossible to define them as a race in the biological sense. There are no physical features common to all Jews."²²²

In *Living Jewish*, Michael Asheri asserts, "Are the Jews a race, a religious group, a linguistic group, a nationality or what? A race they are not: there are blond and blue-eyed Jews, black Jews, yellow Jews, and all shades in between."²²³

Ephraim M. Rosenzweig in *We Jews*, says concerning Jews as a race, "the least applicable, surely, is race, since, by definition, race is 'a division of mankind possessing traits that are transmissible by descent and sufficient to characterize it as a distinct human type.' There are simply no racial qualities that all Jews share in common.... No, we Jews are not a race."²²⁴

Professor Douglas Dunlop, FRAS, was a professor in Cambridge University and later Columbia University, New York. He was awarded a D. Litt. for *The History of the Jewish Khazars* (1954), the scholarly work on which Arthur Koestler later based *The Thirteenth Tribe*. Here we have the strangest story never told to the vast majority of Christians, who think that any reference to Jews as "non-Israelites" is anti-Semitism. Yet you can see from the few examples listed above that Jews themselves admit they are not a race. If they can say it, why can't I? And if they aren't Israelites,

who are?

Arthur Koestler's controversial book, *The Thirteenth Tribe*, blew the lid off the well-kept secret of the origins of Eastern European Jewry. Koestler, a well established author who is also "part Jewish" and can in no way be termed "anti-Semitic," presents meticulously detailed research in defence of his claims. The introduction states that if this theory is confirmed, "the term 'anti-Semitism' would become void of meaning." The author writes, "The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated."²²⁵ After his death, newspapers listed his books, but *The Thirteenth Tribe* was not included.

The Khazars, known today as Ashkenazi Jews, make up such a vast section of the world Jewish community that Koestler states, "Thus, in common parlance, Jew is practically synonymous with Ashkenazi Jew."²²⁶

Alfred Lilienthal, the previously quoted anti-Zionist Jewish writer, also takes this position. "Perhaps the most significant mass conversion to the Judaic Faith occurred in Europe, in the 8th century A.D., and that story of the Khazars (Turko-Finnish people) is quite pertinent to the establishment of the state of Israel."²²⁷ He continues, "That the Khazars are the lineal ancestors of Eastern European Jewry is a historical fact. Jewish historians and religious textbooks acknowledge the fact, though the propagandists of Jewish nationalism belittle it as pro-Arab propaganda."²²⁸ Concerning some leading Zionists, he writes, "the home to which Weizmann, Silver, and so many other Ashkenazim Zionists have yearned to return has most likely never been theirs."²²⁹

Koestler quotes an early Christian source in his book; "At some date earlier than 864, the Westphalian monk, Christian Druthmar of Aquitania, wrote a Latin treatise *Exposito in Evangelium Mattei*, in which he reported that 'there exist people under the sky in regions where no Christian can be found, whose name is Gog and Magog, and who are Huns; among them is one, called the Gazari (Khazars) who are circumcized and observe Judaism in its entirety."²³⁰

A. N. Poliak, a professor of Medieval Jewish History at Tel Aviv University, in his book *Khazaria* (in Hebrew) published in 1944, writes in his introduction that Khazar Jewry "constitute now the largest majority of world Jewry."²³¹

In Appendix C at the end of this book I show a photocopy from the *Jewish Encyclopedia* regarding the Chazars, an alternate spelling of Khazars.

What does all this mean for the Christian living in the post-Holocaust society? Why are the Christian leaders of the world refusing to acknowledge what even Jewish writers are telling us? A report under the title "World Jewish population drops," noted "The world Jewish population dropped by one million to 12.88 million between 1970 and 1985.... The report quoted specialists as saying a low birth rate, a higher divorce rate and an increasing number of mixed marriages were responsible for the decline."²³²

According to Jewish sources, the majority of these are Khazars with no

Israelitish ancestry. Other sources deny that Jews are a race at all, as there are black Jews, yellow Jews, brown Jews, and white Jews. Only the Sephardic Jews, making up about 500,000 of the population, have even a tenuous claim to any Israelitish ancestry.

Indeed, for those Christians who insist that the Jews are Israelites, how much "Israelitish blood" is needed before one qualifies as a Jew? For example, if the mother is Jewish but the father is not, the child is considered a Jew. Supposing the mother is of "pure Israelitish blood." She has a daughter. The girl, a Jew, now has fifty per cent of her blood that is non-Israelitish. Suppose she in turn marries a non-Jew and has a daughter. That girl is considered Jewish even though seventy-five per cent of her blood line is non-Israelitish. This could go on and on and often does, so that down the line even those Jews of Israelitish descent are virtually void of Israelitish genes.

Are those the ones with whom God has an eternal covenant? And yet the hundreds of millions of Christians are told to reject nearly two thousand years of Church teaching and to embrace Judaism as a religion equal with Christianity and to recognize the Jews as God's Chosen People.

In fact, we are told we must change our doctrines and purge our Scriptures and the writings of the Church Fathers of "anti-Semitism." We are told God has a special covenant with the Jews. What Jews, Christian leaders? We are told the Jews are God's Chosen People. Even when they reject His Son, Christian leaders?

What is Judaism? Dr. Mordecai Kaplan, founder of the Reconstructionist movement, has persuasively argued that the Jewish collectivity is best designated as an "evolving religious civilization." Efraim M. Rosenzweig agrees that the evidence of Jewish religious doctrines, coupled with laws, norms, agencies, and social institutions that have grown out of them since ancient times, justifies his use of the word *Civilization*.²³³

Is it illogical to suppose that such a *civilization* would wish to impose its values on others, especially if it believed that in so doing it was fulfilling its destiny?

Did not Christianity in the past attempt to Christianize those peoples under its control, in the belief that it was fulfilling the "Great Commission"? Do we not see Judaism today working to change our civilization which it believes to be defective? Is it ashamed to admit this? Is it not attempting to change our age-old beliefs? Rosenzweig believes in dialogue between Christians and Jews. "But by far the greater number of us favour continuing exchange — an exchange that has seen important alterations in official Christian theological positions, as well as significant alteration in church school teaching texts."²³⁴

I never see any evidence that Jews change *their* positions during these dialogues, as they foist their "superior" civilization on us.

When one considers the incredible influence of wealthy Jews in our society today, and the control of the mass media and the means of publication, is it far fetched to believe in *Mind Control*? When one sees how the

Holocaust is being used to create massive guilt in our lands, is it foolish to believe in *Conditioning*? When one sees how fear is being used to silence any opposition to the powerful Establishment, can we still say our society believes in *Freedom*?

However all these questions pale in comparison to the most important question each of us must face, "What shall I do then with Jesus who is called Christ?"²³⁵ Will we be numbered with those who cried out, "Let him be crucified;" or those who believe His words, "Fear not; I am the first and the last: I am he that liveth and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hell and of death"?'²³⁶

Let us reject this damning denial of our Lord Jesus Christ, work to restore his Crown Rights, and say with Joshua, "But as for me and my house, we will serve the Lord." (Joshua 24:15)

IS THIS HATE AS WELL?

THE BACKGROUND ON THE Hate Literature Law is revealing because it gives information on who was behind it in the first place. It turns out to be the same people who are today active in silencing all opposition to their plans, banning books, and using government agencies and taxpayers' money to do both. But while they are screaming "anti-Semitism" and "racism" at their opponents, is not what they are writing possibly "hate" as well? Some examples of their writing will be given after the background information.

On Target, a publication put out by Canadian Intelligence Publications of Flesherton, Ontario, gives some revealing facts in its November 24, 1969, issue under the heading, *Ottawa on Verge of Restricting Free Speech?* It stated that the driving force behind the "hate literature" move was the Canadian Jewish Congress and related organizations, with support from the left wing of the political spectrum. It quotes a secret memorandum sent out in July, 1969, by the late Louis Herman, QC, national chairman of the Anti-Defamation League, and addressed to "ADL Chairmen and Presidents." Following are excerpts:

"The next session of Parliament provides us with the best opportunity we have ever had to pass the Anti-hate Literature Bill.... Unfortunately, in spite of the fact that the Bill is supported by the government, there is considerable opposition to be overcome....

"Attached is an Action Kit created by the Anti-Defamation League of B'nai B'rith in co-operation with the Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith. The Kit is designed to permit you to discuss the Anti-Hate Literature Bill with your Member of Parliament or local newspaper editor. You will find the kit a valuable tool in this, the most important social action project we have undertaken.

"Contained in the Kit is an important message from Max Schecter, Immediate Past National Chairman of the Anti-Defamation League in Canada. It accompanies a copy of the Anti-Hate Literature Bill, editorial opinions regarding the Bill, as well as a list of M.P.'s in every Canadian community in which B'nai B'rith has a lodge or chapter. In addition, there is a brief summary of the arguments for the Bill, 'Seven Ways to Answer Critics of the Anti-Hate Literature Bill'....

"Please read the instructions carefully. Remember that we are asking you to prepare yourself for a legislative campaign which may involve visits with your Member of Parliament, as well as letters and telegrams. However, because of the fact that proper timing is of the utmost importance, we must ask you to delay any specific actions until we contact you further....

"Sincerely yours, (signed) 'Lou Herman' Louis Herman, Q.C.,
National ADL Chairman"

The "message from Max Schecter" referred to by Mr. Herman, and included in the ADL Kit, is headed: "Message From Max Schecter, June, 1969." Following are excerpts:

"The next month or two may prove to be crucial in our efforts to obtain legislation outlawing the dissemination of hate literature in Canada. For the past five years, the Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith... have been striving to have our Federal Parliament pass legislation which, hopefully, will be presented to the House in the near future.

"We do not wish merely to report or give you the long history of our frustrations. Instead, we are addressing you because it is absolutely essential that you prepare to organize your Lodge or Chapter so that you can, upon receiving notice from your Anti-Defamation League, immediately swing into action in support of the Bill.

"First, seek out a half dozen men in your lodge, or women in your chapter, who can write a reasonable and intelligent letter to their Member of Parliament. Advise them that they will be asked to write as individuals to their M.P. in support of the Anti-Hate Literature Bill when it is presented.

"Second, obtain a list of the Members of the Federal Parliament representing your community and a list of the Ridings which they represent....

"Third, canvass your community to find out who has a good relationship with your Member of Parliament — who has supported him politically and who can telephone him, wire him or visit with him on behalf of the Anti-Hate Literature Bill....

"Finally — get prepared!... Make sure that everything is ready to go into action. And then, hold steady until you hear from us.

"Let me explain further. Bill S21, which is based on the "Report of the Special Committee on Hate Propaganda in Canada," chaired by Dean Maxwell Cohen...is a government Bill. Prime Minister Pierre Trudeau, while still a law instructor at the University of Montreal, served as a member of the Cohen Committee which recommended the present Bill. The Bill is currently under consideration by the Legal and Constitutional Affairs committee of the Senate of Canada. The Chairman of that committee is the Hon. Senator A.W. Roebuck, a man well known for his strong social sympathies and his concern for the rights of minority groups. Senator Roebuck, with the assistance of Senator Croll, is making every effort to have the Bill 'out of Committee' so it can be presented to the House. We anticipate that this will take place shortly.

"Since the Bill is essentially a government Bill, which means that it has the support of the Prime Minister and his Cabinet, our strategy has been to avoid a clamorous campaign on behalf of the Legislation. Instead, we have depended on the prestige of the Prime Minister's office and the discipline of the party caucus to carry the day for us....

"We will work as part of a co-ordinated team. We will work as a major partner in the Joint Community Relations Committee, of Congress, and B'nai B'rith. We will work as a disciplined part of the total community. This

means that we will organize and that we will hold our fire until we are given the signal to proceed. If it turns out that public pressure, letters and wires may be counter-productive, we will avoid sending them. If it turns out that they are necessary, we will be ready.

"Anti-Hate Literature Legislation has never been so possible in Canada as it is this year.... It took us approximately twenty-five years to undo the damage committed by legislation establishing religious instruction in Ontario schools, but finally, this year the MacKay Commission has recommended the removal of religious instruction in Ontario Schools.

"Ladies and gentleman, go out and organize!" (Emphasis added.)

Could this be why we have the Hate Literature Law in Canada? It did pass both Houses of our Parliament and received Royal Assent. Was there ever a chance it would not, with all this pressure? Don't you feel that perhaps the same thing is happening in all areas of our Society? Do you think this is fair, considering that the instigators represent less than 2% of the population?

The *On Target* to which I am indebted for this information adds, "The Max Schecter 'message' refers to Sen. Roebuck and Sen. Croll. The latter is himself a political Zionist, long ago honoured for his contributions to the Israeli State. The *Vancouver Sun*, Oct. 28/69, significantly reported, 'Senator Arthur Roebuck has received the annual human relations award of the Canadian Anti-Defamation League. The 91-year-old political veteran, who worked on a bill now before the Commons to suppress hate propaganda, was honoured at a B'nai B'rith luncheon in Toronto.' Comment would be superfluous."

Although any reference to Jewish implications in a possible move to undermine Christianity is immediately pounced on as "anti-Semitism," Jewish and Christian writers alike are able with impunity to implicate Christianity in the Holocaust. Any unfavourable reference to Jews as individuals or as a "race" can bring charges of "racism," but when the Germans and East Europeans are treated with contempt, no government and few lobby groups protest.

For example, few people receive as much media coverage as Elie Wiesel. Whether he is reprimanding President Reagan, or accepting awards his very words are treated as though they were inspired. In one article entitled *Elie Wiesel — the prophet who speaks truth to power*, we read, "Elie Wiesel, the 1986 Nobel Peace Prize winner, is a man in the same mold of the Israelite prophets of old." He is quoted as admonishing President Reagan on national television for agreeing to visit a German cemetery in Bittburg where Nazi SS troops were buried, "Your place is not there, Mr. President. Your place is with the victims, not with the executioners." It mentions as well that for more than 20 years he studied, "almost on a daily basis, with the late Shaul Liberman, one of the 20th century's most distinguished Talmudists." The writer of this long article claims, "Elie Wiesel has been called the sweet elegist of the Jewish people. His Holocaust experiences

have drained him of all hatred and anger...." ²³⁷

Really? When I read Elie Wiesel's books I felt there was a great deal of hostility against the Germans and Christianity. Please judge the following quotations yourself. "Every Jew, somewhere in his being, should set apart a zone of hate — healthy, virile hate — for what the German personifies and what persists in the German. To do otherwise would be a betrayal of the dead." ²³⁸ Imagine if I replaced the word "Jew" with Christian, the word "German" with "Jew," and the words "the dead" with "Jesus Christ and the Christian Faith"? Can you imagine how fast the attorney general would launch an investigation? How long before a book containing such language would be banned from entry into Canada? Is Elie Wiesel's book banned? Most certainly it is not.

In the same book we read, "Suddenly the Christian population dropped its mask — and declared its thirst for Jewish blood." ²³⁹ Try exchanging those proper adjectives!

"In truth, Auschwitz signifies not only the failure of two thousand years of Christian civilization,..." ²⁴⁰

"For we had been struck by a harsh truth: in Auschwitz all the Jews were victims, all the killers were Christian." ²⁴¹

"How is one to explain that neither Hitler nor Himmler was ever excommunicated by the church? That Pius XII never thought it necessary, not to say indispensable, to condemn Auschwitz and Treblinka? That among the S.S. a large proportion were believers who remained faithful to their Christian ties to the end? That there were killers who went to confession between massacres? And that they all came from Christian families and had received a Christian education?" ²⁴²

"The sincere Christian knows that what died in Auschwitz was not the Jewish people but Christianity." ²⁴³

Those are the words of Elie Wiesel, world authority on the Holocaust. Without doubt his writings and views will be passed on to students in any course dealing with Holocaust studies, especially if these courses are prepared by Jewish organizations. Is that the sort of image you want your child to have of Christianity and the German people?

Earlier in this book I discussed *Living Jewish* and the rave reviews it received from Jewish publications. Michael Asheri has this to say in the chapter *Enemies of the Jewish People*: "'Blot out the remembrance of Amalek from under heaven: DO NOT FORGET' (Deut. 25:19). In the view of almost all Orthodox Jews, the same commandment must apply to the Germans in our time. There can be no forgiveness for what they did and no consideration of pardon and certainly no forgetting.

"Further, it is widely held among Orthodox Jews in particular, *that the entire German Nation is guilty*. The slaughter of Jews took place without discrimination; its victims were men, women and children. And just as every Jew was killed, without regard to age or sex, so in the same measure are the Germans guilty of that slaughter." (Emphasis added.) ²⁴⁴ Now the

Jewish leaders have long insisted that Christians publicly renounce the idea of the "collective guilt" of the Jews in the death of Jesus. Does not this seem like a double standard?

He would even make it improper for a Jew to buy German goods. "It is a mitzva to refuse 'made in Germany' products and to make one's objections known."²⁴⁵

Germans, though, are not the only enemies of the Jews according to Asheri. "Do the Orthodox Jews include missionaries among the enemies of the Jews? We certainly do, and any organization engaged in missionary activity to the Jews may receive neither support nor sympathy from us. They are enemies of the Jews in the most basic sense, since they deny our very reason for existing."²⁴⁶

Also he engages in a bit of "sexism" when he states, "The term adultery refers exclusively to sexual relations between a married woman and a man not her husband.... If the woman with whom the Jew had sexual relations is an unmarried Gentile, it is obviously not adultery."²⁴⁷ He does say, however, that such a relationship is not proper. Interestingly he does discriminate against illegitimate children born of an adulterous relationship. *Mamzer* is the Hebrew word for "illegitimate." "Such a child would be a *mamzer* and forever disqualified from marrying any Jew not himself a *mamzer*."²⁴⁸ Imagine the outcry if a Christian were to say that!

Eliezer Berkovits, another well-known Holocaust promoter, wrote in *Faith After the Holocaust*, "The guilt of Germany is the guilt of the West. The fall of Germany is the fall of the West. Not only six million Jews perished in the holocaust. In it, Western civilization lost its claim to dignity and respect."²⁴⁹ For "Western civilization" we can read "Christian civilization." Remember the reference to Jewish civilization? Are we to suppose that in a world ruled by this civilization no such atrocity could occur? Ask the Palestinians. Obviously ignoring the millions of lives lost fighting Nazism, this writer lumps us all together as having no respect or dignity. The saddest part of this conflict was that Christian Europe was torn apart. The tragedy is that we could have engaged in such a war at all. I wonder what all those Christians will say who believe the war was fought to save the Jews? Are they content to hear their sacrifice gave them no dignity or respect at all in the eyes of this important Jewish spokesman?

Listen to his rantings against the Christian Faith. "In terms of the Jewish experience in the lands of Christendom, the final result of that age is bankruptcy of Christian civilization and the spiritual bankruptcy of Christian religion. After nineteen centuries of Christianity, the extermination of six million Jews, among them one and a half million children, carried out in cold blood in the very heart of Christian Europe, encouraged by the criminal silence of virtually all Christendom including that of an infallible Holy Father in Rome, was the natural culmination of this bankruptcy. A straight line leads from the first act of oppression against the Jews and Judaism in the fourth century to the holocaust in the twentieth. In order to pacify the Christian conscience it is said that the Nazis were not Chris-

tians. But they were all the children of Christians. They were the fruit of nineteen centuries of Christianity — the logical fruit of violence and militancy, oppression and intolerance, hatred and persecution, which dominated European history for the sixteen centuries since Constantine the Great. Without the contempt and the hatred for the Jews planted by Christianity in the hearts of the multitude of its followers, "Nazism's crime against the Jewish people could never have been conceived, much less executed. What was started at the Council of Nicea was duly completed in the concentration camps and the crematoria."²⁵⁰

Well, Mr. Attorney General, would you call this hate? Let us hear from the leaders of the Church regarding this, or are they so conditioned and filled with self-hatred that they are unable to take a stand? What about you, reader, is this what you want your children to learn about our Western Christian Civilization? Those of you who screamed "hate" at my writings, what are you going to do about these? You'll do nothing unless your love of freedom makes you willing to sacrifice many things for the future of our children.

Regarding the Christian Faith, Berkovits writes, "Whatever is not Jewish in Christianity is not acceptable to the Jew."²⁵¹ There is not much room for dialogue there!

