



# **WELCOME TO THE NEW RESISTANCE!**

**The fog of lies has lifted and the  
enemy is finally in plain sight**

**PAUL CUDENEC**

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## PREFACE

In this third decade of the third millennium, our world is sailing into uncharted political and historical waters.

For a long time now it has been under the ever-increasing domination of a secretive judeo-supremacist crime network, but, until very recently, anybody pointing this out was automatically regarded as a crazed “anti-semitic conspiracy theorist” or even a “Nazi”.

However, since 2020, a spiralling sequence of events including Covid, the war in Ukraine, Gaza, the Epstein affair, the Iran war and the murder of Charlie Kirk in the USA has completely changed the situation. Combined with the growing authoritarianism of states everywhere and their failure to take any action against Israel, or Jeffrey Epstein’s paedocriminal associates, this has all made it very obvious to many people who it is that is pulling the strings of power behind the scenes.

Not everybody has caught up with reality yet, of course, but I sense we are at the point

where the truth can no longer be stopped from spreading. If this indeed happens, a certain point will be reached at which the political landscape will have completely changed and instead of bickering over “left” and “right” allegiances, people everywhere will find themselves united against the same imperialist occupation.

I sketch a picture of the nature of this occupation in the first piece in this collection of essays which were published online between November 2025 and April 2026.

*Leviathan’s Law and the occupation of our lands* (November 4 2025) starts off by describing Jean-Marc Ghitti’s account of how roadbuilding and the “opening up” of land for development constitutes a colonisation and a confiscation. I then move on to looking at how the top-down “Law” under which this assault is carried out can be traced back to 17th century England and the thinking of Thomas Hobbes and John Selden, both of whom were proponents of a “scientific” outlook rooted in Judaic tradition.

In *Sacrificed to the System* (November 8 2025) I voice my unease concerning the annual war remembrance rituals conducted in London and elsewhere: “Under the pretext of *mourning* the deaths of millions in their manufactured bloodbaths, our ruling clique is in fact *glorifying* war and even *celebrating* the industrial-scale butchery”.

*A vision of elsewhere* (November 21 2025) tells how I came across some writing by one of my favourite authors, Hermann Hesse, which I had not previously read. I remark: “Ultimately, I don’t think that Hesse’s evocation of past times is *just* nostalgia for his childhood or for pre-modern times when the world was still filled with magic. I think it is, rather, a yearning for that world that he (and all of us) were *meant* to have been born into, in which we would have found our place, fulfilled our individual potential, in the bosom of a community inspired by our shared values, tastes and desires”.

*The military mechanism of zimperial occupation* (December 1 2025) is a review of a 2025 book by Mathieu Rigouste entitled *La guerre globale contre les peuples* (“The global war against the peoples”). Here he asks, and largely answers, the question: “How can it hold? How can an international order founded on the subjugation of the majority of humankind manage to endure in the face of everything resisting it? What is it that really stops us from liberating ourselves?”

The following essay, *Our impossible resistance will prevail* (December 5 2025) looks at the same overall issue from an opposite perspective, asking how our resistance can possibly succeed in the face of all the Empire’s power and violence. This is a review of Colin

Todhunter's 2025 book *The Agrarian Imagination: Development and the Art of the Impossible* in which he warns: "The so-called 'Great Reset' anticipates a fundamental transformation of Western societies, resulting in permanent restrictions on liberties and mass surveillance... The message is: get used to being poor or on the scrapheap, and dissent will not be tolerated".

I head off in a different direction in *The caged hearts of humankind* (December 11 2025) by looking at Annemarie Schimmel's book *Deciphering the Signs of God* about the Muslim religion. I was particularly interested by her account of attempts to remove any mystic elements from Islam, to flatten it into conformity with the "modern" and "scientific" thinking of the global industrial empire.

*Zionism, Nazism and Moloch* (December 16 2025) is a review of *Israel in Palestine: Jewish Rejection of Zionism*, a 2025 book by Yakov Rabkin. While applauding his Jewish anti-Zionist stance, I have some questions to ask, such as whether he imagines that the Zionist lobbying he rightly says "secures Israel's interests in American elections at every level" really comes directly from the little Middle Eastern state.

I am in an introspective mood in *A strange kind of happiness* (December 22 2025), looking

back at my life so far and finding that that I have always followed my own inner moral compass – blindly at times, it seemed – to the best of my ability.

*Breaking free from this modern hell* (December 27 2025) is a review of Morris Berman’s 2025 book *Against Civilization: The Anthropological Critique of Modernity*. I remark: “In an age of desecration and destruction, those of us who would prefer cohesion and continuity – and who might thus in other circumstances be regarded as socially conservative – find ourselves radical opponents of a system that represents all that offends us most”.

I began the New Year by publishing *Hate, supremacism and the satanic world order* (January 5 2026). This was inspired by an edition of Hrvoje Moric’s *Geopolitics & Empire* podcast which alerted me to the very real threat presented by the Noahide Laws. I write: “Rather than being some kind of universal ethics, as they are usually presented, they in fact amount to a top-down global legal system based on the alleged supremacy of Jewish Law”.

*The Nazi regime was a Zionist golem* (January 10 2026) ties together the copious evidence I have collected to show the real nature of Adolf Hitler’s Germany and then adds some additional material on the taboo subject of historical Nazi-Zionist collaboration.

In *The positive principles at the roots of our resistance* (January 14 2026) I take a (brief) break from criticising political systems I do not like (imperialism, fascism, Zionism, communism...) to propose a set of alternative and decent moral foundations. These include the principle that “people and communities have their own innate and inherited codes of values that are most appropriate for their way of being and relating to the world. It is a crime to impose alien codes and laws on other people”.

In *Renewal from within and beyond* (January 17 2026), I argue: “We all know how faiths and ideologies can be corrupted and deliberately turned into a negation of what they were meant to represent. But, it strikes me, the opposite can also happen. In this instance, the change would not be brought about by external hostile action against the belief system in question, but by a positive interior force arising from the collective mind of those involved with it”.

*Great Pan and the gap into Elf-land* (January 20 2026) focuses on the writing of Kenneth Grahame, best known for the children’s classic *The Wind in the Willows*. I comment: “If Grahame was dismayed by what Britain was becoming 130 years ago, I shudder to think what he would make of the place now. Although the industrial cancer was already well advanced, it

had not yet brought Old England to its deathbed with its motorways, housing estates, hypermarkets, pylons, phone masts, wind turbines and solar panel ‘farms’”.

*The gangsters and the ghetto* (January 23 2026) is based on my reading of Polish historian Ewa Kurek’s *Polish-Jewish Relations 1939-1945*. I explain: “Her history is *revisionist* not in that it denies that a mass extermination of Jews took place, but in that it shows that Jews were deeply complicit in this vile crime”.

The same theme surfaces in *A Joint embrace of evil* (January 28 2026), which looks at the many issues raised by Hannah Arendt in her 1963 book *Eichmann in Jerusalem: A Report on the Banality of Evil*. She reveals, for instance, that the SS man Adolf Eichmann worked closely in Vienna with the Zionist Dr. Josef Löwenherz, who she says “was the first Jewish functionary actually to organize a whole Jewish community into an institution at the service of the Nazi authorities”.

And this trio of related articles is completed with *Collaboration & Denial* (February 2 2026) in which I draw upon Maurice Rajsfus’s 1980 book *Des Juifs dans la Collaboration: L’UGIF (1941-1944)*, which looks at the way in which Zionist groups worked closely with the Nazi occupiers in wartime France and even actively prevented the Resistance from rescuing Jewish

children from its Nazi-approved prison-houses.

*Benito Mussolini and the New World Order* (February 5 2026) presents material from French author Christophe Dolbeau showing the significant Jewish involvement in Italian Fascism, as well as its leader's connections to Zionism. In November 1934 Mussolini met Nahum Goldmann, a founder and president of the World Jewish Congress, and apparently told him: "I am a Zionist and I will help you to create a Jewish state".

In *The globalist gag and the rainbow flag* (February 9 2026) I review a 2025 book by Canadian lawyer Lisa Miron entitled *World On Mute*. Here she looks at the way in which free speech is increasingly being stifled, with professional standards bodies in particular being used to build a near-invisible censorship system, whether regarding Covid, "woke" dogma or, today, criticism of Israel and Zionism.

*Epstein, the Rothschilds and the global cabal* (February 11 2026) is a summary of the shocking revelations emerging from the release of the Jeffrey Epstein files. I remark: "Perhaps the only really *surprising* element in the papers – for seasoned conspiracy realists, at least – has been the frequency with which Epstein and his associates used the derogatory term 'goy' and its plural 'goyim' to describe non-Jews, and the sneering manner in which they expressed their

misplaced conceit that they are somehow ‘superior’ to 99.8% of the human species”.

The distorted and disingenuous use of the term “peace” by globalist warmongers is the subject of *Peace on the lips of demons* (February 18 2026). I conclude: “I think that the ‘peace’ which the UN and the Nobel Prize promote is really the ‘peace’ imposed by the Noahide Laws – it is what David Miller calls *Pax Judaica*, a judeo-supremacist World State under which non-Jews have underclass status”.

“The nihilistic conviction that life is meaningless is, I would say, at the core of our contemporary social dis-ease” I argue in *Nihilism: a modern sickness* (February 23 2026). “Nihilism is the negation of all that is best in us and all that our species could, one day, become. It is the life-denying creed of satanic modernity”.

*Totalitarian industrial slavery* (February 25 2026) turns again to what has been something of a *leitmotif* in my writing over the last decade. As I explain: “A shared emphasis on ‘modernisation’ and industrialisation was one of the first clues I found to suggest that today’s global mafia are pursuing the very same agenda as the 20th century’s fascists and communists”.

I make a call for tolerance and understanding in *Breaking the brainwashing* (March 2 2026), reflecting that “over the course of my life I have known people active at the

grassroots level of all sorts of political movements and, regardless of differences, I found most of them to be basically decent people”. And I quote Henry Makow’s view that ordinary Jewish people have been “duped” into supporting the vile judeo-supremacist agenda and urgently need to say that they want nothing to do with it.

In *China and the same old global mafia* (March 6 2026) I repeat my warning to freedom-lovers everywhere that globalism really is *global*. I cite Yann Moncomble, who wrote in 1981: “The instauration of a New World Order could not take place, obviously enough, without China” and I point readers to a 2025 talk by Chinese foreign minister H.E. Wang Yi praising his country’s Global Governance Initiative, Global Development Initiative, Global Security Initiative and Global Civilization Initiative.

I approach this issue from a different angle in *China and Israel’s belt and road to tyranny* (March 9 2026). In the face of many people’s blinkered refusal to see that there could be any connections between Zionism and communist China, I marshal a decade’s worth of mainstream media reports to prove that these are very real. As one analyst wrote in 2023: “Ultimately, China and Israel are set to maintain their deep relationship, which has much potential to further expand in the future”.

*The demented drive to industrial lies* (March 11 2026) is my response to a nasty attack on fellow anti-industrialists here in France launched by a cabal of so-called “left” and “green” groups, adopting the Soviet-like attitude that opposing the glorious march of industrial “progress” is both “reactionary” and (ridiculously) “fascist”.

A two-part essay on the WWI peace talks consists of ‘The Big Three and the global cabal’ (March 13 2026) and ‘War, peace and global control’ (March 16 2026). Here I show that the 1919 talks about minority rights were part of a long-term process that has, a century on, delivered us the globalist infrastructure which sails under the same false flag of ethics and good intentions.

The corruption of the Roman Catholic Church by freemasonic networks is the subject of *Vipers in the Vatican* (March 20 2026). After taking a look at the Frankist movement, which encouraged Jews to infiltrate and destroy the Christian Church, I turn to the work of Carlo Alberto Agnoli. He points to the way in which Catholic doctrine has been steered by collaboration with the Zionist freemasonic B’nai B’rith entity, which “has stood out for the merciless struggle it has waged in the USA to wipe all traces of Christianity from that country’s institutions”.

In *A shadowy shaper of global tyranny* (March 24 2026) I investigate the extraordinary career of Jozef Retinger (1883-1960), showing how it links freemasonry, the infiltration of the Church, Chatham House, British intelligence, false-flag terrorism, Zionism, fascism, communism, the USA and the CIA, central banking, industrialism, finance, European centralisation and the Bilderberg network.

I write about the late Virginia Roberts Giuffre's 2025 book *Nobody's Girl: A Memoir of Surviving Abuse and Fighting for Justice* in the piece *Royals, rapists and the sordid web of criminal global power* (March 27 2026). I remark, regarding her account of being used as an under-age sex slave by Jeffrey Epstein: "We are looking at a sick psychopathic cult, founded on corrupt financial activity, that has its hands around the throat of humanity. Everything it does is connected, forming part of one vast putrid web of murder, rape, pillage and deceit".

*When comedy is branded crime* (March 30 2026) recounts the adventures my friends and I enjoyed in attending a show by French comedian Dieudonné, who for a long time has been "cancelled" by the French state at the behest, it now turns out, of Ariane de Rothschild and Jeffrey Epstein. I describe the surreal situation: "A talented comedian, and his fans, had been criminalised for mocking, and standing up to, a

depraved and powerful mafia which steals, cheats, lies, intimidates and bans, which starts wars, destroys cultures and desecrates nature, which rapes, tortures and murders children – all with apparent impunity”.

*Is this really normal?* (April 2 2026) is a short piece expressing my ongoing disbelief at the state of the modern world and the debased lives we are expected to lead within it. I fume: “We fool ourselves that it is normal to spend our lives as half-humans, spineless and domesticated, acting out a script of sorry servility and trying to believe that we have found happiness in the comfort of our beautifully upholstered cells, in the reassuring restraint of our designer chains, in the delusion of democracy, in our pride in Progress, in the heap of precious plastic baubles that we have lovingly spent our lifetimes accumulating and admiring”.

Behind the title of *Who will populate Greater Israel?* (April 8 2026) lurks another question – is anti-semitism, as opposed to anti-Zionism, deliberately being stoked by the zio-satanic imperialist mafia, ZIM, in order to persuade Jews across the world to join its colonial project in the Middle East? I conclude: “Not being anti-semitic is the only possible moral stance for a decent and humane person to take – as is the rejection of any kind of supremacism. But it is also a strategic necessity in the battle against

ZIM – falling into the trap of identifying our enemy as ‘the Jews’ is to play right into the hands of the judeo-supremacists”.

*Confronting our common enemy* (April 13 2026) is an attempt to make overall sense of political events taking place in Ireland, the USA and France at the time of writing. I say that ZIM’s most obvious current victims are in the Middle East, “but rest assured that this judeo-supremacist entity has equal contempt for *you* and *your* children, for *your* lives, values and desires”.

*Science, revolution and the globalist agenda* (April 15 2026) draws on Pierre Hillard’s ‘Globalist Archives’ to shed new light on 18th century France, in particular the revolution. Hillard writes: “The great movement established by the revolution of 1789 and its apostle Napoleon allowed the shift from one world to another, perfectly symbolised by the emergence of a family called upon to govern the future of the goyim: the Rothschilds”.

Right on cue, my next article is entitled *The Rothschilds’ web of global control* (April 20 2026). Here my aim was to summarize, and point people towards, an article by the blogger *Escapekey* which explains how those ZIM godfathers control the underlying administrative and financial infrastructure on which the modern world is based, sitting like sinister spiders on their

interlocking webs of illegitimate global domination.

*Invisible imperialism* (April 23 2026) is an account of Yuri Slezkine's *The Jewish Century*, originally published in 2004. Here he proudly describes the Jewish domination of industrial society and concludes that "everyone", critics and admirers alike, agreed that "there was a peculiar kinship between Jews and the Modern Age, that the Jews, in some important sense, *were* the Modern Age".

Finally, in *The world they stole from us* (April 27 2026) I explore Peter Laslett's description of pre-industrial, rural, family-centred England and its tragic demise. I remark that behind this was an industrial-imperialist monster that pillaged England's natural resources for profit, destroyed a balanced and traditional way of life, evicted us from our countryside to serve as dehumanised slave labour in its dark satanic mills and sent millions of our young men to be slaughtered on the altar of its life-destroying lust for greed and power.

Anyone reading this book will understand full well the identity of that monster. The fog of lies has lifted, the enemy is finally in plain sight and we can see that it is genocidal judeo-supremacist imperialism. *Welcome to the New Resistance!*



## LEVIATHAN'S LAW AND THE OCCUPATION OF OUR LANDS

There can hardly be a more blatant and ubiquitous symbol of the industrial-imperialist domination of our world than the roads it keeps on building and enlarging.

They scar the landscape both natural and human, cutting through forests, hillsides and communities, as well as allowing the extraction of resources and the imposition of central control.

Philosopher Jean-Marc Ghitti takes a deep look at their role, and the broader phenomenon of which they are part, in his 2025 book *La Terre confisquée* ('The Confiscated Land').

Roads and power go hand in hand, he says, noting that *die Autobahn* and *l'autostrada* were the pride and joy of Adolf Hitler and Benito Mussolini's 20th century industrialist dictatorships.<sup>1</sup>

The construction of a new road is partly physical propaganda aimed at boosting the prestige of any regime. Ghitti says: "Today's 'beautiful roads' are like any other commodities: they give to the users the impression of being part of something, of belonging to an advancing

world, to modern life”.<sup>2</sup>

This effect is increasingly backed up with signs proudly announcing how much money has been put into new or expanded roads or other public works.

He says the French authorities’ spending on this self-publicity has gone through the roof in recent years. “The not inconsiderable financial cost of these signs shows the importance given to them by politicians”.<sup>3</sup>

Behind the self-congratulation lies a massive sleight of hand, he points out. A new road, or other project, is presented as a gift to the public from the authority in question, in return for which its political leaders implicitly invite a *gift* from the public, in the form of their continued support and votes.

But the money to build a road in fact comes from the pockets of the taxpayers themselves, as does the money that pays the politicians’ wages and expenses, and indeed pays for all the signs telling everyone how generous they have been!

Ghitti says the population is also misled about the reasons for which roads are built or widened. He details how, since the Second World War, a language has been deployed which regards people in rural areas, like the Massif Central mountains where he lives, as being “cut off” from the rest of the country.

The fact that there are people living outside

the industrial mainstream is presented as a “problem” for which a “solution” must be found. This line, often taken up by those on the “left”, demands in the name of equality and social justice that these communities should be *connected* to the matrix of modernity.

But, of course, Ghitti stresses, the project is not really about improving the lives of those living on the “peripheries”, but rather about wanting to “attach them to the politico-industrial apparatus”.<sup>4</sup>

This is the same trick used by the likes of the WEF and the UN when they talk about the need for global “inclusivity” – it is really about swallowing everybody up, bringing us all inside their cage of exploitation and control. Once an area is “opened up”, there is no going back. The road brings with it new industrial estates, supermarkets, housing developments and lots more lorries and cars.

“Traffic calls for new roads, but new roads draw in more traffic in a never-ending process”, writes Ghitti.<sup>5</sup> The ideology used to push all this through is based on the supposed need for never-ending “economic growth” and “modernisation”,<sup>6</sup> spun to us as an inevitable and desirable *evolution* of human existence, a *progress* in some kind of useful direction.

This ideology trumps any values held by the population under occupation. Your opinion is

simply deemed not to be valid if it does not reflect the official agenda – you are a “reactionary”, a “Luddite”, a “blocker” or some other kind of social nuisance.

All the virtue-signalling of the industrial system is a deceptive façade. Ghitti warns of “a decoy that makes people think that the rulers are integrating the population into the great march of progress and modernisation, while it serves to ensure, by this means, the government’s domination of the territory at the expense of those dominated and to the benefit of the capitalist dynamic”.<sup>7</sup>

“This ‘modernisation’ is, in fact, an adaptation of the whole of society to the demands of an ever-advancing capitalism which needs technological innovations and new markets to sell its merchandise”.<sup>8</sup>

He says a new road, as an investment, is supposed to make money even when there are no tolls “because it opens markets, reduces transport costs, contributes to economic growth. This way of thinking means that the state, with taxpayers’ money, is boosting the capital of the businesses benefiting from the roads, who can use them to transport their merchandise, to move their lorries around. The state provides businesses with the infrastructure they need”.<sup>9</sup> By pushing the ideology of consumption and obedience, the state also “produces adapted subjects

whose desires conform to what industry is offering them”.<sup>10</sup>

But what are the origins of this all-powerful state/system that confiscates our land in the interests of Mammon? How did it come to take control of our societies and set itself up as the Great Global God of Governance to which we are all supposed to kneel?

Ghitti looks at the way in which this absolute power was exerted by the road-building Roman Empire but faded away in the Middle Ages, when spiritual hierarchy and morality were regarded as more important than the merely temporal and pragmatic.

He identifies the legacy of English philosopher Thomas Hobbes (1588-1679) as an important factor in establishing modern absolutism. Hobbes, he says, regarded the right to rule as belonging to secular princes, with the tacit approval of God.<sup>11</sup> His influence paved the way to the modern state and an expansion of its power which “has hardly been contested, other than by anarchist movements”.<sup>12</sup>

My *Winter Oak* colleague W.D. James wrote about Hobbes’ philosophy in his important 2023 essay ‘The Mortal God Drops His Mask’.<sup>13</sup> Here he explains that Hobbes “most accurately described what a modern state was before any of them actually existed”.

“He famously names the State ‘Leviathan’

(in the book of that name) and ‘Mortal God’. The State is an ‘artificial animal’, a technology, which exists to reduce the wills of the many people living under it to ‘one will’ (ie, to conform to a unified will). It will govern through ‘reward and punishment’. The key factor is that the State possesses absolutely overawing power so that it can impose stability and order over a population occupying a given territory”.

Hobbes’ vision is the *opposite* of the free and organic society which many of us advocate and, James says, ignores the fact that “all actually existing traditional communities operated cooperatively and shared a moral vision”.

“Hobbes’s self-conscious modernism lies in his rejection of all pre-modern conceptions of society as a natural organism, especially the Aristotelian view”.

He rejects any idea of innate social cohesion, solidarity and mutual aid in favour of the notion that people are necessarily hostile and uncooperative towards one another and hence in a perpetual “state of war”, of “every man against every man” – life is “solitary, poor, nasty, brutish, and short”. This false evaluation of humanity opens the door to the false “need” for Authority to step in and impose a state of affairs that is a *reversal* of natural justice and self-determination.

This illegitimate entity’s claims to “total power” include, says James, “the right to appoint

magistrates, officers, and counselors (note that these are ultimately officials of the State, not representatives of the people)”.

“The State must have authority over thought and opinion because these lead to action which could lead to challenging the State; no one and nothing can be thought to lie outside the State’s authority”.

What, we might wonder, was the inspiration behind Hobbes’ outline of an all-powerful modern state? My personal suspicions in this respect were aroused by the convergence of two factors. Firstly, Hobbes’ vision of authority is generally regarded as an extrapolation of his *mechanistic* understanding of nature into the social and political realm.<sup>14</sup> As James puts it in a recent article describing Hobbes’ position: “Authoritarian rule is rational and is what is required to get us out of the state of nature”.<sup>15</sup>

The second element leapt out at me when I was reading Ghitti’s book. He explains that one aspect of Hobbes’ philosophy “consists of despiritualising understanding of the Bible so as to project on to it – in an often anachronistic, but always politically orientated manner – principles of civic organisation. He justifies his interpretation by referring to Moses, in whom Hobbes sees a sovereign who legitimately grants himself the right of exegesis”.<sup>16</sup>

This is not the first time that I have come

across this connection between “rational” thought and Judaic tradition. In *Our Sacred World*, I write about the emergence in 17th century England of a school of “scientific” philosophy which set out to sweep away traditional and organic ways of thinking and living.<sup>17</sup>

I look at Francis Bacon (1561-1626), his lifetime debts to persons unknown and the allegations of corruption and “Qabalistic” connections that surrounded him. I further highlight the role of René Descartes (1596-1650), who was also linked to secret societies and worked for the Dutch state, which was, at the time, leading the push for imperialism through the likes of its “multinational” East India Company.

And I describe a letter to Oliver Cromwell from Rabbi Menasseh Ben Israel bragging about “the great influence of the Jews in the Dutch colonial and financial projects” and explain that civil war victor Cromwell set in motion the official return of Jews to England.

An important figure in all this manoeuvring was French polymath Marin Mersenne (1588-1648), who, says Morris Berman, was its “virtual nerve center”.

“Proponents of mechanism, such as Galileo, were translated or explicated. Contacts were made with men who would later be key figures in the Royal Society of London, and these ties were strengthened when a number of them went into

exile in Paris during the Civil War”.<sup>18</sup>

And in London the “Hartlib Circle” or “Invisible College” was also busy constructing this new philosophy, essentially sourcing its “rational” and “scientific” basis from Judaism.

I extensively quote, in explaining this phenomenon, an essay by Professor Yosef Kaplan of the Hebrew University of Jerusalem entitled “Jews and Judaism in the Hartlib Circle”. He writes of “the connections that Hartlib and his partners formed with Jews from Holland and other places”.<sup>19</sup>

Kaplan says the Invisible College’s aims were “to help people become more rational” while teaching that “the revelation of the true worship and religion was transmitted to humanity by means of Judaism”.<sup>20</sup>

I cite Alain Daniélou’s reference to “a Judaism which had become monotheistic, dry, ritualistic, puritan, Pharisee and inhuman”.<sup>21</sup>

I refer to John Lamb Lash’s view that the ancient Jews were not interested in conscience, and the power to choose what is right, but “merely introduced a set of rules purporting to dictate what is right”.<sup>22</sup> And I recall that Max Weber says Judaism has a “particular historical importance in the blooming of the economic ethics of the modern West”.<sup>23</sup>

The aim of all this, I conclude, was to provide the socio-cultural foundation for Britain’s

Industrial Revolution and its accompanying global commercial imperialism. Cromwell, after all, “foresaw the importance for English commerce of the participation of the Jewish merchant princes, some of whom had already made their way to London”.<sup>24</sup>

I am going through all this again here, because it is now clear to me that Hobbes was very much part of this conspiratorial network. He “was in relation with Bacon, translated some of his essays into Latin and took down his thoughts from his dictation”.<sup>25</sup>

He made several journeys to the Continent and met Galileo, Descartes and Mersenne<sup>26</sup> – indeed he spent years in Paris and was “a regular debater in philosophic groups” organised by Mersenne.<sup>27</sup> His book *De Cive* was republished and more widely distributed by the Elsevier press in Amsterdam, that early zio-imperialist hub.<sup>28</sup>

After upsetting French Catholics and English Royalist refugees in Paris with his religious stance, he sought protection from Cromwell’s regime and fled back to London.<sup>29</sup>

Even the title of Hobbes’ principal work points at a connection to Judaic thinking – *The Oxford Companion to English Literature* tells us that Leviathan is “a Hebrew word of uncertain origin, the name of some aquatic animal (real or imaginary) frequently mentioned in Hebrew po-

etry”.<sup>30</sup> The word has subsequently been used by Fredy Perlman<sup>31</sup> to describe what he terms “a single world system”<sup>32</sup> – “a single Leviathan which holds all Earth in its entrails”.<sup>33</sup>

He writes: “The Leviathan is a thing, and from its standpoint, humanity as well as nature are also things, objects, either obstacles or potential instruments”.<sup>34</sup> “The liquidation of free beings is in fact Leviathan’s central project, and communities that nurture free beings are its greatest enemy”.<sup>35</sup>

Perlman judges one of its distinguishing features to be “the repression of the natural and the devotion to the artificial”<sup>36</sup> and calls Leviathan “the almighty artifice”.<sup>37</sup> He writes: “Usurers are the greatest Lords and princes of the realm. Greatness comes, not to those who serve the gods, but to those who serve the devil... The exalted are the unprincipled devotees of the fourth beast of the Book of Daniel, the servants of Leviathan”.<sup>38</sup>

There is a fascinating in-depth analysis of Hobbes’ philosophical foundations in a 2019 essay by Polish academics Tomasz Tulejski and Arnold Zawadzki, entitled ‘Golem and Leviathan: Judaic Sources of Thomas Hobbes’s Political Theology’. They place Hobbes’ thought in the broader phenomenon of philosemitism in England, leading up to the official re-admission of the Jews.

“In a country without Jews, Christianity became Judaized, which is understood not as the adoption of the Mosaic religion by Christians, but as the adoption of practices and ways of thinking characteristic of Jews. Therefore, in England, which in the Middle Ages was openly hostile towards Jews, there was, as on the Continent, a sudden surge of interest in Jewish tradition, the Talmud, and Kabbalah, as a consequence of contacts with European intellectual centres”.<sup>39</sup>

Leading the way in this process was John Selden (1584-1654), hailed in a book by Jason P. Rosenblatt as “*Renaissance England’s Chief Rabbi*”.<sup>40</sup> Tulejski and Zawadzki write of Selden: “He acquired a thorough knowledge of the Hebrew language, history, the Talmud, the Mishnah, and Jewish exegesis during his studies with Reuchlin and Beza. From Grotius, he learned much about post-biblical Jewish history, Talmudic literature, and law. He further developed and deepened his knowledge by maintaining regular contacts with European rabbis. Ultimately, he created his own brand of Reform Judaism”.<sup>41</sup>

“The political philosophy (and indeed theology) of Hobbes, who was influenced in this matter by his friend Selden and acquainted with rabbinic literature during his European travels, is, in its heterodox layer, inspired not only by Judeo-Christianity, but also by rabbinic Juda-

ism, mediated precisely by Selden's thought".<sup>42</sup>  
"The interpretation of Holy Scripture in Hobbes's thought finds inspiration in clearly Judaizing concepts".<sup>43</sup>

At the core of Hobbes' Judaic-sourced outlook is the rejection of morality in favour of obedience to The Law. Tulejski and Zawadzki stress: "For Jews, its observance is all that Yahweh requires of them; therefore, Judaism is essentially not so much a revealed religion as revealed law".<sup>44</sup> "Law is the command of the sovereign who is, let us emphasize once again, a mortal god... Thus, the state opposes Truth with its own truth, that the virtue of its subjects consists entirely in obedience to the law of the state (commonwealth), that nothing is unjust or unfair except what is contrary to the law, and that the rules of what is good and evil, just and unjust, honest and unfair, are matters of state".<sup>45</sup>

They argue that Hobbes' beliefs were fundamentally incompatible with the Christian faith he claimed as his own. "Just as the Pentateuch encompasses almost all areas of the chosen people's existence, including those not directly related to worship, Leviathan's law also knows no barriers, demanding obedience in every matter. It is Leviathan's command, not an individual judgment or one stemming from a source other than the will of the state, that determines obligations to the Creator and, therefore, the path to

salvation”.<sup>46</sup>

With this emphasis on obedience to earthly power, they say, “his Christianity becomes, in essence, Judaism”<sup>47</sup> or “an attempt at a unique synthesis of Judaism and Christianity”.<sup>48</sup>

If Hobbes’ philosophy is drawn from Jewish *religious* sources, its purpose is severely *pragmatic*, the scholars explain: “Sacred history provides Hobbes with a significant justification for his origins of the state”.<sup>49</sup> The man who has himself been called “The Monster of Malmesbury”<sup>50</sup> helped conjure up the all-too real monster of the contemporary System and its agenda of total global control. Tulejski and Zawadzki explain that his Leviathan “exercises absolute power in both secular and religious matters”.<sup>51</sup> They liken it to a golem, a soulless artificial entity under which “humans become cogs in a vast mechanism”.<sup>52</sup>

It is clear to me that Hobbes, along with Selden, Bacon, Descartes, Mersenne and the Invisible College, were earlier agents of the judeo-supremacist entity whose current form I call the zio-satanic imperialist mafia, ZIM. It is only by understanding the reality of The Occupation<sup>53</sup> of our societies by ZIM that we can make any sense of what we have endured in the past and what is threatening us today.

We can grasp more easily, for instance, why it is that Ghitti sees the “opening up” of territor-

ies with new roads as “a sort of colonialisation, the inhabitants being submitted to a technocratic power and culture which imposes itself on them”.<sup>54</sup> Or why he might come to the conclusion that planned development is “a territorial conquest not of a neighbouring state, as in a war, but of its own population, its inhabitants”.<sup>55</sup>

We can appreciate the bitter truth behind his statement that people are witnessing “the confiscation of their homelands”.<sup>56</sup> We can see why it is that the supposed “need” for “economic growth” (of the imperial mafia’s wealth and reach) is written into planning law, with no real possibility for political challenge.<sup>57</sup>

It becomes more obvious why our societies have been progressively centralised, first by all-powerful nation-states, then by the likes of the EU, “a supra-state project steered by swaggering neoliberal capitalism”.<sup>58</sup> As Cornelius Castoriadis points out, the modern state’s goal is “to organise the whole of the economy and people’s lives around the interests of a dominant imperialist group”.<sup>59</sup>

In Ghitti’s words, the political governance of his country (and others) has “put itself more than ever at the service of globalised capitalism”.<sup>60</sup> The result is that we find ourselves strangers in our own countries, no longer able to find a natural belonging, no longer able to live according to our own shared values.

The fact that the majority believe something to be right or wrong is of no political consequence, because all the power, of every kind, is in the hands of The Occupation. Truth, morality and reality elude us as we wander in a fog of lies and manipulation.

Discussing Guy Debord's notion that we are living inside The Spectacle,<sup>61</sup> Ghitti states: "It is a projection in which life thinks it can recognise itself, but which is subtly manipulated, inscribed in codes that are not their own and finally stolen from those living it".<sup>62</sup>

We are reduced to units of production or consumption, our humanity drowned in a dead sea of statistical sterility. "In every domain", says Ghitti, "it is about quietly integrating human beings into systems regulated by quantitative abstraction".<sup>63</sup>

He says people have lost what I call our *withness*: "In our developed territories, in our well-equipped lives, many are those who have lost the sense of place, the desire for beauty, the consciousness of living on Earth".<sup>64</sup>

Not only do we not know *where* we are, but we often do not know *who* we really are, who we were *born* to be, before we were thwarted in our natural becoming by the iron imperialist heel of Leviathan's Law. Remarks Ghitti: "Those who developed, following Sartre, the idea that a human being can adapt to anything, telling us all

that there is no such thing as ‘human nature’, bear a heavy responsibility for having enabled all kinds of totalitarianism”.<sup>65</sup>

Looking back in time, we can identify parallels, if not necessarily continuity, between one imperialism and another. Ghitti observes: “To read Caesar, it seems that, for the Romans, war was principally about ethnic domination, submitting peoples to the will of the conqueror”.<sup>66</sup>

1. Jean-Marc Ghitti, *La Terre confisquée: Critique de l'aménagement du territoire* (St Michel-de-Vax: La Lenteur, 2025), p. 86. Translations are my own.

2. Ghitti, p. 32.

3. Ghitti, p. 38.

4. Ghitti, p. 34.

5. Ghitti, p. 16.

6. See Paul Cudenec, ‘Modernisation means pillage and profit’, <https://winteroak.org.uk/2025/01/31/modernisation-means-pillage-and-profit/>

7. Ghitti, p. 37.

8. Ghitti, p. 56.

9. Ghitti, p. 28.

10. Ghitti, p. 32.

11. Ghitti, p. 129.

12. Ibid.

13. W.D. James, ‘The Mortal God Drops Its Mask’, <https://winteroak.org.uk/2023/07/25/the-mortal-gods-drops-its-mask/>

14. [https://en.wikipedia.org/wiki/Thomas\\_Hobbes](https://en.wikipedia.org/wiki/Thomas_Hobbes)

15. W.D. James, ‘Hobbes, Zombies and the Sheriff’, <https://winteroak.org.uk/2025/10/29/hobbes-zombies-and-the-sheriff/>

16. Ghitti, p. 128.

17. Paul Cudenec, *Our Sacred World: Enjoyed, denied and*

- found again* (2025), pp. 81-100,  
<https://winteroak.org.uk/wp-content/uploads/2026/04/our-sacred-worldonline-2.pdf>
18. Morris Berman, *The Reenchantment of the World* (Ithaca and London: Cornell University Press, 1981), p. 111, cit. Cudenec, *Our Sacred World*, p. 90.
19. Yosef Kaplan, 'Jews and Judaism in the Hartlib Circle', *Studia Rosenthaliana*, 2006, pp. 186-215. <https://pluto.huji.ac.il/~kaplany/hartlib.pdf>, p. 190, cit. Cudenec, *Our Sacred World*, p. 91.
20. Kaplan, p. 195, cit. Cudenec, *Our Sacred World*, p. 94.
21. Alain Daniélou, *Shiva et Dionysos: La Religion de la Nature et de l'Eros de la préhistoire à l'avenir* (Paris: Fayard, 1979), p. 287, cit. Cudenec, *Our Sacred World*, p. 94.
22. John Lamb Lash, *Not In His Image: Gnostic Vision, Sacred Ecology, and the Future of Belief* (White River Junction, Vermont: Chelsea Green, 2006), pdf version, p. 228, cit. Cudenec, *Our Sacred World*, pp. 94-95.
23. Max Weber, *Sociologies des religions, choix d'extraits et traduction Jean-Pierre Grossein* (Paris: Gallimard, 1996), p. 331, cit. Max Weber, *Sociologie de la religion ('Economie et société')*, traduction de l'allemand, introduction et notes par Isabelle Kalinowski (Paris: Flammarion, 2006), pp. 285-86 FN, cit. Cudenec, *Our Sacred World*, p. 95.
24. [https://en.wikipedia.org/wiki/Menasseh\\_Ben\\_Israel](https://en.wikipedia.org/wiki/Menasseh_Ben_Israel), cit. Cudenec, *Our Sacred World*, p. 97.
25. *The Oxford Companion to English Literature*, edited by Sir Paul Harvey, Fourth Edition revised by Dorothy Eagle (Oxford: Clarendon Press, 1967), p. 391.
26. Ibid.
27. [https://en.wikisource.org/wiki/1911\\_Encyclop%C3%A6dia\\_Britannica/Hobbes,\\_Thomas](https://en.wikisource.org/wiki/1911_Encyclop%C3%A6dia_Britannica/Hobbes,_Thomas)
28. [https://en.wikipedia.org/wiki/Thomas\\_Hobbes](https://en.wikipedia.org/wiki/Thomas_Hobbes)
29. Ibid.
30. *The Oxford Companion to English Literature*, p. 475.
31. <https://orgrad.wordpress.com/a-z-of-thinkers/fredy-perlman/>

32. Fredy Perlman, 'Anything Can Happen', 1968, *Anything Can Happen* (London: Phoenix Press, 1992), p. 9.
33. Fredy Perlman, *Against His-story, Against Leviathan!* (Detroit: Black & Red, 1983), p. 43.
34. Perlman, *Against His-story, Against Leviathan!*, p. 232.
35. Perlman, *Against His-story, Against Leviathan!*, p. 254.
36. Perlman, *Against His-story, Against Leviathan!*, p. 155.
37. Perlman, *Against His-story, Against Leviathan!*, p. 238.
38. Perlman, *Against His-story, Against Leviathan!*, p. 232.
39. Tomasz Tulejski, Arnold Zawadzki, 'Golem i Lewiatan. Judaistyczne źródła teologii politycznej Thomasa Hobbesa', 2019, *Politeja*, № 2(59), p. 207-232, Księgarnia Akademicka Sp. z o.o., p. 209.  
<https://journals.akademicka.pl/politeja/article/view/1147/990>  
 I am using a machine translation here, I'm afraid.
40. [https://books.google.fr/books/about/Renaissance\\_England\\_s\\_Chief\\_Rabbi\\_John\\_S.html?id=51EVDAAAQBAJ](https://books.google.fr/books/about/Renaissance_England_s_Chief_Rabbi_John_S.html?id=51EVDAAAQBAJ)
41. Ibid.
42. Tulejski & Zawadzki, p. 210.
43. Tulejski & Zawadzki, p. 211.
44. Tulejski & Zawadzki, p. 216.
45. Tulejski & Zawadzki, p. 217.
46. Ibid.
47. Ibid.
48. Tulejski & Zawadzki, p. 218.
49. Tulejski & Zawadzki, p. 213.
50. <https://podcasts.ox.ac.uk/22-thomas-hobbes-monster-malmesbury>
51. Tulejski & Zawadzki p. 221.
52. Tulejski & Zawadzki, p. 229.
53. Paul Cudenec, 'The Occupation', *The Acorn* 106, <https://winteroak.org.uk/2025/10/07/the-acorn-106/>
54. Ghitti, p. 110.
55. Ghitti, p. 114.
56. Ghitti, p. 60.
57. Ghitti, p. 58.
58. Ghitti, p. 57.

59. Cornelius Castoriadis, *La Société bureaucratique* (Paris: Christian Bourgois, 1990), p. 41, cit. Ghitti, p. 60.

60. p. 64.

