

[Editor's Note: When you look at the biography of congressional representatives or U.S. senators who are dual Israeli citizens, or media moguls, or titans of the film industry, for example, you will often notice that the parents, or grandparents, or even the great grandparents are mentioned as Jewish immigrants from Russia or the Ukraine or other eastern European countries, including Turkey. These are the descendants of the Khazarian Jews discussed in this article.

This article, published in 1951 would never be allowed to reach print today, it would be decried as 'anti-semitic' and have groups like the ADL and AIPAC actively opposing and suppressing it.

That is because it is a true and accurate retelling of how the Khazars became Jews and rose to such power by infiltrating the US. Essential reading, especially for our US brethren.

Russia and The Khazars

By John Beaty

First published in 1951

Chapter 2 from *The Iron Curtain Over America*

The Zionists who have overtaken America are principally of Russian Khazar origin

Having traced the Knighthood of the Teutonic Order from its origin to its dissolution as a military-religious brotherhood, and having noted the development of successor sovereignties down to the obliteration of Prussia in 1945, we must turn back more than a thousand years, to examine another thread — a scarlet one — in the tangled skein of European history.

In the later years of the dimly recorded first millennium of the Christian era, Slavic people of several kindred tribes occupied the land which became known later as the north central portion of European Russia. South of them between the Don and Volga rivers and north of the lofty Caucasus Mountains lived a people known to history as Khazars (Ancient Russia, by George Vernadsky, Yale University Press, 1943, p. 214). These people had been driven westward from Central Asia and entered Europe by the corridor between the Ural Mountains and the Caspian Sea. They found a land occupied by primitive pastoral people of a score or more of tribes, a land which lay beyond the boundaries of the Roman Empire at its greatest extent under Trajan (ruled, 98-117 A.D.), and also beyond the boundaries of the Byzantine Empire (395-1453). By slow stages the Khazars extended their territory eventually to the Sea of Azov and the adjacent littoral of the Black Sea. The Khazars were apparently a people of mixed stock with Mongol and Turkic affinities. "Around the year 600, a Belligerent tribe of half-Mongolian people, similar to the modern Turks, conquered the territory of what is now Southern Russia. Before long the kingdom [khanate] of the Khazars, as this tribe was known, stretched from the Caspian to the Black Sea. Its capital, Ityl, was at the mouth of the Volga River" (A History of the Jews, by Solomon Grayzel, Philadelphia, The Jewish Publication Society of America, 1947).

In the eighth or ninth century of our era, a khakan (or chagan, roughly equivalent to tribal chief or primitive king) of the Khazars wanted a religion for his pagan people. Partly, perhaps, because of incipient tension between Christians and the adherents of the new Mohammedan faith (Mohammed died in 632,) and partly because of fear of becoming subject to the power of the Byzantine emperor or the Islamic caliph (Ancient Russia, p.291), he adopted a form of the Jewish religion at a date generally placed at c. 741 A.D., but believed by Vernadsky to be as late as 865. According to the Universal Jewish Encyclopedia (Vol. VI, pp. 375-377), this chieftain, probable Bulan, "called upon the representatives of Judaism, Christianity and Mohammedanism to expound their doctrines before him. This discussion convinced him that the Jewish faith was the most

preferable, and he decided to embrace it. Thereupon he and about 4,000 Khazars were circumcised; it was only by degrees that the Jewish teachings gained a foothold among the population.”

In his History of the Jews (The Jewish Publication Society of America, Vol. III, 1894, pp.140-141), Professor H. Graetz gives further details:

A successor of Bulan, who bore the Hebrew name of Obadiah, was the first to make serious efforts to further the Jewish religion. He invited Jewish sages to settle in his dominions, rewarded them royally, founded synagogues and schools . . . caused instruction to be given to himself and his people in the Bible and the Talmud, and introduced a divine service modeled on the ancient communities.

After Obadiah came a long series of Jewish chagans, for according to a fundamental law of the state only Jewish rulers were permitted to ascend the throne.

The significance of the term “ancient communities” cannot be here explained. For a suggestion of the “incorrect exposition” and the “tasteless misrepresentations” with which the Bible, i.e., the Old Testament, was presented through the Talmud, see below in this chapter, the extensive quotation from Professor Graetz.

Also in the Middle Ages, Viking warriors, according to Russian tradition by invitation, pushed from the Baltic area into the low hills west of Moscow. Archaeological discoveries show that at one time or another these Northmen penetrated almost all areas south of Lake Ladoga and West of the Kama and Lower Volga rivers. Their earliest, and permanent, settlements were north and east of the West Dwina River, in the Lake Ilmen area. and between the Upper Volga and Oka rivers, at whose junction they soon held the famous trading post of Nizhni-Novgorod (Ancient Russia, p. 267).

These immigrants from the North and West were principally “the ‘Russ’ — a Varangian tribe in ancient annals considered as related to the Swedes, Angles, and Northmen” (Encyclopedia Britannica, Vol. XIX, p. 712). From the local Slavic tribes, they organized (c. 862) a state, known subsequently from their name as Russia, which embraced the territory of the upper Volga and Dnieper rivers and reached down the latter river to the Black Sea (An Introduction to Old Norse, by E. V. Gordon, Oxford University Press, 1927, map between pp. xxiv-xxv) and to the Crimea. Russ and Slav were of related stock and their languages, though quite different, had common Indo-Germanic origin. They accepted Christianity as their religion. “Greek Orthodox missionaries, sent to Russ [i.e. “Russia”] in the 860’s baptized so many people that shortly after this a special bishop was sent to care for their needs” (A History of the Ukraine, by Michael Hrushevsky, Yale University Press, 1941, p. 65).

The “Rus” (or “Russ”) were absorbed into the Slav population which they organized into statehood. The people of the new state devoted themselves energetically to consolidating their territory and extending its boundaries. From the Khazars, who had extended their power up the Dnieper Valley, they took Kiev, which “was an important trading center even before becoming, in the 10th cent., the capital of a large recently Christianized state” (Universal Jewish Encyclopedia, Vol. VI, p. 381). Many

Varangians (Rus) had settled among the Slavs in this area (the Ukraine), and Christian Kiev became the seat of an enlightened Westward-looking dynasty, whose members married into several European royal houses, including that of France.

