

THE REVOLUTIONARY JEW

The Jewish Revolutionary Spirit and Its Impact on World History

E. Michael Jones

South Bend, IN: Fidelity Press, 2008

Reviewed by Edmund Connelly

Anyone who has followed the career of Catholic iconoclast E. Michael Jones will likely agree that his writings on Jews over the last decade have been little short of incendiary. Thus the Internet site *Fringe Watch* claims that Jones “represents one of the foremost proponents of ‘religious’ anti-Semitism in Catholic circles.”¹

Jones’ major vehicle for airing his views on Jews is his magazine *Culture Wars*, which in recent years has run cover stories such as “Judaizing: Then and Now,” “The Converso Problem: Then and Now,” “Shylock Comes to Notre Dame,” and “Too Many Yarmulkes: Abortion and the Ethnic Double Standard.” He then packaged these arguments and much more in a monumental 1200 page tome entitled *The Jewish Revolutionary Spirit and Its Impact on World History*.

In essence, Jones’ view is that Jews, having rejected Logos (by rejecting Christ), were inevitably rendered revolutionaries. Thus the story Jones tells runs for two thousand years. Necessarily, some eras receive scant attention, while others—particularly as we near the present—are well documented. Jones does this in thirty-two chapters, plus a long introduction and short epilogue.

Arguing along with Church fathers, Jones notes that “The Christian God acts with Logos,” which of course is linked to Greek philosophy. In turn, “Greek philosophy is part of God’s plan for humanity,” (14) and Europe was among the first regions to flower under this wedding of Biblical faith and Greek thought.

The problem, however, is that the Western world has been under attack, specifically, as Jones claims, “the Jewish attack on Logos.” While Islam may represent the threat of invasion from without—a theme amply and openly documented over the centuries—Jones ar-

¹ See <http://fringewatcher.blogspot.com/search/label/E%20Michael%20Jones>, accessed March 3, 2010.

gues that it is “the threat of subversion from within, otherwise known as revolution,” that is the West’s primary danger. And Jews are that threat (15). Jones’ long narrative supports what the Jesuits claimed in the 1890s: that “any nation that rebelled against God’s order would end up being ruled by Jews” (quoted on 1061).

Early on Jones defines the term “Jew,” which originally meant the Jewish people as a biological group, or “seed of Abraham.” When they rejected Jesus, however, “they reject their father Abraham as well, and show that ‘the devil is [their] father.’” In that sense, the term “Jew,” according to Jones, no longer refers solely to the Jewish people but to those who reject Christ. “Race is no longer the focus” (chapter 1).

Thirty years after the founding of the Church, modern Judaism as we know it was born. Oddly, this new identity became a negative one: Jews are those who reject Christ and Logos. In practice, this indicates that “the rejection of the Higher Logos at the unavoidable core of one’s religion or even as a determining factor of who is to count as a member of one’s community means that a revolutionary spirit is entwined with that community” (20).

Jews, however, are not alone in their revolutionary action. Over the centuries “Christian heretics linked to Jews or heavily influenced by Jews” have played pivotal roles in revolutionary movements as well, as Jones notes:

Jews joined forces with heretics during the Albigensian crisis, the Hussite revolution, the Reformation, and at the birth of modern England. They joined forces with revolutionaries during The Enlightenment, the Russian Revolution, and the Civil Rights movement. We also see the conflict between the Church and Judaism working itself out at the birth of the Spanish Inquisition, the spread of the Polish empire, and the Chmielnicki rebellion that began the break-up of that empire. Finally, we see a Jewish presence in the rise of the American Empire. (21)