61. <https://orgrad.wordpress.com/a-z-of-thinkers/guy-debord/>

62. Ghitti, p. 97.

63. Ghitti, p. 153.

64. Ghitti, p. 151.

65. Ghitti, p. 152.

66. Ghitti, p. 130.

## SACRIFICED TO THE SYSTEM

Remembrance Sunday is nearly here again, with that annual rite of rank hypocrisy in London which sees a gang of besuited war criminals and genocide enablers shed crocodile tears for the victims of their System's past wars.

Neil Oliver recently made some powerful observations on this subject which I won't even attempt to match.<sup>1</sup> But I would like to insist on the utter duplicity involved in this staged state-propaganda event – and in all the other similar ceremonies that take place elsewhere.

Under the pretext of *mourning* the deaths of millions in their manufactured bloodbaths, our ruling clique is in fact *glorifying* war and even *celebrating* the industrial-scale butchery.

When they talk about the “ultimate sacrifice” made by young men in their wars, I wonder to whom or what these pawns were *really* being sacrificed.

Likewise, when the official jargon speaks of somebody “serving” – either in the military or in a governmental role – I wonder whom or what

they are *actually* serving.

When they tell us of the great importance of maintaining the “Rule of Law” or “Law and Order”, whose Law, Rule and Order do they have in mind?

When a man has to wear a tie to do his job or appear before The Law, to whom or what does this rope around the neck symbolise chattel-like subservience?

When sportspeople “take the knee” – supposedly against racism – to whom or what are they *effectively* pledging obedience?

The aim of the ghastly Remembrance Sunday theatre is to give the impression that the whole nation is united – not just in sadness at war deaths or concern for the well-being of soldiers and their families, but *in support of the System’s ongoing imperial conflicts*. The System has to top up this impression every year because it *simply isn’t true*, as I once found out personally.

When I still lived in England, my friends and I held open meetings, once every month, over a period of 15 years. These events began under the banner of Worthing Eco-Action in 1998 and initially gathered people inspired by the anti-roads and anti-globalization movement that was in full swing back then, before the radical “left” got the order to cheerlead centralised global financial control rather than oppose it!

At some point in 2002 the meetings were subsumed into those of a broader campaign group called Worthing Against War, which also attracted mainstream “left” activists and people from the local mosque.

We eventually resumed the separate events under the deliberately vague title of Worthing Alliance. In its final years, up until 2013, this had become a very broad group, prefiguring in many ways the “freedom movement” that emerged during the Covid years. As well as the core of anarchistically inclined individuals, and those with no party allegiance, there was a member of the Green Party, a Liberal Democrat, a couple of Labour Party members and some people from UKIP.

Anyway, when Worthing started hosting an annual celebration of Armed Forces Day (launched across the country in 2009), I announced at our meeting that I had written an anti-war leaflet that I was going to hand out outside this event. One other person from the group volunteered to come with me – it was quite brave of her because we both expected to be at the very least verbally abused by military veterans and their supporters.

But, as it turned out on the day, people took the fliers politely and we encountered no aggression. Then one of the organisers appeared and asked us if we would like a cup of tea.

He explained to us that a lot of his fellow armed forces veterans were very much against the wars into which Britain was constantly being dragged by its puppet “leaders” and in fact agreed with what we were saying. This man came to the next meeting of Worthing Alliance and was a regular and enthusiastic participant until the end.

I would say that *this is the reality that the system has to hide with all its pomp and poppies*. Remember, the vast majority of British people opposed our involvement in the Iraq War and I would say that the vast majority *know full well* that such conflicts are not fought in the interests of the country but in those of a global criminal mafia.

Years ago, I wrote a song/poem about Remembrance Sunday called ‘They all wear their poppies with pride’, which can still be found on *Indymedia UK*.<sup>2</sup> In recent years I have set out an analysis of the reality behind wars in three articles: ‘A Crime Against Humanity: The Great Reset of 1914-1918’,<sup>3</sup> ‘Wars, resets and the global criminocracy’<sup>4</sup> and ‘Adolf Hitler and the zio-imperialist mafia’,<sup>5</sup> which is a book review.

I have also just written and posted a new song on the subject, entitled ‘Old Soldier’. Here are the lyrics and below them is the link<sup>6</sup> to the video with the actual music, for those select few with a taste for my DIY folk efforts...

*Old soldier, old soldier  
Oh why d'you wear that frown?  
Old soldier, old soldier  
What news has brought you down?*

*Oh young man, dear young man  
For decades now I've been  
Disheartened and dejected  
By the things that I have seen*

*Old soldier, old soldier  
Oh won't you tell me more?  
Old soldier, old soldier  
A hero of the war!*

*Oh young man, dear young man  
No glory did I see  
Just months and years of suffering  
And mindless butchery*

*Old soldier, old soldier  
Stay quiet then if you must  
But I'll always remember that  
Your cause was oh-so just*

*Oh young man, dear young man  
Such trust shines in your eyes  
But all of their fine words were just  
A stinking heap of lies*

*They told us, enrolled us  
To fight for liberty  
But all that controlled us  
Was venal usury*

*They piled up vast profits  
While others paid the price  
The millions who were slaughtered  
In their devilish sacrifice*

*Old soldier, old soldier  
Please say it isn't so  
Our country is at war again  
And I intend to go*

*Oh young man, dear young man  
If you want to do what's right  
The bankers are the bleeders that  
You really ought to fight!*

[1] <https://www.bitchute.com/video/0SIJwN4w6QtS/>

[2] <https://www.indymedia.org.uk/en/2009/11/441409.html>

[3] <https://winteroak.org.uk/2022/10/14/a-crime-against-humanity-the-great-reset-of-1914-1918/>

[4] <https://winteroak.org.uk/2022/10/14/a-crime-against-humanity-the-great-reset-of-1914-1918/>

[5] <https://winteroak.org.uk/2024/06/10/wars-resets-and-the-global-criminocracy/>

[6] <https://www.youtube.com/watch?v=jH5FQoUR5xw&pp=0gcJCdoKAYcqIYzv>

## A VISION OF ELSEWHEN

After weeks of reading and writing about psychopaths in power, child murderers and industrial imperialists, I was badly in need of a change of cultural atmosphere.

So I was delighted, while visiting the local *puces* (flea market) to come across a book, that I hadn't read, by Hermann Hesse (1877-1962), a personal favourite whom I awarded an early place in the Organic Radicals hall of fame.<sup>1</sup>

As it turns out, *Enfance d'un magicien* ('Childhood of a magician') is not what you might call a *proper* Hesse book, being a collection of short texts culled and translated from various German-language compilations (*Traumfährt*, *Schön ist die Jugend*, *Prosa aus dem Nachlass* and *Diesseits – Kleine Welt – Fabulierbuch*).

And these scraps of his literary output hardly compare to his major works such as *Steppenwolf*, *Siddhartha*, *Demian* and his masterpiece *The Glass Bead Game*.

But it was still a pleasure to hear Hesse's voice in my head again, after an absence of

several years, and, as usual, he gave me plenty of food for thought.

He writes, for instance, about the horrors of dealing with bureaucrats, those enforcers of our supposedly obligatory obedience to Leviathan's Law,<sup>2</sup> now being replaced in their roles by an intelligence even more artificial than their own.

"Anyone who wants to move house, or get married, or obtain a passport or civil status document, arrives at the centre of this hell, spending painful hours in this airless bureaucratic kingdom, interrogated by sad individuals who are simultaneously irritated and in a hurry, who are there to put you in your place, to counter with their scepticism your most simple and honest declarations, treating you as if you were a schoolchild or a criminal".<sup>3</sup>

He describes the difficulty in submitting to the rules of the society in which he found himself living. "I, who am as gentle as a lamb and as docile as a soap bubble, showed myself, especially during my youth, to be constantly resistant to any kind of command. As soon as I heard the words 'you must', everything inside me bristled and I became stubborn".<sup>4</sup>

No doubt many readers feel the same way and I would say that a healthy human being knows in his or her heart that self-fulfilment in life depends on being oneself, following only the orders that come from one's own heart.

While sometimes this instinctive “no!” can come across as exaggerated or unreasonable, I would say that it is a *necessary self-protection* of our own integrity and potential. We become our true selves as much as by *intuitively rejecting what is not right for us* as by having some definite path in mind.

Hesse tells how, as a lad, he wanted nothing more than to be a poet. This made me smile as, when I was at school, we had to fill in some kind of multiple-choice form which was then analysed, using what at that time (circa 1979) was no doubt very innovative computer technology, to find out what “career” we should be targeting.

I still remember the disconcerted look on the teacher’s face when he read out the first choice that the computer had made for me. “Poet? That’s not a career! What’s the second one...? Writer? No, that won’t do either! And after that? Journalist. Ah, now that’s possible, at least...”

Hesse’s desire to become a poet was similarly ill-viewed by those tasked to “educate” him. “It was exactly the same for the poet as it was for the hero and, in general, for all beings and enterprises beyond the ordinary and which spoke of strength, beauty and nobility.

“So long as it was a matter of the past, this was found to be magnificent – there was not a single school textbook which was not full of praise for these exceptional individuals and their

endeavours. But if it was a question of the present, and of reality, then they were hated and it is possible that the schoolmasters were specifically trained and employed to prevent, as far as possible, a generous and free kind of man from appearing in society and the greatest and most magnificent acts from taking place”.<sup>5</sup>

Despite such disparagement, Hesse relatively quickly found a place in German society as a writer and poet, until disaster struck with the advent of the First World War. The hysterical reaction to his mild criticism of his country’s participation will be familiar to all those who, for example, called out the Covid scam – part of the same series of shock-and-awe “reset” events, in fact, as I have previously written.<sup>6</sup>

Hesse was essentially “cancelled” – he was labelled a “traitor”, people he considered close failed to speak up for him and old friends cut off all contact, declaring him a “degenerate”.<sup>7</sup> He was besieged with hate mail and bookshops refused to stock his work.

“I saw myself again in conflict with a world which had let me live in peace up until this point... Once more, I discovered a frightening abyss between reality and that which seemed to me to be desirable, reasonable and good”.<sup>8</sup>

I have written before about this gulf between the world that we were *meant* to be born into –

one guided by the values in our hearts that are shared by our kith and kin – and the reality of the modern world under dictatorial imperial occupation, based on grotesque *anti-values* completely alien to us.

Hesse once declared: “I don’t believe in our politics, our way of thinking, believing, amusing ourselves; I don’t share a single one of the ideals of our age”<sup>9</sup> and in this collection of writing he confirms: “At no point was I a ‘modern man’”.<sup>10</sup>

Much of his life’s activities, including his writing, thus involved an attempted escape from grey sterility into an *elsewhere* that was surely not entirely inaccessible. He writes: “I think that reality is something which we should be least concerned about, for it is already boring enough with its continual presence, while much more beautiful and necessary things demand our care and attention”.<sup>11</sup>

Hesse’s work pulsates with the yearning for an enchanted transportation into another world, another plane – and away from all the contemporary sterility. “We have no other means of changing this ever-disappointing, pathetic and sinister reality than by denying its existence and showing that we are stronger than it”.<sup>12</sup>

An essential source for this strength can be found in days and years gone by, he writes. “In the cultural realm, an existence based only on the present and the novelties of the day is an

unbearable nonsense, for the life of the spirit has a fundamental need to refer constantly to the past, to history, to ancient and primitive realities".<sup>13</sup>

He sees, quite accurately in my view, the cultural decline of our societies as having been ongoing for many centuries now.

In a story set in the early 18th century, Hesse has his central character, Knecht, describe the music of his time. "I have to admit that in our epoch it has seen some surprising and suggestive innovations and that, nevertheless, it has, on the whole, lost the purity, rigour and nobility of the old masters, while achieving a new power of seduction not without frivolity and immoderation".<sup>14</sup>

"There currently reigns across the world a very different spirit and I think that previously, sixty or more years ago, music was better and more scrupulously cultivated than it is at present, for it has become rare to hear in the streets, or in the fields, songs with several melodic lines and in many regions songs with two parts are already the exception".<sup>15</sup>

But, despite the relentless advance of the dark and drab clouds of modernity we see, from time to time across the centuries, reminders of the eternal existence of truth and beauty breaking through the gloom and shining renewed hope into our souls.

Hesse imagines that same character coming across the work of Johann Sebastian Bach for the first time. “Very late, when he is no longer young, an echo of Bach’s music reaches his ears; an organist plays some preludes for him. From then on, he ‘knows’ what he has been searching for throughout his life.

“His colleague has also heard the St John Passion, tells him about it, and plays a few passages; Knecht gets hold of some extracts from this work. He notes this: despite all its doctrinal disputes, Christianity has managed to express itself once more in a new and admirable way, it has become light and harmony”.<sup>16</sup>

I am convinced, thanks partly to Bach’s works and other sacred music, but also thanks to the spiritual beauty of Gothic cathedrals across Europe, not to forget the words and actions of many contemporary Christians fighting the same battles as I am, that Christianity can act as the channel for the manifestation of all that is best in humanity.

Unlike some Christians, though, I don’t think it is *uniquely* capable of performing this role – and the monopolistic refusal of this broader truth is one of the factors which has *limited* and indeed often *reversed* the positive impact of the religion which was followed by my ancestors for dozens of generations.

As we have seen, Hesse's yearning for *elsewhere* often takes the form of a nostalgia for *elsewhen*. This is evident on two levels when his 18th century character Knecht, already a projection of Hesse's *historical* nostalgia, speaks of his *personal* attachment to times past.

"All along the road along which God has led me, this period of my childhood has always seemed to me a paradise which I left behind, to which it would have been lovely to return but to which the path and the key have been lost and the door closed – a door which only death will perhaps re-open".<sup>17</sup> Writing directly of his own childhood, Hesse says: "Yes, for a long time I lived in Paradise".<sup>18</sup>

Ultimately, I don't think that Hesse's evocation of past times is *just* nostalgia for his childhood or for pre-modern times when the world was still filled with magic. I think it is, rather, a yearning for that world that he (and all of us) were *meant* to have been born into, in which we would have found our place, fulfilled our individual potential, in the bosom of a community inspired by our shared values, tastes and desires.

We are looking at an archetype, the projection of the type of world he *needed* to find in order to flourish and belong. It is the same sacred world of which I write in my recent book of that name, one in which we feel our *witness*

to nature as a kind of magic, manifest in certain spirits or gods that lie beyond the flatness of current “reality”.

Hesse writes of his own early paradisaical years: “I learned the basics of what we must know in life before starting school, thanks to the teaching given to me by the fruit trees, the rain and the sun, the rivers and the forests, the bees and the beetles, not to mention the lessons of the god Pan and the dancing idols who lived in my grandfather’s cupboard of treasures”.<sup>19</sup>

Describing an ambitious and abandoned project to compose an opera, he explains: “The oscillation of the life between these two poles, nature and the spirit, would have appeared as something as beautiful, as seductive and as complete as the tension of a rainbow”.<sup>20</sup>

As a child, Hesse felt protected in this world by a “little man” who led him on the right path and whom he felt he had always to obey. “One day he took my hand from something I was about to eat, he led me to the place where I could regain possession of something I had lost”.<sup>21</sup>

I would see this figure as one of the representatives of the natural and cosmic entity to which we all belong, a channel for the guidance we receive from that Oneness if we are open to it, much like the nature-spirit fairies and dancing spiders that I described in *Our Sacred World*. Unfortunately, as Hesse grew up, the

little man's appearances become increasingly rare, until he came no more: "In every place, I saw the world become disenchanted around me".<sup>22</sup>

Although, in this industrial age, where all is defiled, defaced and desecrated, the enchanted world of our hearts no longer forms part of the dull "reality" around us, *this does not mean that it does not exist.*

It exists, firstly, as a vision, an inspiration, a Holy Grail to lead us into the future. It is a dream calling out to us – through the induced sleep of our servitude – to pay heed, to wake up and to follow its light.

This other world also exists as a *potential future*, a *possibility* that can become real if enough of us *will* it to be so and, as such, it actually *already exists* in the magical realm of timelessness to which Hesse takes us in his writing.

He muses: "If so-called reality does not play a very important role for me, this is because very often the past appears to me in its fullness as if it were the present, while the present moment can seem incredibly distant in time, to the point that, unlike most people, I cannot make any clear distinction between the past and the future".<sup>23</sup>

[1] <https://orgrad.wordpress.com/a-z-of-thinkers/hermann-hesse/>

[2] <https://winteroak.org.uk/2025/11/04/leviathans-law-and-the-occupation-of-our-lands/>

[3] Hermann Hesse, *Enfance d'un magicien, traduit de l'allemand par Edmond Beaujon* (Paris: Presses Pocket, 1986), p. 65. All translations from the French are my own and all subsequent page references are to this work, unless otherwise stated.

[4] p. 41.

[5] pp. 44-45.

[6] <https://winteroak.org.uk/2024/06/10/wars-resets-and-the-global-criminocracy/>

[7] p. 50.

[8] p. 51.

[9] 'Introduction', Hermann Hesse, *Pictor's Metamorphoses and Other Fantasies, trans. Rika Lesser* (London: Jonathan Cape, 1982), p. vii.

[10] p. 61.

[11] p. 58.

[12] p. 59.

[13] p. 47.

[14] p. 128.

[15] p. 137.

[16] pp. 125-26.

[17] p. 137-138.

[18] p. 17.

[19] p. 14.

[20] p. 62.

[21] p. 26.

[22] p. 38.

[23] p. 59.

## THE MILITARY MECHANISM OF ZIMPERIAL OCCUPATION

“How can it hold? How can an international order founded on the subjugation of the majority of humankind manage to endure in the face of everything resisting it? What is it that really stops us from liberating ourselves?”<sup>1</sup>

This is the important question asked, and largely answered, by Mathieu Rigouste in *La guerre globale contre les peuples* (‘The global war against the peoples’).

It is worth noting that this 2025 book, issued from “left-wing” circles, is based on the assumption that a single global empire *does actually exist*, that one entity lies behind all the near-identical squads of violent robo-cops, CCTV surveillance systems, ID schemes, drones and barbed wire.

If Rigouste does not go so far as to identify this as ZIM, the zio-satanic imperialist mafia, his analysis is not in fundamental *contradiction* with my own conclusions as to the nature of the Empire and, indeed, I would say that it provides

valuable detail to bolster them.

While I find it odd that the author often restricts himself to referring to the imperial entity as “the transatlantic bloc”,<sup>2</sup> his own findings confirm that we are not looking here at a “West” now being challenged by rising non-imperial “multi-polar” power, but at what he calls “the global architecture of domination”.<sup>3</sup>

For instance, he reports that China has profited from the imperialist wars, having been awarded industrial and urban reconstruction rights in both Iraq and Syria.<sup>4</sup> It has been playing an ever-more central role in industrial imperialism in Africa, Asia and Latin America and it is also, as Rigouste points out, “at the heart of global surveillance”.<sup>5</sup>

“A member of the WTO, the IMF and a permanent member of the UN security council, it plays a full part in the production of the international order. Its firms are deeply integrated into the international financial networks and the banking conglomerations involved in the security industry. At the same time, financial globalisation has tied the Western arms trade to the Chinese state banks and to the corporations involved in the reinforcement of the Chinese military apparatus.

“This is the case, for example, with the global financial giant BlackRock, which holds major investments in Northrop Grumman, Boe-

ing and Lockheed Martin and also in the Bank of China, the China Construction Bank, PetroChina, China Construction Corp and China Rail Engineering".<sup>6</sup>

Rigouste repeatedly uses the term "neoliberalism", which I find slightly problematic as it could be understood to indicate a phenomenon distinct from previous manifestations of the imperialism in question, rather than merely a phase in its evolution. But, to be fair, he does throughout the work also place great emphasis on the *historical continuity* of this insidious assault on humanity in terms of both its methods and its aims.

He finds its origins in the mid 17th century, the same period that I have identified as a key historical turning point, when Leviathan's Law was the philosophical midwife for the birth of industrial imperialism.<sup>7</sup> Rigouste detects in the brutal repression of the *Nu-Pieds* (barefoot) uprising in Normandy in 1639 the visible presence of "a regime of modern power breaking with the medieval model".<sup>8</sup>

By the early 18th century, he says, theoreticians were spelling out this new and ruthless approach – "their writing circulated across the whole of Europe with the emergence of an international field of strategies for war against the peoples".<sup>9</sup> "In these texts, as on the ground, we see a combination of classic warfare with punit-

ive measures: hostage-taking, pillage, destruction of goods, despoilment, coercion and executions. The recourse to sexual violence is never evoked, although we constantly observe it”.<sup>10</sup>

Divide and rule techniques have also long played a central role, communities within occupied countries being deliberately turned against each other.<sup>11</sup>

There is also a consistent history of the *dehumanisation* of populations. “The designation of native peoples as ‘savages’ notably allowed Western powers to override the rules of war as conceived for populations described as civilised”.<sup>12</sup>

*The parallels with the attitude of the contemporary Zionist state with regard to the Palestinian people are almost too obvious to point out.*

Simultaneously, war was being waged on domestic European populations through the institution known as “the police”. Rigouste traces this phenomenon back to Louis XIV’s absolutist regime in France, which created a police force in Paris in 1667.

“It appointed superintendents for each part of the city and unified various medieval bodies, such as the *gens d’armes*, professional mercenaries at the service of the overlords. It recruited informants in the streets and in the first modern prisons, to spy on the Parisian lower classes”.<sup>13</sup>

Home and abroad, these mechanisms all

served one single system, as is pointed out by American sociologist Alex S. Vitale. He says the new police forces that eventually appeared everywhere were linked to three social arrangements fundamental to 18th century inequality: slavery, colonialism and the control of a new industrial working class.<sup>14</sup>

Adds Rigouste: “The British empire adapted its police units at the same time as it was mounting slave-trade patrols in the Caribbean, a royal police force in Ireland, a special police unit in Malabar, the Ugandan police force and the royal police of Hong Kong, through a process of ‘cross-fertilisation’ transferring colonial techniques conceived in India or Canada to Ireland, South Africa and the big British cities. The repressive methods used in urban Britain ended up resembling those of the colonial police”.<sup>15</sup>

*This is because we are all under Occupation by the single global empire.*

One of the most shocking moments in this longstanding enslavement came in Paris in 1871 when the people tried to gain back control over their lives and communities by forming a self-governing Commune. Rigouste recounts: “The government of Adolphe Thiers decided to send in the army. He launched an ‘internal campaign’ influenced by the methods of the colonial generals, treating urban insurgents in the same way as those they called Bedouins in Algeria... Nearly

25,000 working-class Parisian men and women were massacred”.<sup>16</sup>

Rigouste explains that General Gaston de Galliffet, the “massacrer of the Commune”, had helped to impose imperial control in Algeria and Mexico and used the term “bandits” to describe rebels both in Algeria and Paris. He said of the Parisian upstarts: “I declare a war with neither truce nor pity against these murderers”.<sup>17</sup> Galliffet subsequently returned to colonial duties in occupied Algeria, before being appointed governor of Paris and then minister of war in a “left-wing” French government.<sup>18</sup>

I wrote about the Commune bloodbath in *Enemies of the People: The Rothschilds and their corrupt global empire*, my 2022 booklet about the leading zimperialist dynasty. I remarked that the crushing of the Paris Commune was a good illustration of “the Rothschilds’ historical complicity with any extreme state violence that furthers their own ends”.<sup>19</sup>

Alphonse de Rothschild warned in internal correspondence that France risked becoming “a hotbed of anarchy”<sup>20</sup> and did not hide his hatred of the “dangerous classes”. The state had to “get rid of all those vermin, veritable gallows fodder who constantly threaten society”, he fumed. “Purge France and the world of all those rogues”.<sup>21</sup>

I was interested to learn that during the mil-

itary-style repression of the 2018-2019 Gilets Jaunes uprising in France<sup>22</sup> under Rothschild protégé Emmanuel Macron, Paris police chief Didier Lallement proudly compared himself to the 1871 massacer Galliffet.<sup>23</sup>

Rigouste says that the shock of the Paris Commune led the imperial power to develop “new technologies of counter-revolution and surveillance, notably through an acceleration of the policy of passports and the control of European borders”.<sup>24</sup>

At the same time it was developing ever-more efficient methods for killing resistant populations on an industrial scale. In 1898 British imperial forces used machine guns and explosive bullets to crush the Dervish uprising in Sudan, exterminating more than 10,000 of the locals at the battle of Omdurman while losing only 40 or so of their own men. Future prime minister Winston Churchill, who took part in the massacre, described this as “the most signal triumph ever gained by the arms of science over barbarians”.<sup>25</sup>

*There we have the horror of the Empire in all its ungodly glory – boasting of the victory of its mass-murdering “science” over the human beings it terms “barbarians”.* As I mention in *Enemies of the People*, Churchill (like his father) was close to the Rothschilds.<sup>26</sup>

“Following the Science” led directly to the callous and inhuman doctrines of the Nazi re-

gime in Germany, installed by, and on behalf of, ZIM and the precursor of the genocidal Apartheid state of Israel.<sup>27</sup> Rigouste describes the 1935 book *The Total War* by General Erich Ludendorff in which he “proposes to import and bring into widespread use in Europe the colonial principle by which no distinction is made between civilians and soldiers, combatants and non-combatants, times of peace and times of war”.<sup>28</sup>

If this outlook may of itself remind us of the abnormal “rules” followed by Israel, Rigouste then provides further evidence of the close historical ties between imperialism, fascism and the Zionist project in the Middle East. He describes how the fight against the “Arab Revolt” in Palestine from 1936 to 1939 was led by Charles Tegart, who had previously headed British intelligence operations in occupied Ireland and British police in occupied Calcutta, where “he has remained famous for his use of torture against the Indian independence movement”.<sup>29</sup>

In Palestine he erected fortified police stations, torture centres known as “Arab Investigation Centres” and a border fence using “barbed wire imported from Mussolini’s Italy, which supported the Zionist colonisation of Palestine”.<sup>30</sup>

Across the world and across the decades, the Empire used similar techniques to impose its rule via its various proxies – the nation-states

that are essentially subcontracted to do its dirty work, at their own people's cost. The French imperial proxy in Algeria, like the British one in Kenya and Malaysia, declared a state of emergency with military kangaroo courts, curfews, identity checks, house arrests and police raids.<sup>31</sup>

A real "Apartheid" was imposed on the occupied North African country, says Rigouste. Resistance groups were infiltrated, the territory sectioned off and torture systematically deployed against rebels.<sup>32</sup> I have heard about that last element from a friend of mine whose grandfather was tortured to death by French occupation forces in Algeria.

The French doctrine of counter-revolutionary war was taught all over the world, from Brazil and Argentina to the Salazar and Franco dictatorships in Portugal and Spain.<sup>33</sup> The British approach was supposedly less brutal but, observes Rigouste, was still based on "terror and propaganda",<sup>34</sup> whether in the non-European colonies or in Northern Ireland.

He invokes the career of British general Rupert Anthony Smith, who was part of the 1991 Gulf War against Iraq, commanded the UN "peacekeeping" forces in Bosnia in 1995, directed British troops in Northern Ireland from 1996 to 1998 and was then responsible for NATO's bombing campaign in Kosovo. All this imperialist violence inspired him to write a book called *The Util-*

*ity of Force: The Art of War in the Modern World* (Penguin, 2005), in which he declares that today “the people in the streets and houses and fields – all the people, anywhere – are the battlefield”.<sup>35</sup>

British counter-insurgency doctrine also, of course, had a strong influence on the Zionist entity’s brutal dispossession of the people of Palestine – “this colonial war ended with the forced exile of more than 700,000 Palestinians and the placing of millions of refugees in camps in the West Bank, Gaza, Jordan, Lebanon and Syria”.<sup>36</sup> Rigouste mentions in passing that Israel was “recognised immediately by the USSR”,<sup>37</sup> which will not come as a surprise to anyone who has read *The False Red Flag*, my essay on what lay behind Soviet “communism”.<sup>38</sup>

Zionist repression of the indigenous population was also inspired by the French example in Algeria: “In January 1960, two Israeli generals, Yitzhak Rabin (future prime minister) and Chaim Herzog (future president) came to observe paratroopers in action in the Kabyle mountains”.<sup>39</sup>

While sometimes the Empire really is fighting off a challenge to its domination, it also finds it useful to use the *possibility* of such a threat to ramp up its control. There are always dangerous “terrorists” or “communists” or “bandits” lurking in the shadows to justify a “war on crime”, a “war on drugs” or a “war on terror” which can be ap-

plied anywhere it wants.

Rigouste looks at the specialist police units which “use methods and weapons from the colonial handbook which they adapt and recondition for the urban battlefield”. He adds: “The same mechanism has armed the states of the entire world, deploying police warfare systems against popular uprisings”.<sup>40</sup>

The author also mentions the ridiculously-named “Office of Public Safety” (OPS), founded in the USA in 1957, which operated in at least 52 countries in Asia, Africa and the Americas.

The *Wikispooks* website explains that it channelled over \$200 million to proxy states in the form of weaponry and other equipment. Its other functions were to facilitate the planting of CIA operatives within police forces of at-risk regions, and to find suitable candidates within these foreign forces to be recruited by the CIA. A total of 1,500 advisers were deployed overseas, reaching over a million police officers... The OPS-operated International Police Academy (IPA) was instituted in 1963, and provided training to 7,500 senior officers from seventy-seven countries in total”.<sup>41</sup>

Rigouste remarks that the IPA presented torture as a “legitimate method of interrogation”,<sup>42</sup> as just another part of the “imperial mechanism”.<sup>43</sup>

An important dimension to highlight is that

OPS, dismantled in 1974, was a division of the United States Agency for International Development. I wrote about USAID in ‘The Single Global Mafia’, my essay exposing The Rockefeller Foundation as an obvious front for the criminocratic Zionist empire. Foundation president Rajiv Shah was administrator of USAID from 2010 to 2015 and is said to have “elevated the role of development as part of our nation’s foreign policy”.<sup>44</sup>

I cannot emphasise enough the importance of this bland-sounding notion of *development* to the zimperialist project. It embraces not only the *result* of globalist control – the profits and power gained from the exploitation of both nature and humankind – but also the *means* by which ZIM imposes and advances this control.

Development (sometimes called “progress” or “modernisation”) breaks down our autonomy, cultural identity and social cohesion in order to make us easy prey for the financial-industrial slave-masters. It is thus a key weapon in the war on the peoples, as is repeatedly confirmed by Rigouste’s research.

He points us, for example, to an 1896 book called *Small Wars* by British army officer Charles Callwell on how to best to keep “the savages” and “semi-civilised races” under the imperial heel. “He recommends controlling populations through fear but also dividing and weakening

them by imposing so-called modern lifestyles, in other words by eradicating community-based ways of living”.<sup>45</sup>

The same thinking was guiding the British Army’s policy in Iraq more than 100 years later under the slogan “Shape-Secure-Develop”.<sup>46</sup> A 2010 French military publication entitled *Contre-insurrection* likewise pushed the global industrial-imperial doctrine, advising the use of brute force, “development of infrastructure” and the “stimulation of the economy”.<sup>47</sup>

And NATO’s 2017 *Counterinsurgency: A General Reference Curriculum* states: “Any external counterinsurgent forces must support the host nation’s counterinsurgency strategy through a broad range of measures taken to support internal defence and development (IDAD), promote the host nation’s growth, and improve the ability to protect itself from the insurgency. IDAD is the full range of measures taken by a nation to promote its growth and to protect itself from subversion, lawlessness, insurgency, terrorism and other threats to its security”.<sup>48</sup>

“Development” is further tied to war by the lucrative “reconstruction” opportunities created in the aftermath, with this process itself amounting to another layer of colonial “modernisation”.

Behind the iron fist of military occupation and its development we find, of course, the long arm of global finance. They are really just differ-

ent aspects of *the same thing*.

As Rigouste writes, industrial capitalism contains within itself “an imperialist propensity, in other words a dynamic of expansion, aiming to capture and submit, dominate and exploit new social groups and new resources”.<sup>49</sup> “It developed by dispossessing European peasantry of its ability to be self-sufficient by means of the enclosures, laws and measures preventing free access to the Commons (rivers, meadows, forests)”.<sup>50</sup>

The Empire necessarily finds itself in “a permanent state of war”<sup>51</sup> against those in the way of, or actively resisting, the advance of its “imperial modernity”.<sup>52</sup>

With its greed-fuelled expansion into the Americas it inflicted “the near-extermination of the peoples who lived there and went on to capture, deport and enslave millions of Africans”, says Rigouste.<sup>53</sup>

This drive for “the maximum accumulation of profits for industrialists”<sup>54</sup> has been relentless for many centuries now and we always see the same financial interests behind it. For instance, Robert McNamara, the US defense secretary who waged imperial war on Vietnam, went straight from that post to become president of the World Bank Group, from 1968 to 1981.<sup>55</sup>

Rigouste describes a veritable massacre carried out in Mexico City in 1968 against student demonstrators labelled “terrorists”. “The day

after the massacre, European ministers and representatives of the IMF rewarded the choice of brutal violence by approving a loan to the Mexican state”.<sup>56</sup>

Five years later, the notorious coup d'état in Chile saw the military junta call on the “advice” of the so-called Chicago Boys, followers of “neoliberal” economist Milton Friedman,<sup>57</sup> remembered by *The Jerusalem Post* for his “deep fondness for Israel”.<sup>58</sup>

In 2010 an uprising broke out in Tunisia against the Ben Ali regime, which had been charged with “imposing the directives of the IMF”<sup>59</sup> on the country. Its initial success, in the face of massive and bloody repression, was quickly undermined and business as usual was resumed “under the pressure of the IMF and the World Bank”.<sup>60</sup>

In 2013 Abdel Fattah el-Sisi seized power in Egypt through a coup d'état and, relates Rigouste, “relaunched the whole of the neoliberal programme demanded by the IMF, at the same time extending anti-terrorist jurisdiction to all domains of society”.<sup>61</sup>

The Zionist nature of the industrial-military empire has become increasingly obvious. After 9/11, US defense secretary Donald Rumsfeld announced that America would be making more use of the techniques deployed by Israel against the Palestinians, such as targeted assassinations

and hi-tech surveillance.<sup>62</sup>

In the aftermath of the 2005 Hurricane Katrina disaster, joining Blackwater in a government contract to “protect private businesses, banks, hotels, industrial sites and wealthy individuals” in New Orleans was “an Israeli firm called Instinctive Shooting International (ISI), formed by former members of the Israeli special forces”.<sup>63</sup> And for years now police chiefs from American cities including Orlando in Florida, San Bernardino in California and Haverhill in Massachusetts have been travelling to Israel for “anti-terrorist” training.<sup>64</sup>

When civil unrest broke out in France in 2005, government minister Nicolas Sarkozy (later president) welcomed to Paris the Israeli minister of public security Gideon Ezra and his police chief Moshe Karadi to impart wisdom on how to subdue an occupied country. “A co-operation agreement was signed. It announced that French riot police were to be trained in Israeli crowd-control techniques”.<sup>65</sup>

In his 2015 book *War Against the People: Israel, the Palestinians and Global Pacification* (Pluto Press), Israeli historian Jeff Halper says Israel’s aim is not so much to resolve a conflict as to maintain a colonial order<sup>66</sup> and the same reality can be seen everywhere. Researchers have shown, for instance, how the Zionist occupation of Palestine provided a crucial template for the

occupation of Iraq<sup>67</sup> and have written of the “Palestinization of Iraq” and the “Israelization of the US army in Iraq”.<sup>68</sup>

Rigouste stresses: “The methods of police warfare used to maintain Apartheid in Palestine have been exported all across the planet, from the US police sent into the ghettos to the Brazilian police deployed to the favelas, the military/paramilitary forces in Colombia and Guatemala, the intelligence officers spying on human rights activists in central Asia and the Chinese soldiers charged with building systems of social control for the working class population”.<sup>69</sup>

He cites sociologist Stephen Graham’s finding that Israel also provides the model, across the world, for “security zones” protecting financial districts, embassies, G8 and NATO summits, ports, airports and major events like the World Cup and the Olympic Games.<sup>70</sup>

The Zionist entity is even involved in India’s attempts to suppress the Naxalite guerrillas and the resistance movement in Kashmir. Rigouste writes: “Like Palestine, Kashmir is one of the most densely militarised zones in the world, where every civilian is treated like an armed combatant. These similarities reflect several decades of collaboration between India and Israel, notably in the fields of surveillance, intelligence and weaponry”.<sup>71</sup>

The example that Israel has set for, and taught to, other states, is to deliberately use massive and disproportionate force against civilians while claiming that they are “terrorists” and that the occupying power is the real victim, says Rigouste.<sup>72</sup>

But despite all its industrial-military might, the Empire suffers from a “great fear of a global uprising”<sup>73</sup> that would break its full-spectrum grip on the world. An entertaining scenario floated by the Pentagon in 2018 imagined a revolt by young people rejecting consumerism and launching a global online campaign against big business, financial institutions and pro-Establishment NGOs. From this emerges a revolutionary movement known as People’s Armed Liberation which sets out to rid the world of globalism by attacking governments and multinational conglomerates.<sup>74</sup>

“Preventive” measures are therefore always being launched to ensure that no such revolts actually take place. Writes Rigouste: “This global carnage in fact comes from an imperial mechanism that is neither infallible nor all-powerful, but continually adapts itself in the face of the possibility of its overthrowal”.<sup>75</sup>

As we have seen, it relies on sub-contractors, proxy nation-states, to impose its domination and I would say that this is where its principal weakness lies. Lieutenant-Colonel Sanath Gop-

inath of India's Counter-Insurgency and Jungle Warfare School has admitted that it is vital that soldiers "are not perceived as a force of occupation, which would inevitably lead to a boost in public support for the insurgents".<sup>76</sup>

It is not just the public as a whole whose support would be affected by such a realisation, but some of the Empire's own current mercenaries. It may be that a large number of them across the world could not care less who they are ultimately working for, so long as their wages are paid on time. But human nature dictates that there will be others who find, as they hear more about the imperial entity, that their conscience is telling them not to follow its orders any longer.

Maybe they will feel uncomfortable about taking part in, or facilitating, abhorrent crimes against humanity, actual genocides. Maybe they will feel repulsed by the knowledge that their employers are involved in the rape, torture and murder of children on a systematic basis.

Maybe they will react against all the propaganda, lies, gaslighting and intimidation that these psychopaths constantly roll out to protect themselves from scrutiny. Maybe they will be appalled to realise that their ultimate bosses care nothing for them, their families or their country but are cynically using them for their own nefarious purposes. Maybe they will conclude that it is fundamentally wrong for the entire population of

the world to be ruled by one tiny and ruthlessly violent criminal gang.

Once enough of these mercenaries pack their trunks and say goodbye to the zimperialist circus, its military self-defence mechanism will no longer be able to function and it will quickly fall apart.

[1] Mathieu Rigouste, *La guerre globale contre les peuples: Mécanique impériale de l'ordre sécuritaire* (Paris: La Fabrique, 2025) p. 7. All translations are my own and all subsequent page references are to this work, unless otherwise stated.

[2] p. 150 and elsewhere.

[3] p. 154.

[4] p. 304.

[5] p. 246.

[6] pp. 246-47.

[7] Paul Cudenec, 'Leviathan's Law and the occupation of our lands', <https://winteroak.org.uk/2025/11/04/leviathans-law-and-the-occupation-of-our-lands/>

[8] p. 29.

[9] Ibid.

[10] pp. 30-31.

[11] p. 156.

[12] p. 32.

[13] pp. 33-34.

[14] Alex S. Vitale, *The End of Policing* (Verso, 2017), cit. p. 34.

[16] p. 39.

[17] Ibid.

[18] Ibid.

[19] Paul Cudenec, *Enemies of the People: The Rothschilds and their corrupt global empire* (2022), p. 76, <https://winteroak.org.uk/wp-content/uploads/2024/09/enemiesofthepeopleol.pdf>

[20] Niall Ferguson, *The House of Rothschild: The World's Greatest Banker 1849-1999* (New York: Penguin, 2000), p. 201, cit. Cudenec, *Enemies of the People* (2022), p. 77.

[21] Ferguson, p. 210, cit. Cudenec, *Enemies of the People* (2022), p. 77.