The hatred of Kahane and the Jewish Defence League will not be dealt with here. That is too obvious. Their contempt for the Arabs is revolting, and their terrorism equally so. However their danger to Christianity is not a great threat because at least they are honest enough to admit they want nothing to do with us.

The philosophers who manipulate our Christian leaders and the media are much more of a threat to our Christianity. Just look at the way the Jewish leaders attacked Pope John Paul II's meeting with Austrian President Kurt Waldheim. They are demanding concessions and apologies, and unfortunately they will get them, unless there is a great awakening in Rome.

The Pope is under tremendous pressure to issue a statement on the Holocaust, not only from World Jewry, but also from judaizers within the Roman Catholic Church. The media, also, are pressuring him as they mold the opinions of those poor souls who still believe what the media say.

Under the heading, *Jews Tell Pontiff of Anger Over His Waldheim Audience*, Canadian B'nai B'rith representative Marilyn Wainberg said in a news release, "In light of the insensitivity shown by His Holiness toward the Jewish community in holding meetings with Yasser Arafat, infamous PLO terrorist leader, ...and Austrian president and alleged Nazi war criminal Kurt Waldheim, it is imperative that a dramatic gesture be forthcoming to the Jewish people.... Now is the time when the Vatican can rectify an historical injustice and recognize the state of Israel as a viable, legitimate state and spiritual homeland of the Jewish people."²⁵²

Is this a form of blackmail? In a small way, they used me to fulfill their plans here in New Brunswick so they could introduce their Holocaust studies and change the Schools Act. In a big way, they will use the Pope's visit

with Waldheim to try to get Vatican recognition of Israel and some Papal statement on the Holocaust. The pattern is the same — only the people and the extent of influence and the importance of their manipulations differ.

In my own case I found it rather incredible what the media can print and what Jewish leaders and their Christian lackeys can say about a man who has never been charged, let alone convicted. Also bear in mind I have never been reprimanded by my employer as they knew they had no grounds to do so. Despite this, the Atlantic Jewish Council presented a brief at a press conference on March 3, 1987. A newspaper reported it under the heading *Ross said unacceptable to serve as role model for his students*. The brief ends by saying, "We must demonstrate that the kind of intellectual or moral abuse found in Malcolm Ross' continuing published works, are unacceptable and anathema to our society, **AND THAT IN TURN, SO IS HE.**" (Emphasis added.)²⁵³

So according to the Jewish leaders I have no right to participate in our society. I am not only unacceptable, I am **ANATHEMA**. Now that means, "a curse; an execration," or "a person or thing accursed or consigned to damnation or destruction," or "a person or thing detested or loathed." I would say that is defamation of character or slander. Why would they say that? Was it pure, naked hatred against a Christian or was it an attempt to have me sue them? It is hard to say. I prefer to expose them at any rate. What would happen to a Christian who used that language in referring to a Jew?

Indeed the League for Human Rights of B'nai B'rith, the ADL, and other leading Jewish organizations are always insisting on tolerance and crusading against discrimination. How are they doing in that land that has the first place in their hearts, the land of Israel? How are they when it comes to religious freedom and tolerance? In *Religion and Politics in Israel*, the authors state, regarding rabbinical courts, "They possess exclusive and binding authority over the entire population in matters under their jurisdiction."²⁵⁴ They refer to the Civil Religion of Israel and contend, "This is the most ethnocentric of all civil religions. It affirms all Jewish history and culture and gives special emphasis to the isolation of Jews and the hostility of Gentiles."²⁵⁵ Again, "Israeli civil religion has excluded the Arabs (15% of the total population). Their traditions (Christian-Arab, Muslim-Arab, Druze, or other) were never deemed relevant to the formulation of Israel's sacred symbols.... The Jewish sector has sought to link them economically and politically, but not culturally or socially, to the larger society."²⁵⁶

So much for multi-culturalism in Israel! Isn't it strange to see the Jewish Council so involved with multi-culturalism here, but obviously unconcerned with it in Israel? In Israel the Sabbath and Jewish holidays are legal days of rest, but who is leading the protest against Sunday closing and Christian holidays in this country? Furthermore, it is admitted, "Since Jewish national identity is conditioned upon Jewish religious membership, members of other religions cannot enjoy the same status as Jews even if they are prepared to integrate themselves into the Jewish nation. Even among radical

Jewish secularists, hardly anyone is ready to recognize a Muslim or Christian as Jewish national."²⁵⁷ Does not the plaintive wail we hear about Medieval Christendom have to do with their not being allowed equal status? It is obviously all right to discriminate against a Christian or Muslim, but not against a Jew.

In fact, in Israel there are very strict laws against missionary activities. The law, introduced in the Knesset by Rabbi Yehudah Meir Abramowitz, imposes a five-year prison term for anyone offering "material inducement" to a prospective convert to change his or her religion. Rabbi Abramowitz said, "There are hundreds of missionaries operating here, and it has to stop."²⁵⁸ In the words of explanation in presenting the draft law, Rabbi Abramowitz writes, "The missionary organizations working in the land (Israel) use many and varied means in order to ensnare souls and to bring about the change of religion of those who fall into their net.... The only means that will be able to put a stop to the activity of the missionaries in Israel is the enactment of a law against this activity.... The purpose of the proposed law is, therefore, to put a stop to the activity of the organizations that is accompanied by material enticement...."²⁵⁹ The law mentions the giving of "money, an equivalent (of money), or another benefit." This last item has a very wide interpretation in Israeli legal and judicial circles, and can cover anything "positive," even an act, according to The United Christian Council in Israel.²⁶⁰ I wonder why the B'nai B'rith does not race over to Israel to protest this intolerance? Is their attitude hypocritical over here, or is there another explanation?

Professor Charles E. Weber, Ph.D., the chairman of the Committee for the Re-examination of the History of the Second World War, publishes bulletins of interest to Revisionists. In one bulletin he mentioned Senator Howard Metzenbaum and some statements attributed to him. I wrote and asked for more details and he was kind enough to send me a photocopy of the article from the *American Israelite*, November 13, 1986. This powerful Jewish senator from northern Ohio was invited to speak at the Wise Center, sponsored by the Temple's Social Action Committee. As reported by Phyllis Singer, "'We must see to it,' says Sen. Howard Metzenbaum, 'that we will not permit the religious right to take over this country.'... Religious forces in the United States are making a deliberate effort to take over this country, based on their obsession to Christianize America, Metzenbaum said....

"An attempt to pass a law supporting state-drafted prayers in public schools was defeated in the Senate only through the filibuster efforts of Metzenbaum and Republican Lowell Weicker.... 'You can do no less,' he exhorted. 'If you do less, then someday the religious right will move in. *Do not let the forces of evil take over to make this a Christian America.*'" (Emphasis added.)

What would be the reaction if a Christian senator said, "Do not let the forces of evil take over to make this a Jewish America"? I know what would happen in Canada! Is this not hate as well?

One of Canada's leading poets, Irving Layton, has been quoted earlier for his views on Christianity and its involvement in the Holocaust. Peter Worthington, a veteran journalist and one of the founders and former editor of the *Toronto Sun*, writes about Layton in the February/March 1986 issue of *Influence* under the heading, *A Case of Hate Literature?* He refers to the dispute between Layton and Elspeth Cameron, a respected author who wrote Layton's biography. Worthington notes that Layton has sent letters to Cameron, the media, universities, and other places and that they can best be described as vile. He wrote that this can no longer be regarded as a feud. "Rather it is a vendetta, waged by Layton. A campaign of hate." Our watchdog media has not informed us of this, of course. Layton writes, "...my loathing for the genteel, Anglosaxon (sic) sensibility that makes Canada a sanctuary for ambitious mediocrities like yourself..." In another letter he called her, "...evil, lying bitch...academic semiliterate WASP." Perhaps his most vicious attack was in a letter sent to Cameron on October 10, 1985. He wrote referring to her as "...a class-conscious snob...the living symbol of everything I've ever loathed about this country...you'll wish with every rotten fibre of your being...that you'd never seen the light of day but had run out of your mother's womb like piss from a whore's vagina." My apologies to the sensibilities of the reader, but I felt it important to tell what kind of man is quoted as an authority on Christianity by the Jewish Press. The Canadian cultural Establishment may squirm at this, but would not dare stand against Layton's wrath. What a pitiful assortment we have in high literary circles! Is not this hate, as well?

On September 20, 1987, W5 introduced its 21st season on Canadian television. One of the stories on this widely viewed programme was about me. It opened with film footage of Adolph Hitler! By this time I had learned not to trust the media and would not give them an interview. I have seen how they can take an interview and distort the meaning. However I did talk with the interviewer for some time, more often about his experiences than mine. I am always willing to share my faith with anyone, even journalists, for surely they need to hear the message of forgiveness and be warned about the final end of those who "loveth and maketh a lie"! I showed him in my books what I felt are the key points of my message. He said that it was mostly Scripture! How true! I told him if he were interested in presenting my goals fairly he could read from these passages. Not one line was read. When the programme was aired there was no one interviewed who supported my views. Instead this interviewer, who earlier had urged me to speak as he felt people would have a different idea of the situation if they heard me directly, behaved exactly as I would expect such a journalist to act! Instead of at least giving me credit for honourable motives he exploded with the typical loaded and conditioning rhetoric which has been the rule throughout this whole ordeal. He talked about my "anti-Jewish crusade," and claimed I was "obsessed with the idea of Jews as the embodiment of all evil." He did not get these ideas from me or my writings, so where did they come from?

He went on to interview Dr. Israeli, whom he called a "retired chemistry professor." He obviously has a different dictionary than I have! He ended by speaking of the "warped writings of an obscure Moncton math teacher." Later in this chapter I shall deal with one very interesting aspect of this programme which may well influence society in the near future. Some have felt his vicious personal attack was hate as well.

Perhaps hate, as well as beauty, is in the eye of the beholder. That is why we have to be so cautious in dealing with this subject. When we allow governments to define *hate*, we are really permitting those who *CONTROL* governments virtually limitless power to impose their will on others. Permit me to overwork the word "control" in an example of what we might see happen. Suppose those who control government also control the means of influencing the public. What if the publishing houses, newspapers and magazines, television and radio networks are under their control? What if they are able to keep dissent to a minimum through their control by fear? What if by means of such mind-controlling words as "bigot," "racist," or "anti-Semite" they are able to silence politicians, theologians, academics, journalists, clergymen, and others in positions to influence the public? What if by manipulating the law makers they are able to stifle all opinions but those they permit? Is that control - or slavery?

Manipulation might be possible if the wording of a law were vague. For instance, Bill C-71, an act to amend the Criminal Code, defines "crimes against humanity" as meaning "murder, extermination, enslavement, deportation, *persecution or any other inhumane act or omission that is committed against any civilian population or any identifiable group of persons*, whether or not it constitutes a contravention of the law in force at the time and in the place of its commission...." (Emphasis added.) Who is to decide what "persecution" or an "inhumane act" is? Might it not include such things as questioning the extent of the Holocaust, attempting to "convert" those of other religions to Christianity, or condemning perversions such as homosexuality? I doubt if such a law would be used to keep my accusers from persecuting me! Could this not be used with devastating effect against Christian patriots who may only be trying to protect their rights and the rights of their children? Could this not be used to stop the legitimate preaching of the Gospel, which so clearly points to "identifiable groups"? Could this not be the threat to silence any opposition to the *controllers*?

In the W5 programme referred to earlier, the journalist spoke of my "warped writings." He then went on to say that "Canada's Law Reform Commission noted hate propaganda is a type of social poison that violates human dignity — a crime against society." How close that sounds to a "crime against humanity"! It is only a matter of time before Christian writings are so designated; that is, unless you are ready to take a stand now.

I hope I have been able to show clearly that a double standard exists in the government and media's dealings with "hate." To attack Christianity or Christians is apparently permissible, but to question Judaism or Jews is the crime of this century. In the concluding chapter I shall try to explain what this might mean for future generations.

THE FUTURE AND YOU

SPACE DOES NOT PERMIT me to include everything I wished to say. I would have liked to have written about public opinion and how it has been molded and manipulated. I planned to give examples of correspondence from politicians and how they so viciously attack those who will not harm them, and cringe before those who may put or keep them in power. I wanted to share examples of the many positive letters and touching support I have received, the promises of prayer, and the generosity which met my first tentative probes into the possibility of producing this book. I would love to mention the names of the people who encouraged me when things looked so bleak, and the organizations which supported my rights during those trying days. However I am afraid such an act would not be one of kindness or wisdom at this time! Those of you who read this will know that your prayers, letters, phone calls, and handshakes have been so much appreciated. Also there were many who sent their warm sympathy at the time of my father's death. Many lasting friendships have been made during these troubled years of involvement in the battle for Truth.

In my home province, one man has taken up the Cause of Freedom with tireless enthusiasm. Mr. Terrence LeBlanc has written an incredible number of letters and has gleaned invaluable information in his efforts to monitor Holocaust studies in the schools, and to stop the de-Christianization of education here. The shocking reply he received from the Justice minister, to his letter supporting my rights, is reproduced as Appendix D. Another similar letter was sent to a supporter in Ontario. I hope many other New Brunswickers will feel led to speak out on those important issues as well.

Although from the Letters to the Editor it would appear that the vast majority of New Brunswickers were opposed to me, the letters themselves reveal disturbing data about my accusers. I also have copies of letters sent to the editors supporting my rights, which were never published.

Charles DeVona certainly deserves special mention here because for some reason he has suddenly decided to expose me as a dangerous person more than ten years after I taught his daughter! I do not recall ever seeing him at parent-teacher interviews and he most certainly never approached me with any concerns at that time. However in print and before a microphone he becomes an eloquent, although somewhat irrational, accuser. During the W5 television presentation he and his daughter were still claiming I wanted to go and fight for the Queen in Rhodesia! I might add that when I taught his daughter I had no idea of the connection between communism and certain Jews, and so most certainly could not have expounded that theory! In a series of letters to the editor one thing became clear: Mr. DeVona does not believe in the Kingship of Christ in Society or in the primacy of the Christian Faith. In a letter to the editor of a New Brunswick paper he writes, 'Whenever I read the 'Holy Writ' you publish, I notice you utilize the good

book of the Christian and Jewish religions uniquely. This may be due to the major representation of these religions. Do you not think that if you also quote from other religious scriptures it will substantiate your neutrality for all religions and races and also make the minority feel happy and at home?"²⁶¹

There were times when Jews may have written letters attacking me using very Christian-sounding names. Six weeks after the attorney general had decided not to lay charges against me the Moncton paper published two vicious letters openly declaring that I was promoting hatred. One of them, signed "John & Jo Ann Gardiner, Orangedale, N.S." ended with this plea, "For the good of New Brunswick, for the good of all its citizens, for the sake of its reputation in the civilized world, we call on all New Brunswickers to join in a campaign to convince the Attorney General to lay charges against Malcolm Ross."²⁶² In an earlier letter to another New Brunswick paper, this Jo Ann Gardiner writes, "Like Malcolm Ross, I too have been a student of Judaism — of the sacred texts of the Hebrew Bible and the Talmud... I have found in them the revelation of a complex and beautiful religion that enriches *Both my life as a Jew* and my husband's as a Christian." (Emphasis added.)²⁶³

I also found it interesting that one of the few Acadians who attacked me was also co-chairman of the Canadian Council of Christians and Jews, Atlantic Region!²⁶⁴

It has long puzzled me how time after time the Jewish press quoted leading Zionist officials who claimed to have inside information that I was not to be charged. In one instance Irwin Lampert, chairman of the Atlantic Region of the Canadian Jewish Congress, told the *Canadian Jewish News* he heard from someone "close to the scene" that charges against Ross would not be laid.²⁶⁵ The "Confidential Report" (see Appendix E) claimed Zionist leaders knew for months that I was not to be charged. Bernie Vigod, chairman of the Atlantic regional cabinet of the League of Human Rights of B'nai B'rith Canada and member of the National cabinet has been one of the leaders in the attempt to have me charged. He also seemed willing to compromise if Holocaust studies were introduced into the public school system. I suppose the following information might seem to be too much of a coincidence if this were a detective novel, but please be assured it is noted only as a matter of interest to those who feel Jews are not given enough positions of authority in the Justice Department. I have a photocopy of the departments in the New Brunswick Justice Department and was intrigued to see that the director of research and planning is Zena Vigod, who appears to bear a close relationship to the above-mentioned chairman of the B'nai B'rith group. I hope this will put at rest the minds of those people who feel there is discrimination against Jews in the Justice Department.

But what about the future? I recall a story I heard as a child about a missionary in Burma. He had been cast into a filthy dungeon and while languishing there was taunted by a guard who asked, "Well, how does the future look now?" The missionary replied, "The future looks as bright as

the promises of God!" Shortly afterwards he was delivered from prison when the country came under the control of the British Empire.

That is my answer to you. The future is indeed as bright as the promises of God. He has given us the Great Commission and promised, "All power is given unto me in heaven and in earth. Go ye therefore, and make Christians of all nations (marginal reading), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."²⁶⁶ He has commanded, "Occupy till I come."²⁶⁷ Always there is His gracious promise to His People, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."²⁶⁸

This is not a time for pessimism! On the contrary, we are facing the greatest challenge the Christian Church has ever faced, and by God's Grace we will be the Victors. We must pray for the will and courage and faith to overcome the mind control, and fear, and the disillusionment being fostered by this Spectre of Power. Like any apparition it can be defeated and its terrifying nature exorcized by the True Gospel of our Lord Jesus Christ. With all the advances in technology we can enter a golden age of prosperity and knowledge if these things are subject to the Kingship of Jesus Christ.

When I speak of prosperity I am not referring to the crass materialism which so saps spiritual life. I think of prosperity rather in terms of having more time to study and learn and to create beauty. What do we have today that compares to the magnificent cathedrals of the Middle Ages? In those days, the people had time to fashion and build, and to enjoy all the good gifts God has so freely given us. Today, in what has inelegantly been dubbed "the rat-race," we seldom have time to heed the words, "Be still, and know that I am God."²⁶⁹ We need more tranquility, and a God-centred Christian Society, to raise strong Christian families, and to seek "the Peace of God which passeth all understanding."

There are some Christians who believe this crusade is nonsense. They believe we should concern ourselves solely with "preaching the Gospel." However, while they are preaching the Gospel the Thought Police are taking over the education of our youth and brainwashing them by means of television, music, and all the other forms of mass communication. While they are preaching, the Enemies of Freedom are tightening their control over what we can read, think, and say. Someday these Christians will realize, perhaps too late, that *their preaching* also, has become "hate," and then what will they do?

In our Holy Faith there have always been watchmen as well as preachers. At times the watchmen are the more hated as they disturb the false peace and tranquility of the people with their urging to arise and defend their Civilization. It is often simpler to listen to the "Enemy within the Gate" than to heed the "Watchmen on the Wall," and sometimes when the cry is raised to stone the watchman the people fail to see it is the Enemy within

who has instigated it.

It is easy to laugh at the story of the man who found it less trouble to shoot the watchdog than to defend his house against the intruder. He may have got more sleep, but at what great price? especially if it involved the destruction of the souls of his children!

I have tried, in my own way, and with the light I have, to be a watchman. It has not been easy or pleasant, especially when those for whom you are concerned treat you like an enemy or a fool. St. Paul once asked, "Am I therefore become your enemy, because I tell you the truth?" I would say the same. I am certainly not alone in my beliefs, as evidenced by the large number of writings (many banned by Customs) on relevant subjects, by learned men. (See Appendix F, *Books That Shake the World*.)

If there are any who can disprove what I say, I will gladly change my mind as it is the Truth I seek. However no one has ever tried to point out my errors to me; they have only tried to have me charged, imprisoned, decertified, and fired from my job. They have tried to smear my name and ruin my reputation, but never have they offered to show me a "more excellent way." Why?

Rev. Denis Fahey, in his now-banned book *The Rulers of Russia*, observes, "It is contrary to the order and finality of the world to abandon the struggle for the return of States to Christ the King."²⁷⁰ We must take this to heart and remember that with God, nothing is impossible.²⁷¹

What can we expect to see in the immediate future? Apparently there will be a massive and concentrated hunt for any who were ever connected in any way with German concentration camps. They will be stripped of their citizenship and shipped back to Communist lands or Israel as is being done in the United States. After they are all dead someone else will have to suffer. Perhaps it will be Christian patriots.