The Slavs, especially those in the area now known as the Ukraine, were engaged in almost constant warfare with the Khazars and finally, by 1016 A.D., destroyed the Khazar government and took a large portion of Khazar territory. For the gradual shrinking of the Khazar territory and the development of Poland, Lithuania, the Grand Duchy of Moscow, and other Slavic states, see the pertinent maps in Historical Atlas, by William R. Shepherd (Henry Holt and Company, New York, 1911). Some of the subjugated Khazars remained in the Slav-held lands their khakans had long ruled, and others “migrated to Kiev and other parts of Russia” (Universal Jewish Encyclopedia, Vol. VI, p. 377), probably to a considerable extent because of the dislocations wrought by the Mongols under Genghis Khan (1162-1227), who founded in and beyond the old Khazar khanate the short-lived khanate of the Golden Horde. The Judaized Khazars underwent further dispersion both northwestward into Lithuanian and Polish areas and also within Russia proper and the Ukraine. In 1240 in Kiev “the Jewish community was uprooted, its surviving members finding refuge in towns further west” (Univ. Jew. Encyc., Vol. VI, p. 382) along with the fleeing Russians, when the capital fell to the Mongol soldiers of Batu, the nephew of Genghis Khan. A short time later many of these expelled Jews returned to Kiev. Migrating thus, as some local power impelled them, the Khazar Jews became widely distributed in Western Russia. Into the Khazar khanate there had been a few Jewish immigrants — rabbis, traders, refugees — but the people of the Kievan Russian state did not facilitate the entry of additional Jews into their territory. The rulers of the Grand Duchy of Moscow also sought to exclude Jews from areas under its control. “From its earliest times the policy of the Russian government was that of complete exclusion of the Jews from its territories” (Univ. Jew. Encyc. Vol. I, p. 384). For instance, “Ivan IV [reign, 1533-1584] refused to allow Jewish merchants to travel in Russia” (op. cit., Vol. I, p. 384).

Relations between Slavs and the Judaized Khazars in their midst were never happy. The reasons were not racial — for the Slavs had absorbed many minorities — but were ideological. The rabbis sent for by Khakan Obadiah were educated in and were zealots for the Babylonian Talmud, which after long labors by many hands had been completed on December 2, 499. In the thousands of synagogues which were built in the Khazar khanate, the imported rabbis and their successors were in complete control of the political, social, and religious thought of their people. So significant was the Babylonian Talmud as the principal cause of Khazar resistance to Russian efforts to end their political and religious separatism, and so significant also are the modern sequels, including those in the United States, that an extensive quotation on the subject from the great History of the Jews, by Professor H. Graetz (Vol. II, 1893, pp. 631 ff.) is here presented:

The Talmud must not be regarded as an ordinary work, composed of twelve volumes; it possesses absolutely no similarity to any other literary production, but forms, without any figure of speech, a work of its own, which must be judged by its peculiar laws. .

The Talmud contains much that is frivolous of which it treats with great gravity and seriousness; it further reflects the various superstitious practices and views of its Persian birthplace which presume the efficacy of demoniacal medicines, of magic, incantations, miraculous cures, and interpretations of dreams. . . It also contains isolated instances of uncharitable judgments and decrees against the members of other nations and religions, and finally it favors an incorrect exposition of the scriptures, accepting, as it does, tasteless misrepresentations.

More than six centuries lie petrified in the Talmud. . . Small wonder then, that. . .the sublime and the common, the great and the small, the grave and the ridiculous, the altar and the ashes, the Jewish and the heathenish, be discovered side by side. . .

The Babylonian Talmud is especially distinguished from the Jerusalem or Palestine Talmud by the flights of thought, the penetration of mind, the flashes of genius, which rise and vanish again. . .It was for this reason that the Babylonian rather than the Jerusalem Talmud became the fundamental possession of the Jewish race, its life breath, its very soul. . . nature and mankind, powers and events, were for the Jewish nation insignificant, non-essential, a mere phantom; the only true reality was the Talmud.

Not merely educated by the Talmud but actually living the life of its Babylonian background, which they may have regarded with increased devotion because most of the Jews of Mesopotamia had embraced Islam, the rabbi-governed Khazars had no intention whatever of losing their identity by becoming Russianized or Christian. The intransigent attitude of the rabbis was increased by their realization that their power would be lost if their people accepted controls other than Talmudic. These controls by rabbis were responsible not only for basic mores, but for such externals as the peculiarities of dress and hair. It has been frequently stated by writers on the subject that the "ghetto" was the work not of Russians or other Slavs, but of rabbis.

As time passed, it came about that these Khazar people of mixed non-Russian stock, who hated the Russians and lived under Babylonian Talmudic law, became known in the western world, from their place of residence and their legal-religious code, as Russian Jews.

In Russian lands after the fall of Kiev in 1240, there was a period of dissension and disunity. The struggle with the Mongols and other Asiatic khanates continued and from them the Russians learned much about effective military organization. Also, as the Mongols had not overrun Northern and Western Russia (Shepherd, op.cit., Map 77), there was a background for the resistance and counter-offensive which gradually eliminated the invaders. The capital of reorganized Russia was no longer Kiev But Moscow (hence the terms Moscovy and Muscovite). In 1613 the Russian nobles (boyars), desired a more stable government than they had had, and elected as their czar a boy named Michael Romanov, whose veins carried the blood of the grand dukes of Kiev and the grand dukes of Moscow.

Under the Romanovs of the seventeenth and eighteenth centuries, there was no change in attitude toward the Judaized Khazars, who scorned Russian civilization and

stubbornly refused to enter the fold of Christianity. “Peter the Great [reign, 1682-1725] spoke of the Jews as ‘rogues and cheats’ ” (Popular History of the Jews, by H. Graetz, New York, The Jordan Publishing Co., 1919, 1935, Vol. VI by Max Raisin, p. 89). “Elizabeth [reign, 1741-1762] expressed her attitude in the sentence: ‘From the enemies of Christ, I desire neither gain nor profit’ ” (Univ. Jew. Encyc., Vol. I, p. 384).

Under the Romanov dynasty (1613-1917) many members of the Russian upper classes were educated in Germany, and the Russian nobility, already partly Scandinavian by blood, frequently married Germans or other Western Europeans. Likewise many of the Romanovs, themselves – in fact all of them who ruled in the later years of the dynasty – married into Western families. Prior to the nineteenth century the two occupants of the Russian throne best known in world history were Peter I, the Great, and Catherine II, the Great. The former – who in 1703 gave Russia its “West window,” St. Petersburg, later known as Petrograd and recently as Leningrad – chose as his consort and successor on the throne as Catherine I, [reign, 1725-1727] a captured Marienburg (Germany) servant girl whose mother and father were respectively a Lithuanian peasant woman and a Swedish dragoon. Catherine II, the Great, was a German princess who was proclaimed reigning Empress of Russia after her husband, the ineffective Czar Peter III, “subnormal in mind and physique” (Encyc. Brit., Vol. V, p. 37), left St. Petersburg. During her thirty-four years as Empress, Catherine, by studying such works as Blackstone’s Commentaries, and by correspondence with such illustrious persons as Voltaire, F. M. Grimm Frederick the Great, Dederot, and Maria-Theresa of Austria, kept herself in contact with the West (Encyc. Brit., Vol. XIX, p. 718 and passim). She chose for her son, weak like his father and later the “madman” Czar Paul I [reign, 1796-1801], a German wife.