[22] <https://winteroak.org.uk/the-gilets-jaunes/>

- [23] 'Enquête sur Didier Lallement, le préfet de police à poigne d'Emmanuel Macron', *Le Monde*, 23 February 2020, cit. p. 254
- [24] p. 40.
- [25] Winston Churchill, *The River War*, <https://www.gutenberg.org/files/4943/4943-h/4943-h.htm>, cit. p. 41.
- [26] Cudenec, *Enemies of the People*, pp. 41-42.
- [27] See Paul Cudenec, *ZIM Unzipped*, <https://winteroak.org.uk/wp-content/uploads/2025/11/zuonline.pdf>
- [28] p. 56.
- [29] p. 65.
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- [34] p. 103.
- [35] p. 158.
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- [42] p. 115.
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- [44] Paul Cudenec, 'The Single Global Mafia', *The Global Gang Running Our World and Ruining Our Lives* (2025), p. 281, <https://winteroak.org.uk/wp-content/uploads/2025/03/the-global-gang-web.pdf>
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- [46] p. 172.
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[https://www.nato.int/nato\\_static\\_fl2014/assets/pdf/pdf\\_2017\\_09/20170904\\_1709-counterinsurgency-rc.pdf](https://www.nato.int/nato_static_fl2014/assets/pdf/pdf_2017_09/20170904_1709-counterinsurgency-rc.pdf), cit. p. 197.
- [49] p. 16.
- [50] p. 17.
- [51] p. 15.
- [52] p. 289.
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## OUR IMPOSSIBLE RESISTANCE WILL PREVAIL!

Having addressed the question of how the global mafia manages to maintain its rule in the face of all our resistance,<sup>1</sup> I will now look at the issue the other way round, by asking how our resistance can possibly succeed in the face of all the Empire's power and violence.

I will do so through the lens of an excellent new open access book by Colin Todhunter, entitled *The Agrarian Imagination: Development and the Art of the Impossible*.<sup>2</sup>

Todhunter pulls no punches regarding the gravity of the situation facing us. He writes: "The so-called 'Great Reset' anticipates a fundamental transformation of Western societies, resulting in permanent restrictions on liberties and mass surveillance".<sup>3</sup> "The message is: get used to being poor or on the scrapheap, and dissent will not be tolerated".<sup>4</sup>

We can expect, he says, "the increasing convergence of state and corporate power – a trajectory that points towards a shift away from

‘capitalism’, possibly towards a technocratic or even techno-feudalist system where e-commerce platforms, algorithms, programmable centralised digital currencies and monopolistic entities determine how we live”.<sup>5</sup>

He adds: “In the cold, centralised, technocratic dystopia that is planned, humanity’s spiritual connection to the countryside, food and agrarian production are to be cast into the dustbin of history... Corporate lobbyists say it is ‘progress’. They say there is no alternative. Well, they would. As corporations profit, the majority suffer”.<sup>6</sup>

The author identifies the phenomenon fuelling the threat as so-called “development” which, as I have explained, refers not only to the *result* of globalist control – the profits and power gained from the exploitation of both nature and humankind – but also to the *means* by which this control is imposed and advanced.<sup>7</sup>

He stresses that his book “rejects the notion that ‘development’ is an inherently good idea by exposing how the standard model – driven by the needs of neoliberal global capital and top-down policy – functions as an engine of injustice, displacement and ecological destruction”.<sup>8</sup>

Development is “a system of extraction disguised as improvement”, he says. “The language of growth and modernisation conceals a deeper pattern of control and dispossession that

continues to define the so-called development project”.<sup>9</sup>

“Powerful corporations are shaping the development agenda with the full backing of the state on hand to forcibly evict people from their land and hand it over to mineral-hungry industries or agribusiness to fuel a warped, unsustainable model of development and swell the pockets of elite interests”.<sup>10</sup>

Rather than being some kind of inevitable or positive process that can be made “sustainable” by painting it in rainbow colours, development is in fact a crime in progress. Todhunter says: “We may justifiably claim development to be a form of violence”.<sup>11</sup>

He points to this happening all over the world, whether in Congo where “rich corporations profit from war and conflict” or in India, where tens of thousands of militias have been poured into tribal areas to forcibly displace 300,000 people and place 50,000 in camps.<sup>12</sup> And he adds: “In the process, rapes and human rights abuses have been common”.<sup>13</sup>

Todhunter focuses in particular on India and quotes Arundhati Roy regarding the thousands of tribal people displaced by the Narmada Sarovar Dam. She says: “Many of those who have been resettled are people who have lived all their lives deep in the forest... Suddenly they find themselves left with the option of starving to

death or walking several kilometres to the nearest town, sitting in the marketplace offering themselves as wage labour, like goods on sale... Instead of a forest from which they gathered everything they needed – food, fuel, fodder, rope, gum, tobacco, tooth powder, medicinal herbs, housing materials – they earn between ten and twenty rupees a day”.<sup>14</sup>

And Todhunter points out that this is merely the continuation of the dispossession that the same interests inflicted on the people of England centuries ago. “There is a historical comparison to be made between the displacement of people from the land in England during the Industrial Revolution and the contemporary displacement of the peasantry in India under neoliberal capitalism. Just as the enclosure movement in England forcibly removed peasants from their land, pushing them into cities to become a labour force for emerging industrial capitalism, a similar process is unfolding in India today”.<sup>15</sup>

The Empire’s war on the rest of humankind amounts to literally *wiping out* our ways of life, our identities and our autonomies. Todhunter cites an article by Helena Paul in which she describes this happening in Paraguay. She writes: “Repression and displacement, often violent, of remaining rural populations, illness, falling local food production have all featured in this picture. Indigenous communities have been

displaced and reduced to living on the capital's rubbish dumps. This is a crime that we can rightly call genocide – the extinguishment of entire Peoples, their culture, their way of life and their environment”.<sup>16</sup>

The farmers' protests that have swept India (and elsewhere) in recent years represent a desperate resistance to the all-crushing power of the vile Empire. Todhunter notes: “The outcome in India thus far has been devastating for millions of small-scale farmers and rural dwellers. Neoliberal reforms have led to spiralling input costs, dependency on proprietary seeds and agrochemicals and the erosion of traditional farming systems. This has resulted in widespread indebtedness, economic distress and a decline in the number of cultivators – millions have been pushed off the land, many driven to suicide”.<sup>17</sup>

He says the aim is to restructure India's agri-food sector for the needs of global supply chains and markets. “As independent cultivators are bankrupted, the goal is that land will eventually be amalgamated to facilitate large-scale industrial cultivation. Those who remain in farming will be absorbed into corporate supply chains and squeezed as they work on contracts dictated by large agribusiness and chain retailers”.<sup>18</sup>

“Companies like Bayer attempt to depict

these developments as ‘modernising’ Indian agriculture and portray the sector as ‘backward’. However, such corporations cynically exploit notions of backwardness and modernisation to promote their financially lucrative agricultural practices and technologies in a bid to secure control of the sector”.<sup>19</sup>

“The farmers’ movement sees through the plan to withdraw government support from agriculture and hand over farming and public food distribution to corporations led by Adani, Ambani, Tata, Cargill, Pepsi, Walmart, Bayer, Amazon and others”.<sup>20</sup>

Todhunter explains how this is all part of a deliberately constructed *chain of manipulation*, creating cheaper labour for the global profiteers at the expense of people everywhere. “In India, the policy of population displacement compels displaced rural workers to migrate to urban areas in search of precarious, low paid employment or remain unemployed, swelling the ranks of a surplus labour force. This reserve army of labour is not accidental but serves a strategic function within global capitalism. It helps suppress wages and weaken the bargaining power of workers and trade unions both in India and internationally.

“By maintaining a large pool of cheap and insecure labour, capital can discipline workers through competition and insecurity. Moreover,

many of these displaced Indian workers are absorbed into offshored factories and global supply chains, effectively acting as a tool to undermine labour rights and conditions in wealthier countries”.<sup>21</sup>

The global prison being built around us is only possible because of the manipulation of our perception of reality, the relentless brainwashing designed to persuade us that this is *all perfectly normal*. As Todhunter says: “Beneath the visible machinery of land grabs and corporate deals lies something less tangible yet more pervasive: the capture of thought itself”.<sup>22</sup> “The ideology of modern ‘developed’ society is a power play concerned with redefining who we are or what we should be, what is acceptable and what is unacceptable”.<sup>23</sup>

He describes how the Empire is constantly inventing new “ideological cover”<sup>24</sup> for its financial ambitions and how “public relations, pseudo-science and ‘humanitarian’ branding manufacture consent for the very systems that impoverish and poison under the names of ‘modernisation’ and ‘development’”.<sup>25</sup>

“These networks saturate media, dominate web searches, steer ‘educational’ content and organise phony grassroots engagement (astroturfing), all aimed at upholding the inevitability and virtue of industrial agriculture while making alternatives rooted in the local,

organic and agroecological seem marginal or dangerous”.<sup>26</sup>

“Critics are placed on a ‘hit list’ and smeared as murderers (condemning millions to starvation for opposing GM), privileged ‘First World’ ideologues or anti-science extremists, rather than principled advocates for ecological and public health. This reputational assault aims to shape the boundaries of acceptable debate”.<sup>27</sup> “The dominant narrative has impacted nearly every key institution so that industry influence is rendered almost invisible and criticism almost unthinkable”.<sup>28</sup>

The “climate” scam is currently central to these efforts, he points out. “The climate emergency narrative is being used to legitimise new financially lucrative instruments such as carbon trading and green investments, schemes designed to absorb surplus wealth under the guise of environmentalism”.<sup>29</sup>

“The net-zero carbon emissions agenda will help legitimise lower living standards (reducing your carbon footprint) while reinforcing the notion that our rights must be sacrificed for the greater good. You will own nothing, not because the rich and their neoliberal agenda made you poor, but because you will be instructed to stop being irresponsible and must act to protect the planet”.<sup>30</sup>

As mentioned in a recent *Acorn* bulletin,<sup>31</sup>

the notion of voluntary degrowth – living sanely and simply outside the global greedmill – is being turned round into a tool of the Empire. Todhunter confirms: “Decreased consumption (your poverty) will be sold as being good for the planet by co-opting the concept of ‘degrowth’; something to be imposed on the masses while elites continue to accumulate”.<sup>32</sup>

He also accurately identifies the Covid manoeuvre as having been another weapon deployed by the Empire against the rest of humankind. He writes: “COVID was used as a strategy of ‘creative destruction’, accelerating the destruction of millions of livelihoods globally and pushing small businesses towards bankruptcy. Rather than providing genuine aid to the public, COVID policies and massive government spending primarily benefited large corporations – boosting their margins while forcing smaller enterprises to the brink and consolidating corporate power. At the same time, COVID was used to justify unprecedented restrictions on freedoms, increased surveillance and digital control mechanisms”.<sup>33</sup>

Todhunter refers to investigative journalist Michael Bryant’s finding that €1.5 trillion was needed to deal with the financial crisis in Europe alone in 2020. “This strategy was designed to stabilise and restructure the financial architecture by halting the flow of economic

activity temporarily, enabling a multi-trillion-dollar bailout of Big Finance and large corporations under the guise of COVID relief. A bailout that dwarfed anything seen during the 2008 financial crisis”.<sup>34</sup> “Lockdowns not only destroyed small businesses and accelerated corporate consolidation, but – unlike the 2008 bailouts – this process faced little opposition, as it was justified as a public health necessity”.<sup>35</sup>

The crime being carried out by the Empire, using all these lies and violence, is obviously one of robbery on an unimaginable scale. Its relentlessly sustained imperialist “development” is part of “the dynamics of global capital accumulation”,<sup>36</sup> the author emphasises – “the concentration of wealth and control in the hands of a global corporate and financial elite”.<sup>37</sup>

It has a vast mechanism with which to carry out this robbery, which includes the military forces of repression that I previously described. So it is that “structural adjustment programmes imposed by institutions like the IMF and World Bank or bilateral agreements with the US have forced countries like India to radically transform their agricultural sectors”.<sup>38</sup>

“In India, Hinduism and tribal society beliefs sanctify certain animals, places, rivers or mountains. But it’s also a country run by Wall Street-sanctioned politicians who convince people to accept or be oblivious to the destruction of the

same... How easy it is for the corrosive impacts of rapacious, hugely powerful corporations to colonise almost every area of social, cultural and economic life and encourage greed, selfishness, apathy, irretrievable materialism and acquisitive individualism”.<sup>39</sup>

Knowing what we do about the “multi-polar” BRICS new world order,<sup>40</sup> it comes as no surprise to see how closely India’s “Green Revolution” aligns with the WEF’s Fourth Industrial Revolution. Todhunter writes: “India’s agriculture is being systematically corporatised. The Indian Council of Agricultural Research (ICAR) has signed memorandums of understanding with global giants like Bayer, Amazon and Syngenta. These deals, made without public debate or transparency, pave the way for AI-driven farmerless farms, carbon credit schemes that commodify land, genetically modified and herbicide-tolerant crops and digital platforms that dictate farming practices. Although this is promoted as modernisation, it is more akin to recolonisation”.<sup>41</sup>

What Indians are up against, he says, is a global corporate system – “a system that sees international finance firms like BlackRock, Vanguard, State Street, Fidelity and Capital Group investing in the global food giants that sicken and also in the pharmaceuticals sector that supposedly ‘cure’”.<sup>42</sup>

These financial entities are all part of what I have taken to calling ZIM, the zio-satanic imperialist mafia,<sup>43</sup> which, like all organised crime, is always eager to use violence to achieve its ends. Todhunter writes: “During the 2020-21 farmers protest, a video that appeared on social media showed Ayush Sinha, a top government official, encouraging officers to ‘smash the heads of farmers’ if they broke through the barricades placed on a highway. Since the farmers renewed their protest in early 2024, tear gas and water cannons have been used against farmers to break up protests and prevent them marching to Delhi.

“The authorities must show international finance and agri-capital that they are being tough on farmers. They need to demonstrate that they remain steadfast in defeating the farmers movement in order to attract Foreign Direct Investment (maintain ‘market confidence’) and pave the way for a corporate-financial takeover of the sector”.<sup>44</sup> In late 2021, Bharatiya Kisan Union leader Rakesh Tikait stated that around 750 protesters had died during the year-long struggle”.<sup>45</sup>

Todhunter looks in detail at a horrific crime which he describes as “the necessary starting point for understanding the system’s *true* contempt for life”.<sup>46</sup> In December 1984, cost-cutting neglect led to a deadly gas leak from a pesticide plant in Bhopal, majority-owned by the

US-based Union Carbide Corporation (UCC). He reports: “Some 10,000 were said to have died in the first three days following the leak. The final death toll is estimated to be between 15,000 and 20,000, with approximately 500,000 survivors grappling with a myriad of severe health problems, including respiratory ailments, blindness, cancers and genetic defects that continue to affect subsequent generations”.<sup>47</sup>

Needless to say, the Indian government’s response was “slow and inadequate”, corporate villains walked free and the eventual compensation paid out was “widely criticised as grossly insufficient given the scale of human suffering”.<sup>48</sup> Some of the detail in the case is totally nauseating. We learn, for instance, that “workers at the plant were reportedly denied access to their own medical reports, with the corporation asserting its right to withhold this vital medical information as protected trade secrets”.<sup>49</sup>

Todhunter finds cause for hope in people’s general awakening to the reality of the globalist corporate system and its activities. He says: “Today, almost every country in the world is witnessing growing anger among its rural and urban working class, who have been systematically marginalised and invisibilised by an economic system that expanded with the blessings of the World Bank, the International

Monetary Fund, and the World Trade Organization”.<sup>50</sup> “The mask has slipped. The cracks are laid bare... High-profile scandals and the relentless investigative work of independent journalists and scientists have exposed the industry’s coordinated tactics – the ghost-writing, the astroturfing, the smear campaigns”.<sup>51</sup>

In India, the big picture emerging for many is that “independence” was a sleight of hand and that while the country is no longer officially a British colony it is, in fact, still ruled over and exploited by the same imperial “economic power”<sup>52</sup> that also controls Britain.

Todhunter writes: “True independence is not just political – it is economic, ecological and cultural. It means the right to grow, distribute and consume food that is healthy, local and culturally appropriate; farming that works with nature, not against it; and policies shaped by farmers and citizens, not in corporate boardrooms”.<sup>53</sup>

“Why does the belief in national independence persist in an age where it is increasingly apparent that hegemonic global capital and globalist neoliberal coercion shape policies rather than national governments – not just in India but also in Starmer-BlackRock’s Britain, Sweden, Germany and many if not most countries across the world?”<sup>54</sup>

“The myth of independence functions as a kind of false consciousness, obscuring the material conditions of subjugation under global capitalism. The nation state, once imagined as a bulwark against imperialism, now often acts as a facilitator of neoliberal interests, managing populations while outsourcing sovereignty to markets”.<sup>55</sup>

But, crucially I think, the author also sees how, despite the illusory nature of national independence in today’s world, the *idea* itself can still be used *against* the Empire. He argues: “Across Latin America, for example, the anti-colonial myth of Bolívar’s liberation has been revived by food sovereignty and land reform movements as a rallying cry against modern corporate control”.<sup>56</sup>

The kind of nationalism he is talking about here is not the strutting, flag-waving, warmongering and supremacist variety. It is *nationalism as resistance to Empire*, the reclaiming of self-determination in the face of the globalist mafia.

But any truly authentic independence movement – whether in India or elsewhere – will have to incorporate *all* the elements that would provide a long-term bulwark against (z)imperialist control, that lend “the capacity for people to shape their futures on their own terms”,<sup>57</sup> as Todhunter puts it.

“So, whether it is tribal communities, farming communities or city residents, resisting development isn’t just about saying no to a mining project, an industrial corridor, a highway or a dam. It’s also about saying our way of life matters and doesn’t need validation from outside experts or trampling on to serve some spurious notion of development”.<sup>58</sup>

What is needed everywhere is *cultural resistance* – the preservation or re-establishment of the rooted human diversity that has been progressively ripped out of the way by the ever-advancing bulldozers of the industrial Empire.

Todhunter writes: “Communities rely on deep-rooted beliefs and cultural practices that resist the homogenising forces of neoliberalism, capitalist commodification and a narrow consumerist mindset... Such persistence mirrors the seasonal rites of rural life and the earth-honouring rituals preserved in agrarian thought, all of which express a shared understanding that human thriving can only be secured through reciprocal care with the land and with each other”.<sup>59</sup> “Meaning is built through shared history and embedded relationships, something that passive consumption of optimised technologies cannot deliver”.<sup>60</sup>

As inspirations for this different way of imagining the world he cites two organic radical thinkers – Gerrard Winstanley of the 17th

century English radical group the Diggers<sup>60</sup> and, of course, Mohandas Gandhi.<sup>61</sup> “For Gandhi, indigenous capability and local self-reliance (swadeshi) were key to producing a model of sustainable development. Gandhi felt that the village economy should be central to development and India should not follow the West by aping an urban-industrial system”.<sup>62</sup>

Todhunter also invokes the legendary Zapatistas, who were a big influence on my own political evolution 30 years ago – in particular with their message to international supporters that our role was not to rush out to the jungle to join their revolt but to build grassroots resistance where we lived. He writes: “Since 1994, in Chiapas, the southernmost state of Mexico, they have defended Indigenous land and built autonomous communities rooted in cooperative farming, local governance and food sovereignty. Like the Diggers, they insist that land should serve people and communities, not corporations or distant elites”.<sup>63</sup> Alongside movements like La Via Campesina, the Zapatistas “demonstrate that traditional wisdom, ethical values and scientific practices can coexist in resilient, community centered food systems”, he says.<sup>64</sup>

The name often given to this broad movement, found in the book’s title, is agrarianism, explains Todhunter: “Agrarian thought argues that rural life offers richer

meaning than the alienation of urban industrial existence because it is grounded in nature, human labour and interdependence. At its heart lies a commitment to decentralisation: land should belong to those who work and depend on it, rather than to corporations or states”.<sup>65</sup> “Shared labour, local decision-making and mutual care restore autonomy and genuine human connection”.<sup>66</sup>

Although India is still a very agricultural country – Todhunter describes with loving detail the bustling informal markets that can be found everywhere – increasing numbers of its people now live in mega-cities with the population of the Delhi metropolitan area currently around 32 million.<sup>67</sup> Elsewhere, in Europe and North America for instance, industrial dependency has obviously gained an even greater grip on our societies.

So the big challenge, says Todhunter, is “how can humanity be persuaded to embark on a road whose values are opposed to those of modern society”.<sup>68</sup> The answer, he suggests, lies in the fact that so many people know in their hearts that there is something deeply *wrong* about the way they are living. They experience “a kind of existential dissatisfaction”, he suggests.

“This is where the notion of spirituality in its broadest sense becomes critical, even in the most secular, concrete urban setting. A spirituality

that's about people's fundamental need to feel rooted in something that transcends mere monetary value and material ownership".<sup>69</sup>

Todhunter concedes that "creating a better world based on different values may appear impossible".<sup>70</sup> But he explores the transformative role of something he calls "the impossible essay", which "depicts a vision of human life where moral, ecological and social ideals flourish. This vision represents what is right, what could be and what must be, yet it remains out of reach".<sup>71</sup>

This is the same archetype as the "elsewhen" that I discovered in the writing of Hermann Hesse.<sup>72</sup> It is the expression of what most human beings innately *expect to find* when they are born into this world – our contemporary "existential dissatisfaction" arises from the fact that this expectation is not met.

The "impossible" vision is not just a passive regret for a world denied us, insists Todhunter. "Writing the impossible essay also cultivates imagination. Human societies are driven by the ability to imagine alternatives and value relationships beyond immediate utility".<sup>73</sup>

I would say that this "impossible" vision is also an *inner call to action*, which if openly expressed and shared can quickly strike up a resonance capable of cracking the Empire apart. It can become not just the dream of, and deep desire for, a restored natural order, but also *the*

*means of its own realisation.*

It offers us a future in which, in India and everywhere else, “the concept of dharma reverberates across the landscape: duty, righteousness and interconnectedness that tie individual actions to the wellbeing of community and environment”.<sup>74</sup>

[1] Paul Cudenec, ‘The military mechanism of zimperial occupation’, <https://winteroak.org.uk/2025/12/01/the-military-mechanism-of-zimperial-occupation/>

[2] Colin Todhunter, *The Agrarian Imagination: Development and the Art of the Impossible* (UK/India: The Critical Globalisation Research Collective, 2025), [https://figshare.com/articles/book/The\\_Agrarian\\_Imagination\\_Development\\_and\\_the\\_Art\\_of\\_the\\_Impossible/30589238?file=59624783](https://figshare.com/articles/book/The_Agrarian_Imagination_Development_and_the_Art_of_the_Impossible/30589238?file=59624783) All subsequent page references are to this work.

[3] p. 15.

[4] Ibid.

[5] p. 23.

[6] p. 143.

[7] Cudenec, ‘The military mechanism of zimperial occupation’.

[8] p. 1.

[9] p. 3.

[10] p. 4.

[11] p. 6.

[12] Ibid.

[13] Ibid.

[14] Arundhati Roy, *The Greater Common Good*, cit. p. 8.

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[16] p. 9.

[17] p. 18.

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- [39] pp. 4-5.
- [40] <https://winteroak.org.uk/2023/07/17/brics-in-the-wall-of-global-greed/>
- [41] pp. 37-38.
- [42] p. 49.
- [43] Paul Cudeneac, *ZIM Unzipped: Investigating and Opposing the Zio-Satanic Imperialist Mafia* (2025), <https://winteroak.org.uk/wp-content/uploads/2025/11/zuonline.pdf>
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- [46] p. 25.
- [47] p. 26.
- [48] pp. 26-27.
- [49] p. 29.
- [50] pp. 143-44.
- [51] pp. 56-57.
- [52] p. 24.
- [53] p. 40.
- [54] Ibid.
- [55] p. 41.
- [56] Ibid.
- [57] p. 88.
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- [59] p. 82.
- [60] pp. 90-91.
- [60] pp. 101-02, <https://orgrad.wordpress.com/a-z-of-thinkers/gerrard-winstanley/>

- [61] <https://orgrad.wordpress.com/a-z-of-thinkers/mohandas-gandhi/>
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- [64] p. 112.
- [65] p. 105.
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- [72] Paul Cudenec, 'A vision of elsewhen',  
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## THE CAGED HEARTS OF HUMANKIND

It has become apparent to me that there are two aspects to political movements, organisations or institutions.

The horrible truth is that they all seem to have been taken over by the corrupt global mafia and turned into instruments for its control. But, on the inside, there are always still the *true believers* who really do champion the values falsely trumpeted by the entity in question.

Because they know that they themselves are genuine, along, perhaps, with certain close colleagues, they cannot help but feel the whole endeavour to be *authentic*. If they do become suspicious of the leadership and its real agenda, then they will probably think that their responsibility is not to desert the cause but to help *put things right from within* – and maybe they are right.

The same thing, I would say, is true of religions – I wrote recently about how Jacques Ellul separated the *essence* of Christian faith

from the totally corrupted structures of the Church of all denominations.<sup>1</sup> In all religions – in which category I obviously do not include satanic death-cults – there are people of good will with good hearts who are trying to do good in the world.

The most maligned religion today, at least in the “Western” world, is Islam. Scholar Annemarie Schimmel (1922-2003) remarked back in 1994 that it was often depicted as “an anti-Christian, inhuman, primitive religion”.<sup>2</sup> But she quotes Swedish Lutheran bishop, and student of Islam, Tor Andrae as insisting: “Like any movement in the realm of ideas, a religious faith has the same right to be judged according to its real and veritable intentions and not according to the way in which human weakness and meanness may have falsified and maimed its ideals”.<sup>3</sup>

Since then, of course, the demonisation of Islam has greatly increased, with decades of Zionist propaganda aimed at winning support for Israel’s genocidal assault on Muslim (and Christian) people. This process has been amplified by indigenous European fears about the influx of large numbers of foreigners, which has been (deliberately) funnelled into specific animosity to Muslims. We have also increasingly been hearing the line that Islam is a threat to “Western Civilization”, which we are told is

based on “Judeo-Christian” values.

In truth, of course, Islam, Christianity and Judaism all have the same roots, although they have significantly diverged – with Christianity absorbing influence from traditional European beliefs and a similar thing happening to Islam in the Middle East, Iran, India and Africa. Do those who believe in the existence of a “Judeo-Christian” civilization also believe in a corresponding “Judeo-Islamic” one?

This intertwining is made quite clear in Schimmel’s fascinating book *Deciphering the Signs of God*, which draws on a lifetime of academic research on the subject. She explains that, from a Muslim perspective, Islam in fact has more in common with both Judaism and Christianity than either of these does with each other.

“The Koran describes the Muslim community as *ummatan wusta* (Sura 2:143), a ‘middle’ community, that is, a group of people who wander the middle path between extremes, just as the Prophet often appears as the one who avoided both Moses’ stern, unbending legalism and Jesus’ overflowing mildness; for, as the oft-quoted *hadith* says, ‘The best thing is the middle one’ (*Ahadith-i Mathnawi* no 187)”.<sup>4</sup> She notes that the Koran (Sura 2:125ff) speaks of the Kaaba, the Muslims’ sacred black cube at Mecca, as having been either built or restored by the

Hebrew patriarch Abraham, before Muhammed claimed it for Islam in 630.<sup>5</sup>

The same proximity has also been noted by Jewish thinkers who reject the Zionist attacks on Islam. According to one of America's most prolific experts on Judaism, Rabbi Jacob Neusner (1932-2016): "No two religions among all the religions of the world, concurring on so much, have better prospects of understanding and conciliation than Islam and Judaism".<sup>6</sup>

Professor Yakov Rabkin of the University of Montreal writes: "Judaic jurists viewed Islam as a strict monotheism, free from idolatrous deviations, and affirmed that Muslim hearts are directed towards Heaven... Consequently, according to Jewish law, Jews may enter mosques, while they are forbidden to approach idolatrous houses of prayer [churches]".<sup>7</sup> "Conceptual and often terminological affinities link Judaism and Islam... The Qur'an has a sacred status within Judaism".<sup>8</sup>

As far as the links to Christianity are concerned, Jesus is of course regarded as an important prophet by the Islamic religion, though not as the son of God. Schimmel says that the 13th century Sufi Muslim poet Rumi "compares the birth of the truly spiritual parts of the human being to the birth of Jesus from the Virgin Mary: only when the birth pangs – suffering and afflictions – come and are overcome

in living faith can this ‘Jesus’ be born to the human soul”.<sup>9</sup> She adds that the Koran does not refer to many women in its sacred history “but pride of place belongs to Maryam, the only one mentioned by name and extolled as the virgin mother of Jesus”.<sup>10</sup>

I do not think many Christians would have a problem with the Islamic view that “greed, ire, envy, voracity, tendency to bloodshed and many more negative trends make the human being forget his heavenly origin, his connection with the world of spirit”.<sup>11</sup> As someone who has always felt deeply uneasy about the Christian concept of original sin, “inherited from generation to generation through the very act of procreation”,<sup>12</sup> I was pleased to learn that it is not present in Islam.

It also seems that even though Allah’s will is regarded as higher than any human will, this does not mean, according to Fazlur Rahma, that we have to do with a “watching, frowning and punishing God nor a chief Judge, but a unitary and purposive will creative of order in the universe”.<sup>13</sup>

I like the holistic aspect to Islam, “the feeling that everything is bound in secret connection – stars and days, fragrances and colours”.<sup>14</sup> Schimmel writes: “According to the Muslims’ understanding, not only the words and *ayat* [signs/verses] but also the entire fabric of

the Koran, the interweaving of words, sound and meaning, are part and parcel of the Koran”.<sup>15</sup>

As long-term readers will know, my personal interest in Islam has focused on the mystical Sufi tradition. Schimmel reminds me of why I feel this affinity when she states that for early Sufis, “government was generally equated to evil and corruption”.<sup>16</sup> “Medieval history knows of a number of Sufi rebels against the government (Qadi Badruddin of Simavna (d. 1414) in Ottoman Turkey, Shah ‘Inayat of Jhok in Sind in the early eighteenth century) or, like Shariatullah, against the rich landlords in Bengal”.<sup>17</sup>

I also like the idea that we can approach the truth “through *tahqiq*, direct experience, not through *taqlid*, dogmatic imitation”<sup>18</sup> and that a spiritual seeker “may grow into a true ‘man of light’, whose heart is an unstained mirror to reflect the Divine light and reveal it to others”.<sup>19</sup>

In order to have remained within the Islamic tradition, Sufis have had to walk a thin line on the question of God’s transcendence – a thin line over a grey area, in fact. Mainstream Islam is centred on the total transcendence which I identify as a problem in my book *Our Sacred World* and yet, points out Schimmel, the Koran also refers to the One as being closer to mankind than their jugular vein (Sura 50:16).<sup>20</sup> And Sufis, for their part, have gradually moved from the

idea of annihilation in Allah to annihilation in Muhammed, since the divine essence “remains forever beyond human striving”.<sup>21</sup>

Despite such nuances, the theological divide is a very real one and has been the cause of much dispute over the centuries, Schimmel says. “The tension between the two major aspects of Islam – the normative-legalistic and the popular, mystically tinged one – forms a constant theme in Islamic cultural history”.<sup>22</sup> “Those whom the Sufis, and following them many orientalists, regard as the famous martyrs are usually considered heretics by the orthodox”.<sup>23</sup>

Music and dance play an important role in the Sufi way, both theoretically and practically. Schimmel says of Rumi: “When he frequently compares himself to a reed flute which sings only when the lips of his beloved touch it, he has expressed well the secret of inspiration”.<sup>24</sup> “Rumi had sung most of his poetry while listening to music and whirling around his axis, and to him the whole universe appeared as caught in a dance around the central sun, under whose influence the disparate atoms are mysteriously bound into a harmonious whole”.<sup>25</sup>

“Dance, especially the whirling dance, goes together with ecstasy, that state in which the seeker seems to be leaving the earthly centre of gravity to enter into another spiritual centre’s attracting power, as though he were joining the

angelic hosts or the blessed souls”.<sup>26</sup>

“The mystic might feel the bliss of unification when he had lost himself completely in the circling movement, and thus dance can be seen as ‘a ladder to heaven’ that leads to the true goal, to unification. But as this goal contradicts the sober approach of normative theologians, who never ceased to emphasize God’s Total Otherness and who saw the only way to draw closer to Him in obedience to His commands and revealed law, their aversion to music and dance is understandable”.<sup>27</sup>

The form of Islam which rejects Sufism is based on “nomos” – essentially law and order – rather than on vitality and organicity. Schimmel explains: “As the normative theologians disliked the ecstatic dance as a means to ‘union’, they also objected to a terminology in which ‘love’ was the central concept. Nomos-oriented as they were, they sensed the danger of eros-oriented forms of religion which might weaken the structure of the House of Islam.

“They could interpret ‘love’ merely as ‘love of obedience’ but not as an independent way and goal for Muslims, and expressions like ‘union’ with the One who is far beyond description and whom neither eyes could reach nor hands touch seemed an absurdity, indeed impiety, to them”.<sup>28</sup>

Pitted against the mystics’ inner joy – “an integral part of true Sufi life”<sup>29</sup> – we see “the

attitude of the hardline religious orthodoxy, of lawyer-divines or religious teachers”<sup>30</sup> and the Koran’s “numerous legal instructions”.<sup>31</sup>

Schimmel writes: “The Law promises, perhaps even guarantees, the human being’s posthumous salvation, while in the mystical trends the tendency is to ‘touch’ the Divine here and now, to reach not so much a blessed life in the Hereafter (which is only a kind of continuation of the present state) but rather the immediate experience of Love”.<sup>32</sup>

“Love is certainly not an attitude which one expects to find on the general map of Islam, and the use of the term and the concept of love of God, or reciprocal love between God and humans, was sharply objected to by the normative theologians: love could only be love of God’s commands, that is, strict obedience”.<sup>33</sup>

This harsh and authoritarian aspect of Islam must in part reflect its Abrahamic roots, in the same way as the “puritans” of Christian Protestantism were much inspired by the Old Testament. But, argues Schimmel, it can also be traced back to the fact that “Islam was preached first and developed later in cities: in the beginning in the mercantile city of Mecca, later in the capitals of the expanding empire. ‘City’ is always connected with order, organization and intellectual pursuits”.<sup>34</sup>

The religion’s subsequent “pollution” by

supposedly alien elements is in fact its adaptation to the beliefs and values of the peoples it converted. If the popular and mystic current sometimes looks like a completely different religion to Islam, it is perhaps because it represents a green shoot of ancient sacred gnosis sprouting up through the cracks of the legalistic Abrahamic stone.

Schimmel says: “The Sufis have been and still are harshly criticised for introducing foreign, ‘pagan’ customs into Islam and polluting the pure, simple teachings of the Koran and the Prophet by adopting gnostic, ‘thoroughly un-Islamic’ ideas”.<sup>35</sup>

“A large variety of popular forms grew, especially due to Sufism with its emphasis, mainly on the folk level, on the veneration of saints. This trend often appeared to the normative believers as mere idol-worship, as a deviation from the clear order to strict monotheism which had to be defended against such encroachments of foreign elements, which, however, seemed to satisfy the spiritual needs of millions of people better than legal prescriptions and abstract scholastic formulas”.<sup>36</sup>

Satisfying human beings’ spiritual needs is obviously a *very bad thing indeed*, as is standing in the way of any kind of modernisation – physical, social or religious.

Schimmel explains: “Many Western

observers considered Sufism the greatest barrier to a modern development in Islam. Muslim thinkers like Iqbal joined them, claiming that *molla*-ism and *pir*-ism were the greatest obstacles to truly Islamic modern life, and that the influence of ‘pantheistic’ ideas in the wake of Ibn ‘Arabi’s teachings and the ambiguous symbolism of – mainly Persian – poetry and the decadence that was its result (or so he thought) were ‘more dangerous for Islam than the hordes of Attila and Genghis Khan’.<sup>37</sup>

More conservative-minded Muslims, she says, were and are also “blamed, especially in modern times, as those who resist modernization and adaptation to the changing values and customs of the time because they see the dangers in breaking away from the sacred tradition”.<sup>38</sup>

As I have often explained, the Empire needs to destroy any belief systems or ways of life that risk impeding its ever-expanding global exploitation and control.<sup>39</sup> I reveal some of the history of this in my article on the Invisible College, which was the precursor of the Royal Society in 17th century Britain,<sup>40</sup> and in that on Thomas Hobbes and Leviathan’s Law.<sup>41</sup> In both instances, we find strong connections between the “rational” and “scientific” modern ways of thinking and the Judaic religious tradition.

There is also a longstanding practical Jewish involvement in world commerce, industry and

finance which reinforces the relevance of such a connection. As the Empire expanded, the subjugation of more and more peoples would necessarily have to involve the continuation of the same process which began in Europe – the erasure of any indigenous beliefs that were incompatible with industrial imperialism.

I presented evidence of this in my 2014 book *The Stifled Soul of Humankind*, when I relayed René Guénon’s account of the British Empire’s attempted use of the Protestant mindset to control the population of India. He describes how in the first half of the 19th century, Rām Mohun Roy founded the *Brahma-Samaj* or “Hindu Reformed Church”, complete with Protestant-style services, at the behest of Anglican missionaries.

Says Guénon: “It marked in fact a first attempt to convert Brahmanism into a religion in the Western sense, and at the same time it showed that its promoters wished to make of their venture a religion animated by the self-same tendencies that characterize Protestantism. As was to be expected, this ‘reforming’ movement was warmly encouraged and supported by the British government and by British missionary societies in India; but it was too openly anti-traditional and too flatly opposed to the Hindu spirit to succeed, and people plainly took it for what it really was, an instrument of

foreign domination".<sup>42</sup>

In that same book I look at the theological propaganda served up in 1957 by Oxford University professor Robin Zaehner. I note his strangely aggressive reaction to Aldous Huxley's statement that in industrial societies most of us endure such monotonous and limited lives that "the urge to escape, the long to transcend themselves for a few moments" is a natural response.<sup>43</sup>

Zaehner insists that Huxley's reaction is one of a neurotic intellectual, that the "healthy-minded" majority have no problem at all living in an industrial world and that "there is a definite connexion between nature mysticism and lunacy".<sup>44</sup> He declares that some Sufi thinkers are "purely paranoiac cases"<sup>45</sup> and he says that one passage from the Hindu Upanishads "seems to be based on a praeternatural experience akin to acute mania".<sup>46</sup> Zaehner continues, with striking arrogance: "The mere fact that the Upanishads are revered as a sacred book by hundreds of millions should not blind us to the fact they are the efforts of relatively primitive men to discover an adequate philosophy of the universe".<sup>47</sup>

The core of his concerns is, I think, revealed when he complains: "On the premisses of the Māndūkya Upanishad there can be no humility or sense of awe in the face of an Absolute Being

who alone really exists and is distinct from man: there can be no sense of nullity or of unworthiness".<sup>48</sup> And he remarks, rather tellingly: "There comes a point in most lives when one tires of the ceaseless responsibility of having to act and choose, and one longs for a higher power to take over the direction of one's life even if the higher power is only the army or a party organization".<sup>49</sup>

I put Zaehner's worldview into a pragmatic context when I reveal that he worked for MI6 and, alongside the CIA, planned the coup which brought down the elected government of Iran in 1953, restoring the Shah and handing nationalised oil production back over to the Anglo-Iranian Oil Company, later to be known as BP.<sup>50</sup>

Schimmel reveals a similar phenomenon in her book when she describes attempts to remove any mystic elements from Islam, to flatten it into conformity with "modern" thinking. "This process of 'demythologization' is very visible, for example in a translation-cum-commentary of the Koran issued by the Ahmadiyya (at a time when this movement was still considered to be part of the Islamic community). In the exegesis of the powerful eschatological description in Sura 81, 'And when the wild animals are gathered', the commentator saw a mention of the zoos in which animals would live peacefully together in later

ages”.<sup>51</sup>

The *Kharchoufa* website tells us that the general aim of Islamic reform movements is to “reconcile faith with modernity” and address “scientific advancement”. “Important figures like Sir Sayyid Ahmed Khan and Muhammad Abduh shaped Islamic modernism. They suggested reinterpreting Islamic texts for today’s social, political, and scientific world”.<sup>52</sup>

Schimmel writes about Sir Sayyid/Syed (1817-1898), the reformer of Indian Islam. She says: “Sir Sayyid went far beyond the limits of what had hitherto been done in ‘interpreting’ the Koran. He tried to do away with all non-scientific concepts in the Book, such as djinns (which were turned into microbes)”.<sup>53</sup>

Sir Sayyid was, as his title alone screams out, a loyal servant of the Empire. Says *Wikipedia*: “His father was involved in regional insurrections aided and led by the East India Company, which had replaced the power traditionally held by the Mughal state, reducing its monarch to a figurehead”.<sup>54</sup>

In 1838 Sir Sayyid entered the service of the East India Company and “supported the East India Company during the 1857 uprising”, it says. Following understandable criticism from other Indians, he promptly brought out a pamphlet entitled *The Causes of the Indian Revolt (Asbab-e-Baghawat-e-Hind)*, which

appeared to criticise the Empire but was treated by British officials as “a sincere and friendly report”. He then “criticised the influence of traditional dogma and religious orthodoxy, which had made most Indian Muslims suspicious of British influences” and “intensified his work to promote co-operation with British authorities, promoting loyalty to the Empire amongst Indian Muslims”. Sir Sayyid also formed the Scientific Society of Aligarh, “modelling it after the Royal Society”.