One of the most striking things about *The Jewish Revolutionary Spirit* (hereafter *JRS*) is that while differing in identifying the ultimate causes of Jewish behavior, it nonetheless parallels the accounts of Jewish behavior as found in a non-theological, sociological, or even biological account of Jews. Jones’ treatment of various Jewish revolutionary undertakings reads very much like, for instance, evolutionary psychologist Kevin MacDonald’s description of Jewish “intellectual and politi-

cal movements" that are undermining the West, movements such as Freudian psychology, Boasian anthropology, and so on. In effect, Jones is describing many of the subversive Jewish movements that MacDonald has addressed in *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, as well as subsequent writings.²

Chapter One, "The Synagogue of Satan," contains a rather reasonable account of traditional Christian interpretations of Judaism, though to modern ears it sounds shocking. Turning to the Gospel of St. John, Jones finds that the term "Jew" appears 71 times. Again, Jesus and most of his followers were still biological Jews, so it is "the Jews" – those Jews who reject Christ – about whom John is talking. He quotes Jesus as saying, "You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies" (John 8:44).

Historically, we know that the Jews challenged their Roman occupiers and lost. They had hoped to use their new revolutionary ideology to conquer Rome, but it failed. From that point, "it went into dormancy for 1000 years only to re-emerge in Christian empires when the modern era began." This dormancy allows Jones to essentially resume his story in 1095, when Pope Urban II preached a Crusade. This account comes in chapter three, leaving Jones over two dozen more chapters to cover the long Spanish Inquisition, then the modern era.

A powerful thread that runs through the chapters on the Enlightenment, the French and other revolutions, the rise of science, and the growth of new capitalistic structures concerns the upheaval that accompanied these events. Jones' argument, of course, is that upheavals are an inevitable result of subversion born of revolutionary intent and they are destructive because they violate Logos. To other observers – British philo-semitic Paul Johnson comes to mind – such upheavals are unpleasant for a time but ultimately necessary and invigorating. "Jews were the yeast, producing decomposition of the existing order, the

² Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (Westport, Conn.: Praeger, 1998). See also his *Cultural Insurrections: Essays on Western Civilization, Jewish Influence, and Anti-Semitism* (Atlanta: The Occidental Press, 2007).

chemical agent of change in society," Johnson writes.

To Johnson, such ferment must be seen positively as "rationalization" of all manner of fields—science, economics, morals, etc. What saves Johnson's book from being merely an apologia for Jewish behavior, however, is the fact that he consistently and vividly describes how destructive such "rationalizations" were. Spinoza, for instance, was an example of "the sheer destructive power of Jewish rationalism." Ditto for the Jewish role in capitalism: "[Jews] had no share in or emotional commitment to society as a whole and so could watch its old traditions, methods and institutions being demolished without a pang—could, indeed, play a leading role in the process of destruction." The same was true for Marx, Freud, and Einstein.³

Another theme—familiar to us in these post-Madoff, post-Wall St. bailout days—is financial corruption and manipulation. Jones takes us back to the early sixteenth century to relate a story about Johannes Pfefferkorn, a Jewish convert to Christianity who allied with the Dominicans in order to have Jewish books seized and destroyed. Defending the Jews and their books was one of Europe's leading Christian scholars of the day, Johannes Reuchlin. Jones uses their epic battle to illustrate how Jews win by employing three time-tested tactics: prayer, combat, and bribery. Bribery appears to be most effective.

The convert Pfefferkorn

explains how Jews use money to corrupt the morals of Christians. Jews use "their ill-gotten wealth" to "cause Christians to commit great sins." Jews usually prevail in court because of bribery. "The only reason for this is their ill-gotten money, which Christians accept from them in exchange for helping to muddle and cover up their case and make it appear just." Jews use their wealth "to lead astray not only the common people but even educated men." (228)

This was also a period in which modern science was making its first stirrings. Provocatively, Jones roots this naturalistic thinking in

³ Paul Johnson, *A History of the Jews* (New York: Harper & Row, 1987), 84, 291, 247. Ironically, the March 2010 issue of Jones' magazine *Culture Wars* has a story about a new magazine, *Standpoint*, launched by Johnson's son Daniel. In a familiar story, the major financial backer is identified as Alan Bekhor, a prominent Zionist, and the staff "is largely Jewish."

the Cabala, which is, in Jones' estimation, another word for magic. "Magic was a way of bringing about heaven on earth and was intimately bound up with the rise of the new scientific worldview" (231). This eventually came to encompass Christians such as John Dee, Sir Francis Bacon, and Sir Isaac Newton.

