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The new immigration assault on White America: The hostile elite on steroids

Kevin MacDonald, May 1, 2013

In [my research](#) on the history of American immigration policy up to the watershed year of 1965, one thing that stood out was that the Jewish approach was that policy should not be tailored to meet the needs of the U.S. but to conform to the loftiest of moral principles—altruism by any other name. The testimony of Simon H. Rifkind, who represented a very broad range of Jewish organizations in the hearings on the McCarran-Walter bill in 1951, says it all.

1. Immigration should come from all racial-ethnic groups:

We conceive of Americanism as the spirit behind the welcome that America has traditionally extended to people of different races, all religions, all nationalities. [This is an amazing statement given that the 1924 law restricting immigration and basically excluding Asians and favoring Northwest Europe was still in force.] Americanism is a tolerant way of life that was devised by men who differed from one another vastly in religion, race background, education, and lineage, and who agreed to forget all these things and ask of a new neighbor not where he comes from but only what he can do and what is his spirit toward his fellow men.

2. The total number of immigrants should be maximized within very broad economic and political constraints:

"The regulation [of immigration] is the regulation of an asset, not of a liability." Rifkind emphasized several times that

unused quotas had the effect of restricting total numbers of immigrants, and he viewed this very negatively.

3. Immigrants should not be viewed as economic assets and imported only to serve the present needs of the United States:

Looking at [selective immigration] from the point of view of the United States, never from the point of view of the immigrant, I say that we should, to some extent, allow for our temporary needs, but not to make our immigration problem an employment instrumentality. I do not think that we are buying economic commodities when we allow immigrants to come in. We are admitting human beings who will found families and raise children, whose children may reach the heights—at least so we hope and pray. For a small segment of the immigrant stream I think we are entitled to say, if we happen to be short of a particular talent, "Let us go out and look for them," if necessary, but let us not make that the all-pervading thought.

Looking at immigration from the point of view of the immigrant is, of course, an invitation for altruism. Considering the poverty of so much of the world and the lucrative benefits available to immigrants (see below), taking the view of the immigrant means dramatically ramping up immigration at a cost to the White majority.

Thus it's no surprise that Jewish organizations [favor](#) what VDARE labels the "[Amnesty/Immigration](#)

[Acceleration Bill](#)" now being considered in the Senate. (On the other hand, Israel's immigration policy is [a model](#) for favoring ethnic/national interests.) This bill has all the components desired by Jewish organizations in 1951 and continuing to the present. As always, support for displacement-level immigration and lack of concern for traditional American culture spans the entire Jewish political spectrum, from the far left to the neoconservative right.

A good example from the Jewish left is the *New York Times* editorial page, inspired by publisher Arthur Sulzberger. During the debate over the 2007 version, the *Times* rejected any attempt to recruit skilled immigrants by a point system favoring people with skills instead of chain migration of families of the poor and uneducated:

At the editorial page, the plan was repugnant because it failed to serve the highest value: inclusiveness for the world's poor and unskilled.

The *Times* demanded that the current system of legal immigration *not* be reformed, that it continue to offer green cards not just to individual immigrants and their immediate families, but also to their extended families in ever-lengthening links of in-laws and cousins known as "chain migration." A *Times* editorial expressed disgust with the legislative proposal. It denounced "the repellent truth ... that countless families will be split apart while we cherry pick the immigrants we consider brighter

and better than the poor, tempest-tost ones we used to welcome without question. (Jerry Kammer, "[Sulzberger's voice: How Arthur Sulzberger radicalized the New York Times editorial page on immigration](#)")

The *Times* also supported a guest worker program in 2007, but only if "the annual influx of hundreds of thousands of low-skilled workers would be able to get green cards." In other words, the point is to make sure that guest workers can become citizens. Whereas a rational guest worker program would repatriate workers when they are no longer needed, the *Times* wants the workers to become citizens. The only logic for this is the desire to inundate the U.S. with uneducated, low-skilled, non-White *citizens*.

This bears emphasis. A rational immigration program aimed at alleviating labor shortages would issue guest permits for a certain period—the practice, for example, of [Israel](#). (In fact, there is no labor shortage in the U.S.; see below.) When the term is up, the worker goes home with his family. This was the practice when I was growing up in Wisconsin: Migrant workers from Mexico would harvest crops and then go back to Mexico; there was no possibility of them becoming citizens.

Allowing workers to become citizens is not an interest of business and certainly not in the interest of any society that wants to maintain a national identity or the dominance of its founding racial/ethnic group. It is certainly not in the interests of taxpayers (and businesses and businessmen are taxpayers) given the costs of importing millions of uneducated workers in terms of welfare use, etc. (see below).

But it is in the interests of ethnic groups who stand to gain more power by having more of their people become citizens (the proposed bill [includes](#) \$150,000,000 for pro-amnesty groups like La Raza and the American Immigration Lawyers

Association, with no oversight on how the money is spent). It is in the interests of individual immigrants to be able to escape the many dysfunctional societies around the world. And it is in the ethnic interests of Jews and Jewish organizations as a hostile elite who see immigration as diluting the power of the White majority whom they regard with [fear](#) (because of the possibility that a homogeneous White society could rise up against Jews) and [loathing](#) (because of how Jews construe the history of anti-Semitism and because loathing warrants the dispossession of White, Christian civilization).

This is ethnic hardball pure and simple. American immigration policy since 1965 has been a war on the traditional White majority—a war that is on the verge of being won.

As noted, the Jewish approach to immigration policy spans the Jewish political spectrum. It is therefore not surprising that this approach is quite visible among Jewish Republicans. Recently hedge fund billionaire Paul Singer announced a 6-figure donation to a group favoring the Gang of Eight bill ("[GOP mega-donor backs immigration reform](#)"). (Singer is also noteworthy for [supporting](#) homosexual marriage within the Republican Party.)

Singer favors a bill that satisfies all three of the Jewish criteria for immigration policy. First, it goes without saying that the bill is not tailored to the interests of White America in retaining a White majority; the vast majority of immigrants will be non-White. Second, the bill will result in a huge increase in the total numbers of immigrants. As reported in [The Daily Caller](#), it would probably bring in around 40 million new American citizens within the next 10 years—around 4 times the rate of present rate of immigration which is already disastrous.

By 2024, the inflow would include an estimated 9.2 million illegal immigrants, plus 2.5 million illegals

who arrived as children — dubbed 'Dreamers' — plus roughly 3.4 million company-sponsored employees with university degrees, said the unreleased analysis.

The majority of the inflow, or roughly 17 million people, would consist of family members of illegals, recent immigrants and of company-sponsored workers ...

NumbersUSA' said that its estimates of a 33 million inflow "are conservative ... [because they do] not attempt to project increases in these categories that are certain to occur in future years," once many of the new immigrants seek green cards for their overseas relatives.

Also, some categories of immigrants are uncapped, and the analysis "does not attempt to project increases in these [family unification] categories that are certain to occur in future years," it says.

The pending bill allows illegal immigrants to bring their overseas spouses and children into the country, says the NumbersUSA report. If that provision is implemented, "it could more than double the [illegal immigrant inflow] number shown in the chart," bringing the total inflow to 40 million by 2024, it said.

We can safely assume that leaving family-related categories uncapped will lead to the higher estimates—forty million non-Whites in the next 10 years, with no end in sight as they continue to bring their relatives. This will significantly speed up the coming minority status of White Americans.

Third, the bill is not geared to satisfy the needs of the United States as a whole. Harvard economist George Borjas has [shown](#) that the real winners of immigration are businesses who hire immigrants and the immigrants themselves, and the losers are native-born workers. (VDARE's [Ed Rubenstein](#) has lots on this.) But helping the immigrants and certain businesses is not going to help the rest of their base, and allowing in

millions of new Democrats will surely be the end of the Republicans as a national party. If Republicans couldn't elect a president in 2012 despite a poor economy and with Whites being 72% of the electorate, imagine how much more impossible will it be in 10 years when Whites' share of the electorate is much less and non-Whites vote overwhelmingly for Democrats as the party of more immigration and lucrative benefits like health care and welfare.