*The Invisible College goes to India!*

“The Society held annual conferences, disbursed funds for educational causes and regularly published a journal on scientific subjects in English and Urdu. Sir Syed felt that the socio-economic future of Muslims was threatened by their orthodox aversions to modern science and technology. He published many writings promoting liberal, rational interpretations of Islamic scriptures, struggling to find rational interpretations for jinn, angels, and miracles of the prophets”.

He also founded the Anglo-Oriental College – “modelled on Cambridge and Oxford imparting modern education to Indians” – and, of course, his “pioneering work received support from the British”. In 1888, Sir Sayyid established the United Patriotic Association to “promote political co-operation with the British” and was knighted

by the British government “for his loyalty to the British crown, through his membership of the Imperial Legislative Council”.

Part of his role was the pacification of the Muslim section of the Indian population on behalf of the Empire, penning propaganda which “highlighted the bravery of those Muslims who stood by the British” and made “a clear distinction between jihad and rebellion”. But another element of his efforts will come as no surprise to anyone who is aware of what really lay behind the “British” Empire and today lies behind the global Occupation.

This involved his argument, in his *tafsir* (exegesis) of the Koran, regarding *riba* – usury. He argued that this practice should henceforth be regarded as acceptable by Muslims in a commercial context because interest-bearing loans were good for “trade, national welfare and prosperity”!<sup>55</sup>

Over the course of hundreds of years, all the world’s institutions, including religions, have progressively been targeted for infiltration, corruption and manipulation by the global mafia, aka ZIM. Everywhere, their aim is the same – to destroy our cultures and our freedom and to turn us into their slaves. Leviathan’s Law is all about order and obedience, servility and “science”, conformity and control.

Our hearts have been caged by their

industrial work camp and we have lost all that we once valued most. But they are still beating, and beat again in each new child born to the world.

As I said at the start of this piece, the Empire controls the world's structures but not all the living people within them. *They cannot rely on their permanent obedience.* We are human beings, after all, and nobody could knowingly welcome a toxic future of degraded slavery for their children and their children's children.

Human beings naturally want to dance and sing; we yearn for joy, ecstasy and love. If we follow our wild hearts and whirl fast enough in ecstatic fury at our wretched imprisonment, we can burst open the cage door and finally fly free.

[1] Paul Cudenec, 'Christianity and the forces of evil', <https://winteroak.org.uk/2025/10/01/christianity-and-the-forces-of-evil/>

[2] Annemarie Schimmel, *Deciphering the Signs of God: A Phenomenological Approach to Islam* (Albany: State University of New York, 1994), p. x. Thanks to my friend Ibraar for the recommendation. All subsequent page references are to this work, unless otherwise stated.

[3] p. viii.

[4] p. 202.

[5] p. 57.

[6] *Jacob Neusner et al, Judaism and Islam in Practice: A Sourcebook* (London: Routledge, 2000), p. 234, cit. Yakov Rabkin, *Israel in Palestine: Jewish Rejection of Zionism* (Atlanta: Aspect Editions, 2025), p. 7.

[7] Rabkin, p. 8.

[8] Ibid.

[9] p. 184.

- [10] p. 199.
- [11] p. 179.
- [12] p. 99.
- [13] Fazlur Rahman (1966) *Islam*, p. 40, cit. p. 222.
- [14] p. 15.
- [15] p. 165.
- [16] p. 212.
- [17] p. 213.
- [18] p. 165.
- [19] p. 13.
- [20] p. 223.
- [21] p. 190.
- [22] pp. xiii-xiv.
- [23] p. 196.
- [24] p. 118.
- [25] p. 104.
- [26] Ibid.
- [27] pp. 104-05.
- [28] p. 105.
- [29] p. 252.
- [30] p. 248.
- [31] p. 160.
- [32] pp. 249-50.
- [33] p. 251.
- [34] p. 255.
- [35] p. 213.
- [36] p. 245.
- [37] p. 213. Iqbal, Foreword to *Muraqqa-i Chughtay*, a collection of paintings by Abdur Rahman Chughtay.
- [38] p. 186.
- [39] See Paul Cudenec, 'Our impossible resistance will prevail!', <https://winteroak.org.uk/2025/12/05/our-impossible-resistance-will-prevail/>
- [40] Paul Cudenec, 'The Invisible College and the plan for our enslavement', <https://winteroak.org.uk/2025/08/11/the-invisible-college-and-the-plan-for-our-enslavement/>
- [41] Paul Cudenec, 'Leviathan's Law and the occupation of our lands', <https://winteroak.org.uk/2025/11/04/leviathans-law-and-the-occupation-of-our-lands/>
- [42] René Guénon, *Introduction to the Study of the Hindu Doctrines*, trans. by Marco Pallis, (Hillsdale, NY: Sophia Perennis, 2004) p. 232, cit. Paul Cudenec, *The Stifled Soul of Humankind* (2014), p.

66, <https://winteroak.org.uk/wp-content/uploads/2021/05/the-stifled-soul-of-humankind-w.pdf>

[43] Aldous Huxley, *The Doors of Perception*, p. 49, cit. R.C. Zaehner, *Mysticism Sacred and Profane: An Inquiry Into some Varieties of Praeternatural Experience* (Oxford: Oxford University Press, 1971), p. 15.

[44] Zaehner, p. 51.

[45] Zaehner, p. 185.

[46] Zaehner, p. 186.

[47] Zaehner, p. 117.

[48] Zaehner, p. 158.

[49] Zaehner, p. 142.

[50] See Robert Fisk, *Another Fine Mess*, <https://web.archive.org/web/20130419032317/http://www.informationclearinghouse.info/article4588.htm>

[51] p. 164.

[52] <https://kharchoufa.com/en/reform-movements-in-islam-you-should-know-about/>

[53] p. 163.

[54] [https://en.wikipedia.org/wiki/Syed\\_Ahmad\\_Khan](https://en.wikipedia.org/wiki/Syed_Ahmad_Khan)

[55] Ibid.

## ZIONISM, NAZISM AND MOLOCH

“It is clear that Israel does not represent or speak for all Jews worldwide, nor do the Jewish organizations outside of Israel who claim to represent a unified Jewish voice”.<sup>1</sup>

The big lie that anti-Zionism amounts to anti-semitism is one that has been repeated *ad nauseam* all over the world in recent years. So it is very useful to have a new book, written by a Jewish academic, that utterly demolishes that disingenuous claim.

This work is *Israel in Palestine: Jewish Rejection of Zionism* by Yakov Rabkin, professor of history at the University of Montreal. It gets off to a powerful start in the Preface penned by Ambassador Chas. W. Freeman, Jr, former US Assistant Secretary of Defense. He condemns the amorality “in the Israeli militarism that has balkanized the Levant, birthed an ideology of Jewish supremacism, and culminated in shameless repudiation of both the spirit and the laws of Judaism as well as international norms and laws”.<sup>2</sup>

Rabkin himself argues that Zionists have

“rejected traditional Jewish values of peace, justice and compassion that have guided Jewish thought for millennia”.<sup>3</sup> “The Zionist claim on Palestine is based on a literal interpretation of the Bible, one that diverges drastically from the teachings of rabbinic Judaism”.<sup>4</sup>

“This ‘Israelism’ – a vicarious identification with the Zionist state, cultivated in many Jewish schools, summer camps, and youth movements – has, in many cases, supplanted traditional Jewish identity, in part because this new identity is less demanding. Traditional Jewish identity is rooted in adherence to Torah commandments and encompasses both private and public behaviour and actions. Israelism, by contrast, imposes no moral or ritual obligations, while conveying a strong sense of belonging and collective pride”.<sup>5</sup>

Israeli intellectual Boaz Evron (1927-2018) judged that “this moral identification is tantamount to idolatry”, especially since, in his view, “Zionism is, in truth, a negation of Judaism”.<sup>6</sup> Rabkin says that from a traditional Jewish perspective, “the physical reconstruction of the Holy Land by the godless can lead only to spiritual and material destruction”.<sup>7</sup> And he quotes Yaakov Zur’s summary of this view: “Zionism is the most terrible enemy that has ever arisen to the Jewish Nation... Zionism kills the nation and then elevates the corpse to the

throne”.<sup>8</sup>

Rabkin therefore regards Zionism as “a rupture in Jewish history”<sup>9</sup> which owes its violent nature to the nihilism of Zionists from the Russian Empire who were “experienced with political terror”.<sup>10</sup> The false conflation of Jews and the Zionist entity “serves largely strategic purposes”, he says.<sup>11</sup> “It reinforces Zionist ideology, fuels antisemitism by making Jews abroad appear complicit in Israeli policies and may ultimately drive Jews to emigrate to Israel”.<sup>12</sup>

He looks back to a very different kind of society in what is now “Israel” before the arrival of the first Zionist settlers. “Ottoman Palestine in the mid-19th century was a largely peaceful province, a mosaic of diverse religious, ethnic and linguistic groups”.<sup>13</sup> And he disputes the very notion that Zionist colonisation amounted to the “return” of an exiled people to their homeland. In fact, he says, a historical mass expulsion of Jews probably never happened – “it was mostly the Jewish political elite that was exiled”.<sup>14</sup>

The majority of the peasants remained there, producing wealth for the Roman and then Ottoman empires as they had for the Babylonian one. Rabkin adds: “In 1922, none other than David Ben-Gurion (1886-1973), the future founder of the state of Israel, affirmed that Palestinian *fellahin* (farmers, peasants) were

most likely the closest biological descendants of the Jews of the 1st century”.<sup>15</sup>

In the early days of the Jewish “return” to the Holy Land, Zionists did not dominate in the way they do today, he explains. “Many German Jewish immigrants in Palestine abhorred ethnic nationalism, militarism and espoused liberal, universalist values. They were offended by the Zionists’ nationalist arrogance and the resulting dehumanisation of Arabs”.<sup>16</sup>

“The unilateral proclamation of the State of Israel in 1948 by the Zionist minority, against the will of the local population, including Muslims, Christians, and many Jews, intensified the discrimination, dispossession and deportation of hundreds of thousands of Palestinians, leading to endless cycles of violence”.<sup>17</sup>

Academic Judah Magnes was threatened by Zionists for his opposition to the new separate state for Jews and, on resigning from the Hebrew University to return to the USA, lamented that Jews throughout the world “are subject to a Zionist totalitarianism that seeks to subjugate everyone to its discipline, and if necessary by force and violence”.<sup>18</sup>

This violence had already been in evidence before the state of Israel was created, says Rabkin. “Throughout the 1920s and 1930s, the rabbinical authorities in Palestine tried to

bypass the growing Zionist establishment, seeking independent dialogue and separate agreements with Arab leaders, reflecting a markedly different approach to life in Palestine. Yet Zionists branded these Jews as traitors. In 1924, members of a Zionist militia assassinated Jacob de Haan (1881-1924), a Jewish lawyer who was promoting cooperation between the ultraorthodox Jews, mainly anti-Zionist at the time, and Arab notables.

“His aim was to convince the British authorities that the Zionists were no more than a militant minority who represented only themselves, and to persuade London to repeal the Balfour Declaration, which supported the establishment of a ‘Jewish national home’ in Palestine. De Haan was shot dead as he was leaving the synagogue after evening prayers”.<sup>19</sup>

Over the last couple of years the world has woken up to the psychopathic nature of Zionism, but in truth this is not at all new. Vladimir Jabotinsky, “a Russian writer, admirer of Mussolini and founder of the political movement that produced Benjamin Netanyahu” dismissed the moral conduct towards foreigners advised by the Jewish Bible as “childish humanism”.<sup>20</sup>

And the vindictive and violent Zionist attitude is summed up by the words of poet Yosef Haim Brenner (1881-1921): “Listen, O Israel! Not an eye for an eye. Two eyes for an eye, all their

teeth for any humiliation”.<sup>21</sup> Comments Rabkin: “The spirit of disproportionate revenge he championed lives on in the conduct of Israeli soldiers, most recently in Gaza”.<sup>22</sup>

Describing the violence deployed to create the state of Israel in 1948, he adds: “Some, like the Israeli historian Benny Morris, who has extensively documented this period, regret that the Zionists did not ‘finish the job’ like the white settlers in the United States, Argentina or Australia, who either killed or confined most of the indigenous populations to reservations”.<sup>23</sup>

“In 2014, just before assuming the role of minister of justice, Israeli parliamentarian Ayelet Shaked said about Palestinians in Gaza: “They have to die and their homes should be demolished so that they cannot bear any more terrorists. They are all our enemies, and their blood should be on our hands. This also applies to the mothers of the dead terrorists””.<sup>24</sup>

The language and actions of the Zionist state were sickening in their inhumanity well before the acceleration launched in October 2023. Rabkin writes: “Peaceful demonstrations by Gazans were met with deadly fire from Israeli soldiers stationed across the border fence. Gaza was also subjected to regular military incursions, which the Israelis referred to as ‘mowing the grass’, operations that routinely left hundreds of dead and wounded. This metaphor embodies the

dehumanisation of Palestinians and the disregard for their lives”.<sup>25</sup>

The blatant hypocrisy of unleashing such terror while labelling your opponents “terrorists” is worsened by other elements of deceit, he explains. He notes that Hamas was “originally organised with the help of the Israeli security services in the late 1980s as a counterweight to the Palestinian Liberation Organization (PLO)”.<sup>26</sup>

And he looks into the impact of the so-called Hannibal Directive on the Israeli death toll on October 7, 2023. “Several investigators and survivor testimonies suggest that on the day of the Hamas attack, the Israeli military opened fire on Israelis to prevent them falling into Hamas hands.<sup>27</sup> According to reports, Israeli commanders issued orders to prevent kidnappings ‘by any means necessary’.<sup>28</sup> Former Defense Minister Yoav Gallant later admitted to authorizing the Hannibal Directive in certain areas during the attack”.<sup>29</sup>

He places all this in the context of the nihilistic attitude typical of Zionists from Eastern Europe, according to which even their own people can justifiably be allowed to die in the name of the greater Cause.

Ben-Gurion is reputed to have declared in 1938: “If I knew that all Jewish children could be saved by having them relocated to England, but

only half by transferring them to Palestine, I would choose the second option, because what is at stake would not only have been the fate of those children but also the historical destiny of the Jewish people”.<sup>30</sup> Rabkin remarks: “This prioritization of the collective Cause versus individual lives likens Zionism to a modern-day Moloch, seemingly insatiable and demanding more and more human sacrifices to this day”.<sup>31</sup>

While the book is packed full of very useful information and analysis, I do not agree with all of Rabkin’s framing. For instance, he writes that “the Hamas attack of 2023 offered a pretext to implement the *Decisive Plan*”, whereas I regard October 7 as less pretext than *pre-planned false flag*.<sup>32</sup>

Regarding the aftermath, he says: “The massive indiscriminate bombing and deliberate starvation are not only acts of revenge but also a considered strategic action aimed at emptying the Gaza Strip of its inhabitants”.<sup>33</sup> I would argue that we are in fact looking at a considered strategic action aimed at emptying the Gaza Strip of its inhabitants *disguised, and thus supposedly justified, as an act of revenge*.

Rabkin writes about the Jews’ role as “the chosen people” and how this “is easily misused to justify ethno-centrism, a sense of superiority, pride and racism”.<sup>34</sup> He insists that in fact “this concept does not imply any intrinsic superiority,

but rather denotes specific moral and ritual responsibilities”.<sup>35</sup> To back this statement up, he quotes an (unnamed) former Chief Rabbi of Britain as saying “The Jews were chosen by God to be ‘peculiar unto Me’ as the pioneers of religion and morality; that was and is their national purpose”.<sup>36</sup>

To me this is still “ethno-centrism, a sense of superiority” – why should Jewish people think they have the right to impose *their own particular way of seeing things* on the rest of humankind? As I have previously discussed, the Judaic religious outlook is directly opposed to any kind of nature-based spirituality and very closely related to the “scientific” and “rational” worldview which accompanied the rise of industrial imperialism.<sup>37</sup>

Rabkin also seeks to disassociate Zionism from Jewishness by insisting on its being a part of “Western” imperialism as a whole.<sup>38</sup> He even insists: “Citizens of Western countries, who have prided themselves on moral superiority and civilizational values, must reckon with their own responsibility for what Israel is and does. By practising apartheid and committing war crimes against civilians for a long time, Israel has become the latest expression of what Europeans and their descendants have done to indigenous populations around the world for centuries”.<sup>39</sup>

I fully agree, of course, on the close

connections between Zionism and imperialism, as evidenced by my use of the term “zimperialism”,<sup>40</sup> but the ultimate responsibility implied by Rabkin seems to me to be misplaced when one looks at the financial and commercial forces behind “Western” imperialism and their particular interest in Israel.

*The name Rothschild is only mentioned once in the book and that is in a quote from another writer.*

Rabkin even attempts to shift the blame for the creation of Zionism on to Christians, arguing: “While the Land of Israel certainly holds a central place in Jewish tradition, it is primarily Christians, beginning in the 17th century, who sought to ‘ingather the Hebrews in the Holy Land’. Thus the early form of Zionism, ‘Zionism *avant la lettre*’, was not invented by Jews but by evangelical Protestants. Their aim was to hasten the second coming of Christ and convert Jews to Christianity”.<sup>41</sup>

Yes, but *who was behind* this strange deviation in Christian theology? I would refer Professor Rabkin to the essay ‘Jews and Judaism in the Hartlib Circle’ by Professor Yosef Kaplan of the Hebrew University of Jerusalem, summarised in my essay on the Invisible College in 17th century England.<sup>42</sup>

Similar questions must surely be asked about “the massive support the State of Israel

enjoys today in the United States and other countries, where evangelical Protestants number in the hundreds of millions and are a formidable pro-Israel force”.<sup>43</sup> I feel that Rabkin never quite goes all the way. The bricks of evidence are not held in place by the mortar of an overview that would make sense of the whole thing. He points us towards important questions only to leave us to fill in the answers ourselves – although perhaps that is a deliberate didactic technique!

I find myself wanting to ask him:

\* How it is that while, clearly, Jewish critics of Israel can be “ostracised from mainstream Jewish communities”, people can, *in countries not officially controlled by Zionism*, be “fired from universities and purged from the media and government agencies”?<sup>44</sup>

\* How is it that Israel “feels entitled to interfere in the internal affairs of other countries by demanding the suppression of pro-Palestinian activism” and is allowed to use “sophisticated methods for monitoring and targeting pro-Palestinian students, critical academics and university curricula”?<sup>45</sup>

\* Why have “many Western governments stepped up measures to restrict freedom of expression, dismantle encampments and stifle other forms of protest”?<sup>46</sup>

\* When he writes that “Zionist supremacy is ensured at all costs, including the suppression of

democratic freedoms on the pretext of fighting antisemitism, both in Israel and in Israel-allied nations”,<sup>47</sup> what is really implied by the term “Israel-allied”?

\* Why exactly is it that Israel enjoys a “sense of impunity, bred and reinforced by unshakable Western support and complicity”?<sup>48</sup>

\* How can it be possible that, even for non-Israeli media, “press coverage of the Palestinians is tightly controlled through various mechanisms and remains extraordinarily effective” and that “the spectre of accusations of antisemitism hangs over journalists, whose careers suffer if their narratives, or even their choice of terminology, deviate from Israel’s official line”?<sup>49</sup>

\* Zionist lobbying certainly “secures Israel’s interests in American elections at every level” and amounts to “foreign political interference”,<sup>50</sup> but does this enormous power really stem from the little Middle Eastern state?

\* Why is it that Israel and the USA are “joined at the hip” and that “in Germany, support for Israel is elevated to the level of a *Raison d’Etat* that overrides all other considerations of a legal or moral kind”?<sup>51</sup>

\* What kind of influence can ensure that “only a handful of countries have finally severed diplomatic ties with Israel over its war on Gaza”?<sup>52</sup> What conclusions can we draw from the fact that, two years on, “Russia, China and much of

the Global South have expressed strong disapproval of the scale of destruction and civilian suffering in Gaza, but as of this writing, these governments have taken no concrete steps to halt the violence”?<sup>53</sup>

\* Does Rabkin really think that Israel’s impunity is due to its nihilistic “Samson Option” – because “no country in the world is prepared to risk a nuclear attack to liberate the Palestinians”?<sup>54</sup>

\* What global projection might lie behind “Israel’s claim to be not merely a state of its citizens, but as a state of the Jewish people worldwide”?<sup>55</sup>

Rabkin does remark that the reasons for such widespread “complicity and, more generally, for the support for Israel by the ruling classes in many countries of the world, certainly deserves deeper investigation”.<sup>56</sup>

*That’s something I have been working on for a few years now, in fact!*

He notes that “Israel continues to enjoy the backing of many extremely wealthy, and by extension, powerful people”.<sup>57</sup> And he refers to “Zionist billionaires”<sup>58</sup> who “mobilise impressive funds to suppress criticism of Israel”.<sup>59</sup> But I do feel he is skirting around the real issue when he says that support for Israel “tends to increase with income and correlates with socio-economic class”.<sup>60</sup> “This reflects the growing divide between the wealthiest one percent and the rest of

society, where elite influence, often exerted directly or indirectly on government decisions, often does not align with the views or the interest of the majority”.<sup>61</sup> This, Rabkin says, is a “democratic deficit” – “a widening gap between public will and interests of the ruling class”.<sup>62</sup>

*I would say that he is in fact describing the dawning realisation that we are all under occupation by ZIM, the zio-satanic imperialist mafia.*

It is the sheer horror of Zionist psychopathy that has opened so many eyes to a truth kept hidden for so long. As Rabkin says: “Israel’s defiant posture on the global stage is now in full display for the world to see. Nothing seems sacred or beyond bounds”.<sup>63</sup>

Zionists are quite visibly guilty of committing what Professor John Mearsheimer described in July 2025 as “one of the greatest crimes of modern history”.<sup>64</sup> And, of course, its main “weapon of mass distraction, a tool for obstructing efforts to stop the genocide”<sup>65</sup> is always to squeal about anti-semitism, Nazism and the Holocaust.

Says Rabkin: “When Israelis point out that the number of Jews killed by Hamas on October 7 was the highest in a single day since the Holocaust, this macabre comparison reinforces the idea that antisemitism is the sole driver of Palestinian resistance”.<sup>66</sup> “The weaponization of

the collective trauma continues unabated, granting Israel ‘infinite license’. It is therefore predictable that most Israelis portray Hamas, and by extension all Palestinians, as Nazis”.<sup>67</sup>

But the truth of Zionism’s real relationship to Nazism is today becoming clear. Rabkin writes that “a growing number of Jews are embracing National Judaism, or *dati-leumi* in Hebrew, a relatively recent form of Judaism rooted in Israel”.<sup>68</sup> He says this has little to do with traditional Judaism and remarks: “Followers of National Judaism may have more in common with those who idealistically embraced National Socialism in Germany and ended up committing genocide”.<sup>69</sup>

Providing some historical context, he describes the “militaristic” Zionist culture in Palestine in the 1930s, which shocked German Jews fleeing the Nazi regime, who “knew how to recognise fascism”.<sup>70</sup> And he also tells of the visit of a leading SS official to the Zionist colonies in Palestine shortly after Adolf Hitler came to power – the trip was celebrated by Joseph Goebbels’ *Angriff* newspaper and a commemorative medal was even issued bearing a Star of David on one side and a Swastika on the other.<sup>71</sup>

This had come about because of close collaboration between Nazis and Zionists in Germany, explains Rabkin. “Kurt Tuchler, a

leader of the German Zionist Federation, invited Baron Leopold Elder von Mildenstein, a high-ranking SS officer, to write pro-Zionist articles for the Nazi press. The baron, ‘an ardent Zionist’ who had attended Zionist congresses and would later recruit Adolf Eichmann to the *Sicherheitsdienst* (SD, the Nazi security service) Jewish Desk, agreed on condition he first visit the Zionist colonies in Palestine”.<sup>72</sup>

Jacob Boas writes that Von Mildenstein went on to “assist the expansion of Zionist influence among Germany’s Jews, who, despite the oppressive conditions under which they lived, still showed no great desire to emigrate to Palestine”.<sup>73</sup>

“What had brought them together on this journey to Palestine was their common desire, motivated by radically different objectives, to make Germany ‘free of Jews’, or as the Nazis put it, *Judenrein*. Where the National Socialists had not yet worked out a solution to ‘the Jewish question’, the Zionists, with their ambition to establish a Jewish homeland and their sponsorship of Jewish emigration to Palestine, had an answer”.<sup>74</sup>

This is not actually true. Nazis and Zionists did not have “radically different objectives” but *exactly the same ones*, because the Nazi regime was a *monster created by ZIM itself*, as Jim Macgregor and John O’Dowd conclusively

demonstrated earlier in 2025.<sup>75</sup> The objectives of Project Hitler were multiple, but one of the most important ones was to enable the establishment – and German financing – of the state of Israel.

It was all *planned in advance*, as is chillingly confirmed by the words, quoted by Rabkin, of William Hechler, the Anglican chaplain at the British embassy in Vienna who inspired Theodor Herzl to launch the Zionist movement and introduced him to several European rulers at the turn of the 20th century. He confided to a Jewish friend near the end of his life in 1931: “Part of European Jewry is to be immolated for the resurrection of your biblical homeland”.<sup>76</sup>

[1] Yakov Rabkin, *Israel in Palestine: Jewish Rejection of Zionism* (Atlanta: Aspect Editions, 2025), pp. 73. All subsequent page references are to this work, unless otherwise stated.

[2] Chas. W. Freeman, Jr, Preface, p. iii.

[3] p. 97.

[4] p. 6.

[5] p. 60.

[6] Boaz Evron, quoted in Yeshayahu Leibowitz, *Peuple. Terre. Etat.* (Paris: Plon, 1995), p. 133, cit. p. 60.

[7] p. 7.

[8] Yaakov Zur, ‘German Jewish Orthodoxy’s Attitude toward Zionism’ in Shmuel Almog, Jehuda Reinharz and Anita Shapira, eds, *Zionism and Religion* (Hanover: Brandeis University Press and University Press of New England, 1998), p. 111, cit. p. 7.

[9] p. 11.

[10] p. 34.

[11] p. 85.

- [12] pp. 85-86.
- [13] p. 1.
- [14] p. 2.
- [15] Shlomo Sand, *Comment le peuple juif fut inventé* (Paris: Fayard, 2008), pp. 260-62, cit. p. 2.
- [16] p. 17.
- [17] p. 19.
- [18] Judah Leon Magnes quoted in Jack Ross, *Rabbi Outcast: Elmer Berger and American Jewish Anti-Zionism* (Washington: Potomac Books, 2011), p. 81, cit. p. 19.
- [19] pp. 33-34.
- [20] Shlomo Avineri, *The Making of Modern Zionism: The Intellectual Origins of the Jewish State* (New York: Basic Books, 1981), p. 164, cit. pp. 20-21.
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- [22] p. 42.
- [23] p. 45. See Benny Morris, 'On Ethnic Cleansing', *New Left Review*, March/April 2024.
- [24] 'Mothers of all Palestinians should also be killed,' says Israeli politician', *Daily Sabah*, July 14 2014, cit. p. 48.
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- [28] 'IDF officers invoked defunct 'Hannibal Protocol' during Oct. 7 fighting – report', *The Times of Israel*, July 7 2024, cit. pp. 87-88
- [29] 'Ex-Israel Army Chief Admits Using Hannibal Directive Against Own Soldiers', *NDTV World*, February 9 2025, cit. p. 88.
- [30] Dina Porat, 'Une question d'historiographie: L'attitude de Ben-Gurion à l'égard des juifs d'Europe à l'époque du génocide' in Florence Heymann and Michel Abitbol, eds, *L'historiographie israélienne aujourd'hui* (Paris: CNRS éditions, 1998), p. 120, cit. p. 89.

- [31] p. 91.
- [32] pp. 55-56.
- [33] p. 59.
- [34] p. 4.
- [35] Ibid.
- [36] 'Jews as the Chosen People'. *The Spiritual Life*, cit. p. 4.
- [37] Paul Cudenec, *Our Sacred World* (2025),  
<https://winteroak.org.uk/wp-content/uploads/2026/04/our-sacred-worldonline-2.pdf>
- [38] p. 82.
- [39] p. 97.
- [40] Paul Cudenec, 'The military mechanism of zimperial occupation', <https://winteroak.org.uk/2025/12/01/the-military-mechanism-of-zimperial-occupation/>
- [41] p. 11.
- [42] Yosef Kaplan, 'Jews and Judaism in the Hartlib Circle', *Studia Rosenthaliana*, 2006, pp. 186-215.  
<https://pluto.huji.ac.il/~kaplany/hartlib.pdf>
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- [44] p. 19.
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- [47] p. 20.
- [48] p. 49.
- [49] p. 58. See Daniel Boguslaw, 'CNN Runs Gaza Coverage Past Jerusalem Team Operating Under Shadow of IDF Censor', *The Intercept*, January 4 2024.
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- [53] pp. 66-67.
- [54] p. 83.
- [55] p. 50. See 'Basic-Law: Israel – the Nation State of the Jewish People'. Knesset website.
- [56] p. 66.
- [57] p. 87.
- [58] p. 81.
- [59] pp. 70-71. See 'Billionaires are teaming up for pro-Israel, anti-Hamas media drive: Report, *Al Jazeera*, November 12 2023.
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- [66] p. 57.
- [67] p. 36. See Omer Barrow, 'Infinite License', *The New York Review of Books*, April 24, 2025.
- [68] p. 22.
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- [72] p. 16.
- [73] Boas, cit. p. 17.
- [74] Boas, cit. p. 16.
- [75] Dr Jim Macgregor & Dr John O'Dowd, *Two World Wars and Hitler: Who Was Responsible? Anglo-American Money, Foreign Agents and Geopolitics* (Walterville, Oregon: Tine Day, 2025). See Paul Cudenec, 'Adolf Hitler and the zio-imperialist mafia', <https://winteroak.org.uk/2025/05/08/adolf-hitler-and-the-zio-imperialist-mafia/>

[76] Claude Duvernoy, *Le prince et le prophète* (Vannes: Keren Israël, 1996), p. 193, cit. p. 89.

## A STRANGE KIND OF HAPPINESS

*They're closing the schools*

*They're burning the books*

*The church is in ruins*

*The priests hang on hooks*

*The radio's on ice*

*The telly's been banned*

*The army's in power*

*The devil commands!*

These lyrics by the English punk group The Damned belong to the distant decades of my youth (1979), but they seem to speak of the situation which we are facing now.

The song is called “I Just Can't Be Happy Today” and I would certainly empathise with anyone currently feeling that way – indeed, it felt slightly odd to dispatch cards wishing my UK relatives a “Happy New Year” in view of what is likely to be coming our way in 2026.

However, I have to say that, on a personal level, I remain a resolutely cheerful individual, prone rather to chuckling over the absurdities of the modern world than to gnashing my teeth or

tearing my hair out. This is even so when it has been raining non-stop for a week, which is the case as I write!

It would, in truth, be incredibly ungrateful of me to turn into an Old Misery Guts, seeing that I have the inestimable good fortune of being alive and in good health (touch wood!), of living in a beautiful part of the world and of being able to spend my days as I see fit, rather than as The Boss tells me I must. I find happiness in the simple pleasures of a morning coffee, a chunk of bread with cheese or some locally-brewed ale, which has become quite a thing here in France.

There is happiness, too, in all contact with nature, whether in the form of the river (whose swollen song calls out to me as a I type), the dripping woods, the herons, crows and cormorants passing by the window or the mother wild boar and her two babies who trotted beside me on the road yesterday.

In the direst of circumstances we can all find happiness in human contact – in my case particularly with the little band of village free-thinkers who found each other only because of the notching-up of the system's tyranny in 2020.

But I couldn't be happy, at peace with myself, if I did not know that I am doing what I can to counter the great evil dominating this world. I have felt that way, in fact, ever since I was 16 years old (in 1979, the year that The Damned's

song came out) and first heard the inner call to step out into the world and fight for everything I felt to be important. I have never stopped. There has not been a single point in the intervening 46 years when I have not been involved in some kind of dissident activity.

The dreadful reality of what I have discovered relatively recently – that our societies are controlled by a vast and psychopathic judeo-supremacist organised crime network – has made sense of all my apparently diverse political battles.

Whether I was opposing globalisation or road-building, “anti-terrorism” laws or war-mongering, CCTV surveillance or the privatisation of public land and services, the bankers’ bail-out or the Covid lockdowns, I was always opposing the nefarious activities and influence of one and the same entity.

All the disapproval I have encountered over the decades, all the names I have been called, the labels that have been slapped on to me, all the whispering behind my back, the obstacles placed in my path, all the disdain and denunciations, all have their origins in that same entity.

And whether I was fighting for self-determination or free speech, to protect our culture or to protect our nature, the underlying cause I was serving was, whether I knew it or not, always the

same one – to liberate us from the yoke of the satanic industrial-imperialist overlords.

I can be happy today because of my understanding of this and my certainty that I have always followed my inner moral compass – blindly at times, it seemed – to the best of my ability.

You may tell me, of course, that nothing I have done in my life has changed anything, or ever will, and I cannot really argue otherwise. But that does not matter to me and does nothing to dent the strange sense of happiness that comes from finally grasping, after the age of 60, who you always were and had to be.

I will leave you with the prayer that I now recite every day and which I incorporated into one of the little songs<sup>1</sup> that also bring joy to my life.

*My Beloved*

*Who art within me, around me and beyond me*

*I belong to thee!*

*May thy bliss flow through me and into the world*

*This day and every day*

*For as long as I shall live!*

[1] <https://freebornpaul.substack.com/>

## BREAKING FREE FROM THIS MODERN HELL

“I regard modern society as shabby, tawdry, and incredibly stupid; destructive and self-destructive beyond belief”.<sup>1</sup> So writes Morris Berman in a new book entitled *Against Civilization: The Anthropological Critique of Modernity*, which he describes as “the story of ten great thinkers who saw through time”.<sup>2</sup>

A thread running throughout these profiles of anthropologists is the urgent need for a big change in the way we live and think. The term “change” – along with variants like “social change” and “systemic change” – has been polluted somewhat by its co-option by globalists. The very name of The Tony Blair Institute For Social Change sends an icy Davos chill down my spine!

And there were moments in this book when I wondered if we were looking at proponents of that unwelcome kind of change that seeks to remodel humanity to suit the exploitative agenda of our overlords.

One of these came when Berman uses the phrases “social change” and “social engineering”<sup>3</sup> to describe the work of Ruth Benedict (1887-1948). A further alarm bell sounded in my head when I learned that, during the Second World War, the American government “commissioned her to investigate the national character of the Japanese, so that the US could better prosecute the War and the subsequent Occupation”.<sup>4</sup>

But, funnily enough, the book that came out of that research (*The Chrysanthemum and the Sword*) proved very popular in Japan and ended up, in many people’s eyes, making Japanese culture of the time look superior to the American Way. Its emphasis was on order and respect for tradition and on the primacy of spirit over matter, with the Japanese seeing the war as a “conflict between their faith in the Japanese spirit vs. the American faith in *matériel* and technology”.<sup>5</sup> Remarks Berman with regard to Benedict: “I confess that I am a bit confused about what she ultimately believed in, and I’m not sure if the confusion is within me or within Ruth”.<sup>6</sup>

A similar ambiguity surrounds Margaret Mead (1901-1978), who “had a deep intellectual and romantic relationship with Ruth Benedict”.<sup>7</sup> While addressing the root causes of war and environmental destruction is entirely laudable, the inclusion of “population control” in her vision of “building a new world”,<sup>8</sup> is a bit of a red flag.

Moreover, Mead “received twenty-eight honorary degrees, and collected a large number of awards and appointments, including the presidency of the American Association for the Advancement of Science” and “in 1998, her face appeared on the 32-cent stamp”.<sup>9</sup> When someone is also a frequent guest on popular TV shows, is acclaimed by *Time* magazine as “Mother to the World”<sup>10</sup> and her books receive “rave reviews” from “a star-studded cast”,<sup>11</sup> one has to wonder what kind of “change” agenda she was, wittingly or not, serving.

The *real* change we need is to *exit* from the corrupt system that only dishes out such acclaim to individuals who bolster, or at the very least pose no threat to, its domination. In an age of desecration and destruction, those of us who would prefer cohesion and continuity – and who might thus in other circumstances be regarded as socially *conservative* – find ourselves *radical* opponents of a system that represents all that offends us most.

As Berman remarks of his own country: “One could easily argue that the brutality of contemporary America, and certainly its current administration, has never been uglier, or more intense. America is essentially about predation, exploitation, and unchecked narcissism”.<sup>12</sup>

“And all the while, slaughter and starvation continue in Palestine, while the rest of the world

just looks on and does nothing. Add to which the slaughters in Ukraine and elsewhere. Welcome to the modern ‘civilized’ world. Who, really, are the savages? Western neoliberals, with their world of war and genocide and hustling and competition and plutocracy and endless desire to show off (and the wokes, with their tiresome virtue-signaling), or the *indigenas*, with their inherent modesty, and their kinship worldview?”<sup>13</sup>

With any dream of discovering a wholesome non-industrial world usually dismissed as “romantic”, Berman refers approvingly to the sociologist C. Wright Mills’ designation of defence of the contemporary hell as “crackpot realism” – “What Mills was saying is that we’ve got the world upside down; our priorities are completely inverted”.<sup>14</sup>

Berman describes the notion of a “runaway” society as set out by Gregory Bateson (1904-1980) – who, incidentally, was inspired by fellow Englishman William Blake, the organic radical opponent of industrial modernity.<sup>15</sup> This runaway society is the opposite of a homeostatic society, which manages to self-correct and maintain itself at an optimal point. On an individual level, this latter approach would involve, for example, taking a vitamin or mineral supplement at the correct dosage rather than stuffing as much as possible down your throat in the hope that the sheer quantity will make you super-healthy.

Berman says that since the Industrial Revolution our society has been dominated by “the goal of unlimited expansion, maximizing profit in a capitalist society. Here we do say ‘The more the better’. The result? Capitalism has, for a long time now, been in runaway, and it is clearly destroying our lives, our environment, and – itself”.<sup>16</sup>

In his profile of Claude Lévi-Strauss (1908-2009), he explains how the French intellectual denounced “mass civilization” and “monoculture” and expressed disgust with the West and what he called “its own filth, thrown in the face of mankind”.<sup>17</sup> But the depths to which this modern world has sunk are, of course, not generally considered a suitable topic for the industrial system’s own media or academic mouthpieces.

Writes Berman: “We need to consider the endless propaganda that surrounds us on a daily basis, broadcasting the notion that our lives are so much better than they were in previous times. We are literally soaking in this ideology of progress (or more accurately, ‘progress’) which is so pervasive that we don’t realize that it’s an ideology... Most of the citizens of modern industrial society experience their lives as oppressive, a rat race, the ‘daily grind’. They live for weekends (TGIF), holidays, retirement, and call this ‘life’”.<sup>18</sup>

He points to Steven Pinker as one particularly insidious propagandist for the modern ide-

ology, with works such as *The Better Angels of Our Nature* and *Enlightenment Now*. Berman remarks: “The latter book was pretty much reduced to ashes by the British philosopher John Gray, who pointed out that ‘the message of Pinker’s book is that the Enlightenment produced all the progress of the modern era and none of its crimes’.<sup>19</sup> Pinker comes off as a fool, a high-IQ moron... Not surprisingly, he has a large following, including Bill Gates, another non-historian, who has praised Pinker’s work to the skies”.<sup>20</sup>

Underlying all the propaganda is the assumption that modern industrial society, sometimes called “the West”, is the pinnacle of human achievement, as opposed to those lowly parts of the world that are said to be “underdeveloped”.

Berman refers to Muslim intellectual Shahid Bolsen’s view that this “is a term that the West likes to apply to those countries that lag behind the West in terms of economic and technological expansion and industrial growth, which are seen as the purpose of life. But these, Bolsen argues, are not the only possible yardsticks, or criteria, of development. The West, he tells us, is underdeveloped in terms of morality, spirituality, ethics, equality, sustainability, community, and so on. It seems hard to argue with this”.<sup>21</sup>

Large parts of the book are devoted to discussion of what Berman describes as “the con-

cepts of cultural relativism and ‘reverse superiority’.<sup>22</sup> He looks, for instance, at the work of Franz Boas (1858-1942), the “father of American anthropology”.<sup>23</sup> “All of the world’s peoples, said Boas, had created unique cultures, ones that were complex and beautiful, hardly stages on the way to becoming ‘civilized’. As a result, he concluded, there are no superior cultures... in fact, primitive art and languages were in many cases more complex and sophisticated than their Western counterparts”.<sup>24</sup>

Berman explains that the same position was taken by Lévi-Strauss, who argued “that there was no such thing as a superior society”.<sup>25</sup> An important book in this respect was *Stone Age Economics* by Marshall Sahlins (1930-2021), which describes an “original affluent society” of hunter gatherers.