Jones discusses these men in an account of the rise of Freemasonry, which Jones situates in the Jewish corner as well. The Jewish-Freemason conspiracy, he argues, used a version of Cabala to advance their interests. Dee's Christian Cabalism was the predecessor: "The exoteric part of that movement became the Royal Society; the esoteric part became Freemasonry" (493). In fact, the story of revolution(s) in this chapter includes events both in England and on the continent.

In England this attempt at establishing British imperialism thrived in the secret society of the Rosicrucians, who, according to Jones, later became what we know as Freemasons. Further, he writes, Freemasonry from England was "one of the instruments used by the rulers of England to undermine the powers of France. . . . the Whig-inspired Masonic lodges brought down the Bourbon dynasty and ushered in the French Revolution" (478). In other words, these efforts were a "black operation" that led to the Enlightenment (503).

Next Jones links Napoleon with the Jews. Realizing Jews viewed him as a Messiah, "Napoleon began to think of himself as a combination of Messiah and Antichrist who would fulfill the aspirations of the Masonic lodges by restoring the name of Jehovah, emancipating the Jews, and rebuilding the Temple." (551). He succeeded in the second instance but not the third, having been repelled at Acre, ending his attempts at taking Jerusalem.

Napoleon's ultimate defeat in Europe meant reaction and the return of Catholic authority. For a generation stability persisted, but revolution found its way back, helped in part by Jewish converts to Christianity such as Heinrich Heine and Karl Marx. By the time the Revolution of 1848 broke out, many Europeans began to notice that the revolution was disproportionately represented by Jews (religious and racial). "The Jewish hegemony over Christian Europe which coincided with the rise of capitalism was now being threatened by a new form of Jewish hegemony, that of the Jewish revolutionary" (588).

In the end, the revolution failed, leaving Marx to mutter that the only ones to have benefited were the huckster Jews who bought back loot from looters at steeply discounted prices, thereby amassing fortunes (590). It was Moses Hess, however, who drew the more signifi-

cant conclusion. Rather than class, it was race that was to rule the future. As for the Jews, he wrote, "The Jewish type has remained unchanged over the course of the centuries" (595).

"CARRY THE WAR INTO AFRICA": JEWS AND BLACKS

The setback for revolution in Europe in 1848 sent streams of failed revolutionaries elsewhere, including to America. Working with what they found on the ground in America, Jews "would attempt to remake the Negro in their own image and turn him into the avant garde of the revolutionary movement in America" (643). One of the first to succeed was Otilie Assing, a half-Jew who seduced Frederick Douglass, both sexually and intellectually.

Jones provides by far the most extensive account arguing for Jews as the primary movers in the attempt to emancipate *and revolutionize* the large black minority in America to undermine white, Christian society. This story has generally been hidden, as generations of American college students can attest. Having been assigned to read Swedish Nobel Laureate (Economics) Gunnar Myrdal's 1,480-page book *An American Dilemma: The Negro Problem and Modern Democracy*, they see nary a reference to the massive assistance Jews had given to blacks prior to the book's 1944 publication.⁴ Nor does John Hope Franklin's highly respected and continually revised 1947 tome *From Slavery to Freedom: A History of American Negroes*, address it any better.⁵

Jones devotes eight chapters (160 pages) to telling the story of the Jewish-Black alliance (which is no alliance in Jones' account). His version is compelling given its depth of detail and the consistency of Jewish intentions: revolution. In this case, it was their plan to "carry the war into Africa" by turning American Negroes into revolutionaries.