Another indication that the bill is not intended to benefit the U.S. is that it is being considered in the context of chronically high unemployment. From listening to proponents of the bill, one would think that there was a severe labor shortage in the U.S., but as [Roy Beck](#) of NumbersUSA notes:

Nearly every section of the Gang Amnesty bill seems to add more foreign workers to compete with unemployed and underemployed Americans. The Gang apparently believes that the way to help the 20 million Americans who can't find a full-time job is to give out **another 20-30 million lifetime work permits to foreign citizens over the next decade.**

This bill would further flood labor markets at the lower-skill levels where real wages have declined 10% to 22% since 1980.

If the bill passes, the chances of **Americans with no more than a high school education** entering the middle class may disappear.

But it isn't just the low-end where Americans are threatened. The bill would make huge increases in importing higher-educated workers at a time when around half of all **recent American college graduates** either have no job at all or they aren't working in a degree job.

The under-32 **Millennial Generation** already is in danger of being a lost generation. After this bill, we may see these young adults spend the rest of their lives only partly engaged in the economy as

they depend on government and family. [Emphasis in original.]

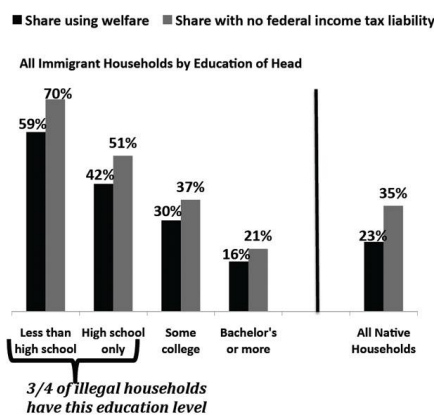
[Mark Krikorian](#) of the Center for Immigration Studies:

The total number of less-educated citizens (ages 18 to 65) not working in the first quarter of this year is 27.8 million, up from 24 million in the first quarter of 2007 and 22.2 million in the first quarter of 2000. These individuals are either unemployed or out of the labor market entirely.

In total (for all education levels), there are 55.4 million adult citizens ages 18 to 65 currently not working, up from 44.4 million in same quarter of 2007 and 38.1 million in 2000.

So they want to bring in millions of uneducated (and low-IQ) immigrants well known to be a drain on public services—from welfare to education. The main focus is once again on the chain migration of the uneducated and their families. Steven A. Camarota also of the CIS, [testified](#) in the Senate Judiciary committee on the huge impact that education has on the fiscal outcomes of immigrants, particularly on use of the welfare system and payment of taxes.

Figure 1. Education Has Enormous Fiscal Implications



From [Steven A. Camarota, "Why Less-Skilled Immigration and Amnesty Are so Costly to Taxpayers."](#) Source: Public-use file of the March 2011 Current Population Survey.

Welfare programs include SSI, TANF, food stamps, WIC, free lunch,

public/subsidized housing and Medicaid.

Further, those who become naturalized will be allowed to bring in their parents who, being older, naturally have [high needs for health care and immediately become eligible for Medicare and Medicaid.](#)

It gets worse. Amazingly, despite the tough language against welfare use, the bill is written so that uneducated, low-skill immigrants will be immediately eligible for welfare. [Mark Krikorian](#) again:

There's no meaningful bar to amnestying people living off the taxpayer dime. In fact, given the [widespread use of welfare](#) by illegal-immigrant households (nearly half collect some means-tested benefit, mainly food assistance and Medicaid), an amnesty couldn't work if welfare recipients were barred. That's the reason for this [from the bill]:

Immigrants will also have to prove they can support themselves; what level of income constitutes that ability is still being debated (the Gang is currently considering 125 percent of the federal poverty level).

Understand that incomes "in or near poverty" — i.e., below 200 percent of the poverty level — typically pay no income taxes and are eligible for means-tested welfare. So setting the floor at 125 percent of poverty guarantees amnesty and eventual citizenship for people who (by the federal government's reckoning) *cannot* support themselves. What's more, regulations already offer imaginative ways around similar requirements elsewhere in immigration law (food stamps, for instance, are not counted as welfare for purposes of immigration) and there's no reason to expect any different here. And on top of that, most of those existing income requirements in immigration law are [completely ignored.](#)

Like the immigration-security triggers, the welfare limits are merely there to dupe Republicans

into voting for the bill; the moment it's signed, they turn back into pumpkins and mice. Anyone who claims to care about national sovereignty or fiscal responsibility would be either a fool or a liar to vote for this sham.

Finally, the staff of Sen. Jeff Sessions, leader of the patriotic forces in the Senate, has noted that amnestied immigrants will be eligible for welfare benefits from state and local governments, and that their children will be eligible to receive benefits because they are automatically citizens under the birthright citizenship. Of course, the latter phenomenon is the main reason why so many illegal immigrants are already receiving welfare benefits (see above chart).



The only logic for this is altruism: White American taxpayers are being asked to provide massive benefits for people of other races and ensure that they become a political minority in the bargain. The immigration bill is a prime example of elite control, completely contrary to the attitudes and interests of White America. As expected, altruism is a tough sell, thus explaining why the MSM has basically ignored the costs embedded in the proposed bill. But despite the media blackout, most Americans and the vast majority of White Americans are clearly opposed to it. As reported in the *Daily Caller* article, a recent poll indicated that 55% of Americans

want *less* immigration. Only 18 percent of Republicans and 29 percent of independents favor an increase in legal immigration—numbers that would be much lower if the Whites being polled knew what was really in the bill. (In this video, Sen. Schumer claims Americans are “overwhelmingly” in favor of comprehensive immigration reform.) Republican elites are completely out of touch with their (overwhelmingly White) base on this issue.

The horrifying thing is that the Gang of Eight bill only speeds up what is already happening. Unless one believes in miracles—particularly the miracle that the uneducated, low-IQ non-White masses will be transformed into looking like middle-class White Americans in terms of educational accomplishment, welfare use, and family patterns—the future is bleak indeed. The politically dominant non-White majority of the future

will demand high levels of welfare and other government benefits; will demand high levels of immigration of people like themselves; will demand affirmative action at the expense of Whites to bring about outcomes that benefit themselves; will inevitably increase the tax burden on Whites given that the vast majority will pay no federal income taxes; will be firmly centered in the Democratic Party as the party of the new permanent majority.

This is without even considering the costs to Whites repeatedly emphasized at *TOO*: the general costs of multiculturalism in terms of political alienation and lack of social capital, the loss of the political power to determine its own future, and the likely increasing victimization at the hands of the hostile elite and its non-White allies. (Immigrants quickly subscribe to

the “Whites are evil racists” meme.)

All the actors in this drama, except White Americans, are vigorously pursuing their self-interest. White Americans are expected to be altruistic benefactors to the poor and tempest-tost, no matter what the costs to themselves. Any objection is sure to result in moralistic condemnations of racism and bigotry. As Jerry Kammer notes in his article on Sulzberger:

In late 2012, a *Times* editorial touted its inclusive ideas for reform with this warning: “The hard-liners against reform — including the white-culture alarmists and the closet racists — have not gone away.”

This claim to see evil motivations among those it criticizes is the flip side of the editorial page’s ability *not* to see non-American flags waved by those it supports. It is a familiar trope at the *Times*. ...

This stridency matters because the *Times* represents the pinnacle of American journalism. Its editorials are followed by engaged citizens across the political spectrum, as the paper’s first public editor ...

The reason altruism is so problematic in evolutionary biology is that altruists go extinct because, in the absence of ways to make sure that selfishness doesn’t pay off (such as by expelling the selfish), they lose out to those who selfishly pursue their interests. Quite obviously, unless Whites stop their altruism, they will indeed end up as nothing more than museum specimens—much to the satisfaction of our hostile elite and its non-White allies.

http://www.theoccidentalobserver.net/2013/05/the-new-immigration-assault-on-white-america-the-hostile-elite-on-steroids/?utm_source=dlvr.it&utm_medium=facebook

Dawkins' Demon: The True Faith of Liberal Atheists

[Tobias Langdon](#), April 30, 2013

Men and Miracles

Here are four highly important Western thinkers. Please pick the odd one out:

1. St Thomas Aquinas (theologian).
2. Charles Darwin (biologist).
3. Stephen Jay Gould (biologist).
4. Richard Dawkins (biologist).

The odd one out is of course No. 2, Charles Darwin, because he didn't believe in miracles. By contrast, supernatural intervention in mindless nature is central to the thinking of the other three. For example, Aquinas believed that a single conception in Palestine about two thousand years ago involved a miraculous suspension of natural law. The militant atheist Richard Dawkins scornfully rejects the miracle of the Virgin Birth. So, less scornfully, did the bio-Marxist [Stephen Jay Gould](#) (1941-2002). Instead, their version of atheism mandates belief in a much bigger supernatural intervention involving billions of conceptions for thousands of years over most of the earth's surface. By the standards of Dawkins and Gould, Christians like Aquinas are woefully lacking in metaphysical ambition.