There will probably be an intensification of the presentation of the Holocaust as the Ultimate Horror, and even in Christian eyes it may slowly replace Calvary as the greatest crime in human history.

There will be a growing insistence that we change Christian doctrines, especially those regarding the Deity of Christ and the Trinity. The *Jewish Standard* (Toronto), published a report which tells, under the heading, *Jesus All-Human: Harpur*, that this well-known former Church Editor for the *Toronto Star*, and "Anglican clergyman," now denies the doctrines of the Trinity, the Divinity of Jesus, the Virgin Birth, and the Resurrection, but still considers himself a Christian!²⁷²

There will be increasing pressure to delete portions of the New Testament considered "anti-Semitic" and to purge the Church of the writings of the "anti-Semitic" Church Fathers. The Church will probably become more and more judaized until a remnant, the true People of God, repent and then we will see a Revival. Until that day, we will suffer persecution, and this may even intensify in the near future.

Do not be discouraged for there are still many who have not bowed the knee to the enemy and it is important that we work together and support

one another as we seek to exalt Jesus Christ.

I believe our adversaries are uneasy. It may be true they control nearly all those "at the top," but they seem to have forgotten those at the bottom. There are a good many of us with roots deep in our Christian civilization. The same blood courses through our veins as in those who long ago defended Christian civilization from the alien hordes who threatened the kingdoms of Europe and the religion of Christ. We were a race of warriors and crusaders and our ancestors were willing to lay down their lives for their Faith and their children. Are we less noble? If we repent of our sins and unfaithfulness, and have the will to resist those who are destroying our Civilization, we cannot be defeated, for God Himself will stand with us. This is the one unknown factor that can still frustrate the One-Worlders in their plan to abolish nations and races and Christian civilization.

Under the sovereignty of God, He has given His People the power to be a force for good. If we do not exercise that privilege we condemn ourselves and our children to an existence of spiritual and moral slavery. If we do not preserve our Christian civilization and extend it we will become the victims of another "civilization" which knows not Jesus Christ. If we allow our civilization to be destroyed we may live to see the day when our children or children's children will be shipped to internment camps for their Faith. Worse still would be to see our children controlled by the enemies of our Faith and denying Jesus Christ. If we allow this to happen they will rise up and curse our memory for betraying them and selling their birthright for a mess of materialistic-socialist pottage. If we bow before the controllers now, our children will be crushed beneath them. The cry must go out, "Who is on the Lord's side?"

Due to the perversion of our Christian heritage by this soul-destroying ideology known as *Judeo-Christianity* many honest men and women, and particularly young people, have rejected what they see as the Christian Church and with it, Christianity. It is my sincere hope that these people may see that what has "soured" them on Christianity is a false, a counterfeit gospel and I urge them to study the historic Faith and to seek to know Jesus Christ as Saviour and Lord.

I challenge you all to join the growing number who are saying they have had enough of lies and defeat, and work to restore the Crown Rights of Christ the King in our lands. Then will our memory be blessed by our children and we will be numbered among those who were willing to stand up and be counted for the Cause of Righteousness.

FOOTNOTES

1. CANADIAN JEWISH NEWS, Toronto, Ont., June 18, 1987
2. COMMONS DEBATES, Dec. 3, 1981, 13689, records, "Mr. Friesen: Madame Speaker, if the government House leader will check Order in Council 1305, an emergency planning order which calls for the Solicitor General (Mr. Kaplan) to have authority to establish civilian internment camps, it is significant to note that the new document makes no mention of the RCMP or any other police force that would be used to authorize or to establish those internment camps...." Also on Dec. 3, 1981, 13690, the Commons Debates notes, 'Hon. Ron Huntington: The RCMP have been removed as the operators of civilian internment camps.... Also, why has the Solicitor General (Mr. Kaplan) been given new powers to rearrange prison populations to make room for civilian internees?'"
3. ATV Moncton, May 11, 1978
4. Moncton TRANSCRIPT, May 25, 1978
5. Ibid., May 26, 1978
6. SHALOM, July, 1978
7. NORTH SHORE LEADER, June 7, 1978
8. Fredericton SUN, June 7, 1978
9. Ibid., May 31, 1978
10. SHALOM, November, 1978
11. THE TIMES-TRANSCRIPT, Moncton, N.B., April 4, 1984
12. Ibid., April 11, 1984
13. Ibid., July 24, 1984
14. CANADIAN JEWISH NEWS, September 11, 1984
15. THE TIMES-TRANSCRIPT, op. cit., August 11, 1983
16. CANADIAN JEWISH NEWS, November 14, 1985
17. Ibid., December 12, 1985
18. Ibid., April 10, 1986
19. SHALOM, May/June, 1986
20. THE TELEGRAPH-JOURNAL, Saint John, N.B., August 9, 1986
21. THE TIMES-TRANSCRIPT, op. cit., August 12, 1986
22. CANADIAN JEWISH NEWS, August 21, 1986
23. THE TIMES-TRANSCRIPT, op. cit., September 17, 1986
24. NORTHUMBERLAND NEWS, September 10 and 17, 1986
25. MIRAMICHI LEADER, Newcastle, N.B., October 22, 1986
26. Ibid., October 29, 1986
27. MIRAMICHI WEEKEND, Newcastle, N.B., October 31, 1986
28. TELEGRAPH-JOURNAL, op. cit., November 11, 1986
29. CANADIAN JEWISH NEWS, December 4, 1986
30. MIRAMICHI LEADER, op. cit., December 31, 1986
31. Ibid., December 31, 1986

32. *Ibid.*, December 31, 1986
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APPENDIX A – LETTER TO BISHOP TROY

P.O. BOX 2545
STATION "A"
MONCTON, N.B.
E1C 6Z5
28 DECEMBER, 1986

THE MOST REVEREND J. E. TROY, DD
OFFICE OF THE BISHOP
DIOCESE OF SAINT JOHN
SAINT JOHN, N.B.

My dear Bishop Troy:

I was saddened to see on ATV News aired Christmas Eve that you chose to attack my writings without giving me at least a chance to defend my motives. I was further distressed to receive newspaper clippings from the TELEGRAPH-JOURNAL and the MIRAMICHI LEADER containing a letter and comments attributed to you.

Reverend Sir, I can understand you disagreeing with my methods and I would have welcomed a call from you or your office expressing your disapproval. However, it appears I was treated worse than an infidel and indeed categorized as a heretic without even the semblance of a fair investigation. I believe, and I do not presume to instruct you in your office, that a man has the right to be heard before witnesses and admonished before he is held up to the world as an excommunicate. It seems to me, if you are quoted properly, that you have called my writings "anti-Christian hate-mongering." This is indeed a serious accusation which if correct does put me outside the fold of Christ, a situation which would indeed cause me great terror.

I have never been approached by any clergyman or church delegation since I began my research nine years ago. I have spoken at times to groups, and have never had my documentation disproved. I have laboured for hundreds of hours in researching the TALMUD, The Church Fathers, Councils, and Encyclicals, as well as numerous books written by prominent Jewish writers both secular and religious. I have read countless books by Christian Patriots. I have had my life threatened, and indeed my health broken because of my research. Before God, whom I serve with a good conscience, I can say that hatred for Jews does not motivate me, although I do hate the evil influence of all occult powers of darkness. I love the Blessed Trinity and seek to exalt Jesus Christ in my writings.

Why do I bother facing such harassment and abuse anyway? It is because I am appalled at the condition of our society, and the fact that it is worsening with every year. I see the evils of abortion and am so pleased you have taken a lead in ridding the nation of this curse. I see the immorality, the godlessness, the blasphemy in the entertainment world. I see the lessening influence of the Church in our society and the tearing away of our Christian symbols and worship in public and civil areas of our nation. I knew this was not Christian, nor was it condoned by the Church, so I began the painful and arduous study of its beginnings and continuing influence. Finally I had to face the fact of massive Jewish involvement, supported by statistics from the secular world and their own writing. I faced the horrible possibility that there is a group in our Society which hates our Lord Jesus Christ, His Blessed Mother, and the Church He founded.

What was I to do? I prayed and sought God's will. I fought exposing this because of the pain I knew it would bring to my family, but finally I knew that, to paraphrase Acts 4:20, I could not but write the things that I have seen and heard. I received encouragement from different areas of the Church which assured me I was being faithful to the historic Christian Faith. I undertook a study of the Saints such as Saint Augustine, Saint John Chrysostom, Saint Athanasius, and a host of others. I read Papal Bulls, Protocols of the Ecumenical and Provincial Councils, and the blessed Saint Thomas Aquinas. I read Jewish Encyclopedias and the works of famous rabbis. Your contention that my sources are obscure Roman Catholic professors will not stand up unless you rank these saints and powerful popes among the obscure.

And also, in this day when most (Yes, I can document it) publishing houses are Jewish owned or controlled these men are bound to remain obscure! In all this, sir, I must humbly disagree with your statement that my opinions are totally alien to Roman Catholic teachings, and must beg to differ with your contention that "my" interpretation of the Scriptures is abhorrent to the Christian Faith. Indeed, the interpretations I use were gleaned from the great Saints of the Holy Catholic Church who also must share my damnation if what you say is right.

My dear Bishop Troy, it pains me greatly to write this way, but I have been deeply wounded by your remarks. I cannot understand why with all the evil around us you would attack someone who at significant personal loss has attempted, according to the light he had, to honour Christ and advance His Kingdom. Have you read my booklets? I would be pleased to send you copies of THE REAL HOLOCAUST and THE BATTLE FOR TRUTH upon request.

Dear sir, is it possible that the Hollywood version of the Holocaust has obscured your objectivity in this matter? What if this was being used to create a false guilt in Christian nations and in the Church itself so that the once clear voice of opposition to Jewish influence would be once and for all silenced? The claim of The Roman Catholic Church is that she does not change. In the last few years, since Vatican II, there has been a subtle change in Vatican policy towards the Jews. I, too, abhor "anti-Semitism" but this "buzz word", this conditioning agent, must not keep us from a frank and open discussion of the Jewish Question. That the Jews have strong links with Communism and Freemasonry has long been recognized by the Roman Catholic Church. The Jewish involvement with usury and the horror of the modern Banking Systems have long been discussed by Church leaders. No, sir, I do not hate unless it is those things that God hates. At least that is my hope. However I do love. I love God, and the Church He purchased with His Own Blood. I love my country, my people, and my family. I am willing and ready to live at peace with all men of good will regardless of their creed. However there is a time when those who would overthrow our Christian Society, those who openly admit hating Jesus Christ and the Religion He founded, must be exposed. I have nothing to hide. They do, believe me. I have nothing to gain except the hope that I am doing God's Will, and that I am doing something to make the world a better place for all, a world under the Kingship of Jesus Christ. For this, until I am proved wrong, I am ready, by God's Grace, to face the courts and imprisonment or worse, that I may bear witness to the Truth.

In your Christian charity, I would ask you to respond to this letter and to at least face the possibility that my motives may have been honourable. Certainly I deserve at least that much consideration from the Bishop whose actions in joining those who have so long threatened me and harassed me have "been the unkindest cut of all."

I wish you God's guidance, and a very happy 1987.

I remain, sir, yours very sincerely,

Malcolm Ross

THE
BABYLONIAN
TALMUD

SEDER NEZIKIN

TRANSLATED INTO ENGLISH
WITH NOTES, GLOSSARY AND INDICES
UNDER THE EDITORSHIP OF
RABBI DR I. EPSTEIN

B.A., Ph. D., D. Lit.

LONDON
THE SONCINO PRESS
1935

has intercourse with a grown-up woman makes her [as though she were] injured by a piece of wood.¹ When I said it before Samuel he said: 'Injured by a piece of wood' does not apply to² flesh. Some teach this teaching by itself:³ [As to] a small boy who has intercourse with a grown-up woman, Rab said, he makes her [as though she were] injured by a piece of wood; whereas Samuel said: 'Injured by a piece of wood' does not apply to flesh. R. Oshaia objected: WHEN A GROWN-UP MAN HAS HAD INTERCOURSE WITH A LITTLE GIRL, OR WHEN A SMALL BOY HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR WHEN A GIRL WAS ACCIDENTALLY INJURED BY A PIECE OF WOOD—[IN ALL THESE CASES] THEIR KETHUBAH IS TWO HUNDRED [ZUZ]; SO ACCORDING TO R. MEIR. BUT THE SAGES SAY: A GIRL WHO WAS INJURED ACCIDENTALLY BY A PIECE OF WOOD—HER KETHUBAH IS A MANEH!⁴ Raba said. It means⁵ this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this,⁶ it is as if one puts the finger into the eye;⁷ but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood,' and [with regard to the case of] 'a girl injured by a piece of wood,' itself, there is the difference of opinion between R. Meir and the Sages.

Rami b. Hama said: The difference of opinion⁸ is [only] when he⁹ knew her,¹⁰ for R. Meir compares her¹¹ to a mature girl,¹² and

(1) Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood. (2) Lit., 'is not in'. (3) I.e., the difference of opinion between Rab and Samuel with regard to that question was recorded without any reference to R. Judah. (4) The Sages differ only with regard to a girl injured by a piece of wood, but not with regard to a small boy who has intercourse with a grown-up woman. This shows that the latter case cannot be compared with the former case. The Mishnah would consequently be against Rab and for Samuel. (5) Lit., 'says'. (6) Lit., 'here', that is, less than three years old. (7) I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years. Cf. Nid. 45a. (8) Between R. Meir and the Sages. (9) The husband. (10) I.e., he knew, when he married her, that the bride was thus injured. (11) The one who was thus injured. (12) *A bogereth* (v. Glos.), a girl of full maturity, may

about joining them? He said: Their observances are burdensome and you will not be able to carry them out. Go and attack them in that world and you will be at the top, as it is written, *Her adversaries are become the head*¹ etc.; whoever harasses Israel becomes head. He asked him: [57a] What is your punishment [in the other world]? He replied: What I decreed for myself. Every day my ashes are collected and sentence is passed on me and I am burnt and my ashes are scattered over the seven seas. He then went and raised Balaam by incantations. He asked him: Who is in repute in the other world? He replied: Israel. What then, he said, about joining them? He replied: *Thou shalt not seek their peace nor their prosperity all thy days for ever*.² He then asked: What is your punishment? He replied: With boiling hot semen.³ He then went and raised by incantations the sinners of Israel.⁴ He asked them: Who is in repute in the other world? They replied: Israel. What about joining them? They replied: Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. He said: What is your punishment? They replied: With boiling hot excrement, since a Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement. Observe the difference between the sinners of Israel and the prophets of the other nations who worship idols. It has been taught: Note from this incident how serious a thing it is to put a man to shame, for God espoused the cause of Bar Kamza and destroyed His House and burnt His Temple.

'Through a cock and a hen Tur Malka was destroyed'. How?—It was the custom that when a bride and bridegroom were being escorted a cock and a hen were carried before them, as if to say, Be fruitful and multiply like fowls. One day a band of Roman soldiers passed by and took the animals from them, so the Jews fell on them and beat them. So they went and reported to the Emperor that the Jews were rebelling, and he marched against them. There came against them one Bar Daroma⁵ who was able to jump

(1) Lam. 1, 5. (2) Deut. XXIII, 7. (3) Because he enticed Israel to go astray after the daughters of Moab. V. Sanh. 106a. (4) [MS. M. Jesus]. (5) I. e., 'Son of the South'.

How do they [the judges] know?¹—Abaye said: Two Rabbis are sent with him: if his statement has substance, he is [brought back]; if not, he is not [brought back]. But why not do so in the first place?²—Because being terrified, he cannot say all he wishes.³

MISHNAH. IF THEN THEY FIND HIM INNOCENT, THEY DISCHARGE HIM; BUT IF NOT, HE GOES FORTH TO BE STONED. AND A HERALD PRECEDES HIM [CRYING]: SO AND SO, THE SON OF SO AND SO, IS GOING FORTH TO BE STONED BECAUSE HE COMMITTED SUCH AND SUCH AN OFFENCE, AND SO AND SO ARE HIS WITNESSES. WHOEVER KNOWS ANYTHING IN HIS FAVOUR, LET HIM COME AND STATE IT.

GEMARA. Abaye said: It must also be announced: On such and such a day, at such and such an hour, and in such and such a place [the crime was committed], in case there are some who know [to the contrary], so that they can come forward and prove the witnesses *Zomemim*.⁴

AND A HERALD PRECEDES HIM etc. This implies, only immediately before [the execution], but not previous thereto.⁵ [In contradiction to this] it was taught: On the eve of the Passover *Yeshu*⁶ was hanged. For forty days before the execution took place, a herald went forth and cried, 'He is going forth to be stoned because he has practised sorcery and enticed Israel to apostasy. Any one who can say anything in his favour, let him come forward and plead on his behalf.' But since nothing was brought forward in his favour he was hanged on the eve of the Passover!⁷—'Ulla retorted: Do you suppose that he was one for whom a defence

(1) Whether his statement has substance. (2) I. e., as soon as he starts out for the place of execution, so as to avoid an unnecessary return even the first time. (3) Therefore the first two times he receives the benefit of the doubt. (4) V. Glos. (5) E. g., not forty days before. The two passages that follow have been expunged in all censored editions. [As to the historical value to be attached to them, v. Klausner, *Jesus*, p. 27ff.] (6) [Ms. M. adds 'the Nazarean'.] (7) [A Florentine Ms. adds: and the eve of Sabbath.]

could be made? Was he not a *Mesith* [enticer], concerning whom Scripture says, *Neither shalt thou spare, neither shalt thou conceal him?*¹ With Yeshu however it was different, for he was connected with the government [or royalty, i.e., influential].

Our Rabbis taught: Yeshu had five disciples, Matthai, Naḳai, Nezer, Buni and Todah.* When Matthai was brought [before the court] he said to them [the judges], Shall Matthai be executed? Is it not written, *Matthai [when] shall I come and appear before God?*² Thereupon they retorted: Yes, Matthai shall be executed, since it is written, *When Matthai [when] shall [he] die and his name perish.*³ When Naḳai was brought in he said to them: Shall Naḳai be executed? It is not written, *Naḳi [the innocent] and the righteous slay thou not?*⁴ Yes, was the answer, Naḳai shall be executed, since it is written, *In secret places does Naḳi [the innocent] slay.*⁵ When Nezer was brought in, he said: Shall Nezer be executed? Is it not written, *And Nezer [a twig] shall grow forth out of his roots.*⁶ Yes, they said, Nezer shall be executed, since it is written, *But thou art cast forth away from thy grave like Nezer [an abhorred offshoot].*⁷ When Buni was brought in, he said: Shall Buni be executed? Is it not written, *Beni [my son], my first born?*⁸ Yes, they said, Buni shall be executed, since it is written, *Behold I will slay Bine-ka [thy son] thy first born.*⁹ And when Todah was brought in, he said to them: Shall Todah be executed? Is it not written, *A psalm for Todah [thanksgiving]?*¹⁰ Yes, they answered, Todah shall be executed, since it is written, *Whoso offereth the sacrifice of Todah [thanksgiving] honoured me.*¹¹

[43b] R. Joshua b. Levi said: He who sacrifices¹² his [evil] inclination and¹⁴ confesses [his sin] over it,¹⁵ Scripture imputes it to him as though he had honoured the Holy One, blessed be He, in

(1) Deut. XIII, 9. (2) Ps. XLII, 3. (3) Ibid. XLI, 6. (4) Ex. XXIII, 7. (5) Naḳi is employed here as subject. (6) Ps. X, 8. (7) Isa. XI, 1. (8) Ibid. XIV, 19. (9) Ex. IV, 22. (10) Ibid. IV, 23. (11) Ps. C, 1. (12) Ibid. L, 23. [We can only regard this fencing with texts as a *jeu d'esprit* occasioned no doubt by some actual event', Herford, *op. cit.* p. 93. Cf. also Klausner, *op. cit.* p. 28ff.] (13) i.e., resists, or conquers. (14) After having been induced to sin. (15) [Cf. e.g. Lev. XVI, 21. Ms. M. omits 'over it'.]

* Quoted in *The Passover Plot* by Dr. Hugh J. Schonfield as referring to Jesus, p. 230. (See footnote # 162)

Others say: R. Eleazar pointed out a contradiction: It is written *kenagedo*¹ but we read *kenegedo!*²—If he was worthy she is *meet for him*,³ if he was not worthy she chastises him.⁴

R. Jose met Elijah and asked him: It is written, *I will make him a help*;⁵ how does a woman help a man? The other replied: If a man brings wheat, does he chew the wheat? If flax, does he put on the flax?⁶ Does she not, then, bring light to his eyes and put him on his feet!