Berman notes that conventional wisdom considers such people to live “pretty desperate lives, constantly scrambling to survive, in what is labeled a ‘subsistence economy’”.<sup>26</sup> But, he says, this term better describes modern living, desperately working to try to meet manufactured needs – “the life of a hamster on a wheel”.<sup>27</sup>

Sahlins insists that this is not the only possible approach: “There is also a Zen road to affluence [which recognizes that] human material wants are finite and few... Adopting the Zen

strategy, a people can enjoy an unparalleled material plenty – with a low standard of living”.<sup>28</sup>

“A good case can be made that hunters and gatherers work less than we do; and, rather than a continuous travail, the food quest is intermittent, leisure abundant and there is a greater amount of sleep in the daytime per capita per year than in any other condition of society”.<sup>29</sup>

In addition, as Berman points out, hunter gatherer societies “lasted for millennia”, whereas industrial society seems to be “on its last legs, culturally, economically, politically, and especially, ecologically” after just a few centuries.<sup>30</sup>

Part of the reason for their endurance (*actual* sustainability!) may well be because of the way they saw off the danger of coercive power. Regarding the Amerindian peoples he studied, Pierre Clastres (1934-1977) writes that it is “as though these societies formed their political sphere in terms of an intuition. They had a very early premonition that power’s transcendence conceals a moral risk for the group... Indian societies were able to create a means for neutralizing the virulence of political authority”.<sup>31</sup>

Berman explains that Clastres found, with various tribes, that “there was very little concentration of authority among these peoples. Power was not considered coercive, and the leaders, or chieftains, were in fact powerless. They had prestige, to be sure, but the system was monitored (if

that's the right word) so as to prevent the leader from transforming his prestige into coercive power. To be specific, these societies possessed cultural mechanisms (also known as levelling mechanisms) designed to prevent the emergence of coercive power figures... Clastres was very critical of the conventional evolutionary view, which saw the State, or hierarchical societies in general, as being more developed than primitive ones; as being superior, in a word".<sup>32</sup>

Clastres' 1974 book *Society Against the State* obviously presented a significant challenge to the assumptions on which contemporary authority depends and he has frequently been attacked for his views. Says Berman: "He has been accused of being an anarchist, at least, which may not be entirely off the mark. And of course, that might be a good thing. Let's just state it plainly: Pierre Clastres was not merely a remarkable anthropologist; he is also one of the most courageous people in modern memory".<sup>33</sup>

Clastres' story is a tragic one. Augusto Gayubas describes how his "research work was abruptly interrupted in 1977 when a car accident ended his life, but his disruptive thinking and active personality keep him present as a ghost among those who make their best efforts to silence the political consequences of his work".<sup>34</sup>

One man involved in these efforts to dispatch Clastres down the memory hole was the

late American anthropologist Clifford Geertz. Berman says he did not do so with argument but with “a dismissive string of sarcasms”.<sup>35</sup> “Clastres frightened Geertz, so in lieu of mounting a serious scholarly critique, he attempted to discredit him, erase him from professional consideration. Happily, he failed”.<sup>36</sup>

The root of the non-modern way of being, and its resistance to coercive power, lies in a sense of what I call *withness*.<sup>37</sup> A “primitive” person, says Jean Cazeneuve, “does not see himself as a creature distinct from all beings and things which surround him”. There is a “kinship of essence between all things, animate or inanimate. The spiritual is not distinct from the material”.<sup>38</sup> This ancient way of being human calls out to the prisoners of modernity like the view of distant lush green hills through the bars of their cells.

Berman looks at the work of Alfred Kroeber (1876-1960), father of the writer Ursula K. Le Guin (hence the “K”).<sup>39</sup> He says that he “is essentially known today for one particular thing: his close friendship with, and protection of, the last living member of the Yahi tribe, a man named ‘Ishi’ (which means ‘man’ in the Yana language; no-one ever found out his real name), who was discovered outside Oroville, California, in 1911, and who died of tuberculosis in 1916”.<sup>40</sup>

“As soon as the existence of Ishi was made public, Americans went nuts over him. He became a hero to Californians, a man of myth and mystery. Photos of him were purchased as treasured mementos. Women sent him food and clothing; people wanted to learn everything about him”.<sup>41</sup> “What was going on here? What was the psychology of all this, that Ishi could generate such excitement? We can never know for sure, but my own guess is something like this: in Jungian terms, Ishi was a ‘shadow’ figure for civilization. He was everything Americans were not, but perhaps secretly wanted to be”.<sup>42</sup>

“Kroeber said he was the most patient man he ever knew; that he radiated a deep sense of contentment. Very few Americans, or Westerners in general, fit that description: in fact, pretty much the opposite is true”.<sup>43</sup> Douglas Sackman remarks: “Ishi was and continues to be so fascinating in large part because his story seemed to represent an alternative to the modern world”.<sup>44</sup>

So how might we ever manage to “recapture wholeness from an increasingly fragmented and alienating modernity”,<sup>45</sup> as Richard Lee has put it? I would say that an essential step is to become deeply aware of our belonging to that wholeness, of our witness, and to allow that to guide our thinking and our actions.

Berman voices some pessimism about the possibility of ever changing human character,

and thus society as a whole. I think that would be valid if the society in which we lived was actually a reflection of general human character. But, in fact, as I touched upon at the start of this piece, it amounts to a *denial* of everything that feels good and proper to most of us. Its mindset is one that has been imposed upon us by overlords who have seized coercive power to exploit and enslave us.

The reality of our nature, denied and hidden from us, would tell us to live quite differently if only we would listen to it, rather than to the relentless propaganda of power. That is why the American public were so enthralled by Ishi and that is why the work of Clastres and Sahlins has inspired so many.

Because our real nature and needs as human beings are diametrically opposed to the life that we are offered today, we can feel completely out of place, alienated. This is “the struggle between the individual and their culture, in particular when you don’t fit in, when you recognise that you are an outsider, even a misfit, when you are at odds with your culture’s values”.<sup>46</sup>

Modern society is like a grid which has been placed over humankind with the command that we should stay in our little boxes, just as we were supposed to stand on the social-distancing circles during the Covid scam. This, they tell us, is how a society can be orderly and structured.

But the truth is that we don't need their artificial and imposed "order", because we already have natural order in our hearts, through our witness. This natural order, the structure underlying everything, is what Gregory Bateson's father William called "the *patterns and recurrence of patterns* in animals and plants".<sup>47</sup>

"We commonly think of animals and plants as matter, but they are really systems, through which matter is continually passing. The orderly relations of their parts are as much under geometrical control as the concentric waves spreading from a splash in a pool".<sup>48</sup>

Son Gregory carried on in the same vein: "I picked up a vague mystical feeling that we must look for the same sort of processes in all fields of natural phenomena – that we might expect to find the same sort of laws at work in the structure of a crystal as in the structure of society, or that the segmentation of an earthworm might really be comparable to the process by which basalt pillars are formed".<sup>49</sup>

Berman identifies a similar concept in Lévi-Strauss's structuralism, "a mode of analysis that focuses on the relationships among elements in a conceptual system. Structuralism has a Platonic flavour to it, as in the Parable of the Cave in *The Republic*: it seeks the 'true reality', the light behind the shadows, the patterns that underlie the surface appearances".<sup>50</sup> It is a holistic approach,

shifting emphasis away from single objects or cultural practices “to the study of the relationships among those objects”.<sup>51</sup>

The underlying structure of the living cosmos can manifest in human thoughts in the form of myth, which Lévi-Strauss regarded as operating in people’s minds without their being aware of it.<sup>52</sup> If we want to reclaim our witness and become again fully operative parts of the organic Whole, we have to cast off the mental chains that are preventing us from doing so.

The psychologist Merlin Donald considered that the human race passed through a Mimetic stage of imitation and representation, such as dance and music, and then a Mythic stage which was all about speech and storytelling. We are now in the Theoretic stage focused on critical thinking, writing and analysis, although elements of the previous stages are still present.<sup>53</sup>

Explains Berman: “If analytic thinking can do things that the other two modes can’t, he [Donald] says, it is nevertheless the case that these latter modes are ‘extremely subtle and powerful ways of thinking. They cannot be matched by analytic thought for intuitive speech, complexity, and shrewdness’”.<sup>54</sup>

He tells how Lucien Lévy-Bruhl (1857-1939) argued that “human beings have a mystical, creative side that transcends the logic of rational thought”.<sup>55</sup> Biographer Jean Cazeneuve says

that, for Lévy-Bruhl, “mystical thought responds to a need in human nature, for rational knowledge cannot be fully satisfying. It separates the subject from its object too much. For example, the notion of God which it can construct does not replace the feeling of participation in the divine”.<sup>56</sup>

I think that accessing, and acting upon, this deeper level of consciousness is the only way that we can break free from modern servitude and debasement. When we deny the intuition and inspiration we receive from the Whole to which we belong, we are turning our backs on our true potential. We have to stop being bound by the “scientific” thinking that robs us of the life experience which we were born to enjoy.

We have to soar higher in poetry and metaphor,<sup>57</sup> we have to plunge deeper into the power of “dreams, omens, divinations, hallucinations, and the supernatural”<sup>58</sup> that our ancestors once knew and used. Like Zora Neale Hurston (1891-1960), we have to open our hearts to “prophetic visions”<sup>59</sup> and “sympathetic magic”.<sup>60</sup>

And even if we do not manage to change this world which is so badly in need of the right kind of change, at least we will have *lived*, at least we will have been *real* men and *real* women. As Virginia Nicholson writes: “There are people in the world who will not make compromises with life. Their faces are turned like sunflowers towards

the source of light, and even when battered and broken they refuse to give in to old age, sorrow, loss, defeat”.<sup>61</sup>

- [1] Morris Berman, *Against Civilization: The Anthropological Critique of Modernity* (2025), p. 104. All subsequent page references are to this work.
- [2] p. 103.
- [3] p. 32.
- [4] p. 28.
- [5] p. 28.
- [6] p. 32.
- [7] p. 36
- [8] pp. 35-36.
- [9] p. 36.
- [10] Ibid.
- [11] p. 37.
- [12] p. 21.
- [13] p. 104.
- [14] p. 105.
- [15] p. 61. See <https://orgrad.wordpress.com/a-z-of-thinkers/william-blake/>
- [16] pp. 59-60.
- [17] p. 78.
- [18] p. 91.
- [19] John Gray, ‘Unenlightened thinking: Steven Pinker’s embarrassing new book is a feeble sermon for rattled liberals’, *New Statesman*, 22 February 2018, cit. p. 92.
- [20] p. 92.
- [21] pp. xv- xvi.
- [22] p. xvi.
- [23] p. 5.
- [24] p. 7.
- [25] p. 76.
- [26] p. 87.
- [27] Ibid.
- [28] Marshall Sahlins, *Stone Age Economics*, cit. p. 87.
- [29] p. 88.
- [30] p. 92.
- [31] Pierre Clastres, ‘Exchange and Power’, cit. p. 95.

- [32] pp. 96-97.
- [33] p. 101.
- [34] Augusto Gayubas, 'Pierre Clastres and societies against the State', *Germinal. Journal of Libertarian Studies*, no 9 (January-June 2012), reprinted at [acracia.org](http://acracia.org), cit. p. 101.
- [35] p. 100.
- [36] p. 101.
- [37] Paul Cudenec, *The Withway: calling us home* (2022), <https://winteroak.org.uk/wp-content/uploads/2023/06/the-withway-paul-cudenec.pdf>
- [38] p. 3.
- [39] pp. 11-12.
- [40] p. 12.
- [41] p. 14.
- [42] Ibid.
- [43] p. 15.
- [44] p. 19.
- [45] p. 93.
- [46] p. 25.
- [47] p. 54.
- [48] Ibid.
- [49] pp. 53-54.
- [50] pp. 76-77.
- [51] p. 77.
- [52] p. 78.
- [53] p. xvii.
- [54] Ibid.
- [55] p. 3.
- [56] Jean Cazeneuve, *Lucien Lévy-Bruhl*, cit. p. 1.
- [57] pp. 52-53.
- [58] p. 3.
- [59] p. 66.
- [60] p. 68.
- [61] Virginia Nicholson, *Among the Bohemians*, cit. p. 73.

## HATE, SUPREMACISM AND THE SATANIC WORLD ORDER

The word “hate” is bandied about a lot by our global overlords.

We hear all the time about “a rise in hate speech” or in “hate crimes” and all manner of bodies are set up supposedly to reverse this, such as Hope Not Hate, Stop Hate UK, the Canadian Anti-Hate Network, the Center for Countering Digital Hate, The Global Project Against Hate and Extremism or the USA’s National Anti-Hate Consortium with its National Anti-Hate Week.

Behind all the rainbow rhetoric about “tolerance” and an “inclusive society”, the underlying meaning of this “hate” is any thought, speech or action which conflicts with the agenda of the zio-satanic imperialist mafia, ZIM. But, as we should expect from a satanic entity, this is a total inversion – *it is ZIM itself which incarnates hate.*

The whole world has witnessed this with the psychopathic actions and language of the Zionist entity with regard to the people of Palestine. And it seems to be deeply rooted in the culture. American Orthodox rabbi Meir Yaakov Soloveichik<sup>1</sup>,

wrote in 2003 that “hatred is in the Jewish religion” – in an article that was even entitled “The Virtue of Hate!”<sup>2</sup>

Here he stresses that this hate should be directed towards the “frightfully wicked”, but his own understanding of what this implies is highly subjective. For instance, a contemporary act of Palestinian resistance against the brutal Zionist occupation leads him to declare that “the importance and the necessity of Jewish hate has once again been demonstrated”.

Soloveichik says that to regard differences over the issue of forgiveness as lying at the heart of the Jewish-Christian divide “sullies the memory of thousands of Jews who died rather than proclaim Jesus Lord... But even so, a theological chasm remains between the Jewish and Christian viewpoints on the matter... Rather than forgive, we can wish ill; rather than hope for repentance, we can instead hope that our enemies experience the wrath of God. There is, in fact, no minimizing the difference between Judaism and Christianity on whether hate can be virtuous... Christianity’s focus is on love and salvation; Judaism’s on decision and action”.

Soloveichik criticises an unreasoning hatred of Christianity within his own community of which Christian Zionists and other believers in “Judeo-Christianity” presumably remain blissfully unaware. He admits: “Many Jewish intellec-

tuals and others of influence still take every assertion of the truth of Christianity as an anti-Semitic attack”.

Similar ground was covered in a recent five-way discussion<sup>3</sup> on Hrvoje Moric’s excellent *Geopolitics & Empire* podcast, on which I have myself appeared on more than one occasion.<sup>4</sup>

Jana Ben-Nun,<sup>5</sup> co-founder of *Israeli News Live*,<sup>6</sup> said that in her opinion Christian Zionism is “heresy”. “Judeo-Christianity is an absolute oxymoron. They don’t even go together at all. Because Judaism and Christianity are complete opposites”.

A looming presence in this eye-opening two-hour conversation was the “Global Greater Israel” which appears to be ZIM’s ultimate goal – in other words a judeo-supremacist world state.

The guests emphasised the staggering *scale* – both historical and geographic – of this alarming project. Jana said: “You have to understand – these people plan ahead tens, hundreds of years ahead. That’s not a five-year plan that they have, they have a five-hundred year plan”.

Her research has confirmed what increasing numbers of us have seen, which is that the Nazi regime was a Zionist tool<sup>7</sup> and represented a key stage in ZIM’s plan. “Hitler cooperated with Zionist Jews from America and they created that place [Israel] with what’s happening today in mind. They had this plan. Hitler was a Zionist,

so he was sending Jews there against their will. The Jewish people in Germany, they were very comfortable, they were lawyers, they were doctors, they were shop-owners – they didn't want to leave Germany”.

Turning to the contemporary world, Yana's husband Steven Ben-Nun,<sup>8</sup> a defector from the Zionist camp who used to live with her in Israel, agreed with Hrvoje (*and me!*) that BRICS is just another disguise for the same old Zionist NWO project. He revealed that he knows through personal connections that Israel is playing a key role in BRICS and is just biding its time before openly becoming a member.

And he said that it was absurd to imagine that Vladimir Putin was on the side of freedom, seeing that the Russian president had called for “a new world governance with a just set of laws. That's what he calls it. That's Talmud, Noahide Laws 101 right there!”

The nature of these Noahide Laws, which appear to be the legal structures by which ZIM's world state will operate, was the main subject of the podcast. I have to admit that, although I had heard of them, I did not really know anything about them before watching this discussion.

According to Britannica.com they are “a Jewish Talmudic designation for seven biblical laws given to Adam and to Noah before the reve-

lation to Moses on Mt. Sinai and consequently binding on all mankind”.<sup>9</sup>

*Obviously they are only “binding on all mankind” from a Jewish Talmudic perspective, not that of 99.8% of the human species! The fact that these Zionists consider this to be the case is, in itself, a disturbing indication of Jewish supremacist megalomania.*

The noahide.com website states: “G-d gave Noah and all his descendants (B’nei Noach or ‘children of Noah’) seven commandments to obey. These seven universal laws (known as the ‘Seven Noahide Laws’) were reaffirmed with Moses and the Jewish people at Mt. Sinai in what is now known as the Oral Torah, establishing modern observance of these laws. These seven commandments (mitzvos), actually seven categories of hundreds of specific laws, are G-d’s will for all non-Jews. Non-Jews who (1) reject all idolatrous ideas and accept the kingship of the One G-d, (2) accept the priesthood of the Jewish people as the guardians and teachers of Torah, and (3) commit to following the Seven Noahide Laws as revealed in the Oral Torah from Mt. Sinai are ‘Hasidic Gentiles’ or ‘Noahides’”.<sup>10</sup>

*So Noahides are essentially non-Jews who take the knee to Jewish supremacy.*

The same website features a 1998 article by the “Committee for Israeli Victory”.<sup>11</sup> This declares: “Judaism has always been a conquering

religion, not for the purpose of converting gentiles to become Jews, but rather with the mission of returning the world to the universal covenant between G-d and Noah. For halachic reasons too numerous and detailed to list here, gentiles today who follow Christianity, Islam, or other religions are not, for the most part, ‘righteous gentiles’ who inherit the World to Come. That status belongs only to those gentiles who carefully observe the Seven Laws of Noah, including following the halachic authority of the oral Torah and the rabbis”.

It goes on to enthuse over the “unprecedented opportunity” for “transforming the gentiles” through “an international Noachide revolution” which would involve an “an aggressive outreach program”. And it adds: “In the second stage, the growing Noachide movement will seize political power – using only peaceful, lawful means – in the capitals of the Western nations... The pre-existing Noachide judges and courts will replace the existing court system of each country... And law and order will be fully restored through the establishment of internal security measures, again in accordance with Torah law... The world has reached its ultimate point of decision, and the power to succeed belongs entirely to the Jewish people”.

Like the United Nations Sustainable Development Goals, the Noahide Laws look innocuous

on the surface, but the devil lies in the detail, in the “hundreds of specific laws” that non-Jews are supposed to obey, like it or not. I found some of these on the Hasidic University site – “Universal Theocratic Law for Non-Jews” – which was linked from noahide.com.<sup>12</sup> These confirm what was said on the podcast – that these laws, or rather “laws”, are aimed not just at the suppression of indigenous non-Jewish spirituality (nature-based “paganism”) but also potentially at Christianity, despite its obvious connections with Judaism, Jesus himself having been a Jew.<sup>13</sup>

There can be “no studying idolatrous rituals”, “no making human statues or figures”, “no owning idolatrous items”, “no prophesying in the name of a false god”, “no compassion for idol worshipers” and “no minimizing hatred of an idolatry-enticer”.

*Oh look, there’s them talking about hate again!*

Rather than being some kind of universal ethics, as they are usually presented, they in fact amount to a top-down global legal system based on the alleged supremacy of Jewish Law. As lawyer and author Lisa Miron<sup>14</sup> explained on the podcast, “they have chosen the Jewish Talmud as the basis for international law” – and the UN is being used as the instrument for imposing them.

She shared an official document which can be found on a UN website.<sup>15</sup> This states: “The In-

stitute of Noahide Code INC proposes a strategic alliance with the United Nations post 2030 agenda to promote the codification into national legislation of the United Nations resolutions on the culture of peace, environmental ethics and social justice.

“The Institute of Noahide Code recruits parliamentarians from all United Nations member states who share the goal of implementing these United Nations resolutions into national legislation by providing model draft legislation, initiating workshops and conferences and creating alliances with religious leaders, media and academic leaders and business executives who support and supplement the legislation by teaching, publicizing and putting into practice the ‘global ethics’ inherent in these United Nations Resolutions.

“United Nations Secretary General and an annual assembly on LEGISLATING FOR GLOBAL ETHICS to be held at the UN General Assembly to report and encourage further progress towards this goal. The Noahide Code, which, according to Hugo Grotius, forms the base of international law. The project of The Institute of Noahide Code addresses the root causes which affect the development of peace and democracy worldwide. Nowadays, in a war-torn world like the one we are living, the need of a universally accepted code among the nations is vital to bring

peace to countries and communities in conflict, but also in the everyday life of each individual”.

*“In the everyday life of each individual”!*

We heard on the podcast that Noahide judges are currently being prepared in Israel to be sent out into the world and enforce the Laws’ application. Although most people are completely unaware of what is happening, the plan has advanced to the point where Noahide Law is already embedded in some countries.

Lisa said that “it’s definitely part of the law of the United States” and she drew attention to a resolution passed by US Congress more than 30 years ago to designate March 26, 1991, as “Education Day, USA”. This can be found online<sup>16</sup> and refers to the “historical tradition of ethical values and principles which are the basis of civilized society and upon which our great Nation was founded”.

It adds: “These ethical values and principles have been the bedrock of society from the dawn of civilization, when they were known as the Seven Noahide Laws... The Lubavitch movement has fostered and promoted these ethical values and principles throughout the world”.

It notes the approaching 89th birthday of Rabbi Menachem Mendel Schneerson, leader of the Lubavitch movement, who it claims is “universally respected and revered” and it refers to him sycophantically as “this great spiritual

leader, ‘the rebbe’”. It proposes to honour this date, clearly an important one for Zionists, by naming it “Education Day, USA” in order to “return the world to the moral and ethical values contained in the Seven Noahide Laws”.

An “international scroll of honor” was to be signed by the President of the United States “and other heads of state”. Also, “The President is requested to issue a proclamation calling upon the people of the United States to observe such day with appropriate ceremonies and activities”.

Lisa said that George Bush senior did indeed sign the scroll, as has every US President since. She warned that Bill c9 in Canada is also seeking to introduce Noahide Law, with worryingly vague definitions of “hatred” and “hate speech” that could be applied to almost anything – including the Christian faith which, as Soloveichik told us, is so deeply hated by certain Zionists.

To illustrate the attitude behind the Noahide Laws, Lisa introduced viewers to a book from Reuven Brauner called *Laws of Kings and Wars: Translated from the Rambam’s Mishne Torah*, published by Talmudic Books in Israel in 2012. You can download the pdf online and I did so to have a proper look.<sup>17</sup>

The Rambam, also known as Maimonides (Rabbi Moshe ben Maimon) wrote the text between 1170 and 1180, at the same time that Christian Europe was building Gothic cathedrals

such as the magnificent one at Chartres in France. In his introduction, Brauner writes: “Herein are the rules for the Nation upon its entry into the Land of Israel, its requirement to re-establish the Davidic monarchy, and to rebuild the Temple. “We were commanded to cleanse the Land of idolatry, in its many forms, and to destroy the physical existence of the evil Amalekites and remember their wickedness for eternity”.<sup>18</sup>

To explain this term, I turn to the Chabad website: “The Amalekites, descendants of Amalek, were an ancient biblical nation living near the land of Canaan. They were the first nation to attack the Jewish people after the Exodus from Egypt, and they are seen as the archetypal enemy of the Jews”.<sup>19</sup>

Brauner continues: “I also found of great interest the Rambam’s summary of the Seven Fundamental Commandments which are demanded of the entire Gentile world and required for the moral functioning of all human society”.<sup>20</sup>

The first thing that struck me about the text itself is how blatantly supremacist it is – racist in the language usually favoured today. As Yana said in the discussion: “These laws establish a two-tier system. It’s not one people under God, it’s two people under God, it’s the Jews and non-Jews... and Jews are looked at as a divine race, chosen race, with a higher quality or a divine

soul within them. The Gentiles do not have a divine soul, they have a soul of animals. And the belief is, that Gentiles have to be managed, they have to be told what to do, always teach them how to live moral life and if they're not taught the Noahide Laws they're assumed to live in idolatry, to be murderers, to blaspheme – they're already assumed guilty”.

The text states, for instance: “A non-Jew who kills someone, even a fetus in its mother’s womb, is executed. Even if he kills someone who has an incurable, terminal illness, or tied someone up and placed him in front of a lion or he let him starve until he died is liable since he caused someone to die. Similarly, if he killed a Pursuer when he could have saved his friend by merely injuring one of the Pursuer’s limbs, [he] is also executed. This is not the case with a Jew”.<sup>21</sup>

Also: “A non-Jew is liable to punishment because of thievery whether he stole from a non-Jew or a Jew, whether he stole or robbed money or kidnapped or withheld an employee’s wages or the like. Even if he was a worker and ate at a time when he wasn’t working, he, too, is a thief and is culpable, which is not the case with a Jew”.<sup>22</sup>

The Rambam/Maimonides’s guidance is also extremely authoritarian – totalitarian in modern language. It says: “The king has the right to execute anyone who rebels against a king... Simi-

larly, the king has permission to execute anyone who disgraces him or insults him”.<sup>23</sup> “He may execute someone who killed accidentally out of hatred. He may do so for purposes of establishing Public Order, as is necessary depending on the prevailing circumstances. He may even execute many people on one day and hang them and leave them hanging for many days in order to instill fear and crush the hands of the wicked of the world”.<sup>24</sup> “A non-Jew who violates one of the Seven Commandments is executed by means of the sword”.<sup>25</sup>

*This means decapitation, it was explained on the podcast.*

Not just physical submission is required, but mental and spiritual submission. Non-Jews cannot be allowed to think for themselves and follow their own beliefs and values. “The principle here is that we do not permit them to make a new religion and create new commandments for themselves based on their own reasoning”.<sup>26</sup>

We read that “it is a Positive Commandment to obliterate Amalek” and that the “war against the Seven Nations or the war against Amalek or any war to assuage Israel of a persecutor” is known as a War of Mitzvoh (Mandatory War). It is a Positive Commandment to exterminate the Seven Nations... Anyone who comes across any of these nations and fails to kill them violates a

Negative Commandment, as it says, ‘you shall not keep alive any soul’ (Deut. 20:16)”.<sup>27</sup>

Steven stressed in the discussion that these enemies very much include Europe, Christianity and “The West” as a whole. Of lesser importance for the Jewish King are “Discretionary Wars which are those wars he conducts against the other nations in order to enlarge the borders of Israel, and increase his renown and reputation”. The footnote here adds “So that the Gentiles will be afraid of us and won’t bother us”.<sup>28</sup>

All of this is, of course, highly shocking and so far outside our general understanding of reality that well-informed people whom I have contacted on this issue have cast doubt on its veracity or relevance. As Lisa said in the podcast: “It’s a supremacy regime that is hidden”.

Yana said these Zionists want to control food distribution across the world: “They believe nations owe them this, God will give them ruling power and wealth. They will take everything from everyone”. Their long-term vision, she claimed, is to rename the whole planet “Israel”.

The agenda of destroying “The West” certainly seems to be well under way at the moment, whoever is behind it. And, as Hrovje pointed out, “we know they want to democide us”. Are the “vaccine” deaths, the laws pushing euthanasia and abortion, the drive for war, the destruction of farming, the noose lapel badges

now being worn by Zionists and even Donald Trump's talk about introducing capital punishment for sedition all part of the Noahide plan?

I was intrigued to hear Lisa say that the “woke” agenda is a tool for Noahide control over the way we think. Increasingly, people have to say all the “correct” things – about “vaccines”, the transgender industry or Israel – simply in order to be able to earn a living. The next stages, she said, will be imprisonment and then decapitations. Can it be mere coincidence that, as *Wikipedia* tells us: “The rainbow is the unofficial symbol of Noahidism, recalling the Genesis flood narrative in which a rainbow appears to Noah after the Flood”?<sup>29</sup>

Steven said he used to be part of the Zionist organisation Chabad and that he had been shocked by Jews in South Florida telling him that in the future they would have “2,000 Gentile slaves”. And he stressed that Chabad was not just involved with Orthodox religious Jews in black hats, but also “very connected with the wealthiest Jewish people in the world”.

“They are very much the makers and shakers of society and government and everything. It's almost like CIA or Mossad or MI6 or KGB... Whoever is at the top of that group there, and I know we normally hear, you know, the Rothschilds, things like that, I'm sure that's maybe one of the families that would be involved, but it

will be the wealthiest families of them all”. When he suggested that we look at the history of how Israel came to be, in order to have some insight into the identity of “the financiers who really call the shots”, I think the picture is pretty clear.

For her part, Steven’s wife Yana said that she considers Satan to ultimately lie behind the Noahide Laws and Lisa termed it “The Beast System”. As confirmation of this, she pointed to the “666” notoriously included in the logo of the zio-globalist WEF.<sup>30</sup> Yes, ZIM *really is* satanic as well as Zionist, which is why, as we saw, it uses a satanic inversion of the term “hate” in order to “cancel” and punish anyone who defies its evil, psychopathic and totalitarian attempts to enslave us all.

Because the notion of this zio-satanic Noahide conspiracy will seem totally improbable to most people – a crazed “anti-semitic conspiracy theory” if ever there was one – shedding light on it could prove a tricky task. A few people have already started to sound the alarm and the guests in the podcast, along with *Geopolitics & Empire* itself, have obviously made an invaluable contribution.

And, as the panellists said, the involvement of Jewish voices could be a key factor. Steven testified that many Jewish people he knows were shocked to hear about the Noahide project – in the same way that many have been shocked by

Israel's child-slaughtering death-fest in Gaza. Lisa said she hoped that Jewish people would take a closer look at the imposition of Noahide Laws and declare that this is "not in my name". She was thinking of "the average ethical Jewish person that I've known my whole life, that wouldn't want me and my children decapitated".

And writer-campaigner Elizabeth Glass,<sup>31</sup> who has also been investigating the Noahide agenda, said: "As a Jew, I'm coming to terms with some very painful things. When you're Jewish and you see what's happening and you come to terms with these things, it's almost an attack on who you are as a person... Every Jewish person I know in my life would be totally against this. This is all being done from people at the top".

[1] [https://en.wikipedia.org/wiki/Meir\\_Soloveichik](https://en.wikipedia.org/wiki/Meir_Soloveichik)

[2] <https://firstthings.com/the-virtue-of-hate/>

[3] <https://geopoliticsandempire.com/2025/12/16/noahide-laws-greater-israel/>

[4] <https://geopoliticsandempire.com/2023/12/19/paul-cudenec-combating-criminocrats/>

[https://www.youtube.com/watch?v=8Dnpr59B\\_oU](https://www.youtube.com/watch?v=8Dnpr59B_oU)

[5] <https://janasutoova.substack.com>

[6] <https://israelinewslive.org>

[7] Paul Cudenec, 'Adolf Hitler and the zio-imperialist mafia', <https://winteroak.org.uk/2025/05/08/adolf-hitler-and-the-zio-imperialist-mafia/>

[8] <https://stevenbennun.substack.com>

[9] <https://www.britannica.com/topic/Noahide-Laws>

[10] <https://www.noahide.com/7laws.htm>

[11] <https://www.noahide.com/finalwar.htm>

- [12] [https://www.hasidicuniversity.org/index.php?page=hu\\_theocracy/th01\\_idolatry.htm](https://www.hasidicuniversity.org/index.php?page=hu_theocracy/th01_idolatry.htm)
- [13] <https://odysee.com/@KnowMoreNews:1/Judeo-Conspiracy-Mix-2:2?lid=e4291d6b53660ce4a04c65a968fe51a33339c060>
- [14] <https://lawyerlisa.substack.com>
- [15] <https://esango.un.org/civilsociety/showProfileDetail.do?method=showProfileDetails&tab=3&profileCode=7195>
- [16] <https://www.congress.gov/bill/102nd-congress/house-joint-resolution/104/text/enr>
- [17] <https://halakhah.com/rst/kingsandwars.pdf>
- [18] Reuven Brauner, 'Introduction', *Laws of Kings and Wars: Translated from the Rambam's Mishne Torah*, (raanana, Israel:Talmudic Books, 2012), p. 3.
- [19] [https://www.chabad.org/library/article\\_cdo/aid/3942715/jewish/Who-Were-Amalek-and-the-Amalekites.htm](https://www.chabad.org/library/article_cdo/aid/3942715/jewish/Who-Were-Amalek-and-the-Amalekites.htm)
- [20] *Laws of Kings and Wars*, p. 3.
- [21] *Laws of Kings and Wars*, p. 26.
- [22] *Laws of Kings and Wars*, p. 28.
- [23] *Laws of Kings and Wars*, p. 11.
- [24] Ibid.
- [25] *Laws of Kings and Wars*, p. 29.
- [26] *Laws of Kings and Wars*, p. 31.
- [27] *Laws of Kings and Wars*, p. 14.
- [28] *Laws of Kings and Wars*, p. 13.
- [29] [https://en.wikipedia.org/wiki/Seven\\_Laws\\_of\\_Noah](https://en.wikipedia.org/wiki/Seven_Laws_of_Noah)
- [30] Paul Cudeneac, 'The truth about Davos', <https://winteroak.org.uk/2025/01/17/the-truth-about-davos/>
- [31] <https://eglass.substack.com>

## THE NAZI REGIME WAS A ZIONIST GOLEM

If you dare to identify the existence and global domination of what I call ZIM, the zio-satanic imperialist mafia, you are likely to be labelled an “anti-semite” or even a “Nazi”. But, of course, this is just another inversion straight out of the age-old gaslighting playbook used by those who rule over us from the shadows.

I first called out this phenomenon in 2018, very much from an ideological point of view. In the essay ‘Organic Radicalism: Bringing Down the Fascist Machine’, later included in my 2021 book *Fascism Rebranded: Exposing the Great Reset*, I focus on the way in which the system has tried to smear opposition to its industrialist agenda as “fascist” because the Nazis used phoney nature-loving rhetoric to win public support and come to power.

I insist that, in truth, “critiques of industrialism within the Nazi movement were almost entirely eclipsed by a pragmatic obsession with Technik and industrial advance. Indeed, fascism looks more like a grotesque caricature of the in-

human industrial society opposed by organic thinking, a chillingly efficient 20th century upgrade of the steam-powered capitalist machine of the previous era”.<sup>1</sup> But the smear worked, for a while anyway, and historian Anna Bramwell observes that in the decades following the Second World War “any talk of holism, or a love of nature that adduced certain values from nature or strove to adapt humanity to those values, was suspect”.<sup>2</sup>

It is clear to me now that this has been merely another stage in a propaganda strategy that was already under way in the 1600s, when the Invisible College was created in England to promote a new “scientific” and “rational” way of thinking drawn from Judaism and conducive to the dawning age of nature-hating industrial imperialism.<sup>3</sup>

In recent years I have been piecing together various clues as to the real nature of Nazism, whose belief in Aryan “supremacy” is an inverted reflection of the Jewish supremacist belief that they are the “chosen people”. I noted in March 2020, for example, that Adolf Hitler was greatly inspired by the example of the “British” Empire and praised it for the “great work camps for all sorts of parasites” it had built in South Africa.<sup>4</sup>

In October of that year I pointed out that Klaus Schwab was “a child of Adolf Hitler’s Germany”, that his public-private ideology was very

close to Nazism, and that in 2004 he was awarded the \$1 million Dan David Prize by Israel<sup>5</sup> – the thoroughly Zionist nature of his WEF only became apparent to me more recently.<sup>6</sup>

I also described how Nazis such as Klaus Barbie and Reinhard Gehlen were seamlessly absorbed into the US/UK deep state after WW2<sup>7</sup> and how a business school in post-war Germany – involved in training “American-style managers” as part of the (ZIM-engineered) Marshall Plan modernisation/reset – was run by former high-ranking SS officers.<sup>8</sup> Further insight came from awareness of “the key role played by J.P. Morgan in promoting fascism in Germany” and of the fact that the firm is today a partner of the (Zionist) World Economic Forum.<sup>9</sup>

In *Enemies of the People*, my 2022 essay on Zionist godfathers the Rothschilds, I pointed out that the Nazis were funded by industrial networks involved in chemicals, automobiles, electricity, telecommunications and oil. Rothschilds associates Paul M. Warburg, one of the original members of the Federal Reserve Board, and his brother Max Warburg, held directorships with I.G. Farben, the massive industrial complex at the heart of the Nazi regime, which produced 95% of German poison gas.<sup>10</sup>

In ‘The Stench of the System’ (2024), I mentioned that Hanns Martin Schleyer, the president of the German employers’ federation, who

was kidnapped and murdered by the *Rote Armee Fraktion* (RAF) in 1977, had been a *Hauptsturmführer* in the SS. And I quoted Ulrike Meinhof of the RAF when she said in 1972 that Nazism “was only the political and military precursor to the imperialist system of multinational corporations”.<sup>11</sup> She also said that Germany was “the place from which Jews of Western and Eastern Europe were forced to emigrate to Israel, the place from which Israel derived its capital by way of restitution, and officially got its weapons until 1965”.<sup>12</sup>

A big step forward in my understanding of what this was all about came in 2025, with the publication of Jim Macgregor and John O’Dowd’s crucially important book *Two World Wars and Hitler*, which I wrote about in ‘Adolf Hitler and the Zio-Imperialist Mafia’.<sup>13</sup> This proves, quite conclusively in my opinion, that Adolf Hitler was a tool of the same Zionist cabal that today runs Britain, the USA and just about everywhere else.

The horrible truth of this realisation was merely confirmed by reading Jewish academic Yakov Rabkin’s book *Israel in Palestine: Jewish Rejection of Zionism* in which he describes how Israel’s current Nazi-style genocide was prefigured by close collaboration between Zionists and Hitler’s regime. This even involved a leading SS officer visiting Zionist colonies in Palestine – an event celebrated by Joseph Goebbels’ Nazi news-

paper *Angriff* and by a special medal featuring a Star of David on one side and a Swastika on the other.<sup>14</sup>

After all that, I do not really think I need to produce any more evidence to show that Nazism was a Frankenstein's Monster, a golem if you prefer, created by ZIM to advance its long-term plans. But I cannot resist sharing two new pieces of information – *well, new to me anyway!* – which I recently stumbled across.

The first is a short article<sup>15</sup> I found by following a link from an excellent dot-joining piece by Helen of desTroy – I urge people to have a look if you haven't already read it.<sup>16</sup> The article Helen points us to summarises the secret deal between the Third Reich and Zionist leaders known as the Haavara Agreement and refers readers to some useful resources on the issue.

It says: "The unholy alliance between Zionism and fascist movements in Europe goes back to at least the 1920s... the two movements were ideologically linked... The authors of the Jewish Holocaust are not only those so-called Western democracies that systematically barred desperate Jews fleeing Nazi persecution from entering their respective countries, but also a significant number of Zionist leaders in Germany, the Jewish part of Palestine and in the United States, Canada and Great Britain. These Zionist leaders concluded a secret deal with the Third Reich

which resulted in the failure of an anti-Hitler boycott which had been undertaken by trade unions and Jewish War Veterans (First World War)”.

The second source of information concerns the *Reichsvereinigung der Juden in Deutschland* (Reich Association of the Jews in Germany), which was essentially a joint Zionist-Nazi outfit set up in Germany in 1939. The *Jewish Virtual Library* explains that it was supervised by Hitler’s Ministry of the Interior and its duties, as fixed by law, were to “support the Jewish school system and Jewish welfare” and also to “promote Jewish emigration from Germany” – in particular to Palestine, of course.<sup>17</sup>

As Rabkin says, this was a goal shared by Nazis and Zionists and, I believe, one of the principal motives behind ZIM’s Nazi project. The ZioNazi Reichsvereinigung was, of course, not really interested in “Jewish welfare” at all. Says the *Jewish Virtual Library*: “The existence of the Reichsvereinigung enabled the Nazis to implement many of their deadliest orders without much publicity and to play off the Jewish leadership against the Jewish population, who naturally blamed their own leaders”.

The article does its best to whitewash these collaborators, insisting that the Reichsvereinigung had “few resources and even fewer options” and tried to “alleviate” the Jewish suffering in

which it participated. But the stark facts of their betrayal of their own people speak for themselves. We learn: "In the planning of the 'Final Solution', the Gestapo used the statistical material prepared by the Reichsvereinigung and even utilized the activity of its statistical section for its own purposes. In the deportations the Gestapo used the services of the Reichsvereinigung: the organization cared for the deportees in the roundups".