This is because Dawkins, Gould and other liberal atheists believe in the Miracle of Human Equality: namely, that all human groups, despite their superficial physical differences, are equal in average cognitive ability – equal, in fact, on all psychological variables. In short, there is only one brain: the Human Brain. And all groups have an equal share in it. Okay, the actual physical brain of different groups [varies in size and structure](#), but that doesn't make any difference to brain function. Metaphysics trumps mere matter, for heaven's sake. Or rather: not for heaven's sake. Liberal atheists don't believe in heaven, but they do believe that Black women are capable of the same high intellectual achievement as Chinese men. It's true that no Black woman has ever won a Nobel Prize for

Physics or made fundamental contributions to mathematics, but that's because racism and sexism have held the soul-sisters back. How do we know that? Because the undoubted genetic differences between those two groups *have no effect on the brain*. That is the central dogma of Neuro-Miraculism, the super-scientific creed of liberal atheists like Richard Dawkins and Stephen Jay Gould.

Tiny means Titanic

I call it "Miraculism" because there is no way to account for human equality within standard evolutionary biology. First, consider the fact that human beings and chimpanzees have a common ancestor. Once, the two species were the same; then, slowly, we began to diverge. The cognitive and psychological differences between us widened gradually to a chasm, but those differences are based on very small genetic changes. Human and chimp DNA is almost identical, but that doesn't mean chimps are almost as intelligent as humans or use language almost as well. They don't use language at all and they are much less capable of understanding and controlling their environment than even the most primitive human beings. Tiny changes in genes have had titanic effects on brains.

However, brain evolution in *Homo sapiens* took a very unusual course after it had created those huge differences between humans and chimps. Uniquely in the animal kingdom, the two sexes of humans have evolved to become psychologically equal, despite experiencing quite different evolutionary pressures even in the same environment. This equality cannot be explained within standard biology: it has to be described as supernatural. Next, human brain evolution as a whole either stopped in Africa many millennia ago or carried on *in an identical way* when humans migrated from Africa to

quite different environments in Europe, Asia, America and Australasia.

One Race, One Brain, One Humanity

Again, this equality can only be described as supernatural: there is no way to account for it within standard evolutionary biology. Thousands of genes influence the brain in one way or another and these genes exist at different frequencies and in different forms in different populations. But the average effect of these constantly varying genes has remained the same for millennia – according to Neuro-Miraculism. For example, there are clear and easily distinguishable genetic differences between, say, pygmies in the jungles of Africa, aborigines in the deserts of Australia and Inuit in the ice and snow of Greenland. Neuro-miraculists like Dawkins and Gould accept that these genetic differences result partly from natural selection: these three groups have adapted physically to their quite different physical environments. And of course, there may be other reasons for genetic differences between groups, such as [genetic drift](#), [founder effects](#) and so on.

But none of these genetic changes has influenced the brain. Pygmies, aborigines and Inuit are all part of one race, the human race, and have equal shares in one brain, the human brain. This is true of all other human groups, no matter how widely separated in space and environment. Cognitively, We Are One Under The Skin. For thousands of years over most of the earth's surface, countless human genes have mutated, split and re-combined in just such a way as to leave their average effect on the brain unaltered. Either the average effect has remained the same since *Homo sapiens* evolved in Africa or it has changed in precisely the same

way in Greenland and Gabon as in Tonga and Thailand.

Deities and Demons

This is a miracle, I say – quite possibly the Biggest Miracle of All. But it can't be explained by divine intervention, despite operating over such vast stretches of space and time. Why not? Because neuro-miraculists like Richard Dawkins don't believe in God, so God can't be invoked to explain the miraculous fact of human equality. So what does explain it? Well, I'd like to adapt a famous thought-experiment from physics: [Maxwell's Demon](#). This imaginary creature, with supernatural powers of perception and reaction, controls a door between two bodies of identical gas. He opens and closes it in just such a way as to allow only fast gas-particles to pass one way and only slow gas-particles to pass the other. Eventually the two bodies of gas are at entirely different temperatures.

To explain the Miracle of Human Equality, I postulate the existence of Gould's Demon, who is, of course, named in honour of Stephen Jay Gould. Although no-one has ever detected his presence, Gould's Demon must have been sitting in the necks of all human beings for millennia, swatting away new genetic effects on brain function – or allowing only the same effects through everywhere on earth. Thanks to Gould's Demon and his unsleeping vigilance, we know that black women are capable of exactly the same high intellectual achievement as Chinese men. Despite this, however, black women haven't yet matched Chinese men in any field of science, technology or mathematics. They haven't even come close. Gould's Demon has been there to keep these two groups cognitively equal, but so, alas, has the sinfulness of racism and sexism, which have prevented black women from realizing their huge potential. If white men could just stop being so sinful, neuro-miraculists are sure that black

women would soon be winning Nobel Prizes for Physics and proving the [Riemann Hypothesis](#).

Waters and Wafers

But Gould's Demon doesn't exhaust the supernatural repertoire of atheists like Richard Dawkins. Let's look at one of Dawkins' most important and hard-working allies, the British journalist Nick ["The Neocon"](#) Cohen. Like Dick, Nick campaigns tirelessly against the pernicious effects of religion on British politics and culture. After all, we Brits have the disturbing example of our own history, particularly in Ireland, where relatively small religious differences have caused misery and suffering for many centuries. Nick pointed to Ireland as he condemned the mainland's "drift into educational apartheid" in 2007:

In Northern Ireland the walls that went up to separate Catholics from Protestants in the 1970s have not been torn down. There are more of them now than ever. ... Such attitudes are not a relic of the 20th century that will die as memories of the civil war fade, but a dynamic force. Ignorance and suspicion are at their most intense in 16- to 24-year-olds who are barely old enough to remember Blair's first prime ministerial visit to Northern Ireland. Mutual loathing ought to have been combated by breaking up Northern Ireland's segregated schools. ... Readers in the rest of Britain may not care because mainstream opinion long ago gave up on all sides in Northern Ireland. Yet it is a mistake to ignore them. Phenomena that begin there have an alarming habit of going mainstream. Mass surveillance, armed police officers and the random slaughter of civilians by psychotic fanatics [have] crossed the Irish Sea and segregated schools are on their way. (["Stop this drift into educational apartheid"](#), *The Observer*, 13th May 2007)

He's talking about Islam and the migration of Muslims from Ireland

onto the British mainland. That's how "random slaughter", "mass surveillance" and so on "have crossed the Irish Sea". Yes, yes, I know that a standard account of British history boringly states that Muslim terrorism came to the UK in the opposite direction, from countries like Pakistan, Bangladesh and Somalia. But the atheist Nick Cohen no more accepts standard history than he accepts standard biology. Just as he believes in the Miracle of Human Equality, so he believes in the Transubstantiation of Migration. Transubstantiation is a term from [Catholic theology](#) and refers to the way in which the sacred host, or wafer of unleavened bread, transforms into the flesh of Christ during holy mass. No scientific test can distinguish between a wafer's substance before and after this transformation, but that's because it's supernatural – beyond the understanding of mere mortals.

Similarly, Muslim terrorism apparently originating in the east has actually, in the truest and deepest sense, "crossed the Irish Sea" from the west. I can't explain that, you can't explain it, Nick Cohen himself can't explain it – it's a mystery beyond the understanding of mere mortals, just like the transformation of wafers and wine into the flesh and blood of Christ. Of course, some cynics might suggest that Nick Cohen is being dishonest and trying to pretend that he himself has not contributed to the growing presence and power of Islam on British soil. After all, he and other liberal atheists have tirelessly supported mass immigration and condemned opposition to it as racist. But those cynics obviously haven't heard of Gould's Demon and his mind-boggling powers. The Demon has kept trillions of human genes under control over many centuries to ensure that all human groups are cognitively equal and have the same proclivity to individualism that is so enshrined in Western

institutions. So he should have no problem ensuring that millions of Muslims don't harm the UK's hard-won secular freedoms, which are so highly prized by Richard Dawkins, Nick Cohen and other neuro-miraculists.