R. Eleazar further stated: What is meant by the Scriptural text, *This is now bone of my bones, and flesh of my flesh?*⁷ This teaches that Adam had intercourse with every beast and animal but found no satisfaction until he cohabited with Eve.

R. Eleazar further stated: What is meant by the text, *And in thee shall the families of the earth be blessed?*⁸ The Holy One, blessed be He, said to Abraham, 'I have two goodly shoots to engraft⁷ on you: Ruth the Moabitess and Naamah the Ammonitess'.⁸ 'All the families of the earth,'⁶ even the other families who live on the earth are blessed only for Israel's sake. *All the nations of the earth,*⁹ even the ships that go from Gaul to Spain are blessed only for Israel's sake.

R. Eleazar further stated: There will be a time when all craftsmen will take up agriculture;¹⁰ for it is said, *And 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.*¹¹

R. Eleazar further stated: No¹² occupation is inferior to that of agricultural labour; for it is said, *And they shall come down.*¹³

R. Eleazar once saw a plot of land that was ploughed across its

(1) קָנְגֵדוֹ (rt. נָגַד, 'to strike'). (2) קָנְגֵדוֹ *meet for him*. (3) Gen. II, 18. (4) Obviously not. His wife grinds the wheat and spins the flax. (5) Gen. II, 23, emphasis on *This is now*. (6) Ibid. XII, 3, וְיִבְרָכֶנּוּ (7) לְיִבְרָכֶנּוּ in Hif. is of the same rt. (בָּרַךְ) as וְיִבְרָכֶנּוּ in Nif. (8) Both belonged to idolatrous nations and were 'grafted' upon the stock of Israel. The former was the ancestress of David (v. Ruth IV, 13ff), and the latter the mother of Rehoboam (v. I Kings XIV, 31) and his distinguished descendants Asa, Jehoshaphat and Hezekiah. (9) Gen. XVIII, 18. (10) Lit., 'they shall stand upon the land'. (11) Ezek. XXVII, 29. (12) Lit., 'not to thee'. (13) V. *supra* note 11, emphasis on *down*.

[strength] belongs.¹ And what is the meaning of 'and all faces are turned into paleness?'—R. Johanan said: [This refers to God's] heavenly family [i.e., the angels] and his earthly family [i.e., Israel,] when God says, These [the Gentiles] are my handiwork, and so are these [the Jews]; how shall I destroy the former on account of the latter?² R. Papa said: Thus men say, 'When the ox runs and falls, the horse is put into his stall.'³

R. Giddal said in Rab's name: The Jews are destined to eat [their fill] in the days of the Messiah.⁴ R. Joseph demurred: Is this not obvious; who else then should eat—Hilek and Bilek?⁵—This was said in opposition to R. Hillel, who maintained that there will be no Messiah for Israel, since they have already enjoyed him during the reign of Hezekiah.⁶

Rab said: The world was created only on David's account.⁷ Samuel said: On Moses' account;⁸ R. Johanan said: For the sake of the Messiah. What is his [the Messiah's] name?—The School of R. Shila said: His name is Shiloh, for it is written, *until Shiloh come.*⁹ The School of R. Yannai said: His name is Yinnon, for it is written, *His name shall endure for ever:*¹⁰ *e'er the sun was, his name is Yinnon.*¹¹ The School of R. Haninah maintained: His name is Haninah, as it is written, *Where I will not give you Haninah.*¹² Others say: His name is Menaḥem the son of Hezekiah, for it is written, *Because Menaḥem [the comforter], that would relieve my soul,*

(1) I.e., the Almighty himself bewails Israel in the power of the Gentile. (2) To avenge the wrongs suffered by the Jews. Because the suffering would be so great that even the Almighty would lament it, R. Johanan desired to be spared the Messiah's coming. (3) The horse is made to replace it, but when the ox recovers, it is difficult to remove the horse. So 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. (4) I.e., the years of plenty which the Messiah will usher in will be enjoyed by the Israelites. (5) Two fictitious names—'any Tom, Dick and Harry'—shall these years be enjoyed indiscriminately by anyone? (6) Therefore R. Giddal puts it in the future. (7) That he might sing hymns and psalms to God. (8) That he might receive the Torah. (9) Gen. XLIX, 10. (10) E.V. 'shall be continued'. (11) Ps. LXXII, 17. (12) Jer. XVI, 13. Thus each School evinced intense admiration of its teacher in naming the Messiah after him by a play on words.

is far.¹ The Rabbis said: His name is 'the leper scholar,' as it is written, *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.*²

R. Nahman said: If he [the Messiah] is of those living [to day], it might be one like myself, as it is written, *And their nobles shall be of themselves, and their governors shall proceed from the midst of them.*³ Rab said: If he is of the living, it would be our holy Master;⁴ if of the dead, it would have been Daniel the most desirable man.⁵ Rab Judah said in Rab's name: The Holy One, blessed be He, will raise up another David for us,⁶ as it is written, *But they shall serve the Lord their God, and David their king, whom I will raise up unto them:*⁷ not 'I raised up', but 'I will raise up' is said. R. Papa said to Abaye: But it is written, *And my servant David shall be their prince [nasi] for ever?*⁸—E.g., an emperor and a viceroy.⁹

R. Simlai expounded: What is meant by, *Woe unto you, that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.*¹⁰ This may be compared to a cock and a bat who were hopefully waiting for the light [i.e., dawn]. *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?'*¹¹ [99a] And thus a *Min*¹² said to R. Abbahu: 'When will the Messiah come?' He replied, 'When darkness covers those people.'¹³ 'You curse me,' he exclaimed. He retorted, 'It is but a verse: *For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall shine upon thee, and his glory shall be seen upon thee.*'¹⁴

It has been taught: R. Eliezer said: The days of the Messiah

(1) Lam. I, 16. (2) Isa. LIII, 4. (3) Jer. XXX, 21: this description fitted R. Nahman, who, as the son-in-law of the Resh Galutha, enjoyed great power and prestige. (4) I.e., R. Judah the Nasi, generally called Rabbi *par excellence*. (5) [Preferably, if of the living, our holy Master (would be the type) of the Messiah; if of the dead, Daniel.] (6) Lit., 'for them'. (7) Ibid. XXX, 9. (8) Ezek. XXXVII, 25: prince (*nasi*) is a lower title than king. (9) The second David shall be the king, and the former David shall be his viceroy. (10) Amos V, 18. (11) 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? (12) V. p. 604, n. 12. (13) Alluding to the questioner and his companions. (14) Isa. LX, 2.

his reward for the twenty-four thousand Israelites whose destruction he had encompassed. ¹ Mar Zuṭra b. Ṭobiah remarked in Rab's name: This is what men say, 'When the camel went to demand horns, they cut off the ears he had.' ²

Balaam also the son of Beor, the soothsayer, [did the children of Israel slay with the sword]. ³ A soothsayer? But he was a prophet!—R. Joḥanan said: At first he was a prophet, but subsequently a soothsayer. ⁴ R. Papa observed: This is what men say, 'She who was the descendant of princes and governors, played the harlot with carpenters.' ⁵ [106b] *Did the children of Israel slay with the sword among them that were slain by them.* ⁶ Rab said: They subjected him to four deaths, stoning, burning, decapitation and strangulation. ⁷

A certain *min* ⁸ said to R. Ḥanina: Hast thou heard how old Balaam was?—He replied: It is not actually stated, but since it is written, *Bloody and deceitful men shall not live out half their days,* ⁹ [it follows that] he was thirty-three or thirty-four years old. ¹⁰ He rejoined: Thou hast said correctly; I personally have seen Balaam's Chronicle, in which it is stated, 'Balaam the lame was thirty years old when Phinehas the Robber killed him.' ¹¹

(1) V. *ibid.*, XXV, 1-9: since Israel was thus seduced and punished through his advice, as stated above, he demanded payment. (2) So Balaam, demanding a reward, lost his life. (3) Joshua XIII, 22. (4) As a punishment for wishing to curse Israel he was degraded from a prophet to a soothsayer. (5) 'Ship-druggers,' (v. Rashi). Herford, *Christianity in the Talmud*, p. 48, suggests that Balaam is frequently used in the Talmud as a type for Jesus (v. also pp. 64-70). Though no name is mentioned to shew which woman is meant, the mother of Jesus may be alluded to, which theory is strengthened by the statement that she mated with a carpenter. (The Munich MS. has נכר in the margin instead of נכרי, i.e., singular instead of plural.) (6) *Ibid.* (7) This is suggested by the use of the plural 'among them that were slain by them,' intimating that the various deaths inflicted upon others were all suffered by Balaam. Thus he was hung (strangulation), a fire was lit under him (burning), his head was struck off (decapitation), and then he was allowed to fall to earth (stoning); v. *Supra* 45a. (8) Heretic, v. Glos. (9) Ps. LV, 24. (10) cf. p. 471, n. 1. (11) [According to the view that 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 Pilatus, and the Chronicle of Balaam probably to denote a Gospel (v. Herford *op. cit.* 72ff.). This view is however disputed by Bacher and others: cf. Ginzberg, *Journal of Biblical Literature*, XLI, 121.]

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VOLUME IV

CHAZARS—DREYFUS CASE

FUNK AND WAGNALLS COMPANY

NEW YORK AND LONDON

1925 Edition

Christianity

The same burning enthusiasm which sent forth the first apostle also set the missionaries aglow, and brought all Europe and Africa, and finally the American continent, under the scepter of an omnipotent Church. The sword and the cross paved the way through vast deserts and across the seas, and spread the blessings of a civilization claimed to be Christian because its end was the rule of Christ.

Judaism, however, denies the validity of this claim. As Isaac Troki (in his "Hizzuk Emunah," 1. 2, 4a, 6) says, "none of the Messianic promises of a time of perfect peace and unity among men, of love and truth of universal knowledge and undisturbed happiness, of the cessation of all wrongdoing, superstition, idolatry, falsehood, and hatred (Isa. ii. 1 *et seq.*, 18; xi. 1-9, Ixv. 19, 23; Jer. iii. 17; Ezek. xxxiv. 25, xxxvi. 25 *et seq.*, xxxvii. 26; Zech. xiii. 2, xiv. 9; Zeph. iii. 13) have been fulfilled by the Church." On the contrary, the medieval Church divided men into believers and unbelievers, who are to inherit heaven and hell respectively. With the love which she poured forth as the fountain of divine grace, she also sent forth streams of hatred. She did not foster that spirit of true holiness which sanctifies the whole of life—marriage and home, industry and commerce—but in Jewish eyes seemed to cultivate only the feminine virtues, love and humility, not liberty and justice, manhood and independence of thought. She has done much in refining the emotions, unfolding those faculties of the soul which produce the heavenly strains of music and the beauties of art and poetry; but she also did all in her power to check intellectual progress, scientific research, and the application of knowledge. Her tutorship sufficed as long as the nations under her care were in the infant stage; but as soon as they awoke to self-consciousness and longed for freedom they burst the shackles of dogma and of ecclesiastical authority. Thus the Church was broken up into churches. Under the influence of Judaism and of Arabic philosophy, Scholasticism arose, and then came the Reformation; and the process of disintegration continues throughout Protestantism. The tendency of historical inquiry and Biblical criticism is to leave nothing but the picture of the man Jesus, the Jew, as a noble type of humanity, and to return to simple

monotheism.

II. This radical change was brought about by Saul of Tarsus or Paul, the real founder of the Christian Church, though Peter formed the first community of the risen Christ (Matt. xvi. 16; Acts i. 15; I Cor. xv. 5). Having, under the influence of a vision, turned from an earnest persecutor of the new sect into its vigorous champion (Acts ix. 1-14, xxii. 3-16, xxvi. 9-18; I Cor. ix. 1, xv. 8 *et seq.*; Gal. i. 16), he construed the belief in the atoning death of Christ held by the rest into a system

altogether antagonistic to Judaism and its Law, claiming to have received the apostleship to the heathen world from the Christ he beheld in his visions. Operating with certain Gnostic ideas, which rendered the Messiah as Son of God a cosmic power, like Philo's "logos", aiding in the world's creation and mediating between God and man, he saw both in the Crucifixion and in the Incarnation acts of divine self-humiliation suffered for the sake of redeeming a world polluted and doomed by sin since the fall of Adam. Faith alone in Christ should save man, baptism being the seal of the belief of God's redeeming love. It meant dying with Christ to sin which is inherited from Adam, and rising again with Christ to put on the new Adam (Rom. vi. 1-4; I Cor. xv.; Gal. iii.-iv.).

His reference to himself as the "Son of man," after the manner of Dan. vii. 13, and Enoch, xlvi 2 *et seq* in Matt. xx. 18, and Mark x. 33, has no historic value; whereas in Mark ii. 28 and Matt. viii. "Son of man" stands for "man" or "myself". While the eschatological predictions in Matt. xxiv xxv.; Luke xvii. 22 *et seq.*, and elsewhere have been taken over literally from Jewish apocalypses and put into the mouth of Jesus, the teachings and doings of Jesus betray, on closer analysis, rather an intense longing after the Messianic time than joy and satisfaction over its arrival. *And as the so-called "Lord's Prayer" — an exquisite compilation of Hasidic prayer formulas* (Luke xi. 1-13; Matt. vi. 9-13; See Charles Taylor, "Sayings of the Jewish Fathers," 1901, p. 176)—is, like the Kaddish, a petition rather than a thanksgiving for the Messianic kingdom, so is the entire code of ethics laid down by Jesus for his disciples in the Sermon on the Mount (Matt. v.-vii., x.; Luke vi. 20, xi.-xii., and elsewhere) not a law of conduct for a world rejoicing in a redeemer that has come, but a guide for few of the elect and

Paul's
Anti-
nomistic
and
Gnostic
Views.

saintly ones who wait for the immediate downfall of this world and the rise of another (Matt. x.23, xix. 28, xxiv. 34-37). Only later events caused the allusion to the

Trini-
tarianism. "Son of man"

It is quite significant for the historian to observe that, while in the older Gospel (Mark xii. 29) Jesus began reciting the first commandment with the Jewish confession, "Hear, O Israel; the Lord our God, the Lord is one," this verse is omitted in Matt. xxii. 37. Christ, the preexistent Messiah (Gen. R. i.), being either identified with the Shekinah or divine glory (Rom. ix. 4; Col. i. 27; see Mayor, "Epistle of James," p. 75, notes), or with the "Memra" or "Logos," Philo's second god ("Fragments," ed. Mangey, ii. 625; compare "De Somniis," i. 39-41, ed. Mangey, i. 655 *et seq.*), was raised by Paul to the rank of a god and placed alongside of God the Father (I Cor. viii. 6, xii. 3; Titus ii. 13; compare I John v. 20); and in II Cor. xiii. 14 the Trinity is almost complete. *In vain did the early Christians protest against the deification of Jesus* ("Clementine Homilies," xvi. 15). He is in Paul's system the image of God the Father (II Cor. iv. 4; compare I Cor. viii. 6); and, being opposed "to Satan, the god of this world," his title "God of the world to come" is assured. *However repugnant expressions such as "the blood," "the suffering," and "the death of God"* (Ignatius, "Ad Romanos," iii., v. 13; *idem*, "Ad Ephesios," i. 1; Tertullian, "Ad Praxeam") *must have been to the still monotheistic sentiment of many, the opponents of Jesus's deification were defeated as Jewish heretics* (Tertullian, *l.c.* l.c. 30; see Arianism and Monarchians).

The idea of a Trinity, which, since the Council of Nice, and especially through Basil the Great (370), had become the Catholic dogma, *is of course regarded by Jews as antagonistic to their monotheistic faith and as due to the paganistic tendency of the Church; God the Father and God the Son, together with "the Holy Ghost" ("Ruah ha-Kodesh") conceived of as a female being, having their parallels in all the heathen mythologies, as has been shown by many Christian scholars*, such as Zimmern, in his "Vater, Sohn, and Fürsprecher," 1896, and in Schrader's "K.A.T." 1902, p. 377; Ebers, in his "Sinnbildliches: die Koptische Kunst," 1892, p. 10; and others.

There was a time when the Demiurgos, as a second god, threatened to becloud Jewish monotheism (see Gnosticism and Elisha ben Abuyah); but this was at once checked, and the absolute unity of God became the impregnable bulwark of Judaism. "If a man

says: 'I am God,' he lies, and if 'Son of man,' he will repent," was the bold interpretation of Num. xxiii. 18, given by R. Abbahu with reference to Christianity (Yer. Ta'an. ii. 1, 65b). "When Nebuchadnezzar spoke of the 'Son of God' (Dan. iii. 25), an angel came and smote him on the face," saying: "Hath God a son?" (Yer. Shab. vi. 8d). In the Church, Unitarianism was suppressed and persecuted whenever it endeavored to assert its birthright to reason.

In adopting this view as the doctrine of Original Sin, the Church deprived man of both his moral and his intellectual birthright as the child of God (Tertullian, "De Anima," xvi., xl.; Augustine, "De Nuptiis et Concupiscentiis," i. 24, ii. 34; Strauss, "Glaubenslehre," ii. 43 *et seq.*), and declared all the generations of man to have been born in sin — a belief accepted also by the Lutherans in the Augsburg Confession and by Calvin ("Institutes," II. i. 6-8; Strauss, *l.c.*)

Grander still is the view of Christianity taken by Judah ha-Levi in the "Cuzari." After having rejected as incompatible with reason all the claims of the Trinity and of Christ's origin (i.5), and remarked that both Christianity and Islam accepted the roots, but not the logical conclusions, of Israel's faith, (iv. 11)—rather amalgamating the same with pagan rites and notions—he declared (iv. 23) that both form the preparatory steps to the Messianic time which will ripen the fruit in which adherents of those faiths, too, will have a share, all the branches thus proving to be "the one tree" of Israel (Ezek. xxxvii. 17; see D. Cassel, "Das Buch Kuzari," 337). This view is shared by Maimonides, who writes in "Yad," Melakim, xi. 4: "The teachings of the Nazarene and the Ishmaelite (Mohammed) serve the divine purpose of preparing the way for the Messiah, who is sent to make the whole world perfect by worshipping God with one spirit: for they have spread the words of the Scriptures and the law of truth over the wide globe; and, whatever of errors they adhere to, they will turn toward the full truth at the arrival of the Messianic time." And in his Responsa (No. 58) he declares: "The Christians believe and profess in common with us that the Bible is of divine origin and given through Moses, our teacher; they have it completely written down, though they frequently interpret it differently."

Most of his teachings, a great number of which echo rabbinical sayings, and have been misunderstood or misapplied altogether by the late Gospel compilers (see Gospels, The Four), were addressed to a circle of men who

lived in a world of their own, far away from the centers of commerce and industry. His attitude toward Judaism is defined by the words: "Think not that I am to come to destroy the law or the prophets: I am not come to destroy, but to fulfil" (Matt. v. 17). The rejection of the Law by Christianity, therefore, was a departure from its Christ, all the New Testament statements to the contrary notwithstanding. He himself declined even the title of "good master," because he wanted to reserve this epithet for God alone (Matt. xix. 17): *Christianity, contrary to all his teaching, turned him into a God.*

- Chazars -

as the head-waters of the Donetz in the province of Lebedia (K. Grot, "Moravia i Madyary," St. Petersburg, 1881; J. Danilevski and K. Grot, "O Puti Madyars Urala v Lebediyu," in "Izvestiya Imperatorskavo Russkavo Geograficheskavo Obschestva," xix.). *It was probably about that time that the chaghan of the Chazars and his grandees, together with a large number of his heathen people, embraced the Jewish religion.* According to A. Harkavy ("Meassef

Embrace Niddahim," i.), the conversion took place in 620; according to

others, in 740. King Joseph, in his letter to Hasdai ibn Shaprut (about 960), gives the following account of the conversion:

"Some centuries ago King Bulan reigned over the Chazars. To him God appeared in a dream and promised him might and glory. Encouraged by this dream, Bulan went by the road of Darlan to the country of Ardebil, where he gained great victories (over the Arabs). The Byzantine emperor and the calif of the Ishmaelites sent to him envoys with presents, and sages to convert him to their respective religions. Bulan invited also wise men of Israel, and proceeded to examine them all. As each of the champions believed his religion to be the best, Bulan separately questioned the Mohammedans and the Christians as to which of the other two religions they considered the better. When both gave preference to that of the Jews, that king perceived that it must be the true religion. He therefore adopted it" (see Harkavy, 'Soobshcheniya o Chazarakh,' in 'Yevreyskaya Biblioteka,' vil. 153).