*"Cared" for them, while helping to round them up for the Nazis. Right!*

"The Reichsvereinigung concluded the 'home buying agreements' (*Heimeinkaufsverträge*) for Theresienstadt, i.e., in which Jews were forced to sign away their money to the German government in return for an 'alleged' apartment in Theresienstadt to which they were deported... The local activities of the Reichsvereinigung were executed by the Jewish communities, called *Jüdische Kultusvereinigung* ('Jewish Synagogue Association') and its own *Bezirkstellen* ('district offices'). The latter dealt with small communities or with single Jewish families. In the course of time the Jewish communities were dissolved and their property transferred to the Reichsvereinigung".

*All completely above board, of course. Nothing to see here!*

The article also reveals how all Jewish publications were eventually banned by the Nazis *apart from* the Reichsvereinigung's bulletin, *Jüdisches Nachrichtenblatt*: "It served as a channel for the Gestapo to inform the Jews of new restrictions and confiscations without stirring up too much dissent from the outside".

*How very helpful!*

[1] Paul Cudenec, *Fascism Rebranded: Exposing the Great Reset* (2021), p. 42, <https://winteroak.org.uk/wp-content/uploads/2023/09/fascism-rebranded23web.pdf>

[2] Anna Bramwell, *The Fading of the Greens: The Decline of Environmental Politics in the West* (New Haven & London: Yale University Press, 1994), p. 43.

[3] Paul Cudenec, 'The Invisible College and the plan for our enslavement', <https://winteroak.org.uk/2025/08/11/the-invisible-college-and-the-plan-for-our-enslavement/>

[4] Edouard Calic, *Ohne Maske. Hitler-Breitung Geheimsprache 1931* (Frankfurt am Main: Societäts Verlag, 1968), p. 109, cit. Ishay Landa, *The Apprentice's Sorcerer: Liberal Tradition and Fascism* (Chicago: Haymarket Books, 2012), p. 93, cit. Paul Cudenec, 'Liberalism: The Two-Faced Tyranny of Wealth', *Fascism Rebranded*, p. 101.

[5] Paul Cudenec, 'Klaus Schwab and His Great Fascist Reset', *Fascism Rebranded*, p. 201-202.

[6] Paul Cudenec, 'The Truth About Davos', *The Global Gang Running Our World and Ruining Our Lives* (2025), pp. 321-29, <https://winteroak.org.uk/wp-content/uploads/2025/03/the-global-gang-web.pdf>

[7] Cudenec, 'Liberalism: The Two-Faced Tyranny of Wealth', *Fascism Rebranded*, pp. 106-07.

[8] Paul Cudenec, 'Fascism: Three Brief Insights', *Fascism Rebranded*, p. 281.

[9] Cudenec, 'Fascism: Three Brief Insights', *Fascism Rebranded*, p. 286.

[10] Paul Cudenec, 'Enemies of the People', *The Great Racket: the ongoing development of the criminal global system* (2023), p. 306,

<https://winteroak.org.uk/wp-content/uploads/2024/09/the-great-racket-1.pdf>

[11] Francis Wheen, *Strange Days Indeed: The Golden Age of Paranoia* (London: Fourth Estate, 2010), p. 91, cit. Paul Cudeneec, 'The Stench of the System', *The Global Gang*, pp. 146-47.

[12] Stefan Aust, *The Baader-Meinhof Complex*, translated by Anthea Bell (London: Bodley Head, 2008), p. 182, cit. Wheen, p. 89, cit. Cudeneec, 'The Stench of the System', *The Global Gang*, p. 147.

[13] Paul Cudeneec, 'Adolf Hitler and the Zio-Imperialist Mafia', *ZIM Unzipped: Investigating and Opposing the Zio-Satanic Imperialist Mafia*, pp. 64-95, <https://winteroak.org.uk/wp-content/uploads/2025/11/zuonline.pdf>

[14] Paul Cudeneec, 'Zionism, Nazism and Moloch', <https://winteroak.org.uk/2025/12/16/zionism-nazism-and-moloch/>

[15] <https://paju.org/zionist-collaboration-with-the-third-reich-the-haavara-agreement/>

[16] <https://helenofdestroy.substack.com/p/sexual-blackmail-makes-the-world>

[17] <https://www.jewishvirtuallibrary.org/reichsvereinigung>

## THE POSITIVE PRINCIPLES AT THE ROOTS OF OUR RESISTANCE

In recent essays I have been setting out quite plainly how our world today is controlled by a judeo-supremacist mafia.

Not everyone wants to hear this and every time I make this observation, two or three readers unsubscribe from my blog – which is the equivalent of sticking your fingers in your ears and running out of the room when somebody speaks a truth you would rather not hear! Fortunately, those two or three are generally quickly replaced by three or four others who are not afraid to confront this highly disturbing reality.

The whole point of me (and others) pointing all this out is so that we can get together to *do something about it*. We need to get under way a massive resistance movement against the evil little cabal that has somehow gained control over our world.

But how will we come together to resist its domination? What will be the metaphorical flag

under which we launch our assault on the global tyranny?

I think we have to nurture and rally behind an outlook which is the real opposite of the judeo-supremacist mindset. This does not, of course, mean creating a *mirror image* of it, in the style of the Zio-manufactured Nazism which simply substituted “Aryan” supremacism for Jewish supremacism and pursued the same warmongering, industrialising, dehumanising agenda.

It means drawing our life philosophy from quite different roots than those of the aberration that today dominates the world. It means discarding all the layers of indoctrination that have been imposed on us and our communities for many generations now and reaching into our hearts to find what we know, deep down, is right and valuable.

I suspect that what most of us will find there is a set of principles that looks something like this:

\* All human beings are born free and equal regardless of our ethnicity or religion. There is no such thing as a “chosen people”, no such thing as “inferior” or “superior” groups. Individuals should be judged on their own actions and words, not on some projected collective identity, whether of “victimhood” or “guilt”.

\* People are not possessions, products or a means for increasing one’s own power or wealth. They

all deserve respect and consideration, not contempt and exploitation.

\* The purpose of life is *not* to accumulate wealth and power at the expense of others. It is unhealthy and destructive for an individual to be motivated by this aim and *disastrous* for a society to be controlled by those with this mindset.

\* A sane and simple life based on love and mutual aid is *far preferable* to an atomised existence based on an addiction to novelty, status and superficial stimulation.

\* Nature is divinity made manifest in our world and should always be considered sacred. Our aim should be to live in harmony with it, to be grateful for the way it feeds and sustains us. Destroying the natural world out of blinkered and psychotic greed is to destroy our own life-support system.

\* Real “progress” for humankind would involve healing the intergenerational wounds that pollute our relationships and our lives, learning how to respect and cherish each other, aspiring to overcome our selfish egos, to live honestly and courageously with dignity and quiet strength.

\* The history and heritage of every people is important and should be celebrated and preserved, rather than bulldozed out of the way in a rush for the “modernisation” and standardisation required for top-down global control.

\* Authentic culture is alive – it comes from below, from us, from our exchanges, interactions, feelings, memories and dreams. “Culture” manufactured as a product and shoved down our throats by the system in order to fleece us and to shape us is nothing but *anti-culture*.

\* People and communities have their own innate and inherited codes of values that are most appropriate for their way of being and relating to the world. It is a crime to impose alien codes and laws on other people.

\* The only valid kind of authority is that earned by trust. The only valid kind of “leaders” are those who lead by example and who selflessly put themselves at the service of the community to which they belong. Authority imposed from above, and particularly from outside the community and in the interests of another group, is not morally legitimate.

\* Any authority should always be devolved to the lowest possible level so that it is based on *consent*. The idea of a World State imposing its Law on the whole of humankind represents the exact opposite of that principle and must be resisted at all costs.

\* Imposing authority by violence will always be wrong because it means there is no consent for that authority. It is a criminal act committed against free people.

\* Humans are living beings like all other creatures in this world. To force us into a “scientifically-organised” *system* is to do violence to us and to prevent us from reaching our potential. Our thoughts and behaviour must be allowed to flourish naturally, in the context of the customs and values of the communities to which we belong.

\* The land belongs to nobody – we belong to the land. Every human being has a right to live freely on and from the land and nobody can legitimately deny that right to another person or group.

\* Lying, cheating, blackmailing and gaslighting are morally wrong and not ways of behaving that a normal person’s conscience could allow.

\* Creating money out of thin air, lending it out with interest and using that ill-gotten wealth to control people and society is a serious criminal offence.

\* Deliberately orchestrating a war so as to profit financially and increase your control over society is a crime against humanity.

\* Raping, torturing or murdering children is *totally* unacceptable and those committing, commissioning or covering up such vile crimes can *never* have any place in our societies.

## RENEWAL FROM WITHIN AND BEYOND

We all know how faiths and ideologies can be *corrupted* and deliberately turned into a *negation* of what they were meant to represent.

But, it strikes me, the *opposite* can also happen. In this instance, the change would not be brought about by external hostile action against the belief system in question, but by a positive interior force arising from the collective mind of those involved with it.

This is a thoroughly unfashionable thing to say, in a political context at least, but I believe that we are born with *innate values* – this is how we can *feel* what is right or wrong, true or false, beautiful or ugly.

Our modern “civilization” teaches us to ignore this precious voice within, whose very existence it denies. Instead, we are told to obey “the law”, believe “the news”, trust “the science”.

Reducing us to this condition is the equivalent of blindfolding us or plugging up our ears – it prevents us from accessing senses which we were born to use.

It turns us into remote-controlled robots, unable and afraid to follow our own inner moral and spiritual compass. We are cut off from our *belonging* to the universal organism of which we are part.

We no longer respond to the messages that are meant to guide our individual behaviour in the interests of a harmonious Whole, in the interests of goodness, truth and beauty.

When we repress these messages, and the reassuring deep knowledge of *witNESS* that they bring with them, we feel insecure, alienated and unhappy – our lives become empty and meaningless.

This can actually be a *positive* thing, like the physical sensation of pain which alerts us to an injury or illness. It creates a pressure, provokes a reaction, which can then break the blockage of repression and allow guidance-from-beyond to surge forth again in our hearts.

On an individual basis, this would manifest itself as somebody deciding to turn over a new leaf, to bravely speak out for what they believe is right or to embark on a spiritual path.

On a collective basis, this renewal of connection would see authentic shared values bursting through the barriers of imposed ways of thinking and acting.

A fresh tendency suddenly emerges in a political movement that has long served the

demands of toxic authority – and because its beliefs intuitively feel *true* and *powerful* to human beings with the same inner values, it grows exponentially and quickly takes on a free life of its own.

An organised religion, which has been manipulated to keep its followers submissive and afraid, suddenly and unexpectedly throws up a preacher or prophet who manages to bring together all that is *authentic* and *good* from the shell of this stale faith and ignite a revival that corresponds to people's *real* spiritual needs and desires.

A new musical or cultural trend encouraged and promoted by manipulative tyrants to incite generational divides and disrupt communal coherence ends up unleashing a surge of creative and righteous rebellion against those same tyrants, of such force that their desperate attempts to bottle it up or kill it off have no chance of success.

Life reasserts itself from within and, at the same time, from beyond. Divine nature breaks through all the artifice and control. Cracks appear in the walls of cruel deceit and the warm light of truth melts the ice-cold mental chains that have prevented us from *truly living* for far too long now.

## GREAT PAN AND THE GAP INTO ELF-LAND

I have always found that physical and spiritual heights go hand in hand.

As a boy, in the grey London suburbs, I had to make do with the top floor of the multi-storey car park over the road from my grandmother's house in order to experience this heady sensation.

But since then there has fortunately always been some kind of green hill at hand for me to walk up. On the South Downs in Sussex I often experienced the kind of moments described by the nature mystic Richard Jefferies (1848-1887), who is in fact buried very close to where I lived.

When visiting his grave alone, I could sometimes feel the same connection to him as he did with a man much more separated by time than I from him. He writes in *The Story of My Heart* (1883): "Resting by the tumulus, the spirit of the man who had been interred there was to me really alive, and very close. This was quite natural, as natural and simple as the grass

waving in the wind, the bees humming, and the larks' songs.

“Only by the strongest effort of the mind could I understand the idea of extinction; that was supernatural, requiring a miracle; the immortality of the soul natural, like the earth. Listening to the sighing of the grass I felt immortality as I felt the beauty of the summer morning, and I thought beyond immortality, of other conditions, more beautiful than existence, higher than immortality”.<sup>1</sup>

A similar sensation of a downland connection to the beyond is expressed by the Scots-born author Kenneth Grahame (1859-1932) – best known for *The Wind in the Willows* – in his first book, *Pagan Papers*, published in 1893. And I should confess that the motivation behind his re-descent from the hills also often formed part of my own excursions.

He writes:

*Up here all vestiges of a sordid humanity disappear. The Loafer is alone with the south-west wind and the blue sky. Only a carolling of larks and a tinkling from distant flocks break the brooding noonday stillness; above, the wind-hover hangs motionless, a black dot on the blue. Prone on his back on the springy turf, gazing up into the sky, his fleshy integument seems to drop away, and the spirit ranges at will along the tranquil clouds. This way Nirvana nearest lies.*

*Earth no longer obtrudes herself; possibly somewhere a thousand miles or so below him the thing still “spins like a fretful midge”. The Loafer knows not nor cares. His is now an astral body, and through golden spaces of imagination his soul is winging her untrammelled flight. And there he really might remain for ever, but that his vagrom spirit is called back to earth by a gentle but resistless, very human summons, – a gradual, consuming, Pantagrueian, god-like, thirst: a thirst to thank Heaven on. So, with a sigh half of regret, half of anticipation, he bends his solitary steps towards the nearest inn... beer is a thing of deity – beer is divine.<sup>2</sup>*

I recognise Grahame as a kindred undomesticated spirit, who felt caged and stifled by so many aspects of this sterile modern existence – not least, I imagine, his career at the Bank of England before he became a full-time writer.<sup>3</sup>

He declares, for example: “For myself, public libraries possess a special horror, as of lonely wastes and dragon-haunted fens. The stillness and the heavy air; the feeling of restriction and surveillance, the mute presence of these other readers, ‘all silent and all damned’, combine to set up a nervous irritation fatal to quiet study”.<sup>4</sup>

The particular walk up the hills he describes was preceded by the annoyance of a cyclist on the road below – “dusty, sweating, a piteous thing to look upon” – who had shattered his daydreaming

with “the snappish ‘ting’ of a bellkin”.<sup>5</sup> Today the downland tracks in the south of England are chock-full of cyclists with their all-terrain mountain bikes and, sadly, the modern mess that they, and the ramblers, are trying to escape has become significantly worse since the end of the 19th century.

But Grahame still felt able to state at that time that “the iron tetter that surfs the face of our island has killed out the pleasant life of the road”.<sup>6</sup> He says: “In these iron days of the dominance of steam, the crowning wrong that is wrought us of furnace and piston-rod lies in their annihilation of the steadfast mystery of the horizon, so that the imagination no longer begins to work at the point vision ceases”.<sup>7</sup>

“The desolate suburbs creep ever farther into the retreating fields; and when you reach the windy moorland, lo! it is all staked out into building-lots”.<sup>8</sup>

“Many a century has passed since the plough first sped a conqueror east and west, clearing forest and draining fen; policing the valleys with barbed-wires and Sunday schools, with the chains that are forged of pace, the irking fetters of plenty: driving also the whole lot of us, these to sweat at its tail, those to plod with the patient team, but all to march in a great chain-gang, the convicts of peace and order and law”.<sup>9</sup>

If Grahame was dismayed by what Britain

was becoming 130 years ago, I shudder to think what he would make of the place now. Although the industrial cancer was already well advanced, it had not yet brought Old England to its deathbed with its motorways, housing estates, hypermarkets, pylons, phone masts, wind turbines and solar panel “farms”.

Grahame could still glory in “the old country road, evolved out of the primitive prehistoric track, developing according to the needs of the land it passes through and serves: with a language, accordingly, and a meaning of its own”.<sup>10</sup>

He took pleasure in travelling on foot and thus really *feeling* the expanse of the landscape through his movement in it – “a man’s stride remains the true standard of distance; an eternal and unalterable scale”.<sup>11</sup> “To all these natural bounds and limitations it is good to get back now and again, from a life assisted and smooth by artificialities”.<sup>12</sup>

He could still taste the timelessness of a rural English life that seems now to have been swept out of reach by the toxic tide of development, and he enjoyed the “dallying”, “strolling” and “holy calm” of a village in which “loafing may be pushed to high perfection”.<sup>13</sup>

Grahame muses: “The old road-life still lingered on in places, it seemed, once one got well away from the railway: there were two Englands

existing together, the one fringing the great iron highways wherever they might go – the England under the eyes of most of us. The other, unguessed at by many, at whatever places were still vacant of shriek and rattle, drowsed on as old: the England of heath and common and windy sheep down, of by-lanes and village-greens”.<sup>14</sup>

But his enjoyment of the remnants of the Old Ways was tinged with his realisation that “the useless race of poets is fast dying out”.<sup>15</sup> Even when the woods and hills remained intact, our mystical sense of oneness with them had been destroyed by the “rational” and “scientific” thinking imposed by the industrial empire. He reflects: “The sylvan glories of yonder stretch of woodland renew themselves each autumn, regal as ever. It is only the old enchantment that is gone, banished by the matter-of-fact deity”.<sup>16</sup>

Grahame is haunted by a “forlorn sense of a vanished heritage”<sup>17</sup> and places the blame on “the material generation that so deliberately turned its back on the gap into Elf-land – that first stage to the Beyond”.<sup>18</sup>

This deep critique of modernity, and all the separation it brings with it, is reflected in the words Grahame places in the mouth of Great Pan, the god of nature, addressing humanity. “Was it really necessary, after all, that we two should part company so early? May you not have

taken a wrong turn somewhere, in your long race after your so-called progress, after the perfection of this be-lauded species of yours?"<sup>19</sup>

And he understood what lay behind this deliberate desecration, this callous and calculating war on the gods of nature that had been at humankind's side since its birth.

"Yes: to-day the iron horse has searched the country through – east and west, north and south – bringing with it Commercialism, whose god is Jerry, and who studs the hills with stucco and garrotes the streams with the girder. Bringing, too, into every nook and corner fashion and chatter, the tailor-made gown and the eyeglass. Happily a great part is still spared – how great these others fortunately do not know – in which the rural Pan and his following may hide their heads for yet a little longer, until the growing tyranny has invaded the last common, spinney and sheep-down, and driven the kindly god, the well-wisher to man – whither?"<sup>20</sup>

In *Pagan Papers*, Grahame uses the name of this "kindly god" to invoke a certain type of person, or perhaps a certain *way of being* which is inspired by him. "Both iron road and level highway are shunned by the rural Pan, who chooses rather to foot it along the sheep track on the limitless downs or the thwart-leading footpath through copse and spinney, not without pleasant fellowship with feather and fir".<sup>21</sup>

I was pleased to read that he had caught sight of, or maybe embodied, this phenomenon in a corner of the Surrey countryside in which my late mother used to stage family picnics to celebrate her Maytime birthday. “Out of hearing of all the clamour, the rural Pan may be found stretched on Ranmore Common, loitering under Abinger pines, or prone by the secluded stream of the sinuous Mole, abounding in friendly greetings for his foster-brothers the dab-chick and water-rat”.<sup>22</sup>

And you never know – or rather *knew*, in Grahame’s era – when you might come across a manifestation. He assures us: “When the pelting storm drives the wayfarers to the sheltering inn, among the little group on bench and settle Pan has been known to appear at times, in homely guise of hedger-and-ditcher or weather-beaten shepherd from the downs. Strange lore and quaint fancy he will then impart, in the musical Wessex or Mercian he has learned to speak so naturally; though it may not be till many a mile away that you begin to suspect that you have unwittingly talked with him who chased the flying Syrinx in Arcady and turned the tide of flight at Marathon”.<sup>23</sup>

Pan also makes a cameo appearance in Grahame’s much-loved 1908 children’s classic, *The Wind in the Willows*. Here is the passage in question, describing Mole’s experience:

*In that utter clearness of the imminent dawn, while Nature, flushed with fullness of incredible colour, seemed to hold her breath for the event, he looked in the very eyes of the Friend and Helper; saw the backward sweep of the curved horns, gleaming in the growing daylight; saw the stern, hooked nose between the kindly eyes that were looking down on them humourously, while the bearded mouth broke into a half-smile at the corners; saw the rippling muscles on the arm that lay across the broad chest, the long supple hand still holding the pan-pipes only just fallen away from the parted lips; saw the splendid curves of the shaggy limbs disposed in majestic ease on the sward; saw, last of all, nestling between his very hooves, sleeping soundly in entire peace and contentment, the little, round, podgy, childish form of the baby otter. All this he saw, for one moment breathless and intense, vivid on the morning sky; and still, as he looked, he lived; and still, as he lived, he wondered.*

*“Rat!” he found breath to whisper, shaking. “Are you afraid?”*

*“Afraid?” murmured the Rat, his eyes shining with unutterable love. “Afraid! Of Him? O, never, never! And yet—and yet—O, Mole, I am afraid!”*

*Then the two animals, crouching to the earth, bowed their heads and did worship.*

*Sudden and magnificent, the sun's broad golden disc showed itself over the horizon facing them; and the first rays, shooting across the level water-meadows, took the animals full in the eyes and dazzled them. When they were able to look once more, the Vision had vanished, and the air was full of the carol of birds that hailed the dawn.*<sup>24</sup>

This is a marvellous passage, but the whole chapter in which it appears is “often excluded from newer editions of the novel”.<sup>25</sup> The reason for this crass censorship is that this personification of nature is regarded as being *evil* by a certain “judeo-christian” mindset.

*The “kindly god” is interpreted as being the Devil!*

Nature, including goats, is only labelled a “dark force” by those who would like to strip her of her divinity in order to be able to pillage and desecrate her, as I explain in *Our Sacred World*.<sup>26</sup>

Grahame shows that he is aware of this connection, when he equates Pan with the strange Christian belief that we are all born “sinners” because of an act of disobedience in the Garden of Eden. He writes in *Pagan Papers*: “Of pulpiteers and parents it is called Original Sin: a term wherewith they brand whatever frisks and butts with rude goatish horns against accepted maxims and trim theories of education”.<sup>27</sup>

But while Pan may have been banished – from modern editions of Grahame’s book as from this modern world as a whole – reports of his death have been exaggerated. Pan is nothing but nature, including human nature, and happily, as Grahame remarks, “so full of human nature are we all – still”.<sup>28</sup>

Caged and crushed though it has been by the great machineries of industrial destruction and enslavement, the heart of true humanity lives on and is waiting to find “the gap in Elf-land” that will take it out of the wretched concrete prison of modernity.

Grahame writes: “When old Pan was dead and Apollo’s bow broken, there were many faithful pagans who would worship at no new shrines, but went out to the hills and caves, truer to the old gods in their discrowned desolation than in their pomp and power”.<sup>29</sup>

The yearning to find our freedom in nature, to soar up to the spiritual heights, beyond even immortality, is something we are all born with – this is our real “original sin” in the eyes of those who would flatten us down into craven and guilt-ridden obedience. It is the spirit of life itself that calls out to us like “warm and soft” March air through an open window: “The first magic suggestion of spring was abroad, with its whispered hints of daffodils and budding hawthorns; and one’s blood danced to imagined

pipings of Pan from happy fields far distant”.<sup>30</sup>

Grahame says that “what we have now first to note is that this original Waft from the Garden asserts itself most vigorously in the Child”.<sup>31</sup> He pictures her “hearing naught save the faint, far bugle-summons to the pre-historic little savage that thrills and answers in the tingling blood of her”.<sup>32</sup>

Her call, and ours, is to “that shining highway to the dim land east o’ the sun and west o’ the moon: where freedom is, and you can wander and breathe, and at night tame street lamps there are none – only the hunter’s fires, and the eyes of lions, and the mysterious stars. In later years it is stifled and gagged – buried deep, a green turf at the head of it, and on its heart a stone; but it lives, it breathes, it lurks, it will up and out when ’tis looked for least”.<sup>33</sup>

[1] Richard Jefferies, *The Story of My Heart: My Autobiography*, with preface by Paul Cudenec (Sussex: Winter Oak, 2015), pp. 25-26. See also <https://orgrad.wordpress.com/a-z-of-thinkers/richard-jefferies/>

[2] Kenneth Grahame, *Pagan Papers*, p. 13. I am quoting from a very rudimentary reprint of the text that I bought on the internet, with none of the usual publishing details. Subsequent page references are to this work, unless otherwise stated.

[3] [https://en.wikipedia.org/wiki/Kenneth\\_Grahame](https://en.wikipedia.org/wiki/Kenneth_Grahame)

[4] p. 14.

[5] p. 13.

[6] p. 21.

[7] pp. 6-7.

[8] p. 43.

[9] p. 42.

[10] p. 4.

- [11] p. 7.  
[12] Ibid.  
[13] p. 12.  
[14] p. 32.  
[15] p. 23.  
[16] p. 22.  
[17] p. 40.  
[18] p. 36.  
[19] p. 41.  
[20] p. 17  
[21] Ibid.  
[22] pp. 16-17.  
[23] p. 17.  
[24] Kenneth Grahame, Chapter VII, 'The Piper at the Gates of Dawn', *The Wind in the Willows* (1908),  
<https://www.gutenberg.org/files/289/289-h/289-h.htm#chap07>  
[25] <https://www.gradesaver.com/the-wind-in-the-willows/study-guide/summary-chapters-7-and-8>  
[26] Paul Cudeneac, *Our Sacred World: Enjoyed, denied and found again* (2025)  
[27] p. 42.  
[28] p. 14.  
[29] p. 30.  
[30] p. 33.  
[31] p. 42.  
[32] Ibid.  
[33] pp. 42-43.

## THE GANGSTERS AND THE GHETTO

Grim events at the end of the Second World War have cast a certain shadow over the nation of Poland.

It was on its soil that stood Nazi concentration camps such as Auschwitz and Treblinka and Poles have sometimes been judged culpable in some ancillary way for the actions of the occupying Nazi regime.

But important light is shed on this issue by Polish historian Ewa Kurek in her book *Polish-Jewish Relations 1939-1945*.<sup>1</sup> Drawing on predominantly Jewish sources, her research and analysis completely demolish conventional certainties about how guilt for the mass Jewish deaths can be apportioned.

Despite the dates cited in her title, she in fact goes right back into history to provide the context for the situation during the Second World War. Jews had been living in Poland for about a thousand years, she explains, with their status initially solidified by King Casimir the Great (1333-1370), who passed legal decrees “which

pertained to privileges granted to Jews enabling them to establish Jewish settlements on land belonging to Poland".<sup>2</sup> Rumours apparently abounded that the Jews gained the favour of the king "thanks to the royal banker, Jew Lewko".<sup>3</sup>

The most important feature of the picture Kurek paints is how separate the Jewish population always remained from the Christian Poles – only a small proportion were assimilated into society in the way we have seen in Western Europe, the USA, Australia and so on. The Jewish and Polish worlds "existed alongside each other but never actually came into contact with one another. Each one revolved around its own self-sustaining life, barely even catching a glimpse of or tolerating the other, or even feeling any particular need to unite".<sup>4</sup>

Describing the period between 1580 and 1764, she says: "It is clear that Jews fulfilled a specific role within the economic structures of the civil state. They resided in Polish cities, towns and villages, but in Poland they had their own Jewish Parliament, Jewish court system, Jewish religion, and their rhythm of life was dictated by their religion".<sup>5</sup>

"It must be admitted that this notion of 'being left to one's own devices' was very appealing to Jews, if for no reason other than it did create a sort of ersatz little Jewish state they could call their own".<sup>6</sup>

Kurek explains that the stable existence on Polish soil of the kahal, the Jewish community, began to break down in the second half of the 18th century. The abolition of higher structures of Jewish self-government was provoked by “the economic claims of the aristocracy (collecting debts ‘from the synagogues’) on the one hand, and on the other an attempt to curtail the kahal’s ‘plutocratic extortion tactics being imposed on the plebs’”.<sup>7</sup>

While claims of anti-semitism among Poles are often heard, Kurek makes it clear that a certain distrust and even hostility existed on both sides. She quotes Wladyslaw Bartoszewski’s account of life in a Jewish community, or ghetto: “Inside this neighborhood, there was not a single Jew, a homeowner, who would have even considered renting an apartment to a Christian, be that a Pole, a German or a Czech. This was an impossibility for a very basic reason: it was a sin for a devout Jew to have an outsider living amongst their own, within their community”.<sup>8</sup>

In his account of the ghetto, Krzysztof Burnetko writes: “Regarding themselves as monotheists, the Jews reckoned that they should not come into contact with any other religion, and particularly with its sacrum. For example, in the XIII century orthodox Jews suggested that when Christians walked the streets during the Corpus Christi procession, a religious Jew could

not leave his house. A similarly motivated advice said that pious Jews should not live in a house whose windows overlooked a church”.<sup>9</sup>

Most Jews in Poland did not even speak Polish, just the Yiddish of their own tightly-knit communities.<sup>10</sup> Remarks Kurek: “Marian Milsztajn, who was born in 1919 in Lublin, captured the character of the linguistic relations which prevailed in Jewish neighborhoods in Polish cities in the twenty-year period between the wars: ‘The place where we lived... I never heard a single word uttered in Polish. I didn’t know that such a language existed. As for its existence, I knew that it was the language of the goys. Poland? No idea. I first encountered the Polish language when I was seven years old’”.<sup>11</sup>

Jewish historian Professor Chone Shmeruk explains that Jews often had a strong prejudice against the Latin alphabet in which our European languages are written. “Regardless of the language in which it was used, this alphabet was associated with Christianity, as is clear from the term ‘galkhes’ (from galekh, Christian priest), the Ashkenazi designation for the Latin alphabet”.<sup>12</sup>

Kurek adds that our alphabet “similarly to other matters associated with Christianity, carried with it the stigma of something contaminated and unclean in its form, and therefore not worthy of the attention of a devout

Jew”.<sup>13</sup>

She takes a close look at the origins of a Christian Polish parade featuring Judas as a stereotypical Jewish figure. And she suggests that it may have emerged as a Polish response to the Jewish celebration of Purim, which marks the news that, in the words of Jewish writer Hilary Nussbaum, “the king has allowed the Jews to assemble and defend themselves against murder or destroy any army of any people which represents a threat against them, not sparing children or women, and to then plunder their booty”.<sup>14</sup>

In this religious story, the arch-enemy of the Jews is Haman. Kurek relates: “In Jewish communities throughout Europe, a custom that had been passed down from Babylonian Jews was that of hanging and burning Haman in effigy...Polish Jews dressed the Purim Haman in a cassock. By doing so, the biblical villain and enemy of the Jews came to resemble a Catholic priest in Poland”.<sup>15</sup>

As Rabbi Meir Yaakov Soloveichik has pointed out, hatred is an acceptable part of Jewish religion<sup>16</sup> and Haman represented the evil non-Jewish “Amalek” which had to be destroyed. In Poland, Jews would even pay some local Christian to play the role of Haman at Purim: “They paraded and pushed him around while beating him with reeds – just like (they

did) Jesus”.<sup>17</sup>

This anti-Polish, anti-Christian, anti-gentile prejudice among Jews is every bit as toxic as actual (rather than invented and instrumentalised) anti-semitism – especially today when that particular people has gained so much power in the world.

But the root of the problems between Jews and the local population in Poland seems to have resided mainly in the *separation*, both physical and psychological, of the two communities. *They simply did not view reality from the same perspective.*

Kurek explains, for example, that when Poland lost its statehood at the end of the 18th century, “Polish Jews imagined that the partitions of Poland had very little bearing on the seemingly smooth flow of Jewish life that had gone on for centuries. For how could the fact that, as of tomorrow, the Jewish Speaker representing Jewish interests, instead of residing at the Polish royal court, shall reside at the Russian Tsar’s or the Austrian Emperor’s court have any impact on anything?”<sup>18</sup>

This outlook meant that very few Jews, with some honourable exceptions, took part in the long series of battles for Polish independence from foreign control<sup>19</sup> and Polish attitudes towards their Jewish population were inevitably adversely affected by this.

Kurek writes: "During the time of the partitions, Poles needed human solidarity in a way that they had never needed it before, or since. They went in search of it to all corners of the world. Above all, they had counted on the solidarity of their fellow-inhabitants, the Polish Jews. Berek Joselewicz, and a handful of likeminded Jews, ignited a hope that other Jews would follow in their footsteps, for they had all grown up on the same land, and therefore must share the same feelings and thoughts".<sup>20</sup>

That hope of Jewish solidarity with the Polish nation was dashed and the situation became worse in 1812. Poles had been counting on Napoleon liberating them through his invasion of Russia, but Jews in the country again saw things differently and openly celebrated Napoleon's eventual defeat.

Jewish legend has it that the famous sage Kozienice Maggid "despised Napoleon with every fiber of his being" because he saw him as an enemy of his religion. He is said to have declared: "He, Napoleon, drafted Jews into the army and forced them to mutilate their Saturdays and blight other sacred commandments! Let all those who trespass into temptation and sin perish!".<sup>21</sup>

All of this contributed to a "rapidly expanding and ever deepening chasm between the Poles and Jews",<sup>22</sup> notes Kurek. A special Committee to the Matters of the Peasantry and

Jews was called and the presiding head arbiter Prince Adam Czartoryski wrote in 1816: “Jews are not indigenous inhabitants of our land. They are nonresidents, foreigners, outsiders”.<sup>23</sup>

A century later the lack of Jewish enthusiasm for Poland was again a bone of contention. Jewish historian Meir Balaban said of the Polish Jews of German-ruled Poznan in 1912: “They go around clearly declaring themselves as Germans and they openly express their German patriotism... spin their declaration of love for the Germans”.<sup>24</sup>

Kurek writes: “A mere fragmentary glance at Jewish traditions and religion will suffice in stating that Polish Jews, although they had resided on Polish lands for nearly one thousand years, never identified with Poland as a homeland in the contemporary meaning of the word, that is with the country for whose freedom one sacrifices one’s life... First of all, they had a very keen awareness of being members of a nation that had been chosen by God. Secondly, they possessed their own history, and Israel never ceased to be their true sole homeland, for a return to which they prayed at least once a year”.<sup>25</sup>

The Polish reaction to this was to regard Jews in general as having failed the citizenship test and they were not held in high esteem by the newly re-formed Polish state after WWI: “In

characterizing the fight for regaining freedom of their once mutual state as not being a Jewish matter, Polish Jews behaved not like citizens of the Polish State, but rather like foreigners”.<sup>26</sup>

This break-down in trust did not prevent some Jews from seeking a special status in the new Poland. Kurek writes: “The Zionist Conference that had been in session in Warsaw on October 21 and 22 in 1918, in its resolution pertaining to ‘The matters of politics of the country’ came forth with the demand for granting Jews a constitutional guarantee of a national autonomy within the reconstructed Polish State”.<sup>27</sup>

The following year, when the Polish Parliamentary forum was discussing the future Polish constitution for the very first time, Izaak Grünbaum, who was to become the first Minister of the Interior of Israel, insisted: “We are demanding one thing, that Polish Jewry be granted the ability to organize itself for the sake of meeting our own specific needs that no one else could possibly meet. We are not saying that no one else would want to meet these needs, only that no one other than Jews are capable of achieving this... We are demanding that we be able to create an organization, based on constitutional principles, that would be obligated to meet the specified needs of Polish Jewry”.<sup>28</sup>

Samuel Hirschhorn said Jews should have

their “own self-government to oversee the areas of culture, schooling in one’s native tongue, social services and charity, in other words a national-cultural autonomy”.<sup>29</sup>

*It was thus not just a question of asking for equal rights as human beings, which they received, but also for a privileged status as Jews.*

Polish opinions of Jews were not improved by the stance of that portion of the Jewish community who supported communism. These individuals favoured the overthrowal of the “bourgeois” new Polish state, the dismantling of parliament and the “dictatorship of the Proletariat” under close alliance with Soviet Russia.

The Jewish Communist leader Maksymilian Horwitz-Walecki condemned former socialist colleagues who took part in the independent Polish state as “clowns, servants, imposters, sell-outs, parasites, kowtowing to festering and hideous bourgeois politics”. He called for the reconstructed Polish state to be “Destroyed! Defied! Ruined! Overthrown! Annihilated! Reduced to ash! Blown up!”.<sup>30</sup>

Kurek explains that the vast majority of Jews in Poland were not communists, but the stereotype of the “Jew-Communist” stuck in Polish minds as part of a generally unfavourable image. “The idea that was gaining popularity among Poles was that of designating Jews as

burdensome tenants, foreigners in the Polish State who, through emigration to Palestine, for instance, must be (...) removed from public life and deprived of their strong economic standing”.<sup>31</sup>

She says this attitude “had always been perceived by Polish Jews to be anti-Semitism, which we, apparently, suckle with our mother’s milk. Perhaps Polish Jews were right. There is no point in trying to conceal the fact that Poles living between the years of 1918 and 1939 had enough with the burdensome Jewish tenants. Their desire was that Jews leave Poland alone, and find some other *Polin* [resting place] in which to lead their lives in prosperity and success. In that sense, they certainly were anti-Semites”.<sup>32</sup>

The start of the Second World War in 1939, which saw Poland occupied by the armies of Hitler’s Germany and Stalin’s USSR, opened up old wounds in this “multi-national” country. Ukrainians and Bielorussians in Poland saw a chance to obtain their own independence and did not join Poles in building their “Underground State” to resist occupation – indeed many collaborated with the Nazis. And most of the 3.5 million Jews (around 10% of the population) remained focused on “Jewish matters” rather than “Polish matters” of national independence.

Kurek writes: “Communicating using one

language, practicing one religion, and being shaped by one culture, the Jewish nation, of which the Polish Jews constituted a significant portion, stretched from Vladivostok to Paris, according to some; according to others, from Odessa to Warsaw. Its specificity was characterized by a lack of allegiance to any specific land or statehood”.<sup>33</sup>

While a small group of Jews formed the *Swit* (‘Dawn’) resistance movement that later fought in the Warsaw Ghetto uprising in 1943, the majority took no such stance. Conflicts between different non-Jewish states were not something they felt the need to get involved with.

Indeed, it was the Christian Poles who were the initial targets of the Nazi occupiers. Kurek writes: “Today, very few Jewish historians of WWII are willing to remember that the ones who were first in line to bear the brunt of German repression were not Jews, but Poles”.<sup>34</sup>

In his wartime diaries, Jewish historian Emanuel Ringelblum describes reports that some Christians started wearing Jewish armbands so as not be arrested by the German occupiers.<sup>35</sup> He adds that when the Nazis were rounding up Poles in 1940 “they were checking the identification documents of Jews to make sure they weren’t Christians”.<sup>36</sup> The first prisoners at Auschwitz were in fact Poles, rather than Jews, stresses Kurek.<sup>37</sup>

This was all unfolding in an atmosphere of mutual suspicion between Poles and Jews. Ringelblum writes (March 1940): “One of the saddest symptoms is the ever-increasing hatred towards Christians. It is believed that they are the ones to blame for all the economic restrictions... Today I heard that, within Polish intelligentsia circles, there is the belief that Jews have reached an agreement with the other ones [the Nazis] and that that is the reason why all the mass arrests of Christians are taking place”.<sup>38</sup>

The truth is that Polish Jews *did* cooperate with the Nazi administration – in the same way as Zionist groups did in Germany itself.<sup>39</sup> Kurek states: “I know of no city or town in Poland occupied by Hitler in which, in 1939, the Jewish community refused to cooperate with the Germans in the broadest sense, and at the same time failed to recognize them as the new governing power”.<sup>40</sup>

Historian Lucjan Dobroszycki describes the case of Chaim Rumkowski, who became known as “King Chaim” after the Nazis entrusted him with governing the Jewish population of Lodz on their behalf: “The system of ruling over the Lodz Ghetto was shaped based on imitating Hitler’s Germany”.<sup>41</sup> “Rumkowski, along with his nomination to the position of Head of Jewish Elders, was also granted a wide range of

authorizations within the internal administration of the municipality. All of its agendas were subordinated to him. Every Jew was obliged to absolute obedience with regard to the leader. It was also simultaneously proclaimed that any opposition against or insubordination to him will be punished by the German authorities. The German authorities also gave Rumkowski permission to move about the city at any and all times, and granted him authorized access to German institutions".<sup>42</sup>

And Ringelblum notes in his diary with regard to Rumkowski's own account of his Lodz fiefdom: "There is a Jewish State over there with 400 policemen and 3 prisons. He has a ministry of foreign affairs and all the other ministries as well".<sup>43</sup>

Adam Czerniakow, mayor of the Warsaw Ghetto, kept a diary in which he recorded the day-to-day co-operation which he eventually regretted and on account of which he apparently committed suicide. He created, and became president of, a 24-member *Judenrat*, Jewish Commune.