Highway to Heaven

At least, Dick and Nick must believe that Gould's Demon will come to the rescue. Otherwise, being clear-eyed and fearless rationalists, they would surely have been pointing out the possible harmful effects of Muslim immigration. If relatively small religious differences in Ireland have caused such big problems for

so long, what effect might much bigger religious differences have on the mainland? Dick and Nick must have faced that question and deduced, on the basis of pure logic, that Gould's Demon would extend his supernatural interventions from genetics to culture, economics and politics. Immigration from the Third World into the West will have no harmful effects on secular freedom, economic activity or scientific endeavour. We need have no fear, because Gould's Demon will ensure it all goes well. Sub-prime disasters in America, suicide-bombings in Britain, riots in France, rape-

epidemics in Sweden - they're minor bumps on the Highway to Heaven along which we're being guided by neuro-miraculists like Richard Dawkins and Nick Cohen. Their message for doubters and skeptics is simple: Don't believe in God, believe in Gould. Erase the Deity, embrace the Demon. In a word:

Have Faith!

<http://www.theoccidentalobserver.net/2013/04/dawkins-demon-the-true-faith-of-liberal-atheists/>

The Jewish ethnic roots of Anglican Canon and left-wing media star Giles Fraser

[Francis Carr Begbie](#), April 28, 2013

When it comes to shameless self-promotion few can hold a candle to the Church of England's most high-profile progressive cleric, the Rev Dr Giles Fraser.

Seconds after staggering over the finishing line of the London Marathon the Anglican cleric was tweeting to the world that he had [helped raise money for a theatre project](#) in the slums of Ghana that would teach prostitutes to leave their pimps through the medium of dance role-play.

This achingly trendy cause, almost beyond parody, was par for the course for the Giles Fraser whose busy and lucrative career as Britain's foremost left-wing media priest has made him the highest profile churchman in the country

It is hard to get away from the Rev Dr Fraser and his left-wing views in the British media these days. From his many pulpits in the *Guardian*, *Evening Standard* and ubiquitously across the BBC, he preaches the gospel of political correctness in support of gay marriage, lesbian bishops, multiculturalism or bemoaning that some remaining London neighbourhoods are still too White.

While the scriptural content of his sermons is diluted to almost homeopathic levels, editors still love him for they know that when it

comes to sticking to the narrative of the left-liberal political consensus the Blessed Giles will always deliver.

At least, until 12 July last year, that is. For it was then that the *Guardian* published a column that sent some readers into a near paroxysm of rage.

In an article headlined "[This German circumcision ban is an affront to Jewish and Muslim identity](#)" Giles Fraser criticised a decision by a German judge to ban circumcision on medical grounds in one exceptional case of a Jewish child against the wishes of the parents.

He wrote "the idea that the Germans, of all people, should be contemplating criminalising Jewish practice... I shouldn't even need to finish that sentence."

The article drew a furious response from readers who said unnecessary ritual genital mutilation on a child too young to give consent was no more acceptable on a Jewish boy than on a Muslim girl.

But it also puzzled many. How could the normally sure-footed media churchman have so misgauged the received wisdom of the ruling cultural left and gone off-message so badly?

It was not as if he had not been controversial before. He openly said

he does not believe that Christ died on the cross to save mankind — a cornerstone of Christian belief for many — and he even refuses to wear a cross, saying it represents cruelty.

So what was the big deal anyway about a backward religious procedure carried out by another religion in another land? Why was it being defended by this most post-modern of clerics?

The answer lies in the curious background of Giles Fraser himself. For although a priest in the Church of England he was born a Jew and himself circumcised according to Jewish custom when he was eight days old.

He once [wrote](#) that

I was circumcised by the mohel when I was eight days old on my grandmother's kitchen table in St John's Wood. It wasn't done for health reasons. It was a statement of identity. Whatever is meant by the slippery identification 'being Jewish' — my father is, my mother is not — it had something to do with this.

Circumcision marked me out as belonging. Years later, when my wife objected to the circumcision of our new son on the grounds that it was cruel and unnecessary, I reluctantly gave way. Intellectually, I knew that there was little left of

'being Jewish' to protect. After all, my wife was not Jewish and I had become a Christian priest. Halachically, it made no sense. Nevertheless it seems to have left him in some torment.

For all of this, I still find it difficult that my son is not circumcised. The philosopher Emil Fackenheim, himself a survivor of Sachsenhausen concentration camp, famously added to the 613th commandments of the Hebrew scriptures with a new 614th commandment: thou must not grant Hitler posthumous victories. This new mitzvah insisted that to abandon one's Jewish identity was to do Hitler's work for him.

Jews are commanded to survive as Jews by the martyrs of the Holocaust. My own family history – from Miriam Beckerman and Louis Friedeburg becoming Frasers (a name change to escape antisemitism) to their grandson becoming Rev Fraser (long story) to the uncircumcised Felix Fraser – can be read as a betrayal of that 614th commandment.

All of which must surely baffled some of his congregation in his run-down inner-city parish of St Mary's Newington in south London. So who is Giles Fraser and is he Christian or Jewish?

He revealed to the [Jewish Chronicle](#) that – while his mother was not Jewish – his father's family was prominent north London Jews who had been in London since the 18th century and had been active in the Board of Deputies. They changed their name from Friedburg to Fraser during the Second World War to avoid anti-Semitism. The [Jewish Chronicle](#) report noted that his grandmother Miriam Beckerman did not seem to mind when he converted to Christianity while at Oxford

My gran was ever so proud when I became chaplain of Wadham. 'My grandson, the priest', she would say. When I went to theological school she said: 'Make sure you learn your Hebrew!' I did her

funeral. I did it in a crematorium in Cambridgeshire where I was working as a priest. I said kaddish. His Christian conversion took place in the unlikely environs of one of England's most exclusive private schools, Uppingham, when he was sixteen. He was a teenage "revolutionary communist" who began studying the atheist philosopher Nietzsche

[Nietzsche](#) invaded my consciousness with a whole range of new and exciting questions. I took the anti-God line entirely for granted. ... Because Nietzsche was so passionate an atheist, I had my defences down to his unusually intense religiosity and elliptical desire for salvation. Which, I suppose, is how the question of God crept under my intellectual radar. He explained later "Nietzsche's pious lack of faith led to my own conversion to Christianity". Clear as mud, then.

On resolving the tensions between his Jewish background and his Christian roles he has [said](#):

It is an internal struggle. I don't think there's a way of resolving it. I live with the wound. It's just as much a personal story about where you come from. ... I have a very strong sense of the Jewishness of Christianity. I would probably know the Hebrew scriptures and the theology considerably better than many secular Jews of the world. To that extent, I probably have more in common with the rabbis. I identify quite strongly with friends who are Jewish. I had to do a Jewish wedding with a rabbi recently. Jesus was Jewish and Hebrew scriptures are part of Christian scriptures.

I really don't want to be Jews for Jesus. I'm just a priest who happens to have a Jewish background, with a strong sense of identity. I'm not in the least bit interested in converting Jews to Christianity. There's a part of me that thinks it's really wrong. I'm painfully aware of the way in which Christians have been involved in

false conversions and pogroms. Christianity has a long history of oppression with regard to Jews. It invented anti-semitism, so with all that disgraceful history I can't accept that and I find it difficult to pull it apart from all of that history. The circumcision incident would not be the first time he has irritated the more traditional members of the Church of England who regard him as a "grandstanding hypocrite" and "shameless self-publicist" who has used the church as a platform for self-promotion.

Nowhere was this clearer than his invitation to hordes of anti-capitalism protesters of the "Occupy" movement onto the front steps of St Paul's Cathedral where he was Canon until 2011.

Traditionalists felt that he jeopardised St Paul's independence by his support of what degenerated into a drunken and drug-stupefied rabble. When he tweeted his [resignation in protest at the decision to close the building to the protesters](#) many saw it as a heroic gesture and a Facebook page was set up bearing witness to his sacrifice.

But others saw it as just another [unnecessary, staged manoeuvre](#) done for the [benefit of the TV cameras](#). Even his protests of poverty did not ring true either for his earnings rose as fast as his profile. In the month following his departure he clocked up eight well-paid appearances on BBC national TV or radio.

The Guardian also stepped in with what turned into a [full-time job](#) writing a column called "Loose Canon" and writing leaders (op-eds) for the paper.