The nineteenth century czars were Catherine the Great’s grandson, Alexander I [reign, 1801-1825 – German wife]; his brother, Nicholas I [reign, 1825-1855 – German wife, a Hoenzollern]; his son Alexander II [reign 1855-1881- German wife]; and his son Alexander III [reign, 1881-1894- Danish wife]; his son, Nicholas II [reign, 1894-1917 – German wife], who was murdered with his family (1918) after the Communists seized power (1917) in Russia.

Though many of the Romanovs, including Peter I and Catherine II, had far from admirable characters – a fact well advertised in American books on the subject – and though some of them including Nicholas II were not able rulers, a general purpose of the dynasty was to give their land certain of the advantages of Western Europe. In the West they characteristically sought alliances with one country or another, rather than ideological penetration.

Like, their Slavic overlords, the Judaized Khazars of Russia had various relationships with Germany. Their numbers from time to time, as during the Crusades, received accretions from the Jewish communities in Germany – principally into Poland and other areas not yet Russian; many of the ancestors of these people, however, had previously entered Germany from Slavic lands. More interesting than these migrations was the importation from Germany of an idea conceived by a prominent Jew of solving century-old tension between native majority population and the Jews in their midst. In Germany, while Catherine the Great was Empress of Russia, a

Jewish scholar and philosopher named Moses Mendelssohn (1729-1786) attracted wide and favorable attention among non-Jews and a certain following among Jews. His conception of the barrier between Jew and non-Jew, as analyzed by Grayzel (op. cit., p. 543), was that the "Jews had erected about themselves a mental ghetto to balance the physical ghetto around them." Mendelssohn's objective was to lead the Jews "out of this mental ghetto into the wide world of general culture – without, however, doing harm to their specifically Jewish culture." The movement received the name Haskalah, which may be rendered as "enlightenment." Among other things, Mendelssohn wished Jews in Germany to learn the German language.

The Jews of Eastern Europe had from early days used corrupted versions of local vernaculars, written in the Hebrew alphabet (see "How Yiddish Came to be," Grayzel, op. cit., p. 456), just as the various vernaculars of Western Europe were written in the Latin alphabet, and to further his purpose Mendelssohn translated the Pentateuch – Genesis, Exodus, Leviticus, Numbers, Deuteronomy – into standard German, using however, the accepted Hebrew alphabet (Grayzel, op. cit., p. 543). Thus in one stroke he led his readers a step toward Westernization by the use of the German Language and by offering them, instead of the Babylonian Talmud, a portion of scripture recognized by both Jew and Christian.

The Mendelssohn views were developed in Russia in the nineteenth century, notably by Isaac Baer Levinsohn (1788-1860), the "Russian Mendelssohn." Levinsohn was a scholar who, with Abraham Harkavy, delved into a field of Jewish history little known in the West, namely "the settlement of Jewish history little known in the West, namely "the settlement of Jews in Russia and their vicissitudes furring the dark ages. . . Levinsohn was the first to express the opinion that the Russian Jews hailed not from Germany, as is commonly supposed, but from the banks of the Volga. This hypothesis, corroborated by tradition, Harkavy established as a fact" (The Haskalah Movement on Russia, by Jacob S. Raisin, Philadelphia, The Jewish Publication Society of America, 1913, 1914, p. 17).

The reigns of the nineteenth century Czars showed a fluctuation of attitudes toward the Jewish "state within a state" (The Haskalah Movement, p. 43). In general, Nicholas I had been less lenient than Alexander I toward his intractable non-Christian minority, but he took an immediate interest in the movement endorsed by the highly respected Levinsohn, for he saw in "Haskalah" an opportunity for possibly breaking down the separatism of the Judaized Khazars. He put in charge of the project of opening hundreds of Jewish schools a brilliant young Jew, Dr. Max Lienthal. From its beginning, however, the Haskalah movement had had bitter opposition among Jews in Germany – many of whom, including the famous Moses Hess (Graetz-Raisin, op.cit., Vol. VI, PP. 371 ff.), became ardent Jewish nationalists – and in Russia the opposition was fanatical. "The great mass of Russian Jewry was devoid of all secular learning, steeped in fanaticism, and given to superstitious practices" (Graetz-Raisin, op. cit., Vol. VI, P. 112), and their leaders, for the most part, had no notion of tolerating a project which would lessen or destroy their control. These leaders believed correctly that the new education was designed to lessen the authority of the Talmud, which was the cause, as the Russians saw it, "of the fanaticism and corrupt morals of the Jews." The leaders of the Jews also saw that the new schools were a way "to bring the Jews

closer to the Russian people and the Greek church” (Graetz-Raisin, op. cit., Vol. VI, p. II6). According to Raisin, “the millions of Russian Jews were averse to having the government interfere with their inner and spiritual life” by “foisting upon them its educational measures. The soul of Russian Jewry sensed the danger lurking in the imperial scheme” (op. cit., p. 117). Lilienthal was in their eyes “a traitor and informer,” and in 1845, to recover a modicum of prestige with his people, he “shook the dust of bloody Russia from his feet” (Graetz-Raisin, op.cit., Vol. VI, p. 117). Thus the Haskalah movement failed in Russia to break down the separatism of the Judaized Khazars.

When Nicholas I died, his son Alexander II [reign, 1855-1881] decided to try a new way of winning the Khazar minority to willing citizenship in Russia. He granted his people, including the Khazars, so many liberties that he was called the “Czar Liberator.”

By irony, or nemesis, however, his “liberal regime” contributed substantially to the downfall of Christian Russia. Despite the ill-success of his Uncle Alexander’s “measures to effect the ‘betterment’ of the ‘obnoxious’ Jewish element” (Univ. Jew. Encyc., Vol. I, p. 384), he ordered a wholesale relaxation of oppressive and restraining regulations (Graetz-Raisin, op. cit., p. 124) and Jews were free to attend all schools and universities and to travel without restrictions. The new freedom led, however, to results the “Liberator” had not anticipated.

Educated, and free at last to organize nationally, the Judaized Khazars in Russia became not merely an indigestible mass in the body politic, the characteristic “state within a state,” but a formidable anti-government force. With non-Jews of nihilistic or other radical tendencies – the so-called Russian “intelligentsia”- they sought in the first instance to further their aims by assassinations (Modern European History, by Charles Downer Hazen, Holt, New York, p. 565). Alexander tried to abate the hostility of the “terrorists” by granting more and more concessions, but on the day the last concessions were announced “a bomb was thrown at his carriage. The carriage was wrecked, and many of his escorts were injured. Alexander escaped as by a miracle, but a second bomb exploded near him as he was going to aid the injured. He was horribly mangled, and died within an hour. Thus perished the Czar Liberator” (Modern European History, p. 567).