This account of the conversion was considered to be of a legendary nature. Harkavy, however (in "Bilbasov" and "Yevreyskaya



Map Showing the Distribution of Religions in Europe in the Tenth Century, C.E. Indicating Extent of the Kingdom of the Chazars. (After Schrader, "Atlas de Géographie Historique")

Bibliotcka"). proved from Arabic and Slavonian sources that the religious disputation at the Chazarian court is a historical fact. Even the name of Sangari has been found in a liturgy of Constantine the Philosopher (Cyril). It was one of the successors of Bulan, named Obadiah, who regenerated the kingdom and strengthened the Jewish religion. He invited Jewish scholars to settle in his dominions, and founded synagogues and schools. The people were instructed in the Bible, Mishnah, and Talmud, and in the "divine service of the hazzanim." In their writings the

Succession Chazars used the Hebrew letters (Harkavy, "Skazaniya," of kings. etc., p. 241). Obadiah was succeeded by his son Hezekiah; the latter by his son Manasseh; Manasseh by Hanukkah, a brother of Obadiah; Hanukkah by his son Isaac; Isaac by his son Moses (or Manasseh II.); the latter by his son Nisi; and Nisi by his son Aaron II. King Joseph himself was a son of Aaron, and ascended the throne in accordance with the law of the Chazars relating to succession. On the whole, King Joseph's account agrees generally with the evidence given by the Arabic writers of the tenth century, but in detail it contains a few discrepancies. According to Ibn Fadlan, Ibn Dastah, and others, only the king and the Chazars were Christians Mohammedans, and heathens; and the Jews were in a great minority (Frahn, "De Chazaris," pp. 13-18, 584-590). According to Masudi ("Les Prairies d'Or," ii. 8), the king and the Chazars proper were Jews; but the army consisted of Mohammedans, while the other inhabitants, especially the Slavonians and Russians, were heathens. From the work "Kitab al Buldan," written about the ninth century (p. 121; cited by Chwolson in "Izvestiya o Chazarakh," etc., p. 57, it appears as if all the Chazars were Jews and that they had been converted to Judaism only a short time before that book was written. But this work was probably inspired by Jaihani; and it may be assumed that in the ninth century many Chazar heathens became Jews, owing to the religious zeal of King Obadiah. "Such a conversion in great masses," says Chwolson (*ib.* p. 58), "may have been the reason for the embassy of Christians from the land of the Chazars to the Byzantine emperor Michael. The report of the embassy reads as follows: 'Quomodo nunc Judaei, nunc Saraceni ad suam fidem eos molirentur convertere'" (Schlözner, "Nestor," iii. 154).

The history of the kingdom of the Chazars undoubtedly presents one of the most remarkable features of the Middle Ages. Surrounded by wild, nomadic peoples, and themselves leading partly a nomadic life, the Chazars enjoyed all the privileges of civiliz-

ed nations, a well-constituted and tolerant government, a flourishing trade, and a well-disciplined standing army. In a time when fanaticism, ignorance, and anarchy reigned in western Europe, the kingdom of the Chazars could boast of its just and broad-minded administration; and all...

Gentiles

2. The barbarian Gentiles who could not be prevailed upon to observe law and order were not to be benefited by the Jewish civil laws, framed to regulate a stable and orderly society, and based on reciprocity. The passage in Moses' farewell address: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran" (Deut. xxxiii. 2), indicated that the Almighty offered the Torah to the Gentile nations also, but, since they refused to accept it, He withdrew His "shining" legal protection from them, and transferred their property rights to Israel, who observed His Law. A passage of Habakkuk is quoted as confirming this claim: "God came from Teman, and the Holy One from Mount Paran. ... He stood, and measured the earth; he beheld, and drove asunder ("let loose," "outlawed") the nations" (Hab. iii. 3-6); the Talmud adds that He had observed how the Gentile nations steadfastly refused to obey the seven moral Noachian precepts, and hence had decided to outlaw them (B.K. 38a).

The Gentiles were so strongly suspected of unnatural crimes that it was necessary to prohibit the stabling of a cow in their stalls ('Ab. Zarah ii. 1). Assaults on women were most frequent, especially at invasions and after sieges (Ket. 8b), the Rabbis declaring that in case of rape by a Gentile the issue should not be allowed to affect a Jewish woman's relation to her husband. "The Torah outlawed the issue of a Gentile as that of a beast" (Mik. viii. 4, referring to Ezek. l.c.).

The Mishnah, bearing such facts in mind, therefore declares that if a Gentile sue an Israelite, the verdict is for the defendant; if the Israelite is the plaintiff, he obtains full damages (B.K. iv. 3).

Probably for the same reason (to facilitate war with the Gentile enemy), the Rabbis modified the laws of purification so as not to apply when one comes in contact with a corpse or human bones, or when one enters an enclosure containing a dead body. With regard to the text "This is the law when a man dieth in a tent" (Num. xix. 14), they held that only Israelites are *men*, quoting

the prophet, "Ye my flock, the flock of my pasture, are men" (Ezek. xxxiv. 31); Gentiles they classed not as men but as barbarians (B.M. 108b).

JESUS

In Jewish Legend: *The Jewish legends in regard to Jesus are found in three sources, each independent of the others - (1) in New Testament apocrypha and Christian polemical works, (2) in the Talmud and the Midrash, and (3) in the life of Jesus ("Toledot Yeshu") that originated in the Middle Ages. It is the tendency of all these sources to belittle the person of Jesus by ascribing to him illegitimate birth, magic, and a shameful death.* In view of their general character they are called indiscriminately legends. Some of the statements, as that referring to magic, are found among pagan writers and Christian heretics; and as the Ebionites, or Judaeo-Christians, who for a long time lived together with the Jews, are also classed as heretics, conclusions may be drawn from this as to the origin of these legends.

It ought also to be added that many of the legends have a theological background. For polemical purposes, it was necessary for the Jews to insist on the illegitimacy of Jesus as against the Davidic descent claimed by the Christian Church. Magic may have been ascribed him over against the miracles recorded in the Gospels; and the degrading fate both on earth and hereafter of which the legends speak may be simply directed against the ideas of the assumption and the resurrection of Jesus. The Jewish legends relating to Jesus appear less inimical in character when compared with the parallel passages which are found in pagan authors and Christian sources, more especially as such legends are fixed and frequently occurring themes of folklore; and imaginations must have been especially excited by the historical importance which the figure of Jesus came to have for the Jews.

The earliest authenticated passage ascribing illegitimate birth to Jesus is that in Yeb. iv. 3. The mysterious phrase ("that man") cited in this passage as occurring in a family register which R. Simeon ben Azza is said to have found seems to indicate that it refers to Jesus (see Derenbourg in "R.E.J." i. 293), and here occur also the two expressions so often applied to Jesus in later literature - (= "that anonymous one," the name of Jesus being avoided) and (= "bastard"; for which in later times was used). Such a family register may have been preserved at Jerusalem in the Judaeo-Christian community.

He refused with some not overkindly words (Luke xxiii. 28-31) the deadening drink of

frankincense, myrrh, and vinegar which the ladies of Jerusalem were accustomed to offer to condemned criminals in order that they might pass away in an unconscious state (Sanh. 43a). Whatever had been Jesus' anticipations, he bore the terrible tortures, due to the strain and cramping of the internal organs, with equanimity till almost the last, when he uttered the despairing and pathetic cry "Eloi, Eloi, lama sabachthani?" (the Aramaic form of Ps. xxii. 1, "My God, my God, why hast thou forsaken me?"), which showed that even his resolute spirit had been daunted by the ordeal. *This last utterance was in all its implications itself a disproof of the exaggerated claims made for him after his death by his disciples. The very form of his punishment would disprove those claims in Jewish eyes. No Messiah that Jews could recognize could suffer such a death; for "He that is hanged is accursed of God"* (Targum, Rashi). How far in his own mind Jesus substituted another conception of the Messiah and how far he regarded himself as fulfilling that ideal, still remain among the most obscure of historical problems (see Messiah).

("Haeres." lxxviii. 7), who ascribes the surname "Panther" to Jacob, an ancestor of Jesus; and John of Damascus ("De Orthod. Fide." iv., S 15) includes the names "Panther" and "Barpanther" in the genealogy of Mary. It is certain, in any case, that the rabbinical sources also regard Jesus as the "son of Pandera", although it is noteworthy that he is called also "Ben Stada" (Shab. 104b; Sanb. 67a).

It appears from this passage that, aside from Pandera and Stada, the couple Pappus b. Judah and Miriam the hairdresser were taken to be the parents of Jesus, and was only connected with it because his wife happened to be called "Miriam" (= "Mary"), and was known to be an adulteress.

On the character which, whether designedly or otherwise, produced such momentous influence on the world's history, it is unnecessary in this place to dilate. The reverential admiration of the greater part of the civilized world has for a millennium and a half been directed toward the very human and sympathetic figure of the Galilean Jew as presented in the Gospels. For historic purposes, however, it is important to note that this aspect of him was shown only to his immediate circle. *In almost all of his public utterances he was harsh, severe, and distinctly unjust in his attitude toward the ruling and well-to-do classes. After reading his diatribes against the Pharisees, the Scribes, and the rich, it is scarcely to be wondered at that these were concerned in helping to silence him.* It must also be remembered that

in his public utterances he rarely replied directly to any important question of principle, but evaded queries by counter-queries. In considering his public career, to which attention must now be turned, these two qualities of his character have to be taken into account.

merely that Jesus was named after this brother of his mother. The assumption that Joshua b. Perahyah was the uncle of Jesus is confirmed by Kirkisani, who wrote about 937 a history of Jewish sects (ed. Harkavy, S 1, St. Petersburg, 1894; comp. "J.Q.R." vii. 687). The references to Yannai, Salome Alexandra, and Joshua b. Perahyah indicate that according to the Jewish legends the advent of Jesus took place just one century before the actual historical date; and some mediaeval apologists for Judaism, as Nahmanides and Salman Zebi, based on this fact their assertion that the "Yeshu" mentioned in the Talmud was not identical with Jesus; this, however, is merely a subterfuge.

According to Celsus (in Origen, "Contra Celsum," i. 28) and to the Talmud (Shab. 104b), Jesus learned magic in Egypt and performed his miracles by means of it; the latter work, in addition, states that he cut the magic formulas into his skin. It does not mention, however, the nature of his magic performances (Tosef., Shab. xi. 4;

Yer. Shab. 13d); but as it states **Jesus as Magician** that the disciples of Jesus healed

the sick "in the name of Jesus Pandera" (Yer. Shab. 14d; 'Ab. Zarah 27b; Eccl. R. i. 8) it may be assumed that its author held the miracles of Jesus in the "Toledot." When Jesus was expelled from the circle of scholars, he is said to have returned secretly from Galilee to Jerusalem, where he inserted a parchment containing the "declared name of God" ("Shem ha-Meforash"), which was guarded in the Temple, into his skin, carried it away, and then, taking it out of his skin, he performed his miracles by its means. This magic formula then had to be recovered from him, and Judah the Gardener (a personage of the "Toledot" corresponding to Judas Iscariot) offered to do it: he and Jesus then engaged in an aerial battle (borrowed from the legend of Simon Magus), in which Judah remained victor and Jesus fled.

The accusation of magic is frequently brought against Jesus. Jerome mentions it, quoting the Jews: "Magum vocant and Judaei Dominum meum" ("Ep. lv., ad Ascellam," i. 196, ed. Vallarsi);

The story of the resurrection of Jesus is the natural consequence of the belief of his followers in his miraculous powers as the subduer of Satan. Indeed, it is stated that it was

not he alone who arose from the grave, but that many saints arose with him (Matt. xxvii. 52) just as many saints in Jewish folk-lore overcame death (Shab. 55b; Mas. Derek Erez, i.); and resurrection is the proof of the working of the Holy Spirit (Sotah xv. 15; Cant. R., Introduction 9; see Resurrection). The disciples and the women who had been his constant companions when he was alive

The Resurrection beheld him in their entranced state as partaking of their meals and heard him address to them instruction and argumentation (Matt. xxviii. 9, 18-20; Luke xxiv. 27-49; John xx. 15-xxi. 23). Many apparitions of Jesus after his death were in the course of time related as having taken place during his lifetime. Thus the strange stories of his walking at night as a spirit upon a lake (Matt. xiv. 24-36; Luke ix. 28-36; and parallels), of his transfiguration and conversation with Moses and Elijah (Matt. xvii. 1-13), and others became current in those credulous times when all the Apostles had their visions and direct communications from their master, whom they beheld as "the Son of Man in the clouds" waiting for "his return with myriads of angels" to take possession of this earth. And so it came about that, consciously or unconsciously, the crystallized thought of generations of Essenes and entire chapters taken from their apocalyptic literature (Matt. xxiv.-xxv.) were put into the mouth of Jesus, the acme and the highest type of Essenism.

It was not the living but the departed Jesus that created the Church with Peter as the rock (Matt. xvi. 18); while, according to the Jewish Haggadah, Abraham was made the rock upon which God built His kingdom (Yalk., Num. 766). See Lord's Prayer: Lord's Supper.

for he had conjured all trees, by means of the name of God, not to receive him, and therefore they all broke; he was finally received by a large cabbage-stalk (comp. Targ. Sheni to Esth. vii. 9). he was buried on the same day, in conformity with the Law, and the apostates, his disciples, wept at his tomb.

According to the "Toledot" his disciples sought for his body in the tomb, but being unable to find it they used the incident as proof before Queen Helena that he who had been slain had ascended into heaven. It then appeared that a man—sometimes called "Judas the Gardener" (Judas Iscariot), sometimes, indefinitely, the "master of the garden"—had taken the body out of the grave, used it as a dam to keep the water out of his garden, and had flooded the tomb. Then there was joy again in Israel; the body was taken before the queen at Jerusalem, and the Christians were shamed. Three points deserve notice in this account: (1) The fact

that the body was stolen. According to Matt. xxvii. 64, the Pharisees asked Pilate to guard the tomb so that the disciples might not steal the body and say that Jesus had ascended to heaven; but when the report was nevertheless circulated that Jesus had ascended, the Pharisees bribed the soldiers to say that the body had been stolen by the disciples (Matt. xxviii. 13). The "Gospel of Nikodemus," S 13 (Thilo, ib. i. 616), adds that the Jews still persisted in this statement. A similar story is known to Justin ("Dial. cum Tryph." S 108; comp. S 17) and Eusebius ("Hist. Eccl." ch. iv. 18), while in the pseudo-Clementine "Recognitiones" (i. S 42) this assertion is ascribed to "others" (probably the Jews). (2) The statement of the theft of the body and the statement of the gardener who was afraid that the multitude of disciples might destroy his lettuce-beds were both known to Tertullian ("De Spectaculis," S 30). (3) The insult offered to the body in the streets of Jerusalem is alluded to in the Koran (see below).

It is clear, therefore, that the Jewish legends deny the resurrection of Jesus; the halakic assertion that Balaam (i.e., the prototype of Jesus) had no part in the future life must also be especially noted (Sanh. x. 2). It is further said: "The pupils of the recreant Balaam inherit hell" (Abot v. 19). Jesus is accordingly, in the following curious Talmudic legend, thought to sojourn in hell. A certain Onkelos b. Kalonikos, son of Titus' sister, desired to embrace Judaism, and called up from hell by magic first Titus, then Balaam, and finally Jesus, who are here taken together as the worst enemies of Judaism. He asked Jesus: "Who is esteemed in that world?" Jesus said: "Israel." "Shall one join them?" Jesus said to him: "Further their well-being; do nothing to their detriment; whoever touches them touches even the apple of His eye." Onkelos then asked the nature of his punishment, and was told that it was the degrading fate of those who mock the wise (Git. 56b-57a). This most revolting passage was applied in the Middle Ages to another Jesus (e.g., by R. Jehiel, in the Paris disputation; "Wikkuah," p. 4, Thorn, 1873). A parallel to the story is found in the statement

of the "Toledot" that when Judas found he could not touch Jesus in any way in the aerial battle, he defiled him. This feature naturally especially angered Christians (see Wagenseil, "Tela Ignea Satanae," p. 77). According to a passage in the Zohar (Steinschneider, "Polemische Litteratur," p. 362) the same degrading fate is meted out to both Jesus and Mohammed.

The incident of Jesus concerning the dispute with the Scribes was copied by the rabbinical sources (Kallah 18b (ed. Venice, 1528, fol. 41c); comp. N. Coronel, "Comment. Quinque," p. 3b, Vienna, 1864, and "Batte Midrashot," ed. Wertheimer, iii. 23, Jerusalem, 1895). *All the "Toledot" 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.* Analogous to this story are numerous tales of predictions by precocious boys.

The sojourn of Jesus in Egypt is an essential part of the story of his youth. According to the Gospels he was in that country in his early infancy, but Celsus says that he was in service there and learned magic;

Sojourn in hence he was there in early Egypt. manhood. This assumption may serve to throw more light on the obscure history of Jesus than the account found in the Gospels. The Talmud also says that Jesus was in Egypt in early manhood. R. Joshua b. Perahyah is said to have fled with his pupil Jesus to Alexandria in order to escape the persecutions of the Jewish king Yannai (103-76 B.C.); *on their return Jesus made a remark on the not faultless beauty of their hostess, whereupon R. Joshua excommunicatd him; and when Jesus approached him again and was not received he set up a brick for his god, and led all Israel into apostasy* (Sanh. 107b; Sotah 47a; Yer. Hag. 77d). This account is supplemented by the statement, made on the assumption that Ben Stada is identical with Ben Pandera, that Ben Stada brought magic from Egypt (Shab. 104b). The story that Joshua b. Perahyah, a contemporary of Simeon b. Shetah, was the teacher of Jesus, is not clearly stated in the various "Toledot";

APPENDIX D (LETTER TO TERENCE LEBLANC FROM JUSTICE MINISTER CLARK)

DEPARTMENT OF JUSTICE
OFFICE OF THE MINISTER



NEW BRUNSWICK
NOUVEAU-BRUNSWICK

MINISTÈRE DE LA JUSTICE
CABINET DU MINISTRE

March 16, 1987

Mr. Terrance LeBlanc
SS3, Site 5, Comp. 112
Fredericton, N B.
E3B 5W9

Dear Mr. LeBlanc:

I am returning the tripe you sent to me on February 28, 1987, in order to protect the air quality in my office.

Yours truly,

David R. Clark, Q.C.
Attorney General

DRC/sfh
Encl.

**APPENDIX E
(CONFIDENTIAL REPORT FROM THE ATLANTIC JEWISH COUNCIL)**



Atlantic Jewish Council

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Vice President
IVAN LEVIN

Secretary
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Immediate Past President
DAVID ARTIS

Chairman of the Board
MARTIN CHERVIN

Regional Vice President
Atlantic Nova Scotia

MARK ROSEN

CAPE BRETON
MARK CHERVIN

NEW BRUNSWICK
JOHN CLUBE

ELLIS LEVINE

Prince Edward Island
EVELYN CARNAI

Atlantic Vice President
Canadian Jewish Congress
IRWIN LAMPERT

Executive Director
SHARON G. KOFFLER FUGEL, PH.D.

June 3, 1987

CONFIDENTIAL

MEMORANDUM

TO: THE ATLANTIC JEWISH COMMUNITY
FROM: M. LEE COHEN - PRESIDENT, ATLANTIC JEWISH COUNCIL
RE: MALCOLM ROSS

The issue of Malcolm Ross has dominated the Atlantic Jewish Agenda for some time. We have tried to outline through the Shalom Magazine many of the initiatives related to this issue upon which the Atlantic Jewish Council has embarked.

I feel that a brief outline of recent developments cannot be included as an article in Shalom Magazine and therefore have chosen this confidential memo as the means to keep you fully informed. While not all details can be provided at this time due to the sensitive nature of our undertakings, enough confidential information is included, and I would ask that you treat it accordingly.

Please feel free to contact the Atlantic Jewish Council should you have any questions or comments.