The resignation has been the financial making of him. The weekly BBC TV and radio appearances, the six figure *Guardian* job, training consultancy fees, the visiting professorship at the London School of Economics – all mean he has rocketed to the top of the earners league in the Church of England,

easily bypassing the Archbishop of Canterbury.

Not bad for a humble parish priest who is still paid a stipend and has free accommodation in central London, a Church of England pension, and help with private school fees.

Despite his posturing as a rebel Giles Fraser has enjoyed the kind of easy progress that only money and being a privileged insider can bring. From his expensive private school he had an extended period in the academic world in a variety of universities before becoming a chaplain and then a lecturer in philosophy at Wadham College, Oxford. Wikipedia says he has also has authored or co-authored books on Friedrich Nietzsche.

After leaving the academic world he landed the plumb job of parish priest in Putney one of the most well-heeled and sought-after parishes in London. When he was appointed Canon at St Paul's Cathedral it seems he had finally fulfilled his potential.

But he seems to have disliked the compromises and team-effort of such a high-profile job, never mind the dog-collar in which he is hardly ever seen.

His bibulous and gregarious personality seems far better suited to the media types with whom he is often spotted matching drink for drink in the bars around the *Guardian* and the City of London.

By all accounts a raffish and amusing drinking companion, he is not averse to peering admiringly down a female journalist's generous cleavage and asking if her breasts are real.

For all his popularity with the national media, it is hard to see, beyond the political slant, what the appeal is. His convoluted and serpentine columns never contain anything memorable. His writing is an opaque and often incomprehensible mixture of anecdote, psychobabble and self-help. Typical samples include "you need to own your own hatred

before you can overcome it." and "Christians should become flash mobs of hope".

His columns are scattered with references to philosophers beloved by the cultural left — John Rawls, Heidegger, Rene Gerard, Karl Marx and many more. The scriptural references are barely visible.

Whatever his shortcomings as a writer, his skills as a freelance businessman are less in doubt. He has learned well the freelance insight that telling people what they want to hear is far more profitable than being the messenger of uncomfortable truths.

So what drives Britain's most high profile religious media gadfly? The deeper we look at Giles Fraser the more the contradictions abound. He promotes gay marriage while disparaging the "egoism" of heterosexual marriage ceremonies. He has openly said he does not believe that Christ was **sacrificed** to save mankind — a cornerstone of Christian belief for many — and refuses to wear a **cross** because he says it represents torture. He celebrated Easter by condemning the Gospel of St John as anti-Semitic.

Just before Easter this year he made another surprising statement in his column.

"I hate Jesus. Yes, you read that right. I do. I hate Jesus. Three little words that you may think it absolutely impossible for any Christian to say, especially just before Easter Sunday."

There followed a lengthy convoluted piece in which he backtracked and might have been saying that he hated Jesus because he could not rise to his standards — or something.

At this point, one might ask whether Fraser is a crypto-Jew using his position in the Anglican community to subvert traditional Christian teachings—a phenomenon for which there is indeed a long history, ranging from the Spanish Inquisition to Vatican II (see **here** and **here**). And recently, a Swedish

bishop and scion of the Bonnier Jewish media family, announced a **campaign** to purge Christian texts of anti-Jewish references and to make the Old and New Testaments mutually reinforcing rather than in opposition.

In any case, one area where Fraser's convictions are in no doubt is left-wing identity politics. He seems far happier preaching the gospel of multiculturalism and calling for increased diversity and open borders.

But there are limits to even his tolerance of others. While visiting a traditional church fete in Kennington in south London he moved around the union-jack draped stalls and mixed with the Pymms-drinking older gentlemen but could not hide his distaste.

"It feels churlish to criticise. But all I could notice was how white the whole thing was." he sniffed.

In fact the wrong kind of White people, especially if of a traditional outlook, are guaranteed to be the one thing that rubs him up the wrong way. He is especially averse to evangelicals. For some reason he seems to harbour a deep contempt and publicly **sneers** about their belief in "Cheesus".

Whatever the truth is about his beliefs he has a sure courtier's nose for the way the real winds of power are blowing—toward our left wing cultural elite, and the Rev Dr Giles Fraser has got their back every time.

The former Archbishop of Canterbury Dr Carey discovered this after criticising the recent sackings and prosecutions of Christians as persecution. For this the ex-Archbishop found himself on the end of a vicious and personal attack by Canon Fraser who was one of the first left-wing critics to attack him.

As Giles Fraser's media earnings have increased so too, apparently has his contempt for the church for which he is nominally a member. While attending the "Occupy" protest against NATO in Chicago he

tweeted that the Church of England had become a "national disgrace" that had given way to "fundamentalists".

And in his final column for the *Church Times* he wrote "[I find myself having less and less respect for the leadership](#) (for want of a better word) of an organisation that often seems to do little more than seek its own perpetuation. Indeed, I find the mealy-mouthed pronouncements of many bishops plain embarrassing." On the resignation of Pope Benedict XVI he tweeted, "The world no longer has a Pope in it. To be honest, I'd be happy enough if we left it that way."

These days the Canon seems to prefer to put his energies into other areas. He is currently writing a book on Jewish assimilation in the twentieth century and is taking classes in Hebrew at University College. He has co-chaired a discussion on [Protestant Churches and the Holocaust](#) for one Jewish group and helped present [Jewish Book Week](#) for another.

Anti-Semitism is much on his mind of late. While on a recent tour of

the synagogues of Hungary, he commented on the spectre of Jew hatred emerging again — not from Islamists he stressed — but from the native White population.

[In a long meditation about the founder of modern Zionism](#), Theodor Herzl, he wrote

I am a Zionist. Re-reading Theodor Herzl's *The Jewish Question* in a Budapest cafe, opposite the astonishingly beautiful Dohány Street Synagogue, feels, once again, so topical. Herzl was born in 1860 in the house next to the synagogue and had his bar mitzvah there. ... Much that he predicted did not pan out as he expected. 'The Jews, once settled in their own state, would probably have no more enemies' was one of his more naive predictions. But Herzl's sense that even assimilated Jews are not always protected by their integration with surrounding society was well made.

One day the cleric was propping up the bar at a pub when he saw a spectacle that filled his heart with joy.

[Thousands of Muslims](#) were flocking along the streets of the east end of London and answering

the muezzin's call to come and pray that wailed out from the roof of the largest Mosque in the city.

Meeting with the chairman of the mosque he discovered their communities had much in common. Both have suffered from the racism of the native White English:

[I] explain to Dr Bari that I have Jewish family. Jews and Muslims have encountered similar problems in the East End. It used to be Mosley and his fascists, and now it's the EDL [English Defence League]. It's an action replay.

And with this he takes me outside to show me the little Fieldgate Street synagogue that nestles in the bosom of the mosque. On one side a huge new Islamic women's centre is being constructed, named after the mother of Jesus.

<http://www.theoccidentalobserver.net/2013/04/the-jewish-ethnic-roots-of-anglican-canon-and-progressive-media-stars-giles-fraser/>

Germany fully complicit in Israel terror acts: Analyst

Press TV has interviewed Gordon Duff, senior editor of Veterans Today from Ohio, to shed more light on the issue of Israel's inauguration of its fifth Dolphin-class submarine in north Germany. The following is an approximate transcription of the interview.

Press TV: This basically fits in very well with the conversation we are having earlier with our correspondent in Egypt and how the international community seems to have turned not just the blind eye towards Israel's nuclear arsenal but is equipping it with things like nuclear submarines, where we know that it will be used as an aggressive tool. What do you make of that?

Duff: Well, to be perfectly honest the German government under

[Angela] Merkel is equally complicit to Israel.

The submarines could not be re-equipped; there are no facilities to re-equipping them in Israel. That means they are being deliberate fully nuclear capable from Germany, meaning that they have missile launchers on board very probably.

We have seen evidence of this; they are leaving Germany with nuclear weapons on board. All of the modifications for these submarines to deliver weapons of mass destruction are made in Germany.

There is no other purpose for these submarines than delivery of weapons of mass destruction either nuclear, biological or chemical warfare; they have no other purpose whatsoever other than broad skill, international terrorism

with Germany acting as a fully complicit rogue state to Israel.

Press TV: Where does it leave the movement that the West itself spearheaded what just called the nuclear-free Middle East, where it calling for a Middle East without nuclear weapons for the sake of its security and stability?

Duff: The idea that international law applies to Israel or its broad influence through its frenzied international banking and worldwide extremely powerful organized crime groups that frankly controls the government of Canada, New Zealand, Australia, Austria, Germany, France and Britain.