Explains Kurek: "The Judenrats were instituted by the German occupiers from among individuals displaying a willingness to engage in a multi-faceted cooperation with them, and the scope of their authority, as granted by the Germans, digressed substantially from the

traditional capacity of Jewish municipalities”.<sup>44</sup> Their role included “employing and directing Jews to forced labor for the benefit of the Germans”, she notes.<sup>45</sup>

“The Warsaw Jewish Autonomy and all other Jewish autonomies in Poland, became part of the composition of the III Reich and the former Senator of the Polish State, Adam Czerniakow, along with other mayors of Jewish autonomies, became the state officials representing the German authorities”.<sup>46</sup> “At the end of 1941, the authorities of the Autonomy of Warsaw Jews were an enormous bureaucratic apparatus, which consisted of more than two thousand employees, which included subordinate institutions. The situation was similar in Lodz, Krakow, in Silesia and other centers of Jewish life”.<sup>47</sup>

In his diary, Czerniakow reveals that his very close collaboration with the Nazis included discussing with them what exact wording should feature on his official letterhead!<sup>48</sup> More significantly, he also records in December 1939 that his authority provided Hitler’s forces “with the addresses of wealthy Jews with the goal of requisitioning furniture, lamps, bedding, etc”.<sup>49</sup>

Jewish authorities even identified for the Germans those Jews who had left the fold and converted to Christianity – from a racially-based Nazi perspective they remained Jews and had to

be moved to the ghetto.<sup>50</sup>

Kurek explains that there has been some misunderstanding about the Warsaw Ghetto. It already existed before the German occupation, the only change being that assimilated Polish Jews were forced to go and live there. And the notorious walling-in of the ghetto in 1940 was ordered by the Nazis but carried out and paid for by the Jewish community.

It was seen by them as a defence against a hostile Polish world, with Czerniakow describing it as “the fortification of the Ghetto area”.<sup>51</sup> Kurek observes: “In virtually every Jewish source we are able to find praise for being isolated from the Christians, i.e. the Poles”.<sup>52</sup>

Ringelblum records a festive atmosphere in the Nazi-approved walled-off Jewish enclave as late as 1941: “The Ghetto is dancing. The number of nightclubs is multiplying endlessly... Jewish policemen fill the most elegant clubs [in the company of] beautiful women. They dictate the tone of all the parties. Women are impressed by their elegant, shimmering, tall officer’s boots”.<sup>53</sup>

He provides this insight into the collaborators: “As it turns out, based on the information from the provinces, in every city there are those Jews who supply the German authorities with everything they need. Some provide foodstuffs, others provide clothing...

Recently, an interesting type of people has surfaced. Young Jewish activists under thirty, thirty-five, completely unknown before the war... They are capable of establishing a relationship with them [the Germans]. They do make a pretty penny doing this".<sup>54</sup>

We are moving here into the most controversial part of the account given by Kurek. Her history is *revisionist* not in that it denies that a mass extermination of Jews took place, but in that it shows that Jews were *deeply complicit* in this vile crime.

She remarks: "In documentation relating to the Holocaust, the matter of collaboration between Polish Jews and the Germans is rarely touched upon... Meanwhile, everything points to the fact that this very issue holds the key to understanding the Holocaust in general, and in turn to understanding the extermination of Polish Jews specifically. In other words, one must try to answer the question of whether the Germans would have managed to murder so many millions of Jews had it not been for the fact that, from amongst the Jews themselves, they found eager collaborators and perpetrators of criminal acts".<sup>55</sup> "What is revealed ever more definitively is the role of Jews not only as victims, but also as executioners of their own people".<sup>56</sup>

There was Jewish involvement in nearly

every step in the extermination process, from gathering all Jews into the ghettos, and later rounding them up for the Nazis, to fooling them into thinking they were merely being taken to work in the East of Poland.<sup>56</sup> Kurek concludes that the Germans, fighting a war on two fronts, could not have spared the manpower to themselves do the work carried out by the Jewish authorities and that it was therefore Jewish collaboration which allowed the mass murdering to take place: “Without the help of Polish Jews, it would have been extremely difficult for the Germans to realise their plan of annihilating Polish Jews”.<sup>57</sup>

Ringelblum describes the indignation expressed by Szachno Efroim Sagan at the way the Nazi-approved Jewish police in Warsaw directed the programme of “deportation” – to the concentration camps – in 1942. “He felt that the Jewish community, despite German threats, should have refused to participate in the campaign. It would have been better if the Germans did it themselves. Sagan went to the Judenrat to file his complaint against the disgraceful manner in which they were behaving in taking on the role of executioner and assistants to the murderous SS”.<sup>58</sup>

“He couldn’t stand by and watch as the Jewish *Ordnungsmänner* [police] captured Jewish children and shoved them into the back of

the trucks bound for Umschlagplatz. He couldn't bear the sight of women being dragged by their hair by their Jewish captors from the *Ordnungsdienst*".<sup>59</sup>

Wladyslaw Szpilman, whose autobiographical book *The Pianist* was later turned into a film by Roman Polanski, paints a vivid picture of the Jewish police in Warsaw. He writes: "They have been infected with the winds of the Gestapo. It seems the only way to describe it. The moment they donned their uniforms and took the clubs in their hands, they turned into animals... When it came time to execute the round-up in May, they surrounded the street with the sharp precision of seasoned, pure-SS men. They were running around in their stylish little uniforms, barking loudly and fiercely as expertly as the Germans, and they beat people with their rubber clubs".<sup>60</sup>

"They were no less dangerous or merciless than the Germans, perhaps even meaner and more base than them. When they found people who had hid rather than come down to the courtyard, they were easily bribed. But they accepted only money. Neither tears, nor begging, nor the heartbreaking screams of children were enough to move them".<sup>61</sup>

A re-enactment of shocking scenes of Jews being rounded up by the Nazi-serving Jewish police can be viewed in Polanski's 2002 film.<sup>62</sup>

The poet Icchak Kacnelson, who died at Auschwitz, expressed it thus: "Traitors who ran up the empty streets in their shiny shoes. As though with the Swastika emblazoned on their hats – they charged angrily wearing the Star of David".<sup>63</sup>

Ringelblum describes the Jewish police at Umschlagplatz under the command of the Jewish officer Mieczyslaw Szmerling. "The criminal giant Szmerling, with a horsewhip in his hand. He has entered into the good graces of the Germans. The loyal executor of their commands. The Jewish police had a bad reputation even before the deportations began. Unlike the Polish police which did not participate in the work camp round-ups, the Jewish police engaged in this repugnant act. They were the epitome of corruption and demoralization... Not one word of protest was uttered against their despicable function which entailed leading their own brothers to slaughter. The police were spiritually dedicated to this filthy job and, therefore, performed it willingly and eagerly".<sup>64</sup>

He adds that the police were not the only Jewish collaborators involved in the "deportation" to the camps: "There were groups and organizations outside the police which voluntarily showed their support for and participated in the deportation campaign. At the top of this list was the Gancwajch Ambulance

Service, a faux institution in amaranth hat, which not once, not ever, provided any medical attention to a single Jew... This criminal gang of troublemakers volunteered to do the ungodly job of sending Jews to the other world. It was this gang that was the epitome of brutality and inhumane acts. Their red hats became covered with the blood splatter of the unfortunate Jewish masses. Aside from the Gancwajch Ambulance Service, the deportation campaign was helped along by Jewish Community office/administrative assistants/clerks, as well as by the KOS Ambulance Service”.<sup>65</sup>

A quick glance at *Wikipedia* reveals that the Gancwajch Ambulance Service was set up by Abraham Gancwajch, described as “a Jewish kingpin of the ghetto underworld” – a gangster/racketeer and also a Zionist.<sup>66</sup> The entry notes that Czerniaków mentions Gancwajch in his diary as “a despicable, ugly creature” and that Gancwajch “is also known to have tried to sabotage attempts at the Warsaw Ghetto Uprising”.

In stark contrast to these vile Jewish collaborators, the Polish Underground State punished Poles who worked with the Germans and also set out to inform the world of what was happening to the Jews. To this latter end, a special courier of the Polish Government in Exile, Jan Koziński (aka Jan Karski), was

sent to the UK and the USA to sound the alarm and seek help in preventing the extermination.

He recalls his exhaustive visit to the USA, in which he even met President Franklin Roosevelt: "I also met with Supreme Court Judge Felix Frankfurter, who after listening to me said, 'Do you know that I am a Jew?'. I nodded. Frankfurter continued 'I am unable to believe you'. In Great Britain and the United States, I informed the top people of these world powers of what I had seen. I had spoken with Jewish leaders on both continents. I talked about what I had seen with renowned authors: Herbert G. Wells and Arthur Koestler, as well as with members of the PEN Club in England and in America. They possessed talent and renown. They possessed the ability to describe this better than I ever did. Did they do this?"<sup>67</sup>

The reason for the inaction is obvious once one knows, as my regular readers do, that the Nazi regime was nothing but a Zionist golem. *The mass extermination of Jews had to go ahead, because it was all part of the Big Plan.* This presumably also explains the active and eager involvement of Zionist organised crime in rounding up Jews in Poland.

But the question still remains as to *how*, on a human level, it was possible for Jews in Poland to participate in the slaughter of their co-religionists. There was certainly a class element

involved. Kurek says that, according to Ringelblum, the majority of the Jewish police were from the intelligentsia and were lawyers before the war.<sup>68</sup> Szpilman also remarks that the Jewish police force “was composed mostly of well-to-do young people”.<sup>69</sup> The victims, on the other hand, were considered by wealthy Jews to be “the lowlifes” – as Ringelblum tells us.<sup>70</sup> They were seen as less useful and productive members of what Kurek terms “a caste society from the dawn of history”.<sup>71</sup>

She also refers to the traditional Jewish outlook that presents “the option of sacrificing the lives of a few Jews with the purpose of saving the lives of the remaining Jewish community”.<sup>72</sup> *Or, perhaps, with the purpose of enabling the creation of the state of Israel and the ensuing glorious victory of the Jewish nation over all its many enemies?*

She writes: “It was necessary to sacrifice the lives of those less productive and save the working part of the people. The decision about who was supposed to play the role of the condemned and who the role of the survivors in this horrible theatre of Jewish sacrifice and survival was made, in accordance with Jewish tradition, by the elite – the clerks within the Jewish community”.<sup>73</sup>

I am reminded of the remarks by Professor Yakov Rabkin about the way in which some

Jews, particularly from Eastern Europe, consider that their own people can justifiably be allowed to die in the name of the greater Cause.<sup>74</sup> He refers to the 1938 statement by David Ben-Gurion (1886-1973), the future founder of the state of Israel, that: “If I knew that all Jewish children could be saved by having them relocated to England, but only half by transferring them to Palestine, I would choose the second option, because what is at stake would not only have been the fate of those children but also the historical destiny of the Jewish people”.<sup>75</sup>

A similar position was taken by the aforementioned Grünbaum during a 1943 discussion about the suggested allocation of some “Zionist money” for rescuing Jews from extermination. He insisted: “I think it is necessary to state here – Zionism is above everything... I will not demand that the Jewish Agency allocate a sum of 300,000 or 100,000 pounds sterling to help European Jewry. And I think that whoever demands such things is performing an anti-Zionist act”.<sup>76</sup>

I would say that this statement, whose meaning is all too clear, *completely flips* the moral lesson we are supposed to have learned from the Holocaust – particularly when combined with all that we know about the real origins of the Nazi regime and the Jewish networks which collaborated with it.

*Instead of boosting Zionism and providing it with unique historic opportunity to assert its power, the mass murder of Jews 80 years ago, when properly understood, should sound the death knell for Zionism.*

We see exposed not just the loathsome hypocrisy of Zionists in using the Holocaust, which they enabled, as the moral high ground from which they like to look down on the rest of us, but also the *near-unbelievable inhumanity* that always seems to characterise the actions of ZIM, the zio-satanic imperialist mafia.

Rabkin remarks of that chillingly callous attitude: “This prioritization of the collective Cause versus individual lives likens Zionism to a modern-day Moloch, seemingly insatiable and demanding more and more human sacrifices to this day”.<sup>77</sup>

This very dark area of Jewish tradition is also raised by Tomasz Tulejski and Arnold Zawadski, two Polish academics whose work I explored in the essay on Thomas Hobbes and Leviathan’s Law.<sup>78</sup> What I did not include in that piece is this rather disturbing analysis: “Although the idea of Yahweh’s kingship over Israel (Ps 114:2) and the entire universe (Ps 47:9; 97:1; 99:1; 103:19; 146:10) is very present in the Hebrew Bible, already in very old texts, the title ‘king’ to describe God Yahweh appears extremely rarely, and the first to dare use it so directly was

Isaiah (Is 6:5). Such a sparing use of the term ‘king’ (*melek*) to describe Yahweh by biblical authors of the monarchical period was probably caused by anti-Canaanite polemics, which did not allow for the possibility of Yahweh being similar to El, the highest god of the Canaanite pantheon, called *malku* – ‘king’. It is also possible that the sound of the Hebrew word *melek* itself was associated with Moloch, the Phoenician deity to whom children were sacrificed – a custom practiced by the Israelites during the Israelite monarchy (2 King 23:10; cf. also 2 Kings 16:3)”<sup>79</sup>.

[1] Ewa Kurek, *Polish-Jewish Relations 1939-1945: Beyond the Limits of Solidarity* (Bloomington, Indiana: iUniverse, 2012). All subsequent page references are to that work, unless otherwise indicated.

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[3] p. 162.

[4] p. 41.

[5] p. 62.

[6] p. 63.

[7] p. 64.

[8] W Bartoszewski, *Warto byc przyzwoitym* (‘It is worthwhile being decent’), (Paris: Editions Spotkania, 1986), p. 25, cit. p. 43.

[9] K. Burnetko, ‘Getto: od azylu do Zaglady’ (‘The Ghetto: from asylum to Extermination’), in *Polityka* No 1/2008, s. 47, cit. pp. 44-46.

[10] p. 42.

[11] *Sciezki pamieci* (‘The path of recollection’), ed. by Jerzy Bojarski, Lublin, 2002, pp. 69-70, cit. p. 142.

[12] Ch. Schmeruk, *The Esterke Story in Yiddish and Polish Literature*, Jerusalem, 1985, p. 48, cit. p. 149.

[13] p. 150.

[14] H. Nussbaum, *Przewodnik Judaistyczny obejmujacy kurs literatury i religii* (‘A Judaic guide including the course of literature

- and religion'), Warsaw, 1893, pp. 124-130, cit. p. 134.
- [15] p. 137.
- [16] <https://winteroak.org.uk/2026/01/05/hate-supremacism-and-the-satanic-world-order/>
- [17] A Cala, *Wizerunek Żyda w polskiej kulturze ludowej* ('The image of a Jew in Polish popular history'), Warsaw, 1992, pp. 85-89, cit. p. 153.
- [18] pp. 66-67.
- [19] p. 70.
- [20] p. 72.
- [21] Meir Balaban, *Dzieje Żydów w Galicji* ('A History of the Jews of Galicia'), Krakow, 1914, pp. 86-88, cit. p. 78.
- [22] p. 76.
- [23] A. Eisenbach, *Emancypacja żydowska na ziemiach polskich 1785-1870* ('Emancipation of Jews on Polish Lands 1785-1870'), Warsaw, 1988, p. 176, cit. p. 76.
- [24] M. Balaban, *Dzieje Żydów w Krakowie I na Kazimierzu 1304-1868* ('A History of the Jews in Krakow and in the Kazimierz District 1304-1868'), Krakow, 1912, pp. 162-63, cit. pp. 83.
- [25] p. 87.
- [26] p. 93.
- [27] p. 94. [https://en.wikipedia.org/wiki/Yitzhak\\_Gruenbaum](https://en.wikipedia.org/wiki/Yitzhak_Gruenbaum)
- [28] Stenographic reports from the Legislative Polish Parliament, pos 37, May 13, 1919, I 5-6, cit. p. 95.
- [29] Stenographic reports as above, I 66, cit. p. 95.
- [30] J. Olczak-Ronikier, *W ogrodzie pamięci* ('In the garden of memory'), Krakow, 2002, p. 156, cit. p. 102.
- [31] p. 108.
- [32] Ibid.
- [33] p. 184.
- [34] p. 298.
- [35] E. Ringelblum, *Kronika getta warszawskiego wrzesień 1939 – styczeń 1943* ('Chronicle of the Warsaw Ghetto September 1939 – January 1943'), Warsaw, 1983, p. 98, cit. p. 298.
- [36] Ringelblum, p. 98, cit. p. 299.
- [37] p. 299.
- [38] Ringelblum, pp. 118-19, cit. p. 301.
- [39] Paul Cudenec, 'The Nazi regime was a Zionist golem', <https://winteroak.org.uk/2026/01/08/the-acorn-108/#2>
- [40] p. 196.
- [41] L. Dobroszycki, preface to *Kronika getta łódzkiego* ('The Lodz Ghetto Diary'), Lodz, 1965, p. xxi, cit. p. 205.

- [42] Dobroszycki, p. xviii, cit. p. 199.
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- [46] p. 202.
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- [49] Czerniakow, December 12, 1939, cit. 219.
- [50] p. 352.
- [51] Czerniakow, September 30, 1940, cit. p. 208.
- [52] p. 215.
- [53] Ringelblum, p. 240 & p. 254, cit. pp. 214-15.
- [54] Ringelblum, pp. 78-79 & p. 103, cit. p. 220.
- [55] p. 227.
- [56] p. 228.
- [56] pp. 238-39.
- [57] p. 262.
- [58] Ringelblum, p. 71, cit. pp. 229-230.
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- [63] I. Kaczenelson, *Piesn o zamordowanym narodzie zydzowskim* ('The Song of the Murdered Jewish Nation'), Warsaw, 1982, p. 23, cit. p. 248.
- [64] Ringelblum, p. 404 & p. 407, cit. p. 245.
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- [68] p. 234.
- [69] Szpilman, p. 85, cit. p. 235.
- [70] Ringelblum, p. 268, cit. p. 281.
- [71] p. 282.
- [72] p. 278.
- [73] p. 279.
- [74] Yakov Rabkin, *Israel in Palestine: Jewish Rejection of Zionism* (Atlanta: Aspect Editions, 2025). See Paul Cudenc, 'Zionism,

- Nazism and Moloch', <https://winteroak.org.uk/2025/12/16/zionism-nazism-and-moloch/>
- [75] Dina Porat, 'Une question d'historiographie: L'attitude de Ben-Gurion à l'égard des juifs d'Europe à l'époque du génocide' in Florence Heymann and Michel Abitbol, eds, *L'historiographie israélienne aujourd'hui* (Paris: CNRS éditions, 1998), p. 120, cit. Rabkin, p. 89.
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## A JOINT EMBRACE OF EVIL

Hannah Arendt's book *Eichmann in Jerusalem: A Report on the Banality of Evil* was published in 1963, the year in which I was born.

Until very recently I had not read it – we are all submerged with such a flow of factual and fictional accounts of the Nazis and what they did to the Jews that her account never appeared particularly important to me. I have now caught up with it as part of my ongoing quest to understand the real lesson that we can learn from the events known as the Holocaust.

It's an interesting volume, although before going any further into its contents – and then finally down a fascinating related rabbit hole – I would like to address a position of Arendt's that I find problematic.

She notes that former SS officer Adolf Eichmann had been kidnapped from Argentina in 1960 by what Israel's prime minister David Ben-Gurion described as “the Israeli Secret Service”<sup>1</sup> and then flown to Israel to be tried. I think she is probably correct to judge that his defence's challenge to the legitimacy of this act

under international law should be viewed in the context of Eichmann's own flagrant contempt for such niceties in organising the deportation of Jews across Europe. Eichmann himself was certainly not somebody whose rights are worth belatedly defending!

But what I find worrying is Arendt's comment that "the judges were quite right when they stressed in their verdict that 'the State of Israel was established and recognized as the State of the Jews', and therefore had jurisdiction over a crime committed against the Jewish people".<sup>2</sup> This seems to me to be declaring unconditional *global jurisdiction* for Israel of a kind unthinkable for any other country. Can we imagine an Islamic state like Iran or Saudi Arabia getting away with kidnapping a killer of Muslims from their new home in Europe, the USA or Israel? Or the Pope dispatching a crack team of Vatican City commandos to another continent to grab someone who had committed a crime against "the Christian people"?

Arendt (1906-1975) here seems to be endorsing a Jewish exceptionalism which really amounts to a veiled form of supremacism – an automatic Jewish subjectivism that seems to unconsciously shape the assumptions of too many of her co-religionists, including anti-Zionists. It is this assumption of a kind of unchallengeable moral Jewish global jurisdiction

that has paved the way for the attempted imposition of the Noahide Laws, which I described in a recent article.<sup>3</sup>

Having said that, Arendt, as an astute political philosopher, is well aware of the dangers of embedded Jewish religious prejudice and the mistaken belief that “all Gentiles were alike”. She writes: “If Prime Minister Ben-Gurion, to all practical purposes the head of the Jewish State, meant to strengthen this kind of ‘Jewish consciousness’, he was ill advised; for a change in this mentality is actually one of the indispensable prerequisites for Israeli statehood, which by definition has made of the Jews a people among peoples, a nation among nations, a state among states, depending now on a plurality which no longer permits the age-old and, unfortunately, religiously anchored dichotomy of Jews and Gentiles”.<sup>4</sup>

And her report of Eichmann’s trial provoked a storm of abuse from Zionists, as she notes in the second edition: “I allegedly had claimed that the Jews had murdered themselves. And why had I told such a monstrously implausible lie? Out of ‘self-hatred’, of course”.<sup>5</sup>

Arendt did not play along with the script regarding the persona of the Nazi who was judged and hanged in Jerusalem. She had seen a mediocre German bureaucrat, a man who spoke in clichés, with an “extraordinarily faulty

memory”<sup>6</sup> and “rather modest mental gifts”.<sup>7</sup> “Despite all the efforts of the prosecution, everybody could see that this man was not a ‘monster’, but it was difficult indeed not to suspect that he was a clown”.<sup>8</sup>

Her book does not shy away from addressing the obviously propagandistic purpose of the proceedings, with an atmosphere “not of a show trial but of a mass meeting, at which speaker after speaker does his best to arouse the audience”.<sup>9</sup>

It was in part a Zionist message aimed at the world’s Jews: “The trial was supposed to show them what it meant to live among non-Jews, to convince them that only in Israel could a Jew be safe and live an honorable life”.<sup>10</sup> “In Ben-Gurion’s own words... the Jews in the Diaspora were to remember how Judaism, ‘four thousand years old, with its spiritual creations and its ethical strivings, its Messianic aspirations’, had always faced ‘a hostile world’, how the Jews had degenerated until they went to their death like sheep, and how only the establishment of a Jewish state had enabled Jews to hit back”.<sup>11</sup>

But the much-publicised trial was also, of course, part of the project to stigmatise and effectively outlaw “anti-semitism” – including the modern expanded definition which embraces any challenge to Zionism and judeo-supremacism. Arendt remarks: “Anti-Semitism has been

discredited, thanks to Hitler, perhaps not forever but certainly for the time being, and this not because the Jews have become more popular all of a sudden but because, in Mr. Ben-Gurion's own words, most people have 'realized that in our day the gas chamber and the soap factory are what anti-Semitism may lead to'.<sup>12</sup>

"It was history that, as far as the prosecution was concerned, stood in the center of the trial. 'It is not an individual that is in the dock at this historic trial, and not the Nazi regime alone, but anti-Semitism throughout history'. This was the tone set by Ben-Gurion and faithfully followed by Mr. Hausner, who began his opening address (which lasted through three sessions) with Pharaoh in Egypt and Haman's decree 'to destroy, to slay, and to cause them to perish'.

"He then proceeded to quote Ezekiel: 'And when I [the Lord] passed by thee, and saw thee polluted in thine own blood, I said unto thee: In thy blood, live,' explaining that these words must be understood as 'the imperative that has confronted this nation ever since its first appearance on the stage of history'. It was bad history and cheap rhetoric; worse, it was clearly at cross-purposes with putting Eichmann on trial, suggesting that perhaps he was only an innocent executor of some mysteriously foreordained destiny, or, for that matter, even of

anti-Semitism, which perhaps was necessary to blaze the trail of ‘the bloodstained road traveled by this people’ to fulfill its destiny”.<sup>13</sup>

We now know, although you will not hear it on the TV, that the Nazi regime was manufactured and manipulated by the global Zionist mafia.<sup>14</sup> I was interested to learn from Arendt that the Egyptian deputy foreign minister Hussain Zulficar Sabri had pointed to this forbidden truth in his country’s National Assembly a few weeks before the trial, saying that Hitler had been used by Zionists who had “compelled him to perpetrate crimes that would eventually enable them to achieve their aim – the creation of the State of Israel”.<sup>15</sup>

In the light of this, it is not too surprising to note a certain similarity between the two ideologies. Arendt points out, for instance: “Israeli citizens, religious and nonreligious, seem agreed upon the desirability of having a law which prohibits intermarriage... There certainly was something breathtaking in the naiveté with which the prosecution denounced the infamous Nuremberg Laws of 1935, which had prohibited intermarriage and sexual intercourse between Jews and Germans”.<sup>16</sup>

Eichmann himself seems to have had a somewhat ambiguous relationship with Jewish people – Arendt says that “in Vienna, where he was so extraordinarily successful in arranging

the 'forced emigration' of Jews, he had a Jewish mistress, an 'old flame' from Linz. "*Rassenschande*, sexual intercourse with Jews, was probably the greatest crime a member of the SS could commit".<sup>17</sup> This apparent inner conflict also affected his ideological outlook, Arendt explains. His work for the SS "required him to read Theodor Herzl's *Der Judenstaat*, the famous Zionist classic, which converted Eichmann promptly and forever to Zionism".<sup>18</sup>

She adds: "It may be worth mentioning that, as late as 1939, he seems to have protested against desecrators of Herzl's grave in Vienna, and there are reports of his presence in civilian clothes at the commemoration of the thirty-fifth anniversary of Herzl's death. Strangely enough, he did not talk about these things in Jerusalem..."<sup>19</sup>

He did, however, allude to the obvious overlap in Nazi and Zionist aims: "The Jews 'desired' to emigrate, and he, Eichmann, was there to help them, because it so happened that at the same time the Nazi authorities had expressed a desire to see their Reich *judenrein* [free of Jews]".<sup>20</sup> Eichmann even visited Zionist settlers in Palestine, an official trip that was to be reframed by the Israeli court as "an espionage mission".<sup>21</sup>

Obviously, public knowledge of the close links between Nazism and Zionism would have

been fatal to the message that the spectacle in Jerusalem – and the whole Holocaust history – was trying to convey. With this in mind, I would say that Arendt is aiding and abetting that obfuscation when she takes at face value the notion that by 1939 “the Nazi regime had abandoned its pro-Zionist attitude”.<sup>22</sup> I would say that it was simply time for this affinity to be rendered invisible to the public.

But she does wonder out loud why Eichmann’s defence lawyer, Dr. Robert Servatius, did not make more of his client’s Zionist connections. “For ‘it is indisputable that during the first stages of their Jewish policy the National Socialists thought it proper to adopt a pro-Zionist attitude’ (Hans Lamm), and it was during these first stages that Eichmann learned his lessons about Jews. He was by no means alone in taking this ‘pro-Zionism’ seriously; the German Jews themselves thought it would be sufficient to undo ‘assimilation’ through a new process of ‘dissimilation’, and flocked into the ranks of the Zionist movement.

“There are no reliable statistics on this development, but it is estimated that the circulation of the Zionist weekly *Die Jüdische Rundschau* increased in the first months of the Hitler regime from approximately five to seven thousand to nearly forty thousand, and it is known that the Zionist fund-raising

organizations received in 1935-36, from a greatly diminished and impoverished population, three times as much as in 1931-32. This did not necessarily mean that the Jews wished to emigrate to Palestine; it was more a matter of pride: 'Wear it with Pride, the Yellow Star!', the most popular slogan of these years, coined by Robert Weltsch, editor-in-chief of the *Jüdische Rundschau*, expressed the general emotional atmosphere".<sup>23</sup>

She adds: "Dr. Servatius could have called as witnesses for the defense the former agents of Aliyah Beth, as the organization for illegal immigration into Palestine was called; they certainly still remembered Eichmann, and they were now living in Israel".<sup>24</sup>

Arendt also notes that, although it was not something the Nazis or the Zionists liked to talk about in public, "there existed in those first years a mutually highly satisfactory agreement between the Nazi authorities and the Jewish Agency for Palestine – a *Ha'avarah*, or Transfer Agreement, which provided that an emigrant to Palestine could transfer his money there in German goods and exchange them for pounds upon arrival".<sup>25</sup>

She further mentions that "Hitler himself is said to have known three hundred and forty 'first-rate Jews', whom he had either altogether assimilated to the status of Germans or granted

the privileges of half-Jews. “Thousands of half-Jews had been exempted from all restrictions, which might explain [Reinhard] Heydrich’s role in the SS and Generalfeldmarschall Erhard Milch’s role in Göring’s Air Force, for it was generally known that Heydrich and Milch were half-Jews”.<sup>26</sup>

The principal reason for the hysterical Zionist reaction to Arendt’s book undoubtedly lies in her many references to Jewish collaboration with Hitler’s regime. She states plainly: “Wherever Jews lived, there were recognized Jewish leaders, and this leadership, almost without exception, cooperated in one way or another, for one reason or another, with the Nazis”.<sup>27</sup>

Arendt describes “the emissaries from Palestine, who would approach the Gestapo and the SS on their own initiative, without taking orders from either the German Zionists or the Jewish Agency for Palestine. They came in order to enlist help for the illegal immigration of Jews into British-ruled Palestine, and both the Gestapo and the SS were helpful”.<sup>28</sup> These people negotiated with Eichmann in Vienna, where “he even provided them with farms and facilities for setting up vocational training camps for prospective immigrants”.<sup>29</sup> She relates that on one occasion, he expelled a group of nuns from a convent to provide a training farm for young

Jews.

The aim of these Zionist recruiting gangs was not the humanitarian one of rescuing Jews from the threat of extermination, Eichmann had explained. “That was not their job’. They wanted to select ‘suitable material’, and their chief enemy, prior to the extermination program, was not those who made life impossible for Jews in the old countries, Germany or Austria, but those who barred access to the new homeland; that enemy was definitely Britain, not Germany”.<sup>30</sup>

“The greatest ‘idealist’ Eichmann ever encountered among the Jews was Dr. Rudolf Kastner, with whom he negotiated during the Jewish deportations from Hungary and with whom he came to an agreement that he, Eichmann, would permit the ‘illegal’ departure of a few thousand Jews to Palestine (the trains were in fact guarded by German police) in exchange for ‘quiet and order’ in the camps from which hundreds of thousands were shipped to Auschwitz. The few thousand saved by the agreement, prominent Jews and members of the Zionist youth organizations, were, in Eichmann’s words, ‘the best biological material’. Dr. Kastner, as Eichmann understood it, had sacrificed his fellow-Jews to his ‘idea’, and this was as it should be”.<sup>31</sup>

Some of the Jewish “emigration” activities with which Eichmann was involved seem very

close to the kind of human trafficking and profiteering carried out by organised crime networks. Arendt tells us: “Eichmann therefore sent Jewish functionaries abroad to solicit funds from the great Jewish organizations, and these funds were then sold by the Jewish community to the prospective emigrants at a considerable profit – one dollar, for instance, was sold for 10 or 20 marks when its market value was 4.20 marks. It was chiefly in this way that the community acquired not only the money necessary for poor Jews and people without accounts abroad, but also the funds it needed for its own hugely expanded activities”.<sup>32</sup>

“In Amsterdam as in Warsaw, in Berlin as in Budapest, Jewish officials could be trusted to compile the lists of persons and of their property, to secure money from the deportees to defray the expenses of their deportation and extermination, to keep track of vacated apartments, to supply police forces to help seize Jews and get them on trains, until, as a last gesture, they handed over the assets of the Jewish community in good order for final confiscation. They distributed the Yellow Star badges, and sometimes, as in Warsaw, ‘the sale of the armbands became a regular business; there were ordinary armbands of cloth and fancy plastic armbands which were washable’”.<sup>33</sup>

Arendt comments that the prosecution in Jerusalem had a clear interest in not dwelling

too much on Jewish collaboration as its “general picture of a clear-cut division between persecutors and victims would have suffered greatly”.<sup>34</sup>

But she again questions why Dr Servatius, defending Eichmann, did not go deeper into this area. “He could have pointed to the fact that Eichmann, immediately upon being transformed from an expert in emigration into an expert in ‘evacuation’, appointed his old Jewish associates in the emigration business – Dr. Paul Eppstein, who had been in charge of emigration in Berlin, and Rabbi Benjamin Murmelstein, who had held the same job in Vienna – as ‘Jewish Elders’ in Theresienstadt”.<sup>35</sup>

She continues: “The prosecution called witness after witness to testify to the rising in the Warsaw ghetto and to the similar attempts in Vilna and Kovno – matters that had no connection whatever with the crimes of the accused. The testimony of these people would have contributed something to the trial if they had told of the activities of the Jewish Councils, which had played such a great and disastrous role in their own heroic efforts”.<sup>36</sup>

“Thus, the gravest omission from the ‘general picture’ was that of a witness to testify to the cooperation between the Nazi rulers and the Jewish authorities, and hence of an opportunity to raise the question: ‘Why did you

cooperate in the destruction of your own people and, eventually, in your own ruin?" The only witness who had been a prominent member of a Judenrat was Pinchas Freudiger, the former Baron Philip von Freudiger, of Budapest, and during his testimony the only serious incidents in the audience took place; people screamed at the witness in Hungarian and in Yiddish, and the court had to interrupt the session".<sup>37</sup>

"The matter of cooperation was twice mentioned by the judges; Judge Yitzak Raveh elicited from one of the resistance witnesses an admission that the 'ghetto police' were an 'instrument in the hands of murderers' and an acknowledgment of 'the Judenrat's policy of cooperating with the Nazis'; and Judge Halevi found out from Eichmann in cross-examination that the Nazis had regarded this cooperation as the very cornerstone of their Jewish policy".<sup>38</sup>

Arendt says that Jewish collaboration in the camps themselves was revealed in the trial. "The well-known fact that the actual work of killing in the extermination centers was usually in the hands of Jewish commandos had been fairly and squarely established by witnesses for the prosecution – how they had worked in the gas chambers and the crematories, how they had pulled the gold teeth and cut the hair of the corpses, how they had dug the graves and, later, dug them up again to extinguish the traces of

mass murder; how Jewish technicians had built gas chambers in Theresienstadt, where the Jewish 'autonomy' had been carried so far that even the hangman was a Jew".<sup>39</sup>

Those Jewish collaborators who survived the war were not treated harshly by the Israeli authorities, as laws had been drawn up with clauses excusing those who committed crimes "to avert consequences more serious than those which resulted" or "in order to save themselves from the danger of immediate death".<sup>40</sup>

There is a lot of intriguing detail in *Eichmann in Jerusalem*. For instance, Arendt tells how in Nazi-occupied and generally Nazi-friendly Croatia, 30,000 Jews had been deported to the camps by late 1943. But many Jews remained, because a legal loophole had been introduced, bestowing the status of "honorary Aryans" on those Jews who had made contributions to "the Croat cause". "The number of these Jews had of course greatly increased during the intervening years. The very rich, in other words, who parted voluntarily with their property, were exempted".<sup>41</sup> She adds that SS Intelligence "discovered that nearly all members of the ruling clique in Croatia, from the head of the government to the leader of the Ustashe, were married to Jewish women".<sup>42</sup>

And I was rather taken aback by this description of a meeting in Austria in February

1939: “Eichmann had summoned the leaders of German Jewry to Vienna to explain to them his new methods of ‘forced emigration’. And there he was, sitting in a large room on the ground floor of the Rothschild Palais”.<sup>43</sup> Checking with the Rothschild family archives, I found that after the Anschluß of Austria to Nazi Germany in March 1938, Louis von Rothschild of Vienna was arrested and later held under house arrest.

“Louis was released only after lengthy negotiations between the family and the Nazis and upon payment of \$21,000,000, believed to have been the largest bail bond in history for any individual. On his release in July 1939, Louis headed for the USA, where he eventually became an American citizen. Adolf Eichmann moved into the Palais Albert Rothschild and set up the infamous Central Agency for Jewish Emigration in Vienna, the purpose of which was to organise the ‘emigration’ of Jews from Austria”.<sup>44</sup>

This reminds me a 1968 article by Malcolm Muggeridge that I quote in *ZIM Unzipped*.<sup>45</sup> Here he writes: “My liaison duties took me to Algiers and then to Paris, where I lived in the Rothschild mansion in the Avenue de Marigny, requisitioned for the purpose by Lord Rothschild, also serving in Paris as a British Intelligence officer. The house had been occupied during the German occupation by a Luftwaffe officer who, rather to my surprise, had left everything intact.

When I mentioned this to M. Felix, in charge in the Avenue de Marigny establishment under all regimes, he smiled and remarked that no doubt the general had reflected that Hitlers come and go but Rothschilds go on forever”.<sup>46</sup>

But the strangeness does not end there. Arendt reveals that Eichmann worked closely with Dr. Josef Löwenherz (1884-1960), head of the Vienna Jewish community, who “became one of his favorite Jews”.<sup>47</sup> She says Eichmann’s “beloved Dr. Löwenherz”<sup>48</sup> “was the first Jewish functionary actually to organize a whole Jewish community into an institution at the service of the Nazi authorities”.<sup>49</sup>

*What a claim to fame!*

“And he was one of the very, very few such functionaries to reap a reward for his services – he was permitted to stay in Vienna until the end of the war, when he emigrated to England and the United States; he died shortly after Eichmann’s capture, in 1960”.<sup>50</sup>

Löwenherz, I have discovered, had been an active Zionist since his student days at the University of Lviv, now in Ukraine.<sup>51</sup> In Vienna, he was “forced” to work with Eichmann to draw up plans for the emigration of Austrian Jews, leading to the establishment in 1938 of the *Zentralstelle für jüdische Auswanderung* (Central Office for Jewish Emigration). The Center for Jewish History in New York states:

“With official German authorization, Joseph Löwenherz visited Lisbon (apparently in 1940 or 1941) to meet with representatives of the World Jewish Congress, including Dr. Parlas, secretary to Chaim Weizmann”.<sup>52</sup>

Interestingly, I learned from a German-language website: “Löwenherz was considered an accomplished organizer and was in contact with the Joint Distribution Committee [JDC] in the USA and Paris”.<sup>53</sup> This organisation still exists today. “The Joint” terms itself “the largest Jewish humanitarian organization in the world”, boasting a \$373 million annual budget, and declares: “We cultivate a Jewish future, because the Jewish part of Jewish life is worth fighting for”.<sup>54</sup>

It was founded in New York City in 1914 by the banker Jacob Schiff, along with fellow banker Felix Warburg and Louis Marshall, who was joint founder with Chaim Weizmann of the Extended Jewish Agency.<sup>55</sup> Schiff of Kuhn, Loeb & Co is named by historians Jim Macgregor and Gerry Docherty as a Rothschild agent,<sup>56</sup> part of “a cosy cartel, behind which the House of Rothschild remained hidden but retained immense influence and power”.<sup>57</sup>

It was this cartel that plotted to manufacture and prolong the First World War and, as Macgregor and John O’Dowd explain in their important 2025 book, went on to create the

Nazi regime in order to bring about the Second World War and all that went with it (although Schiff himself was dead by then).<sup>58</sup> I see that at the JDC's 30th annual meeting in New York in December 1944, a speech was given by Baron Guy de Rothschild, which was published in printed form, though I have been unable to track down the full text.<sup>59</sup> The Rothschilds of course played a central role in creating the state of Israel, as they are always proud to relate.<sup>60</sup>

The exact nature of the JDC's activities over the last 112 years is not clear to me. As I wrote in 'Wars, Resets and the global Criminocracy', so-called humanitarian relief "is often a convenient cover for massive and highly dubious transfers of money".<sup>61</sup> This is not necessarily the case here, I should stress, but I noticed that Arendt mentions a peculiar proposed Jewish deal with the Nazis "through which [Kurt] Becher and [Heinrich] Himmler hoped to obtain twenty million Swiss francs from the American Joint Distribution Committee, for the purchase of merchandise of all sorts".<sup>62</sup>

The JDC was also one of a number of private organisations – alongside the World Jewish Congress, the Jewish Agency for Palestine, The Joint Foreign Committee of the Board of Deputies of British Jews and the Anglo-Jewish Association, the New Zionist Organization and the Royal Institute of International Affairs

(Chatham House) – to have attended the Evian Conference in France in 1938.<sup>63</sup>

This gathering represented probably the last pre-war chance to prevent the mass loss of Jewish lives under the Nazi regime and could have potentially resulted in the 32 participating nations agreeing to accept Jewish refugees fleeing the Third Reich.