* * *

Prosecution

The Atlantic Jewish Council has known for several months that the Attorney General would not prosecute Malcolm Ross under Section 281.2 of the Criminal Code. For us, the manner in which the investigation was carried out is far more troubling than the decision. In various discussions with the Department of Justice we were told that public statements regarding prosecution would not help in the process and we ourselves felt that it would not be wise for the Jewish Community to advocate prosecution given the possible reaction from the government and non-Jewish community. However, the investigation was in fact conducted very poorly and that concern was brought to Government in particular through a meeting with Premier Hatfield two months ago.

The High Road

Given that we, as the representative agency of the Atlantic Jewish Community preferred not to take a public stand regarding prosecution, it was the decision of the Executive Committee to follow what I refer to as the "high road". Generally speaking, this strategy called for an analysis of what initiatives could best serve both the Jewish and non-Jewish communities in a positive and constructive environment. Thus, we identified three critical goals which will be discussed in greater detail:

- (a) Decertification of Malcolm Ross
- (b) Community Coalition
- (c) Human Rights/Holocaust Education

A. Decertification

Regardless of the status of criminal prosecution, we called for Malcolm Ross to be decertified and dismissed as a teacher in any New Brunswick school. Originally a Brief was prepared and submitted to the District #15 School Board in Moncton, New Brunswick.

B. Community Coalition

It was further believed that since, in its very essence, the problem of Malcolm Ross is not a "Jewish problem" but rather a "societal problem", the AJC should make efforts to include all minority groups, religious leaders and ethnic organizations in the battle. Many discussions followed a letter to all those groups and organizations, and we most recently undertook to present a one-day Symposium on the "Politics of Intolerance". This workshop for representatives from all groups will be held in Moncton in July, and the response to-date has been very encouraging. We seek to come out of that Symposium with a policy position (representing all ethnic, religious and human rights groups) relating to Prejudice

and Racism in our Community. This position will be conveyed to all levels of government in the Atlantic Provinces and the "Rainbow Coalition" will press for its incorporation in all government policy that relates to possible areas of prejudice, systemic discrimination and the like.

C. Curriculum Development

The most important initiative we began some time ago relates to the New Brunswick School Curriculum. Specifically, we have been working on a proposal which would see Holocaust Education and Human Rights issues become an integral part of the curriculum. One of the problems in this regard has been the refusal by the Curriculum Committee of New Brunswick to consider the incorporation of Holocaust studies. It is their feeling that a decision of this kind relates to Government Policy and only when (and if) the government indicates their desire to include it in the curriculum, can the Committee discuss the ways and means.

Evaluation

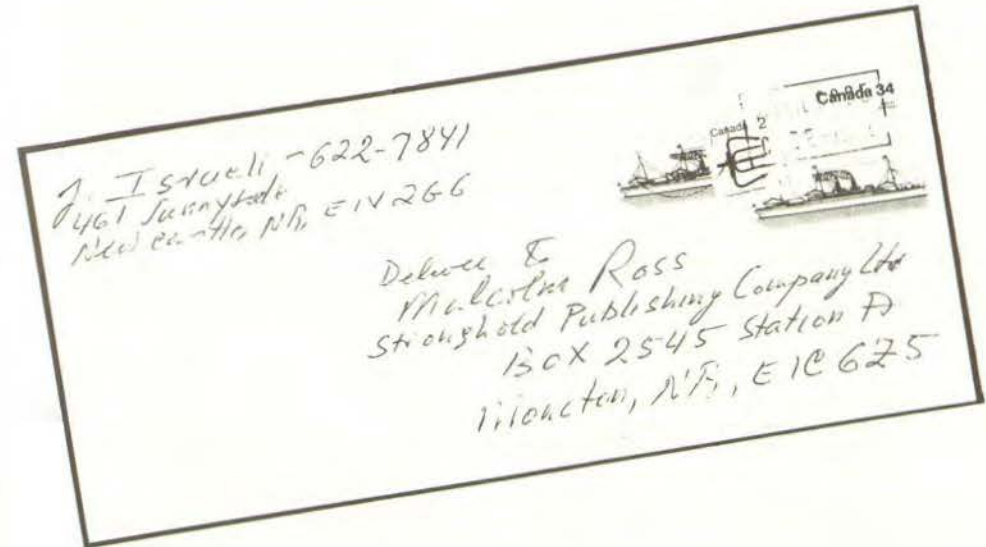
Having set out the areas of our concerns and activities, I would now briefly like to report on the status of these initiatives. Again, I must ask that for the time being, you treat this information in the strictest of confidence:

1. The New Brunswick government has expressed its desire to fully explore the possibilities of commencing decertification proceedings against Malcolm Ross. Based on the preliminary Brief submitted by the AJC, we have been asked to secure and provide the government with a legal opinion regarding decertification - taking into account the issues of wrongful dismissal, justifiable cause and union participation. We are confident that decertification is a viable and legitimate route and have the government's undertaking to proceed with it upon the submission of our report.
2. The AJC has been appointed to the New Brunswick Department of Education's Advisory Committee and Holocaust/Human Rights Education will be added to the curriculum. We have been asked to develop a program for both students and a special "Teacher Training Seminar" to assist them in developing the best approaches for teaching these issues in the classroom.
3. The AJC will be part of a special committee reporting to government on a "Code of Ethics" for teachers which will become the "Charter" as it were of professional conduct demanded of Teachers within the Public Sector.

Frankly, I believe this represents a major accomplishment by the Jewish Community and has won us many friends in the Government, the Church and the community-at-large. I would like to express my thanks to Audrey and Irwin Lampert, David Attis, Dr. Francis Weil of Moncton and Professor Bernie Vigod of Fredericton for their efforts over many months.

Again, I invite you to contact the Atlantic Jewish Council should you wish to convey any comments or observations.

M. Lee Cohen
President



The Canadian Intelligence Service

Vol. 32 — No. 7

Supplementary Section

July, 1982

Books that shake the world

The following report, under the above caption, was published in the May 21st issue of the thoroughly researched U.S. biweekly newsletter, *Don Bell Reports*. We are reproducing it for the information of our readers. —Editor

"History," remarked Cicero, himself a historian and Roman patriot, is the witness of the times, the torch of truth, the life of memory, the teacher of life, the messenger of antiquity." He laid down certain rules by which a historian should be judged: "The first law is that the historian shall never dare to set down what is false; the second, that he shall never dare to conceal the truth; the third, that there shall be no suspicion in his work either of favoritism or prejudice." Unfortunately, with the passage of time and the development of more sophisticated methods of conspiracy, Cicero's words have been unread, forgotten, or ignored by those who have been accepted as historians by the agents who censor and control all communications media, including history books. Thus, these so-called historians are not so much historians as opinion molders, writers who are willing to set down what may not be true, who commit sins of omission by concealing much of what they may know to be true. One of the first rules of The Conspirators, as declared by one of the first of our historical era, Adam Weishaupt, is to control all writings and set up a system of censorship so that all avenues of communication are banned if not favorable to The Conspiracy, and that are prejudiced in favor of what has been called "The Society of the Elite."

It is unusual, therefore, to find any such "accepted" historians breaking loose from the bonds of such censorship and writing revisionist histories that really expose certain facets of the overall Conspiracy. As one reviewer observed:

On rare occasions a book is published which must forever alter the way in which we view the world around us. Within a short while it becomes difficult to understand how we could have functioned without the knowledge gained from it.

In less than twenty years, three such books have been published, books dealing with history, books that are quite possibly the most important studies of modern history since de Tocqueville's *Democracy in America*. One of these books was written by James H. Billington: *Fire in the Minds of Men — Origins of the Revolutionary Faith*. The other two are by the late Carroll Quigley. Most of our readers will be familiar with what is contained in Quigley's *Tragedy and Hope, A History of the*

World in Our Time. Equally important, there has been published posthumously and quite recently, *The Anglo-American Establishment*. This latter book was written and prepared for publication as early as 1949. But its contents were so sensational, and so very truthful, that no publisher could be found until recently, 1981 to be precise. This is a book which traces the development of the One World Conspiracy from the time of "The Round Table," "Milner's Kindergarten," Rhodes' Secret Society, and the Royal Institute of International Affairs, through the establishment of the Council on Foreign Relations, the Institute of Pacific Relations, and other organizations of the Anglo-American Establishment. In his introduction to this book, Quigley wrote:

It is not easy for an outsider to write the history of a secret group of this kind, but . . . it should be done, for this group is . . . one of the most important historical facts of the twentieth century . . . I suppose in the long view my attitude would not be far different from that of the society . . . but agreeing with the group on goals, I cannot agree with them on methods . . . In this group were persons who must command the admiration and affection of all who know of them. On the other hand, in this group were persons whose lives have been a disaster to our way of life. Unfortunately, the influence of the latter has been stronger. I have been told that the story I relate here would be better left untold. . . but I feel the truth, once told, can be of injury to no men of good will.

In his book *Fire in the Minds of Men*, Billington delineates and documents a different phase of the One World Conspiracy. When taken together, the works of Quigley and Billington illustrate the fact that there are two broad highways leading to World Government. One is usually referred to as the Socialist Route, which includes any number of mass movements and political parties that promote "equality" as well as collectivism, such as Communism, Fascism, Fabianism, Social Democracy, Welfare Statism, etc. The other broad highway leading toward the New World Order is in no sense a movement involving masses of people. It is a closely knit secret society whose members are International Bankers, Industrial Monopolists, Media Managers, and their carefully selected agents who

usually are found in such exclusive "clubs" as the Council on Foreign Relations, the Trilateral Commission, the Committee for Economic Development, the Organization for Economic and Commercial Development, the Bilderberg Group, the Club of Rome, and the rest of the organizations not specifically identified with and supposedly in opposition to the Communist wing of the Socialist movement. It is with the Socialist Route that Billington deals, and favors. He insists that it is more than just a revolutionary movement as such; it is a kind of new religion, a "faith" which as a secular religion is due to replace Christianity (even as Secular Humanism is about to do in the United States). Billington writes:

This book seeks to trace the origins of a faith — perhaps the faith of our time. Modern revolutionaries are believers, no less committed and intense than were the Christians and Muslims of an earlier era. What is new is the belief that a perfect secular order will emerge from the forcible overthrow of traditional authority. This inherently implausible idea gave dynamism to Europe in the nineteenth century, and has become the most successful ideological export of the West to the world, in the twentieth.

This "faith" about which Billington writes began, as he documents it, with the Masonic Lodges of the eighteenth century; its ritualism and orders copied from the Jesuits. The "faith" progressed from Germany to France where it inspired the French Revolution, to the other countries of Europe, was especially promoted by Karl Marx who found both Germany and France too hot for his presence, settled in London from where he lived on the bounties of his associate Frederick Engels. Billington notes that "the city is the crucible of modern revolution."

Although the first revolutionary leaders were intellectuals (still are), Marx originally had the idea that the revolution would be accomplished through the proletarian class, the "workers of the world" who "had nothing to lose but their chains." He soon learned, however, that though it still was called a "revolution of the proletariat," the proletarian masses provided a poor army, that he must continue to depend upon the intellectuals and the men with money who would support him (as did his partner, Engels). In writing about it, Billington agrees that if this new "faith" is to overturn the world, it must begin in the cities. He writes that "The revolutionary tradition, seen from below, is a narrative of urban unrest successfully dominated by Paris and St. Petersburg (now Leningrad)." But, most important in his history of this "fire that is a faith," Billington starts at the proper beginning of the "Socialist Route" to the New World Order. He writes:

If freemasonry provided a general milieu and symbolic vocabulary for revolutionary organization, it was Illuminism that provided its basic

(58)

structural model. It may be well to trace in some detail the nature and impact of this baffling movement, because its influence was far from negligible and has been as neglected in recent times as it was exaggerated in an earlier era.

The Order of Illuminism was founded on May 1, 1776, by a professor of canon law at the University of Ingolstadt in Bavaria, Adam Weishaupt, and four associates. The order was secret and hierarchical, modelled on the Jesuits and dedicated to Weishaupt's Rousseauian vision of leading all humanity to a new moral perfection freed from all established religious and political authority. Weishaupt did not so much invite intellectuals to join his new pedagogic elite as taunt them to do so. He radiated contempt for men of the Enlightenment who "go into ecstasies over antiquity, but are themselves unable to do anything," and insisted that "what is missing is the force to put into practice what has long been affirmed by our minds."

In a review of Billington's book by Medford Evans, appearing in the October 1981 issue of *American Opinion*, Evans writes: "The logical link with Marx and with Lenin is obvious. The link with the French Revolution is established, through Mirabeau and others. The point I want to leave with you . . . is simply this: Why have a thousand scholarly experts for two decades treated with a show of silent contempt, as if the Illuminati were all a fairy tale, the well established position . . . that in this order was the central focus of what is now a Master Conspiracy?"

The answer to Evans' question might be considered academic. Any number of qualified and reputable historians and researchers have recognized that the Order of the Illuminati was the beginning of what is now a Master Conspiracy. John Robison in 1797 published the first English-language book exposing the Illuminati and explaining how it had penetrated into certain Masonic Lodges. He titled his book *Proofs of a Conspiracy*. Nesta Webster, in her books on the subject, especially *The Socialist Network*, identified the movement as a conspiracy. In later times there have been many accredited writers who accept "The Conspiracy" as a fact, not a theory.

The same is true of the "second avenue" toward the New World Order, which Quigley has identified as "The Society of the Elect." It too has been thoroughly identified, and the facts documented, proving it to be the other side of the Master Conspiracy. But, following the pattern laid down by Weishaupt, control and censorship of the communications media have been so firmly established that books and articles revealing the truth are never mentioned in such publications as The New York Times Book Review section. Historians and researchers who dare to call it a conspiracy are criticized, condemned, subjected to character assassi-

-2-

nation, and their works suppressed whenever and wherever possible. As the author of the blurb on the dust jacket of *The Anglo-American Establishment* comments:

While the notion of conspiratorial influence on world events has gained credence with both extremities of the American political spectrum, and to a degree with the general public, the more academically-oriented person has tended to downplay such influence, largely because of the lack of scholarship in the presentation and analysis of the facts by those supporting the conspiracy theories. In addition, many such supporters have made themselves easy to ignore and, in fact, have themselves always assumed that they would be ignored. Professor Quigley's work does not suffer from these defects. The evidence he presents . . . appears irrefutable.

In this denigrating statement concerning us other Conspiracy buffs, the writer (not Quigley) makes our point and also emphasizes the real importance of books written by men such as Quigley and Billington. The blurb-writer indicates that we others—John Robison, Nesta Webster, Dan Smoot, Gary Allen, or name your own favorite Conspiracy advocate—can be treated with "silent contempt." Not because what we write is neither factual nor truthful, but because we can be labeled as "extremists." Therefore we are prejudiced and our works deserve to be burned. On the other hand, take a writer who is in favor of the aims of the Conspirators, has examined their files and records with approval, but merely dislikes the methods used by the Conspirators; let such a person write the same message as ours, perhaps even in the same words, and those who won't believe us will probably believe him. That is why Quigley's witness is important. Our evidence is labeled "Questionable," but his (the same evidence) becomes "irrefutable." Of course, Quigley did overstep the limits a bit. When the members of the "Society of the Elect" learned what Quigley had actually written in his *Tragedy and Hope*, there was an attempt to ban the book, and his sudden death did seem a little strange. Billington, on the other hand, is being accepted wholeheartedly by the "elitists." His book is being advertised in *Foreign Affairs* and being promoted in intellectual publications. This probably because he wrote only about the Socialist wing of the Conspiracy, wrote not a word about the more sinister, controlling, closed "Society of the Elect." Furthermore, the affiliations and connections between the Socialist and Super-Capitalist forces of the Conspiracy were spelled out by Quigley, left untouched by Billington. Nevertheless, *Fire in the Minds of Men* is a very important book, because it fills in those times, events and spaces between Weishaupt in 1776 and Lenin in 1917. This information, so thoroughly documented, has been hard to come by previously.

A final word about the Quigley contribution. In his book that was written first (1949) but published last (1981), Quigley wrote of the Conspiracy as plotted by Cecil Rhodes and Nathan Rothschild, Arnold Toynbee and Alfred Milner and others of the "Society of the Elect" from 1875 to 1945, at which time, according to Quigley, "it would seem that the great idealistic adventure which began in 1875 had slowly ground its way to a finish of bitterness and ashes."

So he wrote in 1949. But apparently he discovered that the Conspiracy had not ended: the power base of the "Society" had just been shifted from London to New York City, from Rothschild to Rockefeller, from Chatham House in London to the Harold Pratt House in New York City where the CFR is headquartered. So Quigley began to write again, this time chronicling the continuing Conspiracy up to 1966, at which time the book which he wrote last but was published first, *Tragedy and Hope*, appeared in bookstores for a brief spell.

It was Taylor Caldwell who said: "I have fought these enemies of liberty in every book I have written. But too few have listened to me, as too few have listened to others who have warned of these conspirators. The hour is late. Americans must soon listen and act . . . or endure the black night of slavery that is worse than death."

(End of the *Don Bell* report)

THE CANADIAN INTELLIGENCE SERVICE is published in Flesherton, Ontario N0C 1E0, by Canadian Intelligence Publications. Subscription rates: one year - \$13, two years - \$25; airmail (Canada and USA): one year - \$16, two years - \$30. All other countries served by airmail only: one year - \$20, two years - \$38. Second-class mail registration No. 2027. Return postage guaranteed. Extra copies of this four-page report: 6 for \$1; 40 for \$5.

APPENDIX G LETTER FROM FRIENDS OF THE SIMON WIESENTHAL CENTER



Friends of
Simon Wiesenthal Center
for Holocaust Studies

"The Jews are the ultimate in deception. They take the truth and turn it around to their advantage. They are the ultimate abomination. Scripture says they're going to be exterminated."

Dear Friend,

The man who spoke those words, Terry Long, is more than just a farmer in Alberta . . .

. . . more than just a pastor in a fundamentalist sect known as the Jesus Christ Christian Church . . .

. . . even more than the "High Aryan Warrior Priest" of a Neo-Nazi group called Aryan Nations that has already left a trail of assassinations, bombings and intimidation throughout the western United States -- and would do the same here in Canada if given half a chance . . .

Terry Long is more than all these things because he is a vivid reminder that even in "safe, sane" Canada there are people severely infected with the deadly virus of antisemitism and the evil taint of Nazism.

But it is in our power -- yours and mine together -- to challenge and control this foul disease by becoming Friends of Toronto's Simon Wiesenthal Center and supporting its pioneering work.

You see, Terry Long is not alone in wanting to claim half of Alberta and a hunk of the American West as a white supremacist kingdom. An estimated 6,000 fellow "Aryans" in the United States and Canada are eager to help him.

To knowledgeable observers, they are just one -- clearly the most vicious and vociferous -- of an array of antisemitic organizations in Canada today.

I am writing to ask you to take a stand with us to expose and oppose these forces -- quickly, immediately, and decisively -- as a Friend of the Simon Wiesenthal Center.

First, you should know exactly what the Center is, and what we are doing to expose Nazis and Neo-Nazi groups in Canada today.

Long before anyone thought of appointing a Royal Commission to investigate war criminals in Canada, the Simon Wiesenthal Center was barraging the Canadian

(over, please)

government with demands that it take action against the hundreds of suspected Nazi war criminals living safely in Canada.

The government's eventual answer was to appoint the Deschenes Commission. It is generally agreed that without our urging, there would have been no Deschenes Commission. Nor would the government have committed itself to prosecuting the alleged war criminals named by the Commission.

Needless to say, we are not entirely satisfied with the report. We believe that the Commission seriously underestimated the number of war criminals in Canada. The report avoids analysis of Canada's role in helping many war criminals reach our shores.

Nor are we entirely satisfied with the government's response. While we welcome trials in Canada, we think it wrong to exclude extradition and deportation as effective means of dealing with war criminals.

The Deschenes Commission Report, then, is not the end of the war criminal issue, but an important beginning.

There is much to be done in Canada, many more programs and issues to be tackled by our Canadian office with the support of the Simon Wiesenthal Center's worldwide research facilities.

Judging by the huge number of requests for action and information we have received from lawyers, M.P.s, and T.V. and newspaper reporters, our presence was long overdue.

With that in mind, we provided the names of 450 suspected Nazi war criminals believed living in Canada to the Deschenes Commission. We acted in the memory of six million martyred Jews. And in the memory of 42,000 Canadians who gave their lives to defeat Nazism.