Some of those involved in earlier attempts to assassinate Alexander II were of Jewish Khazar background (see *The Anarchists* by Ernest Alfred Vizetelly, John Lane, London and New York, 1911, p. 66). According to the *Universal Jewish Encyclopedia*, the “assassination of Alexander II in which a Jewess had played a part” revived a latent “anti-Semitism.” Resentful of precautions taken by the murdered Czar’s son and successor, Alexander III, and also possessing a new world plan, hordes of Jews, some of them highly educated in Russian universities, migrated to other European countries and to America. The emigration continued (see below) under Nicholas II. Many Jews remained in Russia, however, for “in 1913 the Jewish population of Russia amounted to 6,946,000 (Univ. Jew. Encyc., Vol. IX, p. 285).

Various elements of this restless aggressive minority nurtured the amazing quadruple aims of international Communism, the seizure of power in Russia, Zionism, and

continued migration to America, with a fixed purpose to retain their nationalistic separatism. In many instances, the same individuals were participants in two or more phases of the four-fold objective.

Among the Jews who remained in Russia, which then included Lithuania, the Ukraine (A History of the Ukraine, Michael Hrushevsky, Yale University Press, 1941, passim), and much of Poland, were the founders of the Russian Bolshevik party:

In 1897 was founded the Bond, the union of Jewish workers in Poland and Lithuania. . . They engaged in revolutionary activity upon a large scale, and their energy made them the spearhead of the Party (Article on "Communism" by Harold J. Laski, Encyc. Brit., Vol. III, pp 824-827).

The name Bolsheviki means majority (from Russian bolshe, the larger) and commemorates the fact that at the Brussels-London conference of the party in late 1902 and early 1903, the violent Marxist program of Lenin was adopted by a 25 to 23 vote, the less violent minority or "Mensheviki" Marxists fading finally from the picture after Stalin's triumph in October, 1917. It has been also stated that the term Bolshevik refers to the "larger" or more violent program of the majority faction. After (1918) the Bolsheviki called their organization the Communist Party.

The Zionist Jews were another group that laid its plan in Russia as a part of the new reorientation of Russian Jewry after the collapse of Haskalah and the assassination (1881) of Alexander II. "On November 6, 1884, for the first time in history, a Jewish international assembly was held at Kattowitz, near the Russian frontier, where representatives from all classes and different countries met and decided to colonize Palestine. . ." (The Haskalah Movement in Russia, p. 285). For a suggestion of the solidarity of purpose between the Jewish Bund, which was the core of the Communist Party, and early Zionism, see Grayzel (op. cit., p. 662). "Henceforth a heightened sense of race-consciousness takes the place formerly held by religion and is soon to develop into a concrete nationalism with Zion as its goal" (Graetz-Raisin, Vol. p. 168).

In Russia and abroad in the late nineteenth century, not only Bundists but other Khazar Jews had been attracted to the writings of Karl Marx (1818-1883), partly, it seems, because he was Jewish in origin. "On both paternal and maternal sides Karl Marx was descended from rabbinical families" (Univ. Jew. Encyc., Vol. VII, p. 289).

The Marxian program of drastic controls, so repugnant to the free western mind, was no obstacle to the acceptance of Marxism by many Khazar Jews, for the Babylonian Talmud under which they lived had taught them to accept authoritarian dictation on everything from their immorality to their trade practices. Since the Talmud contained more than 12,000 controls, the regimentation of Marxism was acceptable — provided the Khazar politician, like the Talmudic rabbi, exercised the power of the dictatorship.

Under Nicholas II, there was no abatement of the regulations designed, after the murder of Alexander II, To curb the anti-government activities of Jews; consequently, the " reaction to those excesses was Jewish support of the Bolsheviks. . ." (Univ. Jew. Encyc., Vol. I, p. 286.) The way to such support was easy since the predecessor

organization of Russian Communism was the Jewish “Bund.” Thus Marxian Communism, modified for expediency, became an instrument for the violent seizure of power. The Communist Jews, together with revolutionaries of Russian stock, were sufficiently numerous to give the venture a promise of success, if attempted at the right time. After the rout of the less violent faction in 1903, Lenin remained the leader.

The blow fell in the fateful year, 1917, when Russia was staggering under defeat by Germany — a year before Germany in turn staggered to defeat under the triple blows of Britain, France, and the United States. “The great hour of freedom struck on the 15th of March, 1917,” when “Czar Nicholas’s train was stopped” and he was told “that his rule was at an end. . . Israel, in Russia, suddenly found itself lifted out of its oppression and degradation” (Graetz-Raisin, *op. cit.*, Vol. VI, p. 209).

At this moment Lenin appeared on the scene, after an absence of nine years (*Encyc. Brit.*, Vol. XIII, p. 912). The Germans, not realizing that he would be anything more than a trouble-maker for their World War I enemy, Russia, passed him and his party (exact number disputed — about 200?) in a sealed train from Switzerland to the Russian border. In Lenin’s sealed train, “Out of a list of 165 names published, 23 are Russian, 3 Georgian, 4 Armenian, 1 German, and 128 Jewish” (*The Surrender of an Empire*, Nesta H. Webster, Boswell Printing and Publishing Company, Ltd., 10 Essex St., London, W.C.2, 1931, p. 77). “At about the same time, Trotsky arrived from the United States, followed by over 300 Jews from the East End of New York and joined up with the Bolshevik Party” (*op. cit.*, p. 73).

Thus under Lenin, whose birth-name was Ulianov and whose racial antecedents are uncertain, and under Leon Trotsky, a Jew, whose birth-name was Bronstein, a small number of highly trained Jews from abroad, along with Russian Judaized Khazars and non-Jewish captives to the Marxian ideology, were able to make themselves masters of Russia. “Individual revolutionary leaders and Sverdlov — played a conspicuous part in the revolution of November, 1917, which enabled the Bolsheviks to take possession of the state apparatus” (*Univ. Jew. Encyc.*, Vol. IX, p.668). Here and there in the *Universal Jewish Encyclopedia* other Jews are named as co-founders of Russian Communism, but not Lenin and Stalin. Both of these, however, are said by some writers to be half-Jewish. Whatever the racial antecedents of their top man, the first Soviet commissariats were largely staffed with Jews. The Jewish position in the Communist movement was well understood in Russia. “The White Armies which opposed the Bolshevik government linked Jews and Bolsheviks as common enemies” (*Univ. Jew Encyc.*, Vol. I, p. 336).