We see this every day, we see where the rules do not apply that Germany would deliver the weapons of mass destruction; this is literally what they have done even though Israel has been

subjected to well over a hundred boats that should have brought sanctions for this kind of action.

Those sanctions should now be applied against Germany, because they are totally complicit. This is not just the submarine. This is a weapons platform, a fully equipped weapons system delivered by Germany with no other purpose than to deliver nuclear weapons against any..., including very much NATO, Western Europe or the Americas.

Press TV: Well, then of course does it point to the failure of organizations like the UN in bringing about the type of political consent to penalize countries like Germany that equip a hostile regime like the Israeli, one with weapons of mass destruction? What can be done?

Duff: The United Nations, as long as there are nations like the United States that have a deciding vote in the Security Council, now the General Assembly has no power whatsoever.

Last year they recognized the Palestinian states and yet the Israelis are still bulldozing homes there, still not respecting sovereignty, still crossing the border as they please, still bombing and rocketing; now the belief of any that these are defensive weapons and the range of these submarines delivered by the Germans with allowed attacks on Japan, with allowed attacks on the Americas, it keeps the all anywhere and it will. MM/HN

Comments (11)

Note: The views expressed and the links provided on our comment pages are the personal views of individual contributors and do not necessarily reflect the views of Press TV.

Fredrick Toben

May 1, 2013 1:8 AM

Mentally and spiritually the Germans are a broken people because, like Iranians, they are a principled people - and the losing of two wars has enabled German haters to impose a guilt complex on them for things the Germans didn't

do, namely exterminate anyone during World War Two. We see the rogues, the unprincipled and the hypocritical winning the current battles around the world. But in the long run, Insha'Allah, truth, honour and justice will be the values that will be victorious in this never-ending universal battle of the wills.

Bobby

May 1, 2013 1:5 AM

It must be clear to most intelligent people by now, that Germany is NOT A FREE NATION. It is in the grips of the New York-London-Tel Aviv set-up. Germans are little more than chattel slaves. Anyway, that's what I've heard opined and I have no reason to doubt it, judging from Germany's many weird decisions.

True German

in reply to Bobby

5/1/2013 2:48:13 AM

Germany is under full Zionist Control.... It only has the power the victors of WW2 allows. Even its Gold Reserves. The 2nd largest in the world, and biggest per capita, is stored in the Federal Reserve Bank OF New York! Germany, a nation of great talent is like Japan; without any national resources but timber and coal. It must export, or be doomed. Like Japan (their tough ww2 ally) it may only do that with the Western bankers permission.... Germany cannot build its own military aircraft (must parcel it out to NATO) or airliners-Airbus is a consortium. It must obey Rothschild's NATO. Like the transnational Corporations, the country is merely a front... Houston Stewart Chamberlain/British born scholar/lover of Germany feared this. He said that if Germany did not become a superpower within 250 years (written in 19th century) it would return to being an Auxillary State; its genius controlled, and talent used by other nations. The Zionists are doing just that.

anonymously honest

Apr 30, 2013 9:37 PM

maybe Germany is trying to write their past wrongdoings for the holocaust, but giving nuclear subs to Israel does not bring back the 6 million victims their sufferings or their families sufferings, simple what they did during WW2 was a crime that will take many years to be forgotten. Let's just hope it will never happen again to any ppl on earth

Fredrick Toben - Adelaide

**Australian reply to
anonymously honest**

5/2/2013 12:31:20 AM

I just cannot resist the temptation not to comment on this post that raises matters Holocaust-Shoah, but in view of the Iranian 14 June election and how this issue affected Iranian political discourse, I shall say only this: When the Iranian academics around President Dr Ahmadinejad gathered to sponsor the December 2006 Review of the Holocaust international conference, history was made in the perpetual battle for truth in history. This is befitting the great tradition that to this day saturates enlightened societies of which Iran is one - and Iran has been the only one that dared stand up to the Zionists who continue to enslave a cowardly world to its ideology. It is this compliance that urges me to state: Don't only blame the Jews but also blame those that bend to their pressure. In the global battle-of-the-wills it is up to individuals to stand up and fight or to fall and forever play the victim role. I modify the Iranian maxim: victory or paradise thus: VICTORY AND PARADISE!

GERMANS have a new FUHRER

Apr 30, 2013 6:40 PM

GERMANY has now a new FUHRER & everyone knows that the new Fuhrer is the IsraHelli entity. Since WW2 the 1st European Economy is paying in compensation to the IsraHelli entity, when every One knows by now that the previous Fuhrer was also a Zionists puppet of

his time. From now on all Western countries as Zionist puppets must Heil their FUHRER, The IsraHelli scum befor it's NATURAL demise, just like any other Empire or Wampire or what so ever.

RockyRacoon

Apr 30, 2013 11:54 AM

Iran should drop out of the treaty until Israel signs it that would be a moral position Other signatories should repeal as well and then look at Israel and the US and the world can ask is this what you want 100s of countries with nuclear weapons? Why does Israel need it' sown nukes do they not believe that the US will protect their legitimate needs or is it the illegitimate actions that Israel wants to protect like stealing water from the Jordan River that belongs to Syria or taking land that belongs to Palestine is that what they need these nukes for of course what else. Nuclear weapons allow Israel to at as a

rogue terrorist state and to claim it is anything other than that is a farce.

Fupi matata

Apr 30, 2013 11:35 AM

With WMD arming by Germany to Zionist Israel,the rogue states have been named to the West .Instead of hitting at Iran's peaceful nuclear program, under inspection of UN.The West through UNO should sanction Zionist Israel and and Germany.When Rumsfeld provided Poison gas to Saddam Hussein used on Kurd and Iranians,they should sanction Rumsfield

DennisFRA

Apr 30, 2013 10:26 AM

All of german Media and State personel is carefully picked and trained personal by jewis-american conspirators. German nation is being demolished day-by-day for only one purpose: serve israel.

RK

Apr 30, 2013 9:39 AM

Germans have been funding Israel since day one, needless to say anymore!

Punisher in reply to RK

5/1/2013 10:36:59 PM

Germany can only be doing this in secret, against the wished of the German people. They have not been a free state since the end of WW-II, and they are defintely are not free today. If these weapons of mass death are ever used against another country, Germany's people will pay a price in mushroom clouds. The Jews would love nothing better than provoking a war that leads to millions of Germans dead as a result of nuclear attacks it provoked.

<http://www.prestv.ir/detail/2013/04/30/301050/germany-complicit-in-israel-terror-acts/>

US Holocaust Museum Contemplates Future Without Survivors

Jerome Socolovsky, April 30, 2013

The [U.S. Holocaust Memorial Museum](#) marked its 20th anniversary on Monday with what may be one of the last large gatherings of Holocaust survivors. Former U.S. President Bill Clinton urged the museum to recommit to preserving the memory of the Nazi genocide after all the survivors are gone.

They once were treated as less than human, but here these Holocaust survivors were heroes.

And that meant a lot to Tamara Wohl, who spent the first years of her life in a concentration camp. "I'm extremely proud, and very proud of all the work that the people of the museum did. I'm very grateful," she said.

The U.S. Holocaust Memorial Museum was dedicated in 1993 by then-President Bill Clinton and author and survivor Elie Wiesel.

Both returned on Monday for the museum's 20th Anniversary. Wiesel

recalled how at the time he admonished the president. "And I spoke to you about Yugoslavia - I had just come back from there - what we must do, in the name of our memory," he stated.

Clinton recalled that Wiesel and other Jews, haunted by the slaughter of six million of their own, pushed for intervention to stop the massacre of Muslims in Bosnia and Kosovo.

He said the Holocaust Museum is unlike Washington's other monuments.

"The Holocaust memorial will be our conscience, will be here as our conscience, from now, forever," Clinton said. "The museum must look to the future and make sure that as direct memories fade away, that the records, the pictures and the stories never die."

There are more than 800 Holocaust survivors here today and 130 American World War II veterans.

But the day is approaching when the museum will have to tell the story of what happened without them.

Szoszana Schwarz was one of many survivors who came and donated some family documents to the museum.

Susan Bachrach is curator of a new exhibit on collaboration and complicity in the Holocaust. "An awful lot of people think, based on visitor testing - that it's all about Hitler," she said. "But it needed many helpers all over Europe."