As Jones notes, "virtually every black leader in the twentieth cen-

⁴ Gunnar Myrdal, *An American Dilemma: The Negro Problem and Modern Democracy* (New York: Harper & Brothers, 1944). Jones challenges the claims of authorship of *An American Dilemma*, writing that Murray Friedman "claims that Myrdal 'was neither Jewish nor American,' but, even after indicating that Myrdal did not in fact write *Dilemma*, he fails to tell us that people like University of Chicago sociologist Louis Wirth, who wrote large sections of *Dilemma*, was both, and that Myrdal had been brought in to give credibility to what was largely a Jewish project, because, as Friedman himself points out, "the scholarly critique of society that evolved into sociology had, like psychoanalysis, earned the reputation of being a Jewish science" (764-765).

⁵ John Hope Franklin, *From Slavery to Freedom: A History of American Negroes* (New York: Alfred A. Knopf, 1947).

ture had a Jewish mentor, backer, or controller who introduced him to revolutionary ideas or organizations." Jones sees the process as Jews "luring Blacks away from Christianity into fantasies of heaven on earth, which could only be brought about by the violence which flowed from Messianic politics." Dostoyevsky realized this in 1877:

The Jews . . . have already leaped en mass upon the millions of liberated Negroes and have already taken a grip upon them in their, the Jews' own way, by means of their sempiternal "gold pursuit" and by taking advantage of the inexperience and vices of the exploited tribe. . . . the Negroes have been liberated from the slave owners, but that will not last because Jews, of whom there are so many in the world, will jump at this new little victim. (quoted on 691)

"The [1909] founding of the NAACP," Jones argues, "marked the beginning of Jewish impact on American life. . . . The NAACP was a Jewish organization, run by a board with no black representatives. . . . Harold Cruse [said it was created] 'to fight anti-Semitism by remote control'" (700). Jones then shows how these revolutionary Jews recruited a black face for the movement, and thus W. E. B. Du Bois became the public face for the NAACP. What is interesting is not just the fact that such Jews used blacks as a battering ram against white rule and independence, at the same time they prevented blacks from forming a nationalistic, particularistic society of their own.

To wit, they mercilessly attacked Booker T. Washington, founder of the Tuskegee Institute, and his movement, using Du Bois as the main agent. Washington was destroyed by a manufactured "scandal" in which he was accused of peeping into the apartment of a white woman. "Washington, the leading black figure in America, was now associated with voyeurism and the fatal sin of sexual attraction to white women" (703).

Du Bois next moved on to the destruction of Marcus Garvey, the black nationalist Jamaican who had started a steamship line to repatriate blacks back to Africa. As the Jewish members of the NAACP wanted integration of blacks and whites in America, not segregation or repatriation, they worked behind the scenes to bring Garvey down. Garvey caught on, and his suspicions were strengthened when, after being arrested for mail fraud in 1922, he found that the presiding judge at his trial was Julian Mack, an elite German Jew "who also

served on the board of the NAACP." Garvey appealed to this apparent conflict of interest to have Judge Mack dismissed, but his request was denied. Now "he became even more convinced that he was the victim of an 'international frame-up,' declaring: 'I am being punished for the crime of the Jew Silverstone [an agent for the failed shipping line]. I was prosecuted by Maxwell Mattuck, another Jew, and I am to be sentenced by Judge Julian Mack, the eminent Jewish jurist. Truly I may say 'I was going to Jericho and fell among the thieves'" (781).

The mission of the NAACP and Du Bois was accomplished. Garvey got the maximum sentence of five years, and the push toward black-white integration had cleared another hurdle. This hypocritical strategy of pushing integration for all gentile groups while opposing it for Jews only gained steam as the century unfolded, particularly once modern Israel came into being in 1948.