Those interested in the ratio of Jews to others in the government in the early days of Communist rule in Russia should, if possible, see *Les derniers jours des Romanof* (*The Last Days of the Romanovs*) by Robert Wilton, long the Russian correspondent of the *London Times*. A summary of its vital passages is included in the “foreword to Third Edition” of *The Mystical Body of Christ in the Modern World* (Brown and Nolan, Limited Waterford, Dublin, Belfast, Cork, London, 1939, 1947) by Rev. Denis Fahey, a well-known Irish professor of philosophy and Church history. Professor Fahey gives names and nationality of the members of the Council of Peoples Commissars, the

Central Executive Committee, and the Extraordinary Commissions, and in summary quotes from Wilton as follows:

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 Karaim, 457 Jews.

As the decades passed by — after the fateful year 1917 — Judaized Khazars kept a firm hand on the helm of the government in the occupied land of Russia. In due time they built a bureaucracy to their hearts' desire. The government — controlled Communist press “issued numerous and violent denunciations of anti-Semitic episodes, either violence or discriminations.” Also, “in 1935 a court ruled that anti-Semitism in Russia was a penal offense” (Univ. Jew Encyc., Vol. I, p. 386). Among top-flight leaders prominent in the middle of the twentieth century. Stalin, Kaganovich, Beria, Molotov, and Litvinoff all have Jewish blood, or are married to Jewesses. The latter circumstance should not be overlooked, because from Nero's Poppaea (Encyclopedia Italiana, Vol. XXVII, p. 932; also, The Works of Flavius Josephus, translated by William Whiston, David McKay, Philadelphia, n.d., pp. 8, 612, 616) to the Montreal chemist's woman friend in the Canadian atomic espionage trials (Report of the Royal Commission, Government Printing Office, Ottawa, Canada, 1946, \$1.00) the influence of a certain type of wife — or other closely associated woman — has been of utmost significance. Nero and Poppaea may be allowed to sleep — if their crimes permit — but Section III, 11, entitled “RAYMOND BOYER, Montreal,” in the Report of the Canadian Royal Commission should be read in full by all who want facts on the subject of the corruption of scientists, and others working on government projects. In the Soviet Embassy records, turned over to Canadian authorities by Ivor Gouzinko, was Col. Zabotin's notebook which contained the following entries (pp. 375 and 397 respectively):

Professor

Frenchman. Noted chemist, about 40 years of age. Works in McGill University, Montreal. Is the best of the specialists on VV on the American Continent. Gives full information on explosives and chemical plants. Very rich. He is afraid to work. (Gave the formula of RDX, up to the present there was no evaluation from the boss.)

Contact

1. Freda

Jewess — works as a co-worker in the International Bureau of Labour. A lady friend of the Professor.

In view of the facts furnished above as to the racial composition of the early Communist bureaucracy, it is perhaps not surprising that a large portion of the important foreign efforts of the present government of Russia are entrusted to Jews.

This is especially notable in the list of current or recent exercisers of Soviet power in the satellite lands of Eastern Europe. Anna Rabinsohn Pauker, Dictator of Rumania; Matyas Rakosi, Dictator of Hungary; Jacob Berman, Dictator of Poland; D.M. Manuilsky, Dictator of the Ukraine; and many other persons highly placed in the governments of the several Eastern European countries are all said to be members of this new Royal Race of Russia.

*Of Eastern European origin are the leaders of late nineteenth century and twentieth century political Zionism which flowered from the already recorded beginnings at Kattowitz in 1884. Born at Budapest, Hungary, was Theodor Herzl (1860-1904), author (1896) of *Der Judenstaat* (*The Jews' State*), who presided over the "Zionist Congress," which "took place at Basel, Switzerland, on August 29, 30, and 31, 1897" (*Univ. Jew. Encyc., Vol. II, p. 102*). Dr. Chaim Weizmann, the head of political Zionism at the moment at the moment of its recourse to violence, was born in Plonsk, Poland. Since these top leaders are Eastern Europeans, it is not surprising that most of the recent immigrants into Palestine are of Soviet and satellite origin and that their weapons have been largely from the Soviet Union and from Soviet-controlled Czechoslovakia (see below, Chapter VI). As a number of writers have pointed out, political Zionism entered its violent phase after the discovery of the incredibly vast mineral wealth of Palestine. According to "Zionists Misleading World with Untruths for Palestine Conquest," a full-page article inserted as an advertisement in the *New York Herald Tribune* (January 14, 1947), "an independent Jewish state in Palestine was the only certain method by which Zionists could acquire complete control and outright ownership of the proven Five Trillion Dollar (\$5,000,000,000,000) chemical and mineral wealth of the Dead Sea." The long documented article is signed by R. M. Schoendorf, "Representative of Cooperating Americans of the Christian Faiths"; by Habib I. Katibah, "Representative of Cooperating Americans of Arab Ancestry"; and by Benjamin H. Freedman, "Representative of Cooperating Americans of the Jewish Faith," and is convincing. Irrespective, however, of the value of the Dead Sea minerals, the oil flow of Middle Eastern wells. Also in 1951, oil was "discovered" in the Negeb Desert, an area for which "Israel" authorities had so much fervor that they seized it (see Chapter VI, b, below).*

*The dominance of the motive of self-aggrandizement in political Zionism has been affirmed and denied; but it is difficult for an observer to see any possible objective apart from mineral wealth or long range grand strategy, including aggression (see Chapters VI and IX, below), in a proposal to make a nation out of an agriculturally poor, already overpopulated territory the size of Vermont. The intention of aggression at the expense of Moslem peoples, particularly in the direction of Iraq and Iran, is suggested also by the fact that the Eastern European Jews, adherents to the Babylonian Talmud, had long turned their thoughts to the lands where their sages lived and where most of the native Jewish population had embraced the Moslem faith. Any possible Zionist religious motive such as the hope of heaven, which fired the zeal of the Crusaders, is apparently ruled out by the nature of Judaism, as it is generally understood. "The Jewish religion is a way of life and has no formulated creed, or articles of faith, the acceptance of which brings redemption or salvation to the believer. . ." (opening words, p. 763, of the section on "Doctrines." in *Religious Bodies*:*

1936, Vol. II, Part I, Denominations A to J, U. S. Department of Commerce, Jesse H. Jones, Secretary, Bureau of Census, Superintendent of Documents, Government Printing Office, Washington, D. C.).