Mike Abramowitz directs the museum's genocide prevention program. He says the exhibit also honors gentiles who risked their lives to save Jews, to teach a moral lesson. "What you do matters, that individuals have an agency to do good, or to do evil," he explained. "To be a bystander or to be a rescuer."

World War II veteran Alfred Henick

understands why young people need to be reminded. "I remember when I was a kid in the 1930s in elementary school, and they used to teach us about World War I. To me it was ancient history," he

stated. "World War I, it was only 15 years prior."

He said that's why this museum is needed, to ensure that the Holocaust is never forgotten.

<http://www.voanews.com/content/us-holocaust-museum-contemplates-future-without-survivors/1651499.html>



Richard Warman loses AGAIN - Bill White Appeal

By [Connie Fournier](#) » 05/ 01/ 13 11:04 pm

As many of you will remember, Bill White is a whackjob from Virginia who taunted Richard Warman for a couple of years by posting his address on the internet and saying things that made Warman feel threatened.

White went to trial a few years ago for allegedly harassing a number of people, and Warman was among them.

Interestingly, the jury found White guilty, but the judge overturned the convictions related to Richard Warman.

Earlier we posted a [transcript](#) of Warman's testimony at that trial.

Warman appealed the ruling, and his brief is located [here](#).

Today we discovered that the Appeal has been heard and a decision was rendered on March 1, 2012. Unsurprisingly, I guess, there was silence from the ARA/ARC

moron headquarters, so it took us over a year to realize that [Richard Warman Lost Again](#).

A couple of excerpts from the decision:

Richard Warman is a Canadian civil rights lawyer who actively fights "hate speech" in Canada and specifically targets white supremacist movements. He often brings cases against neo-Nazi groups and their websites before the Canada Human Rights Tribunal, which awards a "bounty" to individuals who successfully bring such suits even if they were not victims of the hate speech...

...While the two communications for which White was indicted, along with the context surrounding them, may have undoubtedly frightened Warman, those communications at most conveyed a serious desire that Warman be harmed by others but

did not convey a serious expression of intent to do harm from the perspective of a reasonable recipient. Accordingly, we affirm the district court's judgment of acquittal on Count 6.2

It is certainly worth reading the entire thing.

Bill White is an unappealing character, but even unappealing characters have 1st Amendment Rights in the USA, and the Courts are very reluctant to impose on those rights without a very strong reason. Comments that "frightened" a Canadian "bounty hunter" seem to have fallen way short of meeting that high bar.

May the losing streak continue!

<http://www.freedominion.ca/phpBB2/viewtopic.php?f=70&t=163515&sid=b0d61f3b64cf9cc97f90a31beb21423e#p1781517>

Professor Hot-Air-Nozzle

Germar Rudolf, October 9, 2012

During the fall semester 2009/2010, Prof. Dr. Wolfgang Eßbach, sociologist at the University of Freiburg, Germany, lectured about "Culture theory in Germany and France since 1968."^[1] One focus of his lecture was on the topic of "Ethical Problematizations after the Modernization Catastrophes of the 20th Century." In it Prof. Eßbach treated three modernization catastrophes: the Soviet GULag, the Holocaust as well as "Hiroshima," that is, the nuclear US-Americans'

bombardments of the Japanese cities Hiroshima and Nagasaki.

As a Holocaust revisionist I limit myself to an analysis of the parts in which Prof. Eßbach deals with "Auschwitz." Interestingly, a disruption in continuity regarding the Holocaust exists according to Eßbach, because the nowadays otherwise enlightened and rational West refuses to approach this topic in a critical, rational, enlightened way, and that those who claim to do this anyway – the revisionists,

who he even calls that way – justly face societal ostracism, moral rejection and prosecution.^[2] He also considers it justified that the topic has been "sacralized," has turned (not only) in Germany into a kind of "civil religion," and that students are brainwashed in school in that sense (10: 36:27-37:36). In my book [Resistance is Oblogatory](#) I have written in detail what I think about that, hence I will not elaborate on this any further here. Below I want to discuss a few

factual statements made by Prof. Dr. Eßbach which will prove his basic hypothesis about the legitimacy of refusing a discourse to be untenable.

Wannsee

In his lectures Prof. Eßbach makes only three statements about what revisionists allegedly claim, and all three of them are either wrong or they are subsequently grotesquely distorted.

The first statement concerns the so-called Wannsee Protocol of January 1942. This document is said to summarize the contents of a meeting which was held among second-tier politicians of the Third Reich regarding the implementation of plans about the so-called "Final Solution of the Jewish Question."

Prof. Eßbach claims that the fact that we do not have an exact transcript of the Wannsee conference, revisionists claim that this has to lead to doubts whether that conference took place in the first place (11: 12:49-13:00). I am not aware of any revisionist text that claims this. Regarding the Wannsee Protocol, the revisionists are basically divided into two groups:

a) One group insists that the two versions of the Wannsee Protocol known today are forgeries. The reasons for this are manifold and will not be repeated here. None of the authors adhering to this thesis has ever claimed, however, that such a conference never took place. Quite to the contrary, their critique even dealt to various degrees with what the participants of this conference have claimed about it later on. When it comes to this document's contents, this group is merely concerned with whether that which is written in the protocol conforms to what was discussed during that meeting.[\[3\]](#)

b) A second group assumes at least that the protocol's contents are authentic, and maybe that it itself is genuine, because it does not contain anything that hints at a physical extermination of the Jews.

The contents of that document are therefore in basic agreement with what this group considers to be historical facts.[\[4\]](#)



Prof. Dr. Wolfgang Eßbach

I will not deal here with Prof. Eßbach's brief attempt to contradict this revisionist mirage, as the underlying claim is simply wrong. In this context it matters only that Prof. Eßbach uses this example to emphasize that "Auschwitz" resulted in a disruption of the continuity of the project of enlightenment, to a disruption of the continuity of the communicative community which refuses to take seriously iconoclastic theses about the Holocaust, let alone to discuss them, which is in stark contrast to the Western enlightened ideal, according to which doubting and critical questioning are laudable activities. At the end, Prof. Eßbach negates the question of whether one should get involved in a discourse with Holocaust doubters, whether it is ethically justifiable to enter into a revisionist discourse. For ethical reasons, he opines, the horrors of Auschwitz delegitimize any room for rational doubt.

Victim Numbers

According to Prof. Eßbach, the revisionists opine that much less people were murdered in the gas chambers at Auschwitz-Birkenau than claimed so far (11: 18:45-50). On this issue Prof. Eßbach rigs an alleged ethical dilemma, namely the dilemma between the wanting-to-know or having-to-want-to-know in the tradition of the enlightenment on the one hand and the alleged ethical dismay on the other hand when confronted with somebody

who, in the face of this unfathomable mass murder, is counting beans, if I may use this colloquial expression here. But this is only an apparent dilemma. First of all science has always the right to determine numbers thoroughly and as accurately as possible. If it were any different, we would leave the terrain of science, also of historiography, which Prof. Eßbach explains as well (11: 19:10-25). Even the exterminationists themselves have at times compiled detailed victim tallies,[\[5\]](#) and during the remainder of his lecture hour, Prof. Eßbach introduces a few of them in order to show that number controversies about Auschwitz are quite "normal" and will probably remain so in the future.

Fact is that nobody complains about the number research by orthodox historians. Some people's heckles go up only if the "wrong" people arrive at the "wrong" results, namely to such results which are considerably lower than those which at that particular time are considered to be true. Hardly anybody is enraged by inflated victim numbers – like those mentioned by Eßbach himself: the 8 million claimed by the French or the 4 million claimed by the Stalinist Soviets and Poles right after the war. To Prof. Eßbach such numbers don't seem to pose an ethical problem. True should be, though, that any wrong number is ethically questionable, that it is therefore ethically imperative to determine the correct number – which can be done only by science, though, not by penal law, sacralization, tabooization, brain washing or any other approach of "social engineering."

In addition, revisionists do not claim that much less people were murdered in the gas chambers at Auschwitz as officially claimed, but rather that there were NO GAS CHAMBERS at Auschwitz, that therefore NOBODY was murdered with gas. If that is correct, then we are talking no longer about the

petty counting of beans but about the possible crime against people, or against entire groups of people, who are wrongly accused of a gigantic crime. Any refusal to discuss this, which prevents that the accused can defend and potentially exonerate himself, is just as ethically reprehensible as it would be to deny the alleged victims, or groups of victims, a discourse about their fate. Ethics apply to both sides. Prof. Eßbach has missed that point. He, as so many other Germans, does not seem to see an ethical problem in the fact that his own ethnic group and culture is charged with almost any imaginable historical horror story. That is perfectly alright. After all, it only hits the right guys, if it hits the Germans, right? Because Germans only feel really comfy if they are allowed to feel guilty. "And woe to them who tries to take away my guilt complex!" This German flagellantism is worth its own psychiatric assessment, but I will not do that here.