By becoming a Friend of the Simon Wiesenthal Center today, you join in the campaign to expose these war criminals in Canada and assure that they are brought to justice.

You also make clear that those who today are prepared to take us down a similar road will not be tolerated.

People like Malcolm Ross, a New Brunswick teacher who denies the Holocaust in his book Web of Deceit, and believes a Jewish plot seeks to undermine western civilization and Christianity.

Does Web of Deceit have a place in the public library of Fredericton, the town where Ross lives and teaches? *

We at the Wiesenthal Center say "no." And we are giving our full support to the effort to expose and prosecute Ross ...

... just as we did when we located key witnesses in the case of the

(next page, please)

* If the "Center" cannot get these facts straight, how can we trust their "research" on alleged "war criminals" about events that happened over 40 years ago?

infamous publisher Ernst Zundel who distributed the work called "Did Six Million Really Die?" ...

... and just as we did when we served as consultants to the Crown Prosecutor in the case of the Alberta teacher James Keegstra, who taught his high school social studies classes that there is an international Jewish conspiracy that controls the media, the banks, and our courts.

We have seen how pervasive antisemitic propaganda can be — but also how effectively it can be exposed to the light of national and world opinion.

As a member of the Center, you lend your weight to this all-important struggle. And your influence will actually reach well beyond the borders of Canada.

Just how far has been shown time and time again:

* In the Mustafa Tlas affair. Tlas is the Defense Minister and Deputy Prime Minister of Syria, whose book The Matzah of Zion revives the myth of Jews killing gentiles to use their blood to make matzah.

Because we alerted the government rapidly to this vile book, our Ambassador to Syria, Jacques Noiseux, could protest Tlas' book and its effects directly to the Syrian government.

And we were able to block Tlas' doctoral candidacy at the University of Paris — much to the fury of this antisemite who sought a veneer of respectability with which to adorn his views.

* In the Hermann Klenner affair. When the Center obtained information from our Geneva representative that Klenner, a World War II member of the Nazi Party, would be nominated as President of the U.N. Human Rights Commission, we took immediate action by sending his Nazi file to all the NATO countries. Largely because of the Center's intervention, two months ago, the East German government, who originally placed Klenner's name in nomination, withdrew it.

In case after case, the Center has proven its ability to act decisively in exposing hatred and responding to crises.

But there is another dimension to our work. The dimension of teaching. Of promoting understanding among peoples.

The Center produced the Academy-Award winning documentary film, Genocide. Our outreach program brings the lessons of the Holocaust into our schools. * Our publications awaken scholars to contemporary issues of the Holocaust.

And through meetings with world leaders — from Presidents Reagan and Mitterand, to Pope John Paul II and Chancellor Kohl — Wiesenthal Center

(over, please)

* See footnote # 71

officials are striving for solutions to problems posed by antisemitic and organized hate groups here and around the world.

I know you support many fine causes. I am asking you to support one more. One that acts swiftly and decisively. One that 351,000 North American families have seen fit to support.

By returning the enclosed membership form with your check, you are sending a message to world leaders ... to your fellow Canadians ... to Jews everywhere ... that the Center's work is essential and must continue.

Please do not allow the Terry Longs of today to persist in believing there is any place for their hate in our world.

For our part, I promise that wherever the struggle against antisemitism and for tolerance leads us, the Simon Wiesenthal Center will go on your behalf.

The stakes are high. The lessons of history are clear. That is why I urge you to respond to my invitation to become a Friend of the Simon Wiesenthal Center today.

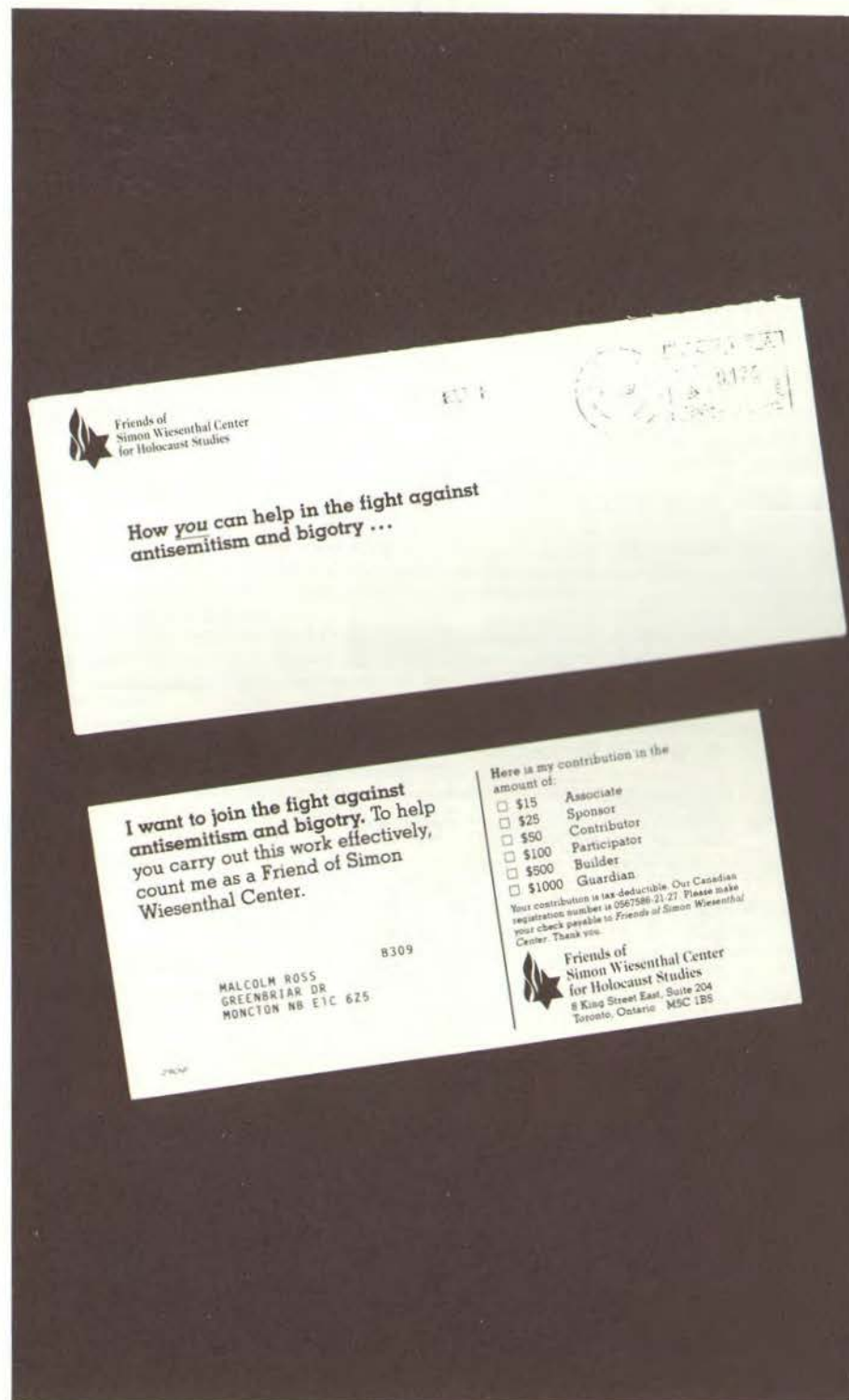
Sincerely,



Sol Littman
Friends of the Simon
Wiesenthal Center

SL:cp

Friends of Simon Wiesenthal Center for Holocaust Studies
8 King Street East, Suite 204, Toronto, Ontario M5C 1B5



APPENDIX H
LETTER FROM MALCOLM ROSS PUBLISHED IN THE MIRAMICHI LEADER

APPENDIX I
LETTER FROM JUSTICE MINISTER CLARK
TO JULIUS ISRAELI PUBLISHED IN THE MIRAMICHI LEADER

Miramichi Leader, October 22, 1966, section one, page five

Ross will keep writing,
distributing his books

Dear editor:
I have heard where you were giving considerable coverage to Dr. Julius Israeli. I thought you might be interested in presenting the other side of the story from one who was raised on the Miramichi.

I believe that there is one area in New Brunswick where I would receive a fair hearing it is the Miramichi, for I have found the folk there not easily intimidated nor readily hood-winked by those who would destroy our way of life.

My first doubts regarding the accuracy of the establishment's presentation of historical facts occurred in university where I became puzzled and frustrated by the apparent blindness of the Allied leaders as they held back their troops to allow the Soviet Union to take over, rape, and enslave Eastern Europe.

Then I learned how more than a million anti-Communist patriots were turned over to the Soviets to be butchered or imprisoned in slave labor camps in Siberia.

Did our leaders not realize that the aim of international communism was to destroy Christian civilization?

Then I noted with surprise that many of the super-rich actually supported socialism and communism. I had been taught that communism was opposed to capitalism.

How then could these capitalists support communism? These questions troubled me, and several years after leaving university I began to hear about an "international conspiracy."

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More on the issue of hate literature



From cover of 'Web of Deceit'

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My first doubts regarding the accuracy of the establishment's presentation of historical facts occurred in university where I became puzzled and frustrated by the apparent blindness of the Allied leaders as they held back their troops to allow the Soviet Union to take over, rape, and enslave Eastern Europe.

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These questions troubled me, and several years after leaving university I began to hear about an "international conspiracy."

Yet Clark says 'no case' because books by Ross are no longer available

Dear editor:
This is further to my letter to you of December 11, 1965, regarding your complaint against Malcolm Ross.

The July 23rd, 1966, issue contained the Miramichi Leader's report on the Miramichi Police Force's investigation into the alleged activities of Malcolm Ross.

The report reveals that, on December 10, 1965, the investigating officer received a report from a source that Malcolm Ross was in the Miramichi area.

It is noted that the "Index Christianus" is a "new" party which has been formed in the Miramichi area.

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David Clark

Justice Minister Clark's letter to Dr. Julius Israeli regarding the availability of Malcolm Ross's books.

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APPENDIX H
LETTER FROM MALCOLM ROSS
PUBLISHED IN THE MIRAMICHI LEADER

ROSS WILL KEEP WRITING,
DISTRIBUTING HIS BOOKS

Dear editor:

I have heard where you were giving considerable coverage to Dr. Julius Israeli. I thought you might be interested in presenting the other side of the story from one who was raised on the Miramichi.

I will attempt to answer typical interview questions, and will so arrange my letter.

Question: "I understand you have strong connections with the Miramichi."

That is correct. I received all my elementary and secondary schooling in the North Shore and Miramichi area, and have kept close contact with friends there.

I frequently visit, and have on several occasions spoken to groups on the topics of my research. I believe if there is one area in New Brunswick where I would receive a fair hearing it is the Miramichi, for I have found the folk there not easily intimidated nor readily hood-winked by those who would destroy our way of life.

Question: "When did you first become interested in this so-called revisionist concept of history?"

My first doubts regarding the accuracy of the establishment's presentation of historical data occurred in university where I became puzzled and frustrated by the apparent blindness of the Allied leaders as they held back their troops to allow the Soviet Union to take over, rape, and enslave Eastern Europe.

Then I learned how more than a million anti-Communist patriots were turned over to the Soviets to be butchered or imprisoned in slave labor camps in Siberia.

Did our leaders not realize that the aim of international communism was to destroy Christian civilization?

Then I noted with surprise that many of the super-rich actually supported socialism and communism. I had been taught that communism was opposed to capitalism.

How then could these capitalists support communism? These questions troubled me, and several years after leaving university I began to hear about an "international conspiracy."

Most disturbing of all, this "conspiracy" seemed to be headed by those that many Christians held to be God's "Chosen People," the Jews.

I found that hard to accept. After all, had not these people always been the down-trodden, persecuted objects of Christian pity?

However, I could not drop the nagging doubts in my mind and so I began to look for answers. I had heard that Judaism's most important treasure was not the Old Testament, but the TALMUD, several volumes of opinions of rabbis and Jewish laws which was called the "life blood of the Jewish people."

I went to the university library and there began to read the Soncino Edition of the Talmud. I was shocked and horrified by what I discovered.

In fact, I do not believe I have ever received such an emotional or intellectual jolt as I did during those long hours of research.

Question: Dr. (Julius) Israeli claims your sources for your ideas came from Nazi and Neo-Nazi literature. Is that so?

After reading the Talmud, I read many other books both by Jewish writers and Christian Patriots, many of whom had paid for their denunciation of the Jews' Plot with their lives. I read THE JEWS AND THEIR LIES by Martin Luther, the leading light of the Protestant Reformation.

I read THE TALMUD UNMASKED by Rev. I.B. Pranaitis, the Roman Catholic professor of the Hebrew Language at the Imperial Ecclesiastical Academy in what is now the Soviet Union. He was murdered by the Communists.

I read the RULERS OF RUSSIA by Dr. Denis Fahey, professor of philosophy and church history in a Roman Catholic college in Dublin, Ireland in which irrefutable documentation was given that the founders of the Communist State in what was Russia were overwhelmingly

Jewish.

In fact, according to data furnished by the Soviet Press, out of 556 important functionaries of the Bolshevik State of Russia, 457 were Jews!

Also I found BEHIND COMMUNISM by Frank L. Britton to contain invaluable information. I even read the famous "forgery", THE PROTOCOLS OF THE LEARNED ELDERS OF ZION!

I have also read such works as THE HISTORY OF THE TALMUD by Michael Rodkinson, portions of the JEWISH ENCYCLOPEDIA, THE TOLDOTH JESU, a blasphemous Gospel according to the Jews, YOU GENTILES, by Maurice Samuels, THE PASSOVER PLOT, and many more Jewish works which always viciously oppose Jesus Christ or else attempt to make him into a simple Jewish rabbi who was deified by some Gentile pagans.

Dr. Israeli claims my sources are Nazi and Neo-Nazi literature. Were Martin Luther and the church fathers Nazis? The Christian Church for more than 1,500 years made a ceaseless struggle against Jewish infiltration into Christian society and forbade kings and rulers from allowing Jews in places of authority, so fearful were they of their influence on Christians.

My work is not "disguised" as Christian, as Dr. Israeli insists, but is completely faithful to the spirit of the Christian faith from earliest Christians times to at least our "post-Auschwitz Christian" church when the Jewish infiltration of top offices in the Vatican and elsewhere led to the sorry state of the Christian church and Christian society today.

It is indeed the "Judeo-Christian society" our society has fought against for years, a society under the control of a Jewish controlled mass media, Jewish controlled international finance, and now a Jewish-dominated "Christianity" where every "evangelist" who appears on our television spews out the same old line, "The Jews are God's Chosen People so we must support them no matter what they do."

Knowing how the Jews are treating the Arabs and Palestinians, and knowing how they are involved in every movement that is undermining the Christian faith we can only wonder if they ever read 2 Chron. 19:2, "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."

I believe many of the evils in our land stem from the fact that we have denied the Kingship of Christ in our society and have allowed those "who hate the Lord" to rule over us.

Question: "Dr. Israeli claims to have met with you in a friendly, private conversation. Do you remember this?"

Dr. Israeli claims to have met with me "in private." This is not true. He attended a meeting where I was in charge of book sales and came up to buy books.

He struck me then as now as a man who loved publicity and has frequently sent me controversial clippings from Jewish sources. For what possible reason, other than to attempt to embroil me in controversy? I ignored them, as I do his attempts to have me dismissed from my teaching job or imprisoned for telling my people the truth about the Jews. How "friendly" can you get in these circumstances?

Question: "You claim, isn't it true, that most of modern Jewry are actually converts to Judaism, and have no connection with the Israelites of Bible times?"

Perhaps the most devastating exposure I make about these self-styled Jews is that the vast majority of them have no Israelitish blood in them at all.

Their claim to Palestine is thus a false one, and Christians' superstitious awe of them as the "chosen people" is without foundation.

Eastern European Jewry is descended from a Turko-Mongol tribe in what is now the Soviet Union called the Khazars.

The king of the Khazars converted to Judaism in the eighth century A.D., and it is from this kingdom that modern Jewry traces its roots.

This is found in Jewish writings, but until recently was hidden from Christians whose support they need, at least for the time being.

Question: What is your actual purpose in writing your controversial material?

My whole purpose in writing and publishing is to exalt Jesus Christ and to inform Christians about the great Satanic movement which is trying to destroy our Christian faith and civilization.

I wrote my books because of a great sense of concern and love for my people, and I hope what I will expose will enable them to work to restore their freedom and indeed find greater freedom than ever before.

I believe that by throwing off this yoke of Jewish domination, we will usher in a period of economic, political, and spiritual freedom that will be even greater than the Church dominated Middle Ages.

However this will not happen until we acknowledge Jesus Christ as Lord and Savior. I challenge Christians to exhibit the spirit of Christ, to live for the glory of God, and for His Kingdom, and for the well-being of humanity.

The Early Church Fathers warned Christians about the Jewish religion.

They held, as the Christian Church has done throughout the centuries, that there are two opposing philosophies or ideologies in our society.

These are the forces of naturalism of which Judaism is the most articulate spokesman and then there is the supernatural outlook for which Christian Church contends.

Now the Christian Church holds our highest goal is to live in accordance with the divine plan and tells us that even though we are sinners, we can be restored to fellowship with God through our Lord Jesus Christ, True God and True Man, who has redeemed us through His Blood.

That is my emphasis.

I want to see our society under the kingship of Jesus Christ.

Now, Jewish naturalism is opposed to all that is enshrined for us in the kingship of Christ. In fact, Judaism teaches that Jesus Christ is a bastard, a lewd deceiver, a false prophet who is burning in Hell. It teaches the Virgin Mary is a whore.

This infuriated Christians of an earlier era who refused to be controlled by those who held that non-Jews are not even men, that Gentiles had no property rights, and that even the best among the Gentiles deserves to be killed.

Now I call that hate literature!

Jesus Christ was manifested to destroy the works of the devil, and He told the Jewish leaders of His day that they were of their father the devil, who was a murderer from the beginning and a liar.

He said the lusts of your father ye will do. (John 8:44) He also warned Christians about those who say they are Jews and are not, but are the synagogue of Satan (Rev. 2:9).

His life, death, and resurrection are the great themes of the Christian faith, although they are now being overshadowed by the myth of Auschwitz, that clever tool which has been used to create a false sense of guilt in Christian nations.

I want Christians to realize that God the Father "hath delivered us from the power of darkness, and hath transferred us to the kingdom of His Dear Son in whom we have redemption through His Blood, even the forgiveness of sins". (Col. 1:13,14).

Question: Do you receive much harassment or many threats because of your views?"
Since I wrote WEB OF DECEIT I have received thousands of crank calls which were traced by the telephone security and R.C.M.P. as having originated outside of Canada and thus were "untraceable."

Last week, I received a call from a man speaking with an accent who asked if I were the Malcolm Ross who wrote WEB OF DECEIT. When I assured him I was, he said, "They are soon going to find your rotting, decapitated body, you filthy Nazi pig!"

Question: Do you agree with the statement by Dr. Israeli that there is no distinction between WEB OF DECEIT, and THE REAL HOLOCAUST, and THE BATTLE FOR TRUTH?

I stated that myself in an interview with the TORONTO STAR.

I believe there is an international conspiracy in which the leaders of Jewry are prominent.

I believe its purpose is the destruction of our Western Christian Civilization and the establishment of a world socialist state which will be subject to Jewish control.

This would be their great revenge on the one whom they hate above all, Jesus Christ.

I believe, however, they will fail and that God will grant His People a great awakening, a turning from their idols of money and secular humanism to the living God.

Christians who know the truth must pray and act as watchmen upon the walls of our civilization.

However, the most treacherous enemies are those secret Jews and their followers who have already infiltrated the Christian Church, and posing as true Christians, are intent upon destroying her from within.

Question: "Do you plan to continue your research, writing, and publishing?"

I most certainly do, although few people have access to my books because the bookstores will not carry them.

They are available from STRONGHOLD PUBLISHING CO. Box 2545, Stn "A", Moncton, N.B. E1C 6Z5

I believe free citizens should have the right to read this material themselves and decide if it is "hate" or the "truth".