The secret or underground overseas efforts of Khazar-dominated Russia apparently have been entrusted principally to Jews. This is especially true of atomic espionage. The Report of the Royal Commission of Canada, already referred to, shows that Sam Carr (Cohen), organizer for all Canada; Fred Rose (Rosenberg), organizer for French Canada, and member of the Canadian Parliament from a Montreal constituency; and Germina (or Hermina) Rabinowich, in charge of liaison with U. S. Communists, were all born in Russia or satellite lands. In this connection, it is important to stress the fact that the possession of a Western name does not necessarily imply Western European stock. In fact, the maneuver of name-changing frequently disguises an individual's stock or origin. Thus the birth-name of John Gates, editor of the Communist Daily Worker was Israel Regenstreif. Other name changers among the eleven Communists found guilty by a New York jury in October, 1949, included Gil Green — born Greenberg; Gus Hall — born Halberg; and Carl Winter — born Weissberg; (For details on these men and the others, see the article, "The Trial of the Eleven Communists," by Sidney Shalett, Reader's Digest, August, 1950, pp. 59-72.) Other examples of name-changing can be cited among political writers, army officers, and prominent officials in the executive agencies and departments in Washington. Parenthetically, the maneuver of acquiring a name easily acceptable to the majority was very widely practiced by the aliens prominent in the seizure of Russia for Communism, among the name-changers being Lenin (Ulianov), Trotsky (Bronstein), and Stalin (Dzugashvili), The principal founders of state Communism.

The United States Government refused Canada's invitation early in 1946 to cooperate in Canada's investigation of atomic spies, but in 1950 when (despite "red herring" talk of the Chief Executive) our atomic spy suspects began to be apprehended, the first was Harry Gold, then Abraham Brothman, and Miriam Moskowitz. Others were M. Sobell, David Greenglass, Julius Rosenberg, and Mrs. Ethel Rosenberg (not to be confused with Mrs. Anna Rosenberg). Various sentences were given. Mr. and Mrs. Rosenberg received the death penalty (See Atom Treason, by Frank Britton, Box 15745, Crenshaw Station, Los Angeles 8, California). As of early May, 1952, however, the sentence had not been carried out and a significant portion of the Jewish press was campaigning to save the Rosenbergs. Referring to Julius and Ethel Rosenberg, Samuel B. Gach, Editor-in-Chief and Publisher of the California Jewish Voice ("Largest Jewish Circulation in the West") wrote as follows in his issue of April 25, 1952: "We deplore the sentence against the two Jews and despise the cowardly Jewish judge who passed same . . ." In March, 1951, Dr. William Perl of the Columbia University Physics Department was arrested "on four counts of perjury in connection with the crumbling Soviet atomic spy ring. . .Perl whose father was born in Russia, . . .had his name changed from Utterperl [Mutterperl?] to Perl" in 1945 (Washington Times-Herald, March 15, 1951). For further details on these persons and others, see "Atomic Traitors," by Congressman Fred Busbey of Illinois in the June, 1951, number of National Republic. Finally, the true head of Communism in America was found not to be the publicly announced head, but the Jew, Gerhardt Eisler, who, upon detection "escaped"

from America on the Polish S. S. "Batory," to a high position in the Soviet Government of East Germany (Communist Activities Among Aliens and National Groups. part III, Government printing Office, Washington, D. C., 1950, p. A121).

Very pertinent to the subject under consideration is a statement entitled "Displaced Persons: Facts vs. Fiction," made in the Senate of the United States on January 6, 1950, By Senator Pat McCarran, Democrat of Nevada, Chairman of the Judiciary Committee. Senator McCarran said in part: "Let it be remembered that the Attorney General of the United States recently testified that an analysis of 4,984 of the more militant members of the Communist Party in the United States showed that 91.4 percent of the total were of foreign stock or were married to persons of foreign stock."

With more than nine-tenths of our "more militant" Communists thus recruited from or allied to "foreign stock" and with that "stock: totaling perhaps not more than 10,000,000 or one-fifteenth of our nation's population, a little recourse to mathematics will suggest that the employment of an Eastern European or other person of recent alien extraction or connection is one hundred and fifty times more likely to yield a traitor than is the employment of a person of native stock!

*An "authoritative" Jewish point of view toward Soviet Russia is explained in the Universal Jewish Encyclopedia in the concluding paragraphs on Karl Marx. According to this source, Jews "recognize the experience of the Soviet Union, home of 6,000,000 Jews, as testimony of the Marxist position on the question of national and racial equality." The Encyclopedia comments further on the "striking fact that the one country which professes official allegiance to Marxian teachings is the one where anti-Semitism has been outlawed and its resurgence rendered impossible by the removal of social and economic inequalities" (Vol. VIII, p. 390). In *The Jewish People Face the Post-War World* by Alexander Bittelman (Morning Freiheit Association, 35 East 12th Street, New York 3, N. Y., 1945, p. 19) the affection of a considerable body of American Jews for the Soviet Union is considerable body of American Jews for the Soviet Union is expressed dramatically:*

If not for the Red Army, there would be no Jews in Europe today, nor in Palestine, nor in Africa; and in the United States, the length of our existence would be counted in days. . . THE SOVIET UNION HAS SAVED THE JEWISH PEOPLE. Therefore, let the American Jewish masses never forget our historic debt to the Saviour of the Jewish people — the Soviet Union.

*Be it noted, however, that Mr.. Bittelman admits indirectly that he is not speaking for all American Jews, particularly when he assails as "reactionary" the "non-democratic forced in Jewish life . . . such as the Sulzbergers, Rosenwalds, and Lazarons" (p. 9). In addition to ideology, another factor in the devotion to their old homelands of so many of the newer American Jews of Eastern European source is kinship. According to *The American Zionist Handbook*, 68 to 70% of United States Jews have relations in Poland and the Soviet Union.*

Quite in harmony with the Bittleman attitude toward the Soviet was the finding of the Canadian Royal Commission that Soviet Russia exploits fully the predilection of Jews

toward Communism: “It is significant that a number of documents from the Russian Embassy specifically note ‘Jew’ or ‘Jewess’ in entries on their relevant Canadian agents or prospective agents, showing that the Russian Fifth Column leaders attached particular significance to this matter” (The Report of the Royal Commission, p. 82).

In view of the above-quoted statement of a writer for the great New York publication, the *Universal Jewish Encyclopedia*, which is described on its title-page as “authorative,” and in view of the findings of the Canadian Royal Commission, not to mention other facts and testimonies, it would seem that no one should be surprised that certain United States Jews of Eastern European origin or influence have transmitted atomic or other secrets to the Soviet Union. Those who are caught, of course, must suffer the fate of spies, as would happen to American espionage agents abroad; but, in the opinion of the author, the really guilty parties in the United States are those Americans of native stock who, for their own evil purposes, placed the pro-Soviet individuals in positions where they could steal or connive at the stealing of American secrets of atomic warfare. This guilt, which in view of the terrible likely results of atomic espionage is really blood-guilt, cannot be sidestepped and should not be overlooked by the American people.