JEWES AND BOLSHEVISM

Not surprisingly, Jones' view on Jewish participation in the Bolshevik revolution in Russia finds Jews heavily responsible for the fate of the Christians in the lands which became the Soviet Union. In that sense, he is in the same camp as Berkeley professor Yuri Slezkine, author of *The Jewish Century*.⁶ This can be summed up by the quote that "anyone who had the misfortune to fall into the hands of the Cheka stood a very good chance of finding himself confronted with and possibly shot by a Jewish investigator." Indeed, it was the norm for observers of the day to proclaim, "Everywhere I looked I saw Latvians, Latvians, and Jews, Jews, Jews. I was never an anti-Semite, but here their numbers were so obvious" (735).

Jones bolsters his case by employing the work of Aleksandr Solzhenitsyn, whose two-volume *Two Hundred Years Together* has yet to find an English translator and publisher. Jones uses his own knowledge of German to translate from that version, *Zweihundert Jahre Zusammen*.⁷

⁶ Yuri Slezkine, *The Jewish Century*, (Princeton, N.J.: Princeton University Press, 2004). A useful summary of the book can be found in Kevin MacDonald, "Stalin's Willing Executioners," in *Cultural Insurrections*.

⁷ For the sake of comparison, see F. Roger Devlin's two-part review essay of both volumes, working from the French translation: "Solzhenitsyn on the Jews and Tsarist Russia," *The Occidental Quarterly*, vol. 8, no. 3 (Fall 2008): 61-80 and "Solzhenitsyn on the Jews and Soviet Russia," *The Occidental Quarterly*, no. 8, no. 4 (Winter 2008-2009): 69-97. In an interview with Tomislav Sunic on *The Sunic Journal* (February 16,

Despite the grim subject matter at hand, Jones is not immune to humor, as his inclusion of the following exchange shows. Two Jews who had arrived in Germany in 1918 to stoke the revolution elsewhere were Karl Radek and Grigory Zinoviev:

Radek was addressing the crowd. "We have had the Revolution in Russia and the Revolution in Hungary, and now the Revolution is erupting in Germany," he roared, "and after that we will have the Revolution in France and the Revolution in England the Revolution in America." As Radek worked up his passion, Zinoviev tapped him on the shoulder and whispered, "Karl, Karl, there won't be enough Jews to go around." (758)

In contrast to the endless demands for German, Catholic, etc. apologies for the Holocaust, however, Jones notes that "no Jew of any stature apologized for Jewish participation in the Communist Holocaust, which took many more lives." In summary, Jones draws the conclusion from this chapter that "it should be obvious that the revolutionary spirit more than religious observance occupied the mainstream of Jewish consciousness throughout the ages" (737).

JEWES AND MUSIC

Perhaps to prove his thesis that Jews as revolutionists are actively subverting American culture, he treats a large swath of popular music and, as with other topics, shows the consistency of Jewish intentions and behavior. In America, Communist Jews during the Depression followed the dictum "Music is propaganda." Of course not all radical singers and musicians were Jews—Pete Seeger and Woody Guthrie were gentiles, although Guthrie married a Jew, Marjorie Greenblatt, and raised his children as Jews—but there was a consistent and important thread of Jewish subversion in popular music from the thirties until the present.⁸

2010), Devlin claimed that he had it on good authority that an English translation of both volumes to be handled by Yale University Press was canceled due to intense pressure from powerful Jewish groups.

⁸ In *The Occidental Observer*, E. R. E. Knutsson and Elizabeth Whitcombe respectively provide excellent accounts of European Jews *qua* Jews creating music:

E. R. E. Knutsson, "The Archeology of Postmodernity, Part I: Viennese Mutations," (December 6, 2009)

<http://www.theoccidentalobserver.net/authors/Knutsson->

In comparison, an article on the exact same subject, "Where Have All the Lefties Gone?" examines the same musicians, promoters, and music critics as Jones had written about: Pete Seeger, Dave Van Ronk, Bob Dylan et al. Rather than exploring the obvious Jewish nexus throughout this movement, though, the author, who has cited well over a dozen Jewish names, dismisses it all with the breezy comment, "By Van Ronk's casual estimate, half the folk revivalists were Jewish, and they 'adopted the music as part of a process of assimilation into the Anglo-American tradition.'"⁹ Of course that's exactly wrong; in fact, the Anglo-American tradition was becoming far more Jewish than vice versa, as Lenni Brenner once famously remarked: "Modern America's culture is simply unthinkable without the massive and disproportionate contributions of its Jews. It is almost as if the Jews assimilated America rather than the other way around."¹⁰ Readers of *JRS* will immediately see this.

The chief merit of Jones' tome is that he explicitly makes Jewish identity, motives, and behavior the focus of his story. The blurring of any or all three of those categories has been the norm since at least the end of World War II and accounts for the pitiful state of common understanding when it comes to modern Jews and our world today.

JUDAIZING AMERICAN CULTURE

As with music, Jones shows how most psychoanalysis was also Jewish, as was the bulk of the intellectual movement in America from the 1950s onward. "The new Jewish elite," Jones remarks, "was 'ju-

PostmodernismI.html;

E. R. E. Knutsson, *The Archaeology of Postmodernity, Part II: The Emancipation of Dissonance* (December 14, 2010)

<http://www.theoccidentalobserver.net/authors/Knutsson-PostmodernismII.html>;

E. R. E. Knutsson, *The Archaeology of Postmodernity, Part III: Transvestism in Music* (December 27, 2009);

<http://www.theoccidentalobserver.net/authors/Knutsson-PostmodernismIII.html>

Elizabeth Whitcombe, "Adorno as Critic: Celebrating the Socially Destructive Force of Music," (August 28, 2009)

<http://www.theoccidentalobserver.net/authors/Whitcombe-AdornoI.html>; and Elizabeth Whitcombe, "The Mysterious German Professor," (September 3, 2009)

<http://www.theoccidentalobserver.net/authors/Whitcombe-AdornoII.html>.

⁹ Lauren Weiner, "Where Have All the Lefties Gone?" *First Things*, January 2010.

¹⁰ Lenni Brenner, *Jews in America Today* (Secaucus, N.J.: Lyle Stuart Inc., 1986), 322.

daizing' America by turning it into a nation of alienated strangers" (920-921). "Jews taught Americans to become 'specialists in alienation.' In promoting alienation, Jews projected their image onto American culture and weakened the mores of the Christian majority." Now the Jewish "genius" "became the guide to how everyone should live in the 'modern' world." This claim that by the fifties Jews had hijacked American culture is a common one, particularly among Jewish thinkers.¹¹

Hollywood, of course, was a main outpost of this Jewish takeover. This "Empire of Their Own," according to Jones, put on film the positions of the majority of Jews. That was sexual deviance, pornography, homosexual rights, feminism, and New Age goddess worship. A good example of this was porn star Richard Pacheco, who auditioned for yet another X-rated film one day, then "interviewed at Hebrew Union Seminary to do rabbinical study" (1031-1032).

JUDAIZING THE CHURCH

Not only had Jews "judaized" America, they were doing the same in Europe, right down to the Vatican itself. Jones shows in detail how Jews insinuated their agenda into The Second Vatican Council. For instance, "In terms of its practical effects, *Nostra Aetate* became a weapon against the Church." One of the worst failures made by the Church at this time, according to Jones, was the fact that it had condemned anti-Semitism "without defining what it meant by that term" (934).