Prof. Eßbach uses the moral horror triggered, among other things, due to numbers ("millions of victims") in order to stigmatize a discussion about exactly these numbers, among other things. Yet this attempt at immunizing claims from possible criticism is itself a morally reprehensible approach.

Faurisson

Prof. Eßbach quotes Prof. Faurisson with the words that Faurisson has, "though in vain, looked for a single former deportee who could prove to me that he had actually seen a gas chamber with his own eyes." Prof. Eßbach continues with a quote by Jean-François Lyotard from his book *The Differend* (Univ. of Minnesota Press, 1989/Manchester University Press, 1988; 12: 4:30-5:06; here retranslated from Eßbach's lecture quote):

"To actually have seen a gas chamber with ones own eyes would be the prerequisite for the authority to claim their existence and to teach the disbeliever. In addition,

one has to prove that it was lethal at the moment one saw it. The only acceptable evidence for their lethal effect would be that one is dead. But a dead person cannot testify that he has died in a gas chamber. [...] In order to identify a room as a gas chamber, I accept only a victim of the gas chamber. Yet according to my opponent, there can only be dead victims, or else the gas chamber would not be what he claims it to be. Hence no gas chamber exists. [...] Since the witness exists only as a victim, [and] the victim only as a dead person, no room can be identified as a gas chamber."

Prof. Eßbach claims next, "what Faurisson claims is untenable" and unacceptable (12: 5:33-46). However, only Lyotard's extrapolation of Faurisson's statement is actually untenable and unacceptable. Reading Faurisson's writings would have convinced both that Faurisson has never posited such an absurd definition of an acceptable gas chamber proof. Faurisson would accept both material evidence and documents, but such evidence does not exist. He would also accept credible statements by trustworthy witnesses. There are a great many individuals who claim to have seen a gas chamber with their own eyes without having perished in it. The court files and the literature is full of such statements. Faurisson has interviewed some of these witnesses himself, and in other cases he has perused their statements critically. All these witnesses have reported things which in his eyes are physically impossible, due to which he rejects these statements – and not because these witnesses have survived their claimed encounter with a gas chamber.

Here Prof. Eßbach commits the categorical error of blaming Faurisson for Lyotard's absurd pseudo-argument.

Lyotard's subsequent discussion and following this the elaborations

by Eßbach are somewhat comical, as they are first of all based on an utterly false premise, and because they take Lyotard's absurd extrapolation seriously to begin with. But a thesis which for principle reason cannot be verified – like for instance "gas chambers can only be proved by statements of deceased witnesses" – are impermissible from the outset. Hence the French philosopher Lyotard has written an entire book about something that logically seen isn't even permissible.

I may indicate that the absurd way of arguing imputed to Faurisson is actually the rule for the other site. Simone Veil, first president of the European Parliament and a Jewish Auschwitz survivor, has phrased it as follows in an exemplary way (*France-Soir*, May 7, 1983, S. 47):

"Everyone knows that the Nazis destroyed these gas chambers and systematically eradicated all the witnesses."

U.S. mainstream historian Dr. Arno J. Mayer has expressed this somewhat more academically, but basically saying the same thing:[\[6\]](#)

"Sources for the study of the gas chambers are at once rare and unreliable. Even though Hitler and the Nazis made no secret of their war on the Jews, the SS operatives dutifully eliminated all traces of their murderous activities and instruments. No written orders for gassing have turned up thus far. The SS not only destroyed most camp records, which were in any case incomplete, but also razed nearly all killing and crematory installations well before the arrival of Soviet troops. Likewise, care was taken to dispose of the bones and ashes of the victims."

But theses statements are not only factually wrong – because first of all not everybody knows this, second many witnesses have survived, third some of the buildings claimed to have served as gas chambers exist to this day, and fourth the Soviets have captured the complete files of the Central Construction

Office at Auschwitz – but they are also logically inadmissible, because here the alleged lack of evidence is used – not to unsettle a thesis, but to support it.

The thesis of the destruction of evidence runs through the orthodox literature like a red thread. The revisionist literature, on the other hand, deals with evidence that can actually be found, whatever it may prove. Hence the shoe is on the other foot: The exterminationists argue in a way which is a radical disruption of the norms for a rational discourse.

Conclusions

Prof. Eßbach uses the absurd thesis of the French philosopher Lyotard, which is evidently based on a false premise, in order to defend the orthodoxy's refusal of a discourse with revisionism as allegedly being ethically justified also on the level of academia. He calls this the universities' contribution to

whetting the "weapons of criticism" (10: 37:37-48) – although the exact opposite is true: refusing to acknowledge and to discuss attempts of a critical discourse does not whet the weapons of criticism, but rather relegates them to the armory and relinquishes the topic to the revisionists without a fight.

Notes:

1. http://podcasts.unifreiburg.de/podcast/content?id_content=87
2. Ibid., 10th podcast, 34 min. 50 sec. and thereafter. The following numbers and times in parentheses refer to the respective podcast files on the website mentioned above.
3. Esp.: Hans Wahls, Zur Authentizität des "Wannsee-Protokolls", Veröffentlichungen der Zeit-geschichtlichen Forschungsstelle Ingolstadt, vol. 10, Ingolstadt 1987; U. Walendy, "Die Wannsee-Konferenz vom 20.1.1942", Historische Tatsachen No. 35, Verlag für Volkstum und Zeitgeschichtsforschung, Vlotho 1988; R. Bohlinger, J. P. Ney, Gutachten zur Frage der Echtheit des

sogenannten Wannsee-Protokolls und der dazugehörigen Schriftstücke, Deutscher Rechts- und Lebensschutz-Verband (ed.), Verlag für ganzheitliche Forschung und Kultur, Viöl 1992; Roland Bohlinger (ed.), Die Stellungnahme der Leitung der Gedenkstätte Haus der Wannsee-Konferenz zu dem von Bohlinger und Ney verfaßten Gutachten zur Frage der Echtheit des sogenannten Wannsee-Protokolls und der dazugehörigen Schriftstücke, Verlag für ganzheitliche Forschung, Viöl 1995

4. Jürgen Graf, Thomas Kues, Carlo Mattogno, Sobibór, The Barnes Review, Washington, DC, 2010, p. 205.

5. Franciszek Piper, Die Zahl der Opfer von Auschwitz, Verlag Staatliches Museum, Auschwitz 1993.

6. Arno J. Mayer, Why Did the Heavens Not Darken? Pantheon, New York 1990, p. 362.

<http://germarrudolf.com/2012/10/professor-hot-air-nozzle/>

Schulz at Auschwitz-Birkenau: 'We must never, ever forget'

EP president Martin Schulz paid tribute to the victims of German Nazi concentration and extermination camp Auschwitz-Birkenau during a visit on 20 April.



"The visit to Nazi German death camp Auschwitz changes you. It changed me," he said. "There are no words to describe the enormity of this crime. We must never, ever forget."

During his first official visit to Poland, Mr Schulz also took part in the 70th anniversary of the Warsaw ghetto uprising and met with Polish politicians. Mr Schulz visited the former German Nazi concentration and extermination

camp of Auschwitz-Birkenau where he laid wreaths at the Death Wall, in front of which Nazis shot thousands of prisoners, and at the monument in the Auschwitz II-Birkenau area.



"It is clear to me, that everyone who visits this place leaves it completely changed. It is necessary to come here to realise how deeply our civilisation once fell," he said. "Seeing stored children's shoes, glasses or human hair, changes every human being. It is why, in its entire horror, it is such an important place."

Mr Schulz also met the Polish president and senior representatives of the parliament and government on 18 and

19 April to discuss among others the EU budget. "Our common goal: to reach a reasonable compromise," Mr Schulz said after meeting Polish prime minister Donald Tusk.



<http://www.europarl.europa.eu/news/en/headlines/content/20130419STO07449/html/Schulz-at-Auschwitz-Birkenau-We-must-never-ever-forget>