The presence of so many high-placed spies in the United States prompts a brief reference to our national habit (a more accurate term than policy) in regard to immigration. In December 2, 1823, President Monroe proclaimed, in the famous Doctrine which bears his name, that the American government would not allow continental European powers to “extend their system” in the United States. At that time and until the last two decades of the nineteenth century, immigration brought us almost exclusively European people whose ideals were those of Western Christian civilization; these people became helpers in subduing and settling our vast frontier area; they wished to conform to rather than modify or supplant the body of traditions and ideals summed up in the word “America.”

After 1880, however, our immigration shifted sharply to include millions of persons from Southern and Eastern Europe. Almost all of these people were less sympathetic than predecessor immigrants to the government and the ideals of the United States and a very large portion of them were non-Christians who had no intention whatever of accepting the ideals of Western Christian civilization, but had purposes of their own. These purposes were accomplished not by direct military invasion, as President Monroe feared, but covertly by infiltration, propaganda, and electoral and financial pressure (Chapters I, III, IV, V, VI, VII). The average American remained unaware and unperturbed.

Among those who early foresaw the problems to be created by our new immigrants was General Eisenhower’s immediate predecessor as President of Columbia University. In a small but extremely valuable book, *The American As He Is*, President Nicholas Murray Butler in 1908 called attention to “the fact that Christianity in some one of its many forms is a dominant part of the American nature.” Butler, then at the zenith of his intellectual power, expressed fear that our “capacity to subdue and assimilate the alien elements brought . . . by immigration may soon be exhausted.” He

concluded accordingly that “The dangers which confront America will come, if at all, from within”

Statistics afford ample reasons for President Butler’s fears “The new immigration was comprised preponderantly of three elements: the Italians, the Slavs, and the Jews” (The immigration and Naturalization Systems of the United States, Government Printing office, Washington, D. C., p. 236). The Italians and the Slavs were less assimilable than immigrants from Northern and Western Europe, and tended to congregate instead of distributing themselves over the whole country as the earlier Northern European immigrants had usually done.

The assimilation of Italians and Slavs was helped, however, by their belonging to the same parent Indo-Germanic racial stock as the English-German-Irish majority, and above all by their being Christians – mostly Roman Catholics – and therefore finding numerous co-religionists not only among fully Americanized second and third generation Irish Catholics but among old stock Anglo-American Catholics descending from Colonial days. Quite a few persons of Italian and Slavic stock were or became Protestants, chiefly Baptists – among them being ex-Governor Charles Poletti of New York and ex-Governor Harold Stassen of Minnesota. The new Italian and Slavic immigrants and their children soon began to marry among the old stock. In a protracted reading of an Italian language American newspaper, the author noted that approximately half of all recorded marriages of Italians were to persons with non-Italian names.

Thus in one way or another the new Italian and Slavic immigrants began to merge into the general American pattern. This happened to some extent everywhere and was notable in areas where the newcomers were not congregated – as in certain urban and mining areas – but were dispersed among people of native stock. With eventual complete assimilation by no means impossible, there was no need of a national conference of Americans and Italians or of Americans and Slavs to further the interests of those minorities.

With the new Jewish immigrants, however, the developments were strikingly different – and quite in line with the fears of President Butler. The handful of Jews, mostly Sephardic (Webster’s New International Dictionary, 1934, p. 2281) and German, already in this country (about 280,000 in 1877, Religious Bodies, op. cit., above), were not numerous enough to contribute cultural guidance to the newcomers (see Graetz-Raisin, Vol. VI, Chapter IV, a “American Continent,” A “The Sephardic and German Periods,” B “The Russian Period”). These newcomers arrived in vast hordes – especially from territory under the sovereignty of Russia, the total number of legally recorded immigrants from that country between 1881 and 1920 being 3,237,079 (The Immigration and Naturalization Systems of the United States, p. 817), most of them Jews. Many of those Jews are now referred to as Polish Jews because they came from that portion of Russia which had been the kingdom of Poland prior to the “partitions” of 1772-1795 (Modern History, by Carl L. Becker, Silver Burdett Company, New York, p. 138) and was the Republic of Poland between World War I and World War II. Accordingly New York City’s 2,500,000 or more Jews (op. cit., p. 240).

Thus by sheer weight of numbers, as well as by aggressiveness the newcomer Jews from Eastern Europe pushed into the background the more or less Westernized Jews, who had migrated or whose ancestors had migrated to America prior to 1880 and had become for the most part popular and successful merchants with no inordinate interest in politics. In striking contrast, the Eastern European Jew made himself “a power to be reckoned with in the professions, the industries, and the political parties” (Graetz-Raisin, op. cit., Vol. VI, p. 344).

*The overwhelming of the older Americanized Jews is well portrayed in *The Jewish Dilemma* by Elmer Berger (The Devin Adair Company, New York, 1945). Of the early American Jews, Berger writes: “Most of these first 200,000 came from Germany. They integrated them selves completely” (op. cit., P. 232). This integration was not difficult; for many persons of Jewish religion Western Europe in the nineteenth century not only had no racial or ethnic connection with the Khazars, but were not separatists or Jewish nationalists. The old contentions of their ancestors with their Christian neighbors in Western Europe had been largely overlooked on both sides by the beginning of the nineteenth century, and nothing stood in the way of their full integration into national life. The American kinsmen of these Westernized Jews were similar in outlook.*

But after 1880 and “particularly in the first two decades of the twentieth century, immigration to the United States from Eastern Europe increased rapidly.” The Eastern European immigrant Jews “brought with them the worn out concept of ‘a Jewish people’” (op. cit., p. 233). Soon these newcomers of nationalist persuasion actually exerted influence over the old and once anti-nationalist organization of American Reform Judaism. “In the winter of 1941-42 the Central Conference of American Rabbis had endorsed the campaign to organize a Jewish Army. The event indicated the capitulation of the leadership of Reform Judaism to Jewish Nationalism.” Many American-minded Jews protested, but “the voices were disorganized and therefore could be safely ignored” (op. cit., p. 242). American Jewry “had succumbed to the relentless pressure of the Zionist.”

With the domination of American Jewry by Judaized Khazars and those who travel with them, the position of American Jews who wished to be Americans became most unhappy. The small but significant group which met at Atlantic City in June, 1942, to lay the foundations for an organization of “Americans whose religion is Judaism,” were at once pilloried. “Charges” of being “ ‘traitors,’ Quislings,’ betrayers were thundered” from the synagogues of America and “filled the columns of the Jewish press” (op. cit., p. 244). Many were silenced or won over by the pressure and the abuses — but not all. Those brave Jews who are persecuted because they are not hostile to the American way of life should not be confused with those Jews who persecute them, as Mr. Berger shows, but should on the other hand receive the sympathy of all persons who are trying to save Christian civilization in America.