The Church also lost the abortion battle to Jews. Jones makes it absolutely clear that the adoption of liberal laws and mores on abortion in America was a Jewish operation from start to finish. Catholics lost the battle "by not identifying their ethnic opponents" (945). California was a leader in the battle for on-demand abortion. When hearings were held there, Jewish feminist lawyer Gloria Allred ended up throwing a sexual bondage device at the Catholic head of the hear-

¹¹ For instance, David Biale wrote that "The ideal of Zangwill's drama [*The Melting Pot*] is also assimilationist, but . . . the end product is to turn all true Americans into Jews." "The Melting Pot and Beyond: Jews and the Politics of American Identity," in *Insider/Outsider: American Jews and Multiculturalism*, ed. David Biale, Michael Galchinsky, and Susan Heschel (Berkeley and Los Angeles: University of California Press, 1998), 21. Walter Kerr, for another, argued that "what has happened since World War II is that the American sensibility has become part Jewish, perhaps as much Jewish as it is anything else" (quoted in MacDonald *The Culture of Critique*, 4).

ings. He later issued a press release that described what the pro-abortion side looked like: "the front rows of the state's auditorium were filled with a sea of hard, Jewish, and (arguably) female faces" (1022). Further, when a story was written about the discovery of a large dumpster with 17,000 aborted fetuses at the pathology lab of a Jewish resident, the report listed those responsible as "almost exclusively Jewish" (1024).

MASTERS OF DISCOURSE

Collectively, Jones sees the Jews who took over American culture as "Masters of Discourse." In other words, they frame the terms of debate in favor of their interests, so typically they prevail. Take, for instance, the long battle between Jews and Catholics over culture. Jones claims that by 1976 the Jewish side had announced victory. "The terms of the Carthaginian peace imposed on the defeated American Catholics included abortion, pornography, the loss of Catholic academe, the redefinition of deviance, and the transformation of discourse." That meant "war on Logos."

In subsequent years, "rabbis" like Professor Stanley Fish changed academic discourse from Protestant to Talmudic. Derrida furthered the attack on "texts." "There was a deeper grammar to this discussion, which eventuated in the campus political correctness speech codes of the 1990s. The heart of that code wasn't racial; it wasn't feminist; it wasn't homosexual; it was Jewish and expressing Jewish culture at its worst." Jewish revolutionaries took the university, too. And anyone who had the temerity to disagree "was expelled from the synagogue" (1000-1003).

NEOCONS

In keeping with his chronology of the Jewish takeover of America, Jones writes that neoconservatism, "like the Popular Front in the '40s, folk music in the '50s, sex and dope in the '60s, and feminism in the '70s, had become the locus of revolutionary Jewish activity in the world at the beginning of the third millennium" (1031). Though Irving Kristol had written about this Jewish movement in the early '80s, most Americans remained unaware of it until the Bush Administration beginning in 2000.

The actors, however, laid the foundation early. Murray Friedman admits as much in his book *The Neoconservative Revolution: Jewish Intel-*

lectuals and the Shaping of Public Policy.¹² A central puppet in this show was none other than William F. Buckley, enforcer for the Jews. Early on he attacked the John Birch Society, since some of its members were a bit too interested in things Jewish. Later he ejected Israel critic Joseph Sobran from *National Review* and wrote a hit piece on Patrick Buchanan when the latter was running for President.

Throughout the '80s, Jews co-opted the conservative movement, in part by appointing their agents as the heads of foundations. In 1985, for example, the Bradley Foundation had assets of \$751 million; it went to the neocon side. Neocons also funded Richard John Neuhaus and his new magazine *First Things* (1028-9). In a move to bring Evangelical Christians into the neocon tent, funds were spent lavishly to allow Jerry Falwell to expand The Moral Majority.

Jones' account of Ralph Reed, however, is more representative of how Jews manipulated Gentile front men. Reed, who led the Christian Coalition during the early '90s, grew up in what he described as "a Jewish atmosphere." While superficially he appeared as a protégé of Pat Robertson, in fact he was under the tutelage of lobbyist Jack Abramoff, for whom he interned in Washington in 1981.