Malcolm Ross,
Moncton

APPENDIX I
LETTER FROM JUSTICE MINISTER CLARK
TO JULIUS ISRAELI PUBLISHED IN THE MIRAMICHI LEADER

**YET CLARK SAYS 'NO CASE' BECAUSE BOOKS BY
ROSS ARE NO LONGER AVAILABLE**

Dr Julius Israeli

This is further to my letter to you of December 31, 1985, regarding your complaint against Malcolm Ross.

On July 23rd, 1985, you complained to the RCMP Newcastle Detachment that Malcolm Ross of Salisbury, Westmorland County, N.B., was promoting hatred in three books entitled *The Web of Deceit* published in 1978, *The Real Holocaust* published in 1983, and *The Battle for Truth (Christianity v Judeo Christianity)* published in 1984. Your complaint together with the three publications which you supplied were forwarded to the Moncton Police Force for investigation because the alleged offence appeared to have occurred in their jurisdiction.

The Moncton Police Force conducted an initial investigation and determined the three texts were published by Stronghold Publishing Co. Ltd. of Moncton and that Malcolm Ross was a director of this company. They also found that none of the three publications were available in local bookstores in the Moncton area.

On September 17th, 1985, the Moncton Police Force requested that before they proceeded any further with their investigation, the Department of Justice review the three books to determine whether their content constituted "hate propaganda" within the meaning of *The Criminal Code of Canada*.

The Department of Justice subsequently reviewed this material and concluded the book, *The Real Holocaust*, did not fall within the definition of hate propaganda within the meaning of S.281 of the *Criminal Code* for the following reasons:

1. In our opinion, it is a criminal offence to deny that the holocaust occurred if denial is for the purpose of inciting hatred against an identifiable group distinguished by "colour, race, religion or ethnic origin". In reading this publication one finds no denial of the holocaust in absolute terms, rather, it contains statements which are somehow qualified or based on assumptions.

2. The group cited in the material is an unidentified group referred to only as the "humanists". Even if one concludes the book advocates hatred, it is directed towards a group unidentified by "colour, race, religion or ethnic origin".

However, in our opinion, the remaining two texts present examples of material that could be brought before a court for a determination on whether it constituted "hate propaganda". *The Web of Deceit* suggests the strongest case for possible prosecution.

In 1978 you complained to the Department of Justice about *The Web of Deceit* and the Minister of the day determined prosecution would not, in all probability, be successful, considering contemporary interpretation of the hate propaganda section given the limited case law available at that time.

However, last year, because of successful hate propaganda prosecutions in Ontario and Alberta, the Department of Justice decided to reassess the Ross publications in light of the Keegstra and Zundel trials. In fact, I took the personal initiative of consulting with senior Justice officials in Ontario with respect to their experience on this subject. I also had senior officials in our Department consult their counterparts in other provinces. As a result, we concluded the Ross case was distinguishable on the facts and it would be difficult to predict if a court would decide whether the two texts, particularly *The Web of Deceit*, would constitute hate propaganda within the meaning of the *Criminal Code*.

With both legal and policy considerations in mind, I decided that, depending on the results of the completed police investigation, the proper course of action would be to proceed by way of a forfeiture hearing with respect to the two questioned books, instead of a criminal prosecution. The procedure in this regard is set out in s.281.3 of the *Criminal Code*. The action is commenced by the police applying for a Warrant of Seizure where there are reasonable and probable grounds for believing that "any publication, copies of which are kept for sale or distribution in premises within the jurisdiction of the Court, is hate propaganda" as defined in the *Criminal Code*. The occupier of the premises from which the material is seized may appear in court and show cause why the material, if determined by the court to be "hate pro-

paganda", should not be forfeited.

In my opinion, this procedure appeared to be more balanced under the circumstances, considering the content of the publications and considering it would be beneficial to obtain a ruling from a Judge of the Court of Queen's Bench on the issue before commencing a criminal prosecution. Having tentatively decided on this course of action, I asked the Moncton Police Force to complete their investigation. Their final report was submitted on January 13, 1986.

The report reveals that, on December 9th, 1985, the investigating office wrote to Stronghold Publishing Co. Ltd., advising he had been unsuccessful in acquiring the three books in question from local book stores. He inquired as to how he could obtain copies of these publications. On December 19th, 1985, the investigating officer received a reply from Stronghold Publishing Co. Ltd., signed by Malcolm Ross, advising that none of the Moncton book stores will carry his books and that *The Web of Deceit*, is out of print. Further inquiry determined that Stronghold Publishing Co. Ltd. had no plans for a reprinting.

In view of the earlier determination that the content of *The Web of Deceit* caused the greatest concern, we were frustrated in our desire to proceed by way of a Warrant of Seizure because a supply of the publication could not be located. The tentative plan became incapable of execution.

Prior to making a final disposition of the case, I inquired whether the evidence gathered and an evaluation of the materials by application of legal standards had ever been tested against the opinion of experts with hands-on experience. As a result of the negative response received, I asked this be done. Last week, I received that opinion (July 29, 1986).

'There was no evidence to suggest that Mr. Ross has any intention to publish or distribute the materials in future' -- Clark

The out-of-province legal advice sustained the opinion given me by the New Brunswick Director of Public Prosecutions. Both *The Real Holocaust* and *The Battle for Truth* are considered to be borderline documents; the first making reference to an unidentifiable group and the second being susceptible to the defence under S.281.2 (3) (6) of good faith argument upon a religious subject, and S.281.22 (3)(c) on reasonable grounds of believing it to be true. The third publication, *The Web of Deceit*, appeared to warrant being brought before a Court for determination whether or not it willfully promoted hatred against an identifiable group within the meaning of S.281.2. However, this course should not be followed because:

- a) the materials are presently unavailable, not being published or readily distributed;
- b) there was no evidence uncovered to suggest that Mr. Ross has any intention to publish or distribute the materials in the future, and
- c) the public awareness of the material at the present time seems to be minimal.

In reaching my decision about whether or not to commence a prosecution against Malcolm Ross, I have stiffened the standard normally applied by our Crown Office in favour of the standard imposed by the British Director of Public Prosecutions, Sir Thomas Hetherington. The decision taken by the Attorney-General, or his agent, concerning prosecution, is a product of the process of evaluation. In the case of the British Director of Public Prosecutions, the assessment process undergoes three separate stages.

First, one determines there are no legal or jurisdictional difficulties which are incapable of being cured that are, of themselves, fatal to the case. The second stage is the determination, from a legal perspective, of the sufficiency of the evidence to support a conviction. There are two schools of thought about what constitutes sufficiency. The more onerous of them—the one generally invoked by the Director—is whether the evidence seems more likely to support a conviction rather than an acquittal. It extends the standard of the less exacting test of whether the evidence constitutes a bare prima facie case.

When the conclusion produced by the application of the first two tests tends to support a prosecution, the final stage of determination is undertaken. This step is the most difficult because it involves a subjective attempt to establish a course which will best reflect the interests of the whole community. When one applies to the evidence the Director's standard (known as the 50% plus 1 Rule), consideration of the likely impact of conviction or acquittal upon public morale and order becomes the more important. In the present instance, I have seriously reflected upon the potential consequence of an acquittal, and have asked myself whether such outcome could be construed by the hate mongers as a license to publish and distribute.

As I hope I have made clear, I have consulted widely in this instance. In addition to personal meetings with the Honourable Ian Scott, Attorney-General for Ontario, and Mr. Peter Griffiths, the Zundel Prosecutor, I have also met with Mr. Allan Shefman of the League for

Human Rights. I have engaged in numerous telephone conversations and correspondence with Mr. Sol Litman of the Simon Weisenthal Centre, Mr. David Attis and Dr. Bernie Vigod of the Atlantic Jewish Council and Mrs. Helen Smolack of the Canadian Holocaust Remembrance Association, among others. Those who work with me and those who are close to me can confirm the anguish this matter has caused me as I have tried to balance the seemingly incompatible considerations I have had to ponder. Although I have received much support and advice, I am faced with, in the end, a lonely decision which I must take. In this case, I have chosen to follow my legal judgement rather than my sentiments as is my duty as the senior law officer in the province, and advise you, with considerable pain, of my decision against prosecution.

I feel a profound need to rid our society of hate literature. Although I believe deeply in the safeguards which the Charter of Rights and Freedoms afford us I hope always to defend against the use of the freedom of speech provision to frustrate our attempts to bring the purveyors of hatred to justice. It is my cherished wish that the Ross case, although no prosecution has resulted, will serve to demonstrate my determination to stem the tide of hate propaganda in New Brunswick. The fact we have taken this case so seriously, and examined it so closely, seems to me to have retarded the appearance of hate messages in the range of public viewing. Perhaps, in the end, the real battle against hatemongering in general, and holocaust denial in particular, should be waged through our system of public education in order to produce long-term attitude change within society. In that regard, I find comfort in the knowledge the New Brunswick Human Rights Commission has recently recommended a program of holocaust awareness to the Department of Education. God willing, our children will grow more tolerant than we have been.

Sincerely,
David R. Clark, Q.C.
Attorney General

ILLUSTRATED SUNDAY HERALD, FEBRUARY 8, 1920.

Page 5.

ZIONISM versus BOLSHEVISM.

A STRUGGLE FOR THE SOUL OF THE JEWISH PEOPLE.

By the Rt. Hon. WINSTON S. CHURCHILL.

SOME people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world.

Disraeli, the Jew Prime Minister of England, and Leader of the Conservative Party, who was always true to his race and proud of his origin, said on a well-known occasion: "The Lord deals with the nations as the nations deal with the Jews." Certainly when we look at the miserable state of Russia, where of all countries in the world the Jews were the most cruelly treated, and contrast it with the fortunes of our own country, which seems to have been so providentially preserved amid the awful perils of these times, we must admit that nothing that has since happened in the history of the world has falsified the truth of Disraeli's confident assertion.

Good and Bad Jews.

The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified. We owe to the Jews in the Christian revelation a system of ethics which, even if it were entirely separated from the supernatural, would be incomparably the most precious possession of mankind, worth in fact the fruits of all other wisdom and learning put together. On that system and by that faith there has been built out of the wreck of the Roman Empire the whole of our existing civilisation.

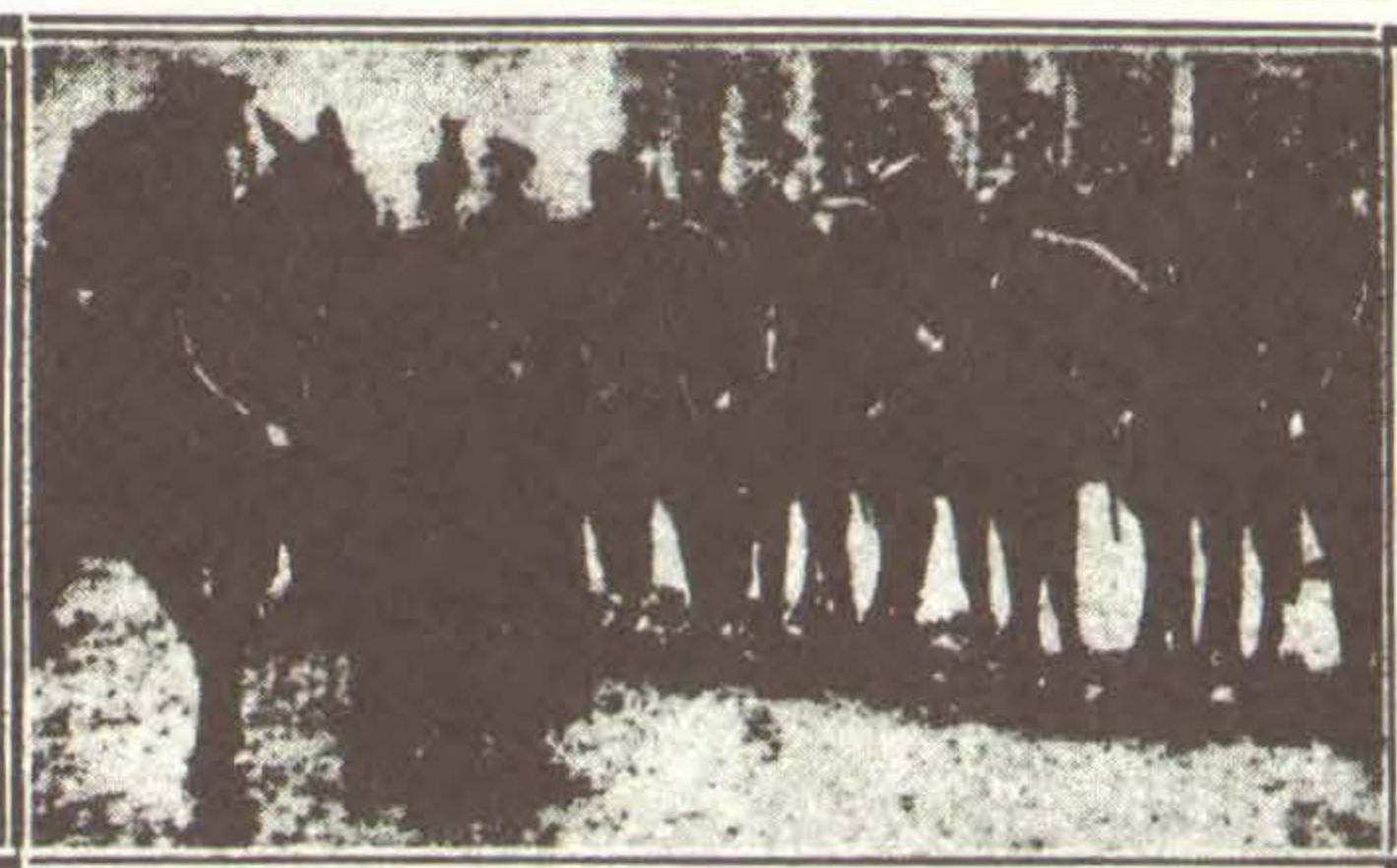
And it may well be that this same astounding race may at the present time be in the actual process of producing another system of morals and philosophy, as malevolent as Christianity was benevolent, which, if not arrested, would shatter irretrievably all that Christianity has rendered possible. It would almost seem as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical.

"National" Jews.

There can be no greater mistake than to attribute to each individual a recognisable share in the qualities which make up the national character. There are all sorts of men—good, bad and, for the most part, indifferent—in every country, and in every race. Nothing is more wrong than to deny to an individual, on account of race or origin, his right to be judged on his personal merits and conduct. In a people of peculiar genius like the Jews, contrasts are more vivid, the extremes are more widely separated, the resulting consequences are more decisive.

At the present fateful period there are three main lines of political conception among the Jews, two of which are helpful and hopeful in a very high degree to humanity, and the third absolutely destructive.

First there are the Jews who, dwelling in every country throughout the world, identify themselves with that country, enter into its national life, and, while adhering faithfully to their own religion, regard themselves as citizens in the fullest sense of the State which has received them. Such a Jew living in England would say, "I am an Englishman practising the Jewish faith." This is a worthy conception, and useful in the highest degree. We in Great Britain well know that during the great struggle the influence of what may be called the "National Jews" in many lands was cast preponderantly on the side of the Allies; and in our own Army Jewish soldiers have played a most distinguished part, some rising to the command of armies, others winning the Victoria Cross for valour.



Mr. Churchill inspecting his old regiment, the 4th Hussars, at Aldershot last week.

The National Russian Jews, in spite of the disabilities under which they have suffered, have managed to play an honourable and useful part in the national life even of Russia. As bankers and industrialists they have strenuously promoted the development of Russia's economic resources, and they were foremost in the creation of those remarkable organisations, the Russian Co-operative Societies. In politics their support has been given, for the most part, to liberal and progressive movements, and they have been among the staunchest upholders of friendship with France and Great Britain.

International Jews.

In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxemburg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilisation and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognisable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.

Terrorist Jews.

There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians

like Bukharin or Lunacharski cannot be compared with the power of Trotsky, or of Zinovieff, the Dictator of the Red Citadel (Petrograd), or of Krassin or Radek—all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany (especially in Bavaria), so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing.

"Protector of the Jews."

Needless to say, the most intense passions of revenge have been excited in the breasts of the Russian people. Wherever General Denikin's authority could reach, protection was always accorded to the Jewish population, and strenuous efforts were made by his officers to prevent reprisals and to punish those guilty of them. So much was this the case that the Petlurist propaganda against General Denikin denounced him as the Protector of the Jews. The Misses Healy, nieces of Mr. Tim Healy, in relating their personal experiences in Kieff, have declared that to their knowledge on more than one occasion officers who committed offences against Jews were reduced to the ranks and sent out of the city to the front. But the hordes of brigands by whom the whole vast expanse of the Russian Empire is becoming infested do not hesitate to gratify their lust for blood and for revenge at the expense of the innocent Jewish population whenever an opportunity occurs. The brigand Makhno, the hordes of Petlura and of Gregorieff, who signalled their every success by the most brutal massacres, everywhere found among the half-stupefied, half-infuriated population an eager response to anti-Semitism in its worst and foulest forms.

The fact that in many cases Jewish interests and Jewish places of worship are excepted by the Bolsheviks from their universal hostility has tended more and more to associate the Jewish race in Russia with the villainies which are now being perpetrated. This is an injustice on millions of helpless

people, most of whom are themselves sufferers from the revolutionary régime. It becomes, therefore, specially important to foster and develop any strongly-marked Jewish movement which leads directly away from these fatal associations. And it is here that Zionism has such a deep significance for the whole world at the present time.

A Home for the Jews.

Zionism offers the third sphere to the political conceptions of the Jewish race. In violent contrast to international communism, it presents to the Jew a national idea of a commanding character. It has fallen to the British Government, as the result of the conquest of Palestine, to have the opportunity and the responsibility of securing for the Jewish race all over the world a home and a centre of national life. The statesmanship and historic sense of Mr. Balfour were prompt to seize this opportunity. Declarations have been made which have irrevocably decided the policy of Great Britain. The fiery energies of Dr. Weissmann, the leader, for practical purposes, of the Zionist project, backed by many of the most prominent British Jews, and supported by the full authority of Lord Allenby, are all directed to achieving the success of this inspiring movement.

Of course, Palestine is far too small to accommodate more than a fraction of the Jewish race, nor do the majority of national Jews wish to go there. But if, as may well happen, there should be created in our own lifetime by the banks of the Jordan a Jewish State under the protection of the British Crown, which might comprise three or four millions of Jews, an event would have occurred in the history of the world which would, from every point of view, be beneficial, and would be especially in harmony with the truest interests of the British Empire.

Zionism has already become a factor in the political convulsions of Russia, as a powerful competing influence in Bolshevism circles with the international communistic system. Nothing could be more significant than the fury with which Trotsky has attacked the Zionists generally, and Dr. Weissmann in particular. The cruel penetration of his mind leaves him in no doubt that his scheme of a world-wide communistic State under Jewish domination are directly thwarted and hindered by this new ideal, which directs the energies and the hopes of Jews in every land towards a simpler, a truer, and a far more attainable goal. The struggle which is now beginning between the Zionist and Bolshevik Jews is little less than a struggle for the soul of the Jewish people.

Duty of Loyal Jews.

It is particularly important in these circumstances that the national Jews in every country who are loyal to the land of their adoption should come forward on every occasion, as many of them in England have already done, and take a prominent part in every measure for combating the Bolshevik conspiracy. In this way they will be able to vindicate the honour of the Jewish name and make it clear to all the world that the Bolshevik movement is not a Jewish movement, but is repudiated vehemently by the great mass of the Jewish race.

But a negative resistance to Bolshevism in any field is not enough. Positive and practicable alternatives are needed in the moral as well as in the social sphere; and in building up with the utmost possible rapidity a Jewish national centre in Palestine which may become not only a refuge to the oppressed from the unhappy lands of Central Europe, but which will also be a symbol of Jewish unity and the temple of Jewish glory, a task is presented on which many blessings rest.

- THE BATTLE FOR TRUTH
- THE CONTROVERSY OF ZION
- HOAX OF THE TWENTIETH CENTURY
- THE JEWS AND THEIR LIES
- KNOW YOUR ENEMIES
- THE NAMELESS WAR
- NEW TESTAMENT

BOOKS BANNED IN CANADA

- THE REAL HOLOCAUST
- THE RULERS OF RUSSIA
- SECRET SOCIETIES AND SUBVERSIVE MOVEMENTS
- THE TALMUD UNMASKED
- THE ULTIMATE WORLD ORDER
- WORLD REVOLUTION
- THE ZIONIST FACTOR