*Since the predominant new Jews consider themselves a superior people (*Race and Nationality as Factors in American Life*, by Henry Pratt Fairchild, The Ronald Press Company, New York, 1947, p. 145), and a separate nationality (op. cit., p. 140),*

assimilation appears now to be out of the question. America now has virtually a nation within the nation, and an aggressive culture-conscious nation at that.

The stream of Eastern Europeans was diminished in volume during World War I, but was at flood level again in 1920. At last the Congress became sufficiently alarmed to initiate action. The House Committee on Immigration, in its report on the bill that later became the quota law of 1921, reported:

There is a limit to our power of assimilation. . .the processes of assimilation and amalgamation are slow and difficult. With the population of the broken parts of Europe headed this way in ever-increasing numbers, why not peremptorily check the stream with this temporary measure, and in the meantime try the unique and novel experiment of enforcing all of the immigration laws on our statutes? . . .

Accordingly, the 67th Congress “passed the first quota law, which was approved on May 19, 1921, limiting the number of any nationality entering the United States to 3 percent of the foreign-born of that nationality who lived here in 1910. Under this law, approximately 350,000 aliens were permitted to enter each year, mostly from Northern and Western Europe” (The Immigration and Naturalization Systems of the United States, p. 56).

The worry of the Congress over unassimilated aliens continued and the House Congress over unassimilable aliens continued and the House Committee on Immigration and Naturalization of the Sixty-eighth Congress reported that it was “necessary to the successful future of our nation to preserve the basic strain of our population” and continued (op. cit., p. 60) as follows:

Since it is the axiom of political science that a government not imposed by external force is the visible expression of the ideals, standards, and social viewpoint of the people over which it rules, it is obvious that a change in the character or composition of the population must inevitably result in the evolution of a form of government consonant with the base upon which it rests. If, therefore, the principle of individual liberty, guarded by a constitutional government created on this continent nearly a century and a half ago, is to endure, the basic strain of our population must be maintained and our economic standards preserved.

...the American people do not concede the right of any foreign group in the United States, or government abroad, to demand a participation in our possessing, tangible or intangible, or to dictate the character of our legislation.

The new law “changed the quota basis from 1910 to 1890, reduced the quotas from 3 to 2 percent, provided for the establishment of permanent quotas on the basis of national origin, and placed the burden of proof on the alien with regard to his admissibility and the legality of his residence in the United States.” It was passed by the Congress on May 15, and signed by President Calvin Coolidge on May 26, 1924. The new quota system was still more favorable relatively to the British Isles and Germany and other countries of Northern and Western Europe and excluded “persons who believe in or advocate the overthrow by force or violence of the government of the United States.”

Unfortunately, within ten years, this salutary law was to be largely nullified (see Chapters VI and VII, below) by misinterpretation of its intent and by continued scandalous maladministration, a principal worry of the Congress (as shown above) in 1921 and continuously since (op. cit., p. 65 and passim).

By birth and by immigration either clandestine or in violation of the intent of the “national origins” law of 1924, the Jewish population of the U. S. increased rapidly. The following official Census Bureau statement is of interest: “In 1887 there were at least 277 congregations in the country and 230,000 Jews; in 1890, 533 congregations and probably 475,000 Jews; in 1906, 1700 congregations and about 1,775,000 Jews; in 1916, 1900 congregations and about 3,300,000 Jews; in 1926, 3,118 permanent congregations and 4,081,000 Jews; and in 1936, 3,728 permanent congregations and 4,641,184 Jews residing in the cities, towns and villages in which the congregations were located” (Religious Bodies, p. 763). On other religions, the latest government statistics are mostly for the year 1947, but for Jews the 1936 figure remains (The Immigration and Naturalization Systems of the United States, p. 849). As to the total number of Jews in the United States the government has no exact figures, any precise figures beyond a vague “over five million” being impossible because of incomplete records and illegal immigration. The Committee on the Judiciary of the Senate (op. cit., P. 842), however, accepts the World Almanac figure of 15,713,638 Jews of religious affiliation in the world and summarizes thus: “statistics indicate that over 50 percent of the World Jewish population is now residing in the Western Hemisphere” (op. cit., p, 21), i.e., at least 8,000,000. Since some three-fourths of a million Jews live in other North and South American countries besides the United States, the number of Jews known to be in the United States may be placed at a minimum of about 7,250,000. Jews unaffiliated with organizations whose members are counted, illegal entrants, etc., may place the total number in the neighborhood of 10,000,000. This likely figure would justify the frequently heard statement that more than half of the Jews of the world are in the United States.

Percentage-wise this is the government summary (op. cit., p.241) of Jewish population in the United States:

In 1937, Jews constituted less than 4 percent of the American people, but during the 7-year period following (1937-43), net Jewish immigration to the United States ranged between 25 and 77 percent of total net immigration to this country. For the 36-year period, 1908-43, net Jewish immigration constituted 14 percent of the total. The population of the Jewish population has increased twenty-one-fold during the same period.

The above government figures require elucidation. The figures include only those Jews connected with an organized Jewish congregation and, as a corollary, exclude the vast number of Jews, illegal entrants and others, who are not so connected, and hence not officially listed as Jews. The stated increase of Jews by 2100 percent since 1877 is thus far too small because non-Congregational Jews are not counted. Moreover, since the increase of 300 percent in the total population includes known Jews, who increased at the rate of 2100 percent, the increase in population of non-Jews is far less than the 300 percent increase of the total population.

This powerful and rapidly growing minority — closely knit and obsessed with its own objectives which are not those of Western Christian civilization — will in subsequent chapters be discussed along with other principal occupants of the stage of public affairs in America during the early 1950's Details will come as a surprise to many readers, who are the unwitting victims of censorship (Chapter V, below). Valuable for its light on the global projects of political Zionism, with especial reference to Africa, is Douglas Reed's Somewhere South of Suez (Devin-Adair Company, New York, 1951). After mentioning that the "secret ban" against publishing the truth on "Zionist Nationalism," which he holds "to be allied in its roots to Soviet Communism," has grown in his adult lifetime "from nothing into something approaching a law of lese majesty at some absolute court of the dark past," Mr. Reed states further that "the Zionist Nationalists are powerful enough to govern governments in the great countries of the remaining West!" He concludes further that "American Presidents and British Prime Ministers, and all their colleagues," bow to Zionism as if venerating a shrine.

The subject-matter of a book can be best determined not by its preface but by its index. It is believed that an examination of the index of The Iron Curtain Over America will show a unique completeness in the listing of names and subjects bearing upon the present peril of our country. In brief, The Iron Curtain Over America presents in complete detail — along with other matters — the problems created in the United States by a powerful minority possessed of an ideology alien to our traditions and fired by an ambition which threatens to involve us in the ruin of a third world-wide war. The next chapter deals with the aboveboard infiltration of Judaized Khazars, and other persons of the same ideology, into the United States Democratic Party.