As Jones notes, Abramoff found Reed "incredibly philo-Semitic." Like Buckley before him, Reed's job was to weed out "extreme" elements that might counter Jewish interests. Jones retells the story of how during Pat Buchanan's 1996 Presidential bid, Reed did his neocon duty by throwing Christian Coalition support behind Bob Dole in the South Carolina Republican primary, derailing Buchanan's bid. Since then, Reed has gone on to form with Rabbi Yehiel Eckstein "a sort of Christian AIPAC" (1040-1041).

IS IT ANTI-SEMITIC?

Is the *JRS* anti-Semitic? Certainly it is by the standard definitions of the anti-defamation crowd. Indeed, by those standards it is egregiously anti-Semitic. For instance, it openly talks about Jewish power when the ground rules are that only Jews may do so—unless the gentile writer does so to fawn over said powerful Jews.

To be sure, in current mainstream circles, Jones' book is completely rude and impolitic. But Jones is working according to another standard—the truth as interpreted by the Catholic Church. Jones—and

¹² Murray Friedman, *The Neoconservative Revolution: Jewish Intellectuals and the Shaping of Public Policy* (Cambridge: Cambridge University Press, 2005).

more and more high members of the Church—are giving up on Catholic-Jewish dialogue because, as Jones notes, “Dialogue has become the vehicle for Jewish control of the Catholic mind. Dialogue has also become a synonym for subversion of Church teaching.”¹³ It is “pointless” and a “one-way street.” If Jews always make demands on Catholics and never accept criticism of Judaism, let alone modify some of their own writings and behavior, why continue such efforts?

PROBLEMS OBTAINING THE *JRS*

In a late 2009 letter to subscribers of *Culture Wars*, Jones indicated that sales of his book were being actively suppressed. He claims that the ADL put him on their “most wanted list,” resulting in one of the highest forms of Jewish censure in America: dynamic silence. Apparently, online seller Amazon.com is complicit in this campaign, as Jones relates a story about Amazon telling a customer the book “was out of print.” Initially, Amazon had undercut the publisher’s price of \$48, then jacked it up to \$320. By Thanksgiving it had reached \$1,000. Meanwhile, Amazon has stopped paying the publisher for copies sold online. (As of this writing in early March 2010, the only copy available on Amazon.com is a used one—for \$999.98. Meanwhile, Fidelity Press has always had copies available for the original \$48.)

The Jewish Revolutionary Spirit is indispensable to those with a serious interest in understanding The Jewish Question. Mankind appears to be at a point where this question overshadows even such weighty topics as nuclear weapons, peak oil, and global warming. And nowhere has such an accessible account of two thousand years of Western history and the Jewish role in that history been available. It belongs on the shelves of everyone who has read John Murray Cuddihy’s *The Ordeal of Civility: Freud, Marx, Levi-Strauss, and the Jewish Struggle with Modernity*; Albert S. Lindemann’s *Esau’s Tears: Modern Anti-Semitism and the Rise of the Jews*; or Kevin MacDonald’s *The Culture of Critique*.¹⁴ Even for those not hitherto interested in The Jewish Question, the *JRS* shows why The Jewish Question is interested in you.

It is pleasing to observe that Jones’ theological account both mirrors

¹³ E. Michael Jones in a letter to readers of *Culture Wars*, late 2009.

¹⁴ John Murray Cuddihy, *The Ordeal of Civility: Freud, Marx, Levi-Strauss, and the Jewish Struggle with Modernity* (New York: Basic Books, 1974) and Albert S. Lindemann, *Esau’s Tears: Modern Anti-Semitism and the Rise of the Jews* (Cambridge: Cambridge University Press, 1997).

and supplements evolutionary psychologist Kevin MacDonald's scientific discussion of a Jewish "group evolutionary strategy," as described in *The Culture of Critique*. Both MacDonald's and Jones' books might be re-titled *The Culture of Revolution* or perhaps *The Culture of Subversion*. Whichever version you accept as getting to the root of the matter, both will oblige you to take seriously the effects Jews and their movements have had on the modern world.

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