One can imagine that governments, and non-Jewish populations, across the world might have been hesitant to open their doors to large numbers of new arrivals. But that is not where we need to look for the source of the opposition that scuppered the proposed rescue, rendering the conference a failure and condemning millions of Jews to remain trapped in Hitler's empire.

*It was Jewish groups, including "The Joint", that were primarily opposed to Jewish emigration!*

In his 2019 book *The Jewish Choice: Unity of Anti-Semitism*, Michael Laitman writes that Rabbi Jonah. B. Wise, national campaign chairman of the JDC, was one of certain Jewish participants who "avoided any action in favour of the Jewish refugees in Germany and Austria" and "praised the American government policy of inaction".<sup>64</sup> "Following the conference all he offered was accolades to the head of the US delegation, Myron. C. Taylor. According to the *Jewish Telegraphic Agency* (JTA), Wise

‘attributed the conference’s success [as he put it] to the personal efforts of Myron C. Taylor’.<sup>65</sup>

“*Success*”!

“When reading these praises, it is easy to forget that the conference, in fact, decided not to do anything for the Jews... Rabbi Wise declared: ‘There is no expectation of furthering mass emigration from Germany. Rather, the conference seemed to be resolved that Germany should be made to understand that nations of the world cannot expect to absorb a mass exodus from that country’”.<sup>66</sup>

Edward Turnour, who led the British delegation, recalled the “stubbornly unrealistic approach” of some leading Zionists who insisted on Palestine as the only option for the refugees.<sup>67</sup> And Yoav Gelber, professor of history at the University of Haifa, has concluded that “if the conference were to lead to a mass emigration to places other than Palestine, the Zionist leaders were not particularly interested in its work”.<sup>68</sup>

We should not forget that hatred of Jews, even murderous hatred, *did really exist* in Germany and elsewhere in Europe. But, like experts in the martial arts, Zionists used the weight and momentum of attacks against Jewish people and interests to their own advantage.

They created the Nazi regime so as to encourage their enemies to take part in evil acts that would ensure the creation of the state of

Israel.

As we have seen, they blocked attempts to rescue their fellow Jews from death, collaborated with the Nazis in saving a select few that would be most useful for their post-war cause and actively participated in the extermination programme. The spectre of The Holocaust also served to morally *disallow* criticism of Zionism and Israel – and even any suggestion that judeo-supremacism could actually exist – for many decades.

Today, legislation is being rushed through everywhere to stop us talking about any of this – online at least. But, frankly, it is too late. After 80 years, the dark sorcerer's spell has been broken by the Gaza Holocaust and millions upon millions of us across the world now see Zionism for what it always really was.

[1] Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil* (New York: Viking, Second Edition, 1964), p. 111. I worked from a pdf version and the page numbers cited are of that document. All subsequent page references are to this work unless otherwise stated.

[2] p. 133.

[3] Paul Cudeneac, 'Hate, supremacism and the satanic world order', <https://winteroak.org.uk/2026/01/05/hate-supremacism-and-the-satanic-world-order/>

[4] p. 10.

[5] p. 132.

[6] p. 29.

[7] p. 65.

[8] p. 29.

[9] p. 59.

[10] p. 8.

- [11] p. 9.
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- [13] p. 14.
- [14] Paul Cudenec, 'Adolf Hitler and the zio-imperialist mafia', <https://winteroak.org.uk/2025/05/08/adolf-hitler-and-the-zio-imperialist-mafia/>
- [15] p. 14.
- [16] p. 8.
- [17] p. 19.
- [18] p. 23.
- [19] Ibid.
- [20] p. 26.
- [21] p. 33.
- [22] Ibid.
- [23] p. 31.
- [24] p. 32.
- [25] Ibid.
- [26] p. 65.
- [27] p. 61.
- [28] p. 32.
- [29] Ibid.
- [30] Ibid.
- [31] p. 24.
- [32] pp. 25-26.
- [33] p. 58.
- [34] p. 59.
- [35] Ibid.
- [36] Ibid.
- [37] p. 60.
- [38] p. 61.
- [39] p. 60.
- [40] p. 46.
- [41] p. 87.
- [42] Ibid.
- [43] p. 34.
- [44] <https://family.rothschildarchive.org/estates/58-palais-rothschild-24-26-heugasse>
- [45] Paul Cudenec, *ZIM Unzipped: Investigating and Opposing the Zio-Satanic Imperialist Mafia* (2025), p. 148, <https://winteroak.org.uk/wp-content/uploads/2025/11/zuonline.pdf>
- [46] Clipping in Victor Rothschild's MI5 file. [https://archive.org/details/kv-2-4533/KV-2-4533\\_1/](https://archive.org/details/kv-2-4533/KV-2-4533_1/)

- [47] p. 26
- [48] Ibid.
- [49] p. 33.
- [50] Ibid.
- [51] <https://de-academic.com/dic.nsf/dewiki/2434820>
- [52] <https://archives.cjh.org/repositories/5/resources/18507>
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- [54] <https://www.thejoint.org.il/en/>  
<https://forward.com/news/454554/infighting-turnover-buffet-the-joint-distribution-committee-american/>  
<https://www.jdc.org/our-work/cultivating-a-jewish-future/>
- [55] [https://en.wikipedia.org/wiki/American\\_Jewish\\_Joint\\_Distribution\\_Committee](https://en.wikipedia.org/wiki/American_Jewish_Joint_Distribution_Committee)  
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- [56] Gerry Docherty and Jim Macgregor, *Hidden History: The Secret Origins of the First World War* (Edinburgh & London: Mainstream Publishing, 2013), p. 216, cit. Paul Cudenec, *The Great Racket* (2023). p. 294.
- [57] Docherty and Macgregor, *Hidden History*, p. 216, cit. Cudenec, *The Great Racket*, p. 295.
- [58] See Cudenec, 'Adolf Hitler and the zio-imperialist mafia', op. cit.
- [59] <https://www.ebay.com/itm/135392348561?msoclid=2938acc583476abd1006b85a820e6b85>
- [60] <https://www.thejc.com/news/features/a-family-that-helped-build-a-new-nation-kkakggbe>
- [61] <https://winteroak.org.uk/2024/06/10/wars-resets-and-the-global-criminocracy/>
- [62] p. 69.
- [63] [https://en.wikipedia.org/wiki/%C3%89vian\\_Conference](https://en.wikipedia.org/wiki/%C3%89vian_Conference)
- [64] Michael Laitman, *The Jewish Choice: Unity of Anti-Semitism: Historical facts on anti-Semitism as a reflection of Jewish social discord* (Toronto & New York: Laitman Kabbalah Publishers, 2019), p. 155, [https://books.google.fr/books?id=mhnGDwAAQBAJ&pg=PA156&redir\\_esc=y#v=onepage&q&f=false](https://books.google.fr/books?id=mhnGDwAAQBAJ&pg=PA156&redir_esc=y#v=onepage&q&f=false)
- [65] Laitman, p. 156.
- [66] Ibid.
- [67] Edward Turnour Winterton (6th earl of), *Orders of the Day* (London: Cassell, 1953), p. 238, [https://en.wikipedia.org/wiki/%C3%89vian\\_Conference](https://en.wikipedia.org/wiki/%C3%89vian_Conference)

[68] Yoav Gelber (8 August 2011). 'Zionist Policy and the Fate of European Jewry (1939-1942)', in Michael Robert Marrus (ed.), *The Nazi Holocaust. Part 8: Bystanders to the Holocaust. Vol. 2*. Walter de Gruyter, p. 582,  
[https://en.wikipedia.org/wiki/%C3%89vian\\_Conference](https://en.wikipedia.org/wiki/%C3%89vian_Conference)

## COLLABORATION & DENIAL

The French state is apparently very keen to ensure accurate memories of traumatic historical events – since 1990 “the denial of the existence of crimes against humanity”, such as the mass extermination of Jews during the Second World War, has been a criminal offence.<sup>1</sup>

But, for reasons which are perhaps best explained by Jacob Cohen in his 2010 book *Le Printemps des Sayanim*<sup>2</sup> or by Jean Bouvier in his 1983 tome *Les Rothschild*,<sup>3</sup> this same rigorous commitment to truth seems sometimes to waver, depending on the identity of those regarded as having committed such crimes.

A new law on the way through – known as the *Loi Yadan* because it is being pushed by Zio-Macronist government minister Caroline Yadan – sets out to criminalise criticism of Israel and Zionism.<sup>4</sup> Based on the absurd IHRA expansion of the definition of “anti-semitism” it aims in particular to penalise any suggestion that Israel’s actions are similar to those of Nazi Germany.<sup>5</sup>

This therefore seems like an appropriate moment to write about a 1980 book by Maurice Rajsfus on elite Jewish collaboration in the WW2 deaths of what he estimates at 75,000 Jews living in the country.<sup>6</sup> As Pierre Vidal-Naquet says in the preface, Rajsfus comes to the same conclusion as Hannah Arendt, whose work I recently discussed<sup>7</sup> – namely that “Hitler’s extermination policy was facilitated by the cooperation of a small number of Jews – notably the ruling class”.<sup>8</sup>

Rajsfus (1928-2020), who was Jewish and both of whose parents died at Auschwitz,<sup>9</sup> notes a definite reluctance to face the terrible truth revealed by his meticulous combing of archived papers. He insists: “You only have to read the documents that I cite in order to understand that the Jewish masses in France were at the same time victims of the Nazis and of the Jewish ‘elites’ placed in power by the Nazis”.<sup>10</sup>

“In France everything possible was done to wipe from memory the attitude of UGIF [*L’Union générale des Israélites de France*, which is the focus of his research]. It was then simply a question of purely and simply denying the facts that were held against them and, finally, manufacturing for them a halo of martyrdom and resistance”.<sup>11</sup>

*This is one kind of “denial” that is not likely to be outlawed by a state currently headed by*

*Emmanuel Macron, so close to the Rothschilds, those godfathers of Zionism.*

Rajsfus writes, back in 1980: “Ever since we started this work, there has been no lack of warnings and disapproval. This is a taboo subject over which a veil has been drawn since the end of the war. This allowed the survivors of this adventure to return to the fold without their activity ever being exposed to the public. In 1945 we even saw these people ask the new authorities to silence those who wanted to shed light on this scandal.

“Almost 40 years later, members of the Jewish establishment in France (on the right and left), still consider that it is not good to describe the misdeeds of these elite figures under the Nazi occupation. ‘Professional’ Jews were the most vehement in denouncing the publication of this book, judging that this could only do harm to the Jewish community as a whole, at a time when anti-semitic activities are sometimes regaining a certain vigour”.<sup>12</sup>

*Funny how, at any given historical moment, “anti-semitism” always seems to be alarmingly on the rise!*

The situation of Jews in France was very different from that of those in Poland, who were also betrayed by their leaders under Nazi occupation. In 1939, says Rajsfus, there were a little over 350,000 of them in France, 200,000 of

whom lived in the Paris area and the rest in Marseilles, Lyons, Alsace, Bordeaux and elsewhere.<sup>13</sup> They were not separate from the French population in the way that Jews were in Poland and neither were they a homogenous entity, the longstanding Jewish population having been joined by large numbers of immigrants from Eastern Europe – including Rajsfus’s family – who did not belong to the same social class.

He says that by 1939, what he calls “French Jews” were a minority in the Jewish population but a clear majority amongst Jewish bankers.<sup>14</sup> Some of these French Jews, often very well-off, were concerned that the presence in France of significant numbers of working-class Jewish immigrants could stoke anti-semitism and threaten their own status.

Even before the Nazi occupation, it was clear that they had an affiliation with the political “right”, even the “far right”. And, Rajsfus notes, in June and July 1940 it was a Jewish intellectual, Emmanuel Berl, who wrote the first speeches of Maréchal Philippe Pétain, who ran the southern Vichy regime in collaboration with the Nazis.<sup>15</sup>

He describes the outlook of the *Consistoire central israélite de France*, the main body representing the Jewish faith. He says this was very much dominated by the Rothschild family<sup>16</sup>

– indeed, I see that when war broke out the president of the central Consistoire was Édouard de Rothschild and the president of the Paris Consistoire was his cousin Robert de Rothschild.<sup>17</sup>

Rajsfus continues: “The most conspicuous spokespeople for the French Jews (directors of the Consistoire, even rabbis), were not shy about associating with the men of order of the time and, in particular, the Croix-du-feu of Colonel [François] de la Rocque”.<sup>18</sup> This organisation, banned by the *Front populaire* government in 1936, was originally an ex-servicemen’s group but is considered by some to have been “fascist” – its death-head logo certainly resembles the Nazi SS *Totenkopf*.<sup>19</sup>

Rajsfus explains that, until the ban, the Consistoire regularly invited this group to take part in “patriotic” ceremonies at the synagogue in rue de la Victoire, Paris. “These were not casual encounters and we saw Jewish ex-servicemen taking part in the fascist riot of February 6 1934”.<sup>20</sup>

“Moreover, it was with the blessing of the president of the Paris Consistoire, Robert de Rothschild, that in June 1934 the *Union patriotique des Français israélites* was created... Several representatives of the French Jewish community in Paris featured among the leadership of the Parisian section of the Croix-

du-Feu. Attending a Croix-du-Feu meeting in Paris, Rabbi Jacob Kaplan of the rue de la Victoire synagogue went so far as to declare: ‘Without having the honour of belonging to your association, I cannot help considering myself to be one of you’.<sup>21</sup> Kaplan survived the war and went on to become Chief Rabbi of Paris from 1950 to 1980 and Chief Rabbi of France from 1955 to 1980.<sup>22</sup>

Rajsfus explains that while Jewish immigrants from Eastern Europe were often Zionists, they tended to embrace a left-wing variety based on the Kibbutz movement. French Jews, on the other hand, “were more attracted by the far-right doctrines of Vladimir Jabotinski’s ‘revisionist Zionists’ that left-wing activists regarded as actually fascist. At the time, groups following Jabotinski even paraded in brown shirts. Hence the label *Braune Yidden* (Brown Jews) which was taken up again several years later to describe UGIF’s leaders”.<sup>23</sup>

Rajsfus does not mince his words in describing this latter body, stressing: “UGIF was entirely manufactured by the Gestapo”.<sup>24</sup> The same view was held by Jewish members of the Resistance who attacked its offices in Marseilles and Lyons in 1944, burning the lists of Jewish adults and children that it had so usefully compiled.<sup>25</sup>

The small numbers of Jewish Resistance

fighters were, says Rajsfus “stigmatised right until the end by UGIF’s leaders, when they were not purely and simply betrayed to the Nazis as was undoubtedly the case on certain occasions”.<sup>26</sup> The Resistance bulletin *Notre voix* (‘Our Voice’) declared in June 1943 that all Jews “should treat UGIF as a branch of the Gestapo”.<sup>27</sup>

A priority everywhere for Nazi occupiers was to set up Jewish-run official bodies, on the model of the *Reichsvereinigung der Juden in Deutschland* which, according to the *Jewish Virtual Library* “enabled the Nazis to implement many of their deadliest orders without much publicity”.<sup>28</sup> The *Judenräte*, Jewish Communes, used for this purpose in Poland, as I describe in ‘The gangsters and the ghetto’, were not appropriate for France.<sup>29</sup> Says Rajsfus: “What was relatively easy to create in Poland or in Lithuania where there were lots of ghettos was not really exportable to France. This was for a number of reasons: there was not one community, but several, not to mention those individuals whose sole aim was assimilation”.<sup>30</sup>

Better for Western European countries was something like the *L’Association des Juifs de Belgique* (‘Association of Belgian Jews’), which Rajsfus describes as “a masterpiece of its kind”. He explains: “It was the AJB that had to draw up the list of Jews in Belgium and which was charged with issuing a command to every family

telling them to report to the place of internment prepared by the Nazis. This was presented in the form of a work order. 30,000 Belgian Jews were thus gathered at the Dussin de Malines barracks before being deported to the death camps”.<sup>31</sup>

The initial organisation set up by the Nazis in France in January 1941, UGIF’s precursor, was the *Comité de coordination des Oeuvres de bienfaisance juives du Grand-Paris* (‘Coordination Committee of Jewish Charitable Works of Greater Paris’). After 4,000 Eastern European Jews were that same year rounded up by the French police and placed in camps at Pithiviers and Beaune-la-Rolande, their wives sought support from this supposedly charitable Jewish organisation.

But the Comité was run by a certain Léo Israël Israélowicz who, along with fellow Austrian Jew Wilhelm Biberstein, had been sent to Paris from Vienna by none other than Adolf Eichmann, the SS officer whose ambiguous relationship with Zionism I explored in ‘A Joint embrace of evil’. Israélowicz went on to lead UGIF’s liaison with the Gestapo, before being killed in disputed circumstances in 1943 – possibly by a fellow Jew who knew of his role as a Nazi collaborator.<sup>32</sup>

Unsurprisingly, he was not of much help to the protesting women, initially telling them that their imprisoned menfolk were “martyrs” and

speaking of their “sacrifice”.<sup>33</sup> The next time that the women visited him, it was with the angry conviction that his organisation was complicit in the men’s fate and that the “rich Jews” were trading these lives for their own safety.<sup>34</sup> It seems that at some point Israélowicz laid a hand on one of the women and all hell broke loose. He ran off to barricade himself in his office, where his first instinct was to call SS captain Theo Dannecker for help!<sup>35</sup> When the women turned up again the next week, Israélowicz called the police on them, prompting a massive 5,000-strong protest two days later, in the course of which one woman threatened to blow his house up.<sup>36</sup>

Rajsfus provides plenty of evidence of how the Comité and then UGIF worked hand in hand with the Nazi occupiers. For instance, he writes: “On the morning of July 15 1942, UGIF members were summoned by pneumatic to the organisation’s offices in rue de la Bienfaisance, where its social services were based”.<sup>37</sup> By way of explanation, the pneumatic post was a 250-mile network of delivery tubes that was still operational in Paris when Rajsfus was writing, closing only in 1984.<sup>38</sup>

He continues: “So what was the urgent task that required the sending of pneumatic letters? It was simply a matter of producing thousands of cardboard labels to which a string was attached. They looked strangely like the labels put around

the necks of evacuated children in 1940. At UGIF HQ they had already been well aware, for several days, that massive raids were going to take place on July 16 and 17 and the labels were for the thousands of children who were to be separated from parents arrested and transported to the Vel'd'hiv [a stadium in Paris] and then to the camp at Beaune-la-Rolande before being deported to the East".<sup>39</sup>

At the end of 1941 and on two further occasions, Chief Rabbi Isaïe Schwartz "urged Jews to submission under the pretext of loyalty to Judaism, when the first Nazi ordinances were imposed", says Rajsfus.<sup>40</sup> And the Comité's *Informations juives* and then UGIF's *Bulletin*, both edited by Eichmann's faithful lackey Israélowicz, were used to relay Nazi messaging to the Jewish population.

*Why would they have any reason to distrust "information" provided by their own community leaders?*

These newsletters told readers that they must wear their yellow stars and obey the Nazi laws separating Jews from the rest of the population. Rajsfus says that by the start of 1943 it was clear that UGIF was nothing but "an intermediary between the Nazis and the Jewish masses".<sup>41</sup>

He says that in the *Bulletin* of February 1943 and subsequent issues could be seen a

communiqué in large type with the heading “*Avis important*” – Important Notice. This declared: “The German Authorities forbid all persons to raise any procedural matters or direct requests to their offices and services on behalf of a Jew. Only the Union générale des Israélites de France, 19 rue de Téhéran, Paris (service 14), is authorised to present to the occupying Authorities demands concerning Israelites”.<sup>42</sup>

Service 14 was the notorious Gestapo liaison service run by Israélowicz, who met with the Nazis on a literally daily basis.<sup>43</sup> His UGIF *Bulletin* even warned Jews whose homes had been sealed by the Nazis not to try to get back in to rescue their possessions but to contact service 14 to follow the legal route. Rajsfus rightly questions the motivation in advising Jews with illegal status – since their homes had been sealed – to get in touch with the Gestapo’s trusted intermediaries: “This looks a lot like the mousetrap technique”.<sup>44</sup>

A key role played by these collaborators was to herd Jews together so that they could be clearly identified. *Informations Juives* told its readers in May 1941: “Openly aligning oneself with a community whose fate is harsh is undoubtedly less painful for the individual than refusing to perform this act and subsequently belonging *nowhere*, remaining isolated and unprotected in the midst of the whirlwind of

events”.<sup>45</sup> This is, of course, a complete inversion of the truth. The best recourse for any Jew in Nazi-occupied or Vichy-run wartime France would have been to melt quietly away into the general population until the danger had passed.

As in Poland, these Jewish collaborators sought to reassure the Jewish population that the Nazis were not planning anything untoward for them. Rajsfus writes: “Throughout the occupation and even when, from 1943, it was obvious that the camps in the East were nothing but massive extermination factories, UGIF’s leaders, although well informed, refrained from making this situation clear. On the contrary, they explained that it was just a matter of going for work, of going to colonise the uncultivated land of central Europe”.<sup>46</sup>

UGIF’s Fernand Musnik wrote to one worried Jew in November 1942 that his organisation had received postcards from people deported to Birkenau concentration camp in Poland and “the information given by the senders of these cards concerning the work, the food and the situation in general is very satisfactory”.<sup>47</sup>

UGIF raised taxes for the Nazis, provided supplies for their armed forces and kept order for them, says Rajsfus, applying Nazi laws as rigidly as any German bureaucrat.<sup>48</sup> He describes how Armand Katz, secretary general of UGIF in the

northern zone, refused to help a Jew arrested in the east of France. Katz wrote to a local UGIF delegate in December 1942: “Unfortunately, his case is undefendable before the occupation Authorities, the internee having taken off his star, he is thus in formal contravention of the Ordinances. Furthermore, he was arrested in a café or restaurant, where he was also formally forbidden to be”.<sup>49</sup> Rajsfus remarks of UGIF’s abjectly deferent tone: “Every time they write or speak the word ‘Authorities’, it is with a sort of fear mixed with respect. The capital letter must never be forgotten, it is very important”.<sup>50</sup>

UGIF obeyed the Nazi order to draw up lists detailing all the Jewish families living in Nazi-occupied northern France and in the “free” Vichy-run zone in the south.<sup>51</sup> This clearly amounts to collaboration in the rounding-up of the Jewish population and their deportation to the camps.

*How could the Nazis ever have managed it without UGIF’s help?*

Victims even included 50 members of UGIF’s staff who had been made redundant and were then sent to the camps. Rajsfus says UGIF knew full what would happen to them without their employed status and uttered not a single word in protest. Moreover, the French authorities had passed to the SS a list of the employees made redundant, including their home addresses –

“this list could only have come from UGIF”.<sup>52</sup>

UGIF’s role in the detention and deportation of Jewish children is particularly controversial. While its defenders claim it carried out valuable work in this respect, Rajsfus insists: “UGIF did not save children. We can even say that it lost them”.<sup>53</sup> He refers to “the harmful role it played in the arrests of children”<sup>54</sup> and points out that it “objectively co-operated with the Nazis to the point of giving them complete lists of children staying in certain houses in the Paris area”.<sup>55</sup>

He cites another “Important Notice” printed in several editions of UGIF’s *Bulletin* following the mass raids of July 1942. Here, UGIF announced that it was compiling a file of all the Jewish children whose parents had been arrested. “If these children have been taken up by a private body or by individual families and you have knowledge of this, we ask that you let us know immediately since it has already been brought to our attention that some children have been lost”.<sup>56</sup>

Rajsfus says this UGIF notice “is laden with menace because it prefigures the gathering together of these ‘lost children’ in houses where they were under close surveillance and where the Nazis could easily come to raid them”.<sup>57</sup> “In fact all the houses for children run by UGIF in the Paris area were raided, sometimes in the presence of their personnel. In the case of the

Lamarck centre which, after an initial raid at the start of 1944 was moved to rue Secrétan, all the children were arrested and deported”.<sup>58</sup>

The direct nature of UGIF’s collaboration with the Nazis is, quite frankly, shocking. One document unearthed by Rajsfus is an instruction to its social assistant Berthe Libers that she submitted to a court case in 1947. It reads: “By order of the SS Obersturmführer, Mlle Libers must go to Championnet where she will find the children Moskowitz Ida et Moskowitz Georgette and take them to the Lamarck centre”.<sup>59</sup>

UGIF actively prevented the Resistance from rescuing children from its Nazi-approved prison-houses. Irène Cahen, a UGIF social assistant, stated in September 1944 (when the Nazis had left Paris): “After the Antiquaille affair, when six children were abducted by the Resistance, I went myself to alert the Gestapo”.<sup>60</sup> She declared proudly: “I never thought of helping a single child escape. I had to hand them to the Gestapo”.<sup>61</sup>

At the same time as working closely with the Nazis, UGIF was, of course, enmeshed in Zionist networks. This aspect of its activities was more obvious in the southern zone, where it was safer, until the Germans took over at the end of 1942, to bring Jewish youth together in one place. Here there were agricultural schools, under the aegis of UGIF, which trained youngsters “to become

future farm workers in Palestine”.<sup>62</sup>

Many were from non-practising families, but were now schooled in Jewish religion and tradition, and taught Hebrew, in preparation for their future role in the as-yet non-existent Israeli state. Rajsfus comments: “Young Jews had to be saved, but so as to turn them into fervent Zionists”.<sup>63</sup>

Working closely with UGIF, openly in the south, were *Les Eclaireurs Israélites de France*, EIF. “It is no coincidence that on UGIF’s First Council of Administration sat two leading directors of EIF: Robert Gamzon in the south and Fernand Musnik in the north”.<sup>64</sup> “The directors and management of EIF were Zionists. Indeed this organisation was founded in the 1930s to reinforce the implantation of the Zionist movement in France. To draw in young people, the organisation was modelled on the French scouting movement”.<sup>65</sup>

UGIF also worked hand-in-glove with international Zionist “humanitarian” body the American Joint Distribution Committee. As I wrote in ‘A Joint embrace of evil’, this Rothschild-linked organisation had been one of the Zionist groups that had *blocked* moves in 1938 to facilitate mass Jewish emigration from the Third Reich.

American historian Zosa Szajkowski revealed in 1947 that UGIF had acted as a

channel for “illegal assistance” reaching France from The Joint.<sup>66</sup> Because of this “considerable aid from The Joint”, UGIF in the south was not compelled to follow the example of the northern section and “fund their budget with money coming from the expropriation of Jewish establishments”.<sup>67</sup> Another report appended by Rajsfus refers to a web of Zionist fronts in wartime France “and behind them, to finance them, the American Joint, of which certain directors were ‘social inspectors’ at UGIF”.<sup>68</sup>

The author also takes a look at the “interesting” role of Jules Jefroykin, The Joint’s delegate to France, a “character who always worked in the shadows and with efficiency”.<sup>69</sup> He says it is worth noting the importance that UGIF placed on Jefroykin and The Joint, which was based first in Marseilles and then in Nice. “Since the entry of the USA into the war against Germany in December 1941, Jefroykin had benefited from a real diplomatic protection which facilitated his activities and contacts”.<sup>70</sup>

Rajsfus says he “was able to collect money (a lot of money, it would seem), from very wealthy individuals sheltering in the south”.<sup>71</sup> But this money was not to help the Resistance, even the Jewish Resistance, but was purely for “charitable works”. “The Joint, as an American organisation, was forbidden by the State Department to send money to Europe, because US leaders considered

that any financial support could contribute indirectly to the Nazi war effort if it was invested in occupied territories. At the same time, money collected on the spot in the name of The Joint (which opened many a door) had to be spent honourably, in other words charitably”.<sup>72</sup> “What did this actually amount to? Jefroykin chose the charitable works to support and, in the process, UGIF in the south sometimes reaped royal financial benefits”.<sup>73</sup>

The *ajpn* website says that “significant funding” was provided by The Joint to UGIF’s Juliette Stern.<sup>74</sup> It presents her as a member of the Resistance, who saved Jewish children from the Nazis, but a rather different picture is painted in the testimony of a genuine Resistance member Frédéric Léon, shared by Rajsfus.

He explains that in early 1944 most of the children in UGIF homes had been rounded up and taken to the Drancy holding camp, but 28 children at its house in Neuilly had somehow been overlooked by the Nazis. He says that, “for once”, UGIF’s Georges Edinger took the initiative of ordering the children to be dispersed and hidden in whatever way possible, before the Nazis turned up.

When Stern found out what was happening she leapt into action, Léon explains: “She told M. Edinger of the great danger that was being created for UGIF’s Council, its officials and even

for all the Jews of Paris... She did not want to run these risks at any price and the children should be brought back immediately. M. Edinger backed down, Mme Stern being (we don't know why, or perhaps we know all too well) all-powerful on the UGIF Council".<sup>75</sup>

As the children were brought back to the house, Edinger became anxious that this was not happening as quickly as Stern would have hoped and "sent a member of the UGIF Council, M. Dreyfus, armed with a typed list, in three copies, to monitor, and if possible to speed up, the return of the children. At this stage, only 20 or so had been brought back and the others had disappeared: the people to whom they had been entrusted, probably seeing what was going to happen, were refusing to hand them over. Trembling with fear, M. Dreyfus went back to the rue de Téhéran [UGIF offices] to report on his mission, bringing back the lists".<sup>76</sup>

A few hours later a coach arrived for the children, "escorted by two Jewish policemen attached to the Gestapo at Drancy". A roll call was made, the police having one of the typed lists, and the children were taken to the Drancy camp, accompanied by two women. Once at the camp, one of these women, Héléne Lob, saw on camp commandant Alois Brünner's desk "one of the typed lists: while at the other houses, the children had been taken without any list of

names being asked for and the question is raised as to why a list of the children was delivered to Brünner? Why did the policeman with the coach possess one and was the third in the hands of M. Edinger or in those of Mme Stern? Brünner had certainly not asked for a list because he had not asked for that at the other houses. We have to ask whether they were sent to him as a matter of course? By whom? By M. Edinger or Mme Stern? The two together, perhaps?"<sup>77</sup>

I was struck by Léon's aside about Stern "being (we don't know why, or perhaps we know all too well) all-powerful on the UGIF Council" and by his description of her as being "a very important" figure<sup>78</sup> in UGIF. I had a look at her connections and found that she was a major figure in the Zionist movement in France. She had already been involved in the Zionist colonisation of Palestine in the early 1930s, set up the *Union des femmes juives de France pour la Palestine*, was president of the French branch of WIZO, the Women's International Zionist Organization, and became part of its global leadership.<sup>79</sup> On her death in 1963, Walter Eytan, the Israeli Ambassador to France, praised her "exemplary devotion to Israel, and Zionism, particularly to Jewish children".<sup>80</sup>

During the war, Stern received heavy funding not just from The Joint, but also from the KKL (*Keren Kayemet Leisraël*) better known

in English as the Jewish National Fund.<sup>81</sup> This body was created at the fifth Zionist Congress at Basel, Switzerland, in 1901 and today boasts that its “Blue Box” fundraising scheme “built the State of Israel” by encouraging people to help Zionists “reclaim the Land of Israel and aid Jewish immigration there”.<sup>82</sup>

Its website tells us, interestingly, that in October 1922, its Paris and Strasbourg committees published together an illustrated pocket almanach for the Jewish year, which featured portraits of “benefactors of Jewish Palestine” including Edmond de Rothschild.<sup>83</sup> Not so coincidentally, the *ajpn* website identifies Stern as having been part of the “Fondation de Rothschild” (Rothschild Foundation) network in wartime France.<sup>84</sup>

This organisation is also mentioned in the testimony, presented by Rajsfus, of Kurt Schendel, a Jewish lawyer and businessman originally from Berlin, who took over from Israélowicz as UGIF’s Gestapo liaison officer, performing the role from August 1943 to August 1944.<sup>85</sup> On September 4 1943 he reported on his latest meeting at Gestapo HQ in the rue des Saussaies, Paris. Item ‘h’ on the matters discussed was “Exemption of UGIF personnel (even without identification card) from compulsory work, protection of the personnel of the Rothschild Foundation and of the

Consistoire”.<sup>86</sup>

On the basis of the history that is served up to us today, it would appear totally incomprehensible, even impossible, that a Foundation run by a Jewish banking dynasty, and the Jewish religious body which it dominated, should have been afforded special protection by the Gestapo! But, as my regular readers will know full well, the truth of the matter is very different. The reason why the Yadan Law is being pushed through in France today is undoubtedly because there *really are strong links between Nazism and Zionism* that are highly inconvenient for the official narrative.

We now have plenty of solid historical facts to confirm these connections, as I have been doing my best to set out in recent articles. But sometimes we can intuitively grasp the link by catching sight of a certain *chillingly inhuman outlook* – totally alien to normal people – that is shared by the two monstrous ideologies.

A shudder of recognition ran down my spine when I read the account of how, in July 1944, Brünner, commandant of the Drancy camp, refused to spare Jewish children’s lives because “these children were future terrorists”.<sup>87</sup>

[1] [https://fr.wikipedia.org/wiki/Loi\\_Gayssot](https://fr.wikipedia.org/wiki/Loi_Gayssot)

[2] See Paul Cudenec, ‘The stench of the system: sayanim’, <https://winteroak.org.uk/2024/11/04/the-stench-of-the-system-sayanim/>

[3] See Paul Cudenec, *Enemies of the people: The Rothschilds and*

- their corrupt global empire* (2022), <https://winteroak.org.uk/wp-content/uploads/2024/09/enemiesofthepeopleol.pdf>
- [4] <https://www.jns.org/female-jewish-french-parliamentarian-my-goal-is-to-eradicate-antisemitism/>  
[https://fr.wikipedia.org/wiki/Caroline\\_Yadan](https://fr.wikipedia.org/wiki/Caroline_Yadan)
- [5] <https://blogs.mediapart.fr/collectif-dorganisations-contre-la-loi-yadan/blog/100126/loi-yadan-non-une-police-de-la-pensee>
- [6] Maurice Rajsfus, *Des Juifs dans la Collaboration: L'UGIF (1941-1944)* (Paris: Etudes et Documentation Internationales, 1980), p. 391. All translations are my own and all subsequent page references are to this work, unless otherwise stated.
- [7] Paul Cudenec, 'A Joint embrace of evil', <https://winteroak.org.uk/2026/01/28/a-joint-embrace-of-evil/>
- [8] Pierre Vidal-Naquet, Préface, p. 11.
- [9] [https://fr.wikipedia.org/wiki/Maurice\\_Rajsfus](https://fr.wikipedia.org/wiki/Maurice_Rajsfus)
- [10] p. 389.
- [11] p. 336.
- [12] pp. 38-39.
- [13] p. 28.
- [14] p. 29.
- [15] p. 50.
- [16] p. 31.
- [17] [https://fr.wikipedia.org/wiki/Consistoire\\_central\\_isra%C3%A9lite\\_de\\_France](https://fr.wikipedia.org/wiki/Consistoire_central_isra%C3%A9lite_de_France)
- [18] p. 32.
- [19] <https://fr.wikipedia.org/wiki/Croix-de-Feu>
- [20] pp. 32-33.
- [21] *L'Univers israélite*, March 23 1934, cit. p. 33.
- [22] [https://fr.wikipedia.org/wiki/Jacob\\_Kaplan](https://fr.wikipedia.org/wiki/Jacob_Kaplan)
- [23] p. 34.
- [24] pp. 47-48.
- [25] p. 298 & p. 302.
- [26] p. 392.
- [27] *Notre voix*, organ of the Rassemblement des Juifs contre le fascisme oppresseur, June 1 1943, in *La Presse antiraciste sous l'occupation* (1950), cit. p. 295.
- [28] <https://www.jewishvirtuallibrary.org/reichsvereinigung>, see Paul Cudenec, 'The Zionist regime was a Nazi golem', <https://winteroak.org.uk/2026/01/08/the-acorn-108/#2>
- [29] <https://winteroak.org.uk/2026/01/23/the-gangsters-and-the-ghetto/>
- [30] p. 44.

- [31] p. 45.
- [32] [https://fr.wikipedia.org/wiki/L%C3%A9o\\_Isra%C3%A9lowicz](https://fr.wikipedia.org/wiki/L%C3%A9o_Isra%C3%A9lowicz)
- [33] Z. Szajkowski, 'A Propos des manifestations des femmes d'internés au siège du Comité de coordination des Oeuvres de bienfaisance', *Analytical Franco-Jewish Gazetteer 1939-1945* (1966), Archives Yivo, New York, cit. p. 56.
- [34] Ibid.
- [35] Ibid.
- [36] Szajkowski, cit. p. 58.
- [37] p. 54.
- [38] [https://fr.wikipedia.org/wiki/Poste\\_pneumatique\\_de\\_Paris](https://fr.wikipedia.org/wiki/Poste_pneumatique_de_Paris)
- [39] p. 54.
- [40] p. 92.
- [41] p. 162.
- [42] Ibid.
- [43] pp. 266-67.
- [44] p. 289.
- [45] *Informations Juives*, No 3, May 1 1941 cit. p. 82.
- [46] p. 391.
- [47] Centre de documentation juive contemporaine (CDJC)-CDLXV, cit. p. 153.
- [48] p. 146 & p. 132.
- [49] CDJC-CDXXIV, 2, cit. p. 152.
- [50] p. 196.
- [51] pp. 130-31 & p. 133.
- [52] p. 161.
- [53] p. 237.
- [54] p. 248.
- [55] p. 234.
- [56] CDJC-XLVII, 27, cit. p. 238.
- [57] p. 238.
- [58] p. 239.
- [59] CDJC-LXXIV, 12, pp. 100-104, cit. p. 252.
- [60] CDJC-XXVIII 3-28, cit. p. 254.
- [61] CDJC-XXVIII 3-28, cit. p. 255.
- [62] p. 232.
- [63] Ibid.
- [64] p. 236.
- [65] p. 235.
- [66] Zosa Szajkowski, *L'organisation de l'UGIF en France pendant l'occupation*, cit. p. 370.
- [67] Szajkowski, cit. pp. 370-71.

[68] 'Faut-il dissoudre l'UGIF: Procès-verbal des discussions de la Commission Meiss', Grinberg, Adamitz, Geissmann, cit. pp. 374-75

[69] p. 168.

[70] p. 169.

[71] Ibid.

[72] p. 169.

[73] p. 170.

[74]

<https://web.archive.org/web/20190918142908/https://www.ajpn.org/personne-8226.html>

[75] p. 259.

[76] p. 260.

[77] Ibid.

[78] p. 258.

[79] [https://fr.wikipedia.org/wiki/Juliette\\_Stern](https://fr.wikipedia.org/wiki/Juliette_Stern)

[80] <https://www.jta.org/archive/juliette-stern-ex-president-of-wizo-in-france-dies-in-paris-was-70>

[81]

<https://web.archive.org/web/20190918142908/https://www.ajpn.org/personne-8226.html>

[82] <https://www.kkl.fr/histoire-kkl-de-france/>

<https://www.kkl.fr/la-boite-bleue-2/>

[83] <https://www.kkl.fr/histoire-kkl-de-france/>

[84]

<https://web.archive.org/web/20190918142908/https://www.ajpn.org/personne-8226.html>

[85] p. 274.

[86] Dr Kurt Schendel, CDJC-CCXXI, 26, cit. p. 279.

[87] Schendel, CDJC-CCXXI, 27, cit. p. 322.

## BENITO MUSSOLINI AND THE NEW WORLD ORDER

The most important article that I wrote in 2025 was my review of Jim Macgregor and John O'Dowd's book *Two World Wars and Hitler*, which I gave the title 'Adolf Hitler and the Zio-Imperialist Mafia'.<sup>1</sup>

It launched a phase of my research and writing which has been based on the clear understanding that Nazism and Zionism are closely linked. Recent articles have firmed up some of the detail on Nazi-Zionist collaboration in Germany,<sup>2</sup> and also looked at the same phenomenon in Poland, Austria and France.<sup>3</sup> I have also demonstrated a strong ideological similarity between the outlook of British Union of Fascists leader "Sir" Oswald Mosley and that of Zionists and the Fabian Society,<sup>4</sup> which I consider to be another piece in the same overall jigsaw puzzle.

But what about the Mediterranean peninsula which originally gave birth to fascism? I wrote about fascism in Italy, and the twenty-

year rule of Benito Mussolini, in my 2021 book *Fascism Rebranded: Exposing the Great Reset*.<sup>5</sup> I explain there that my reading at that stage “helped me see how the dehumanising New Normal of the Great Reset is very much a continuation of the original fascist project under Benito Mussolini, in which 20th century industrial plutocracy sought to accelerate its production by reshaping living beings into regimented and obedient units of human capital”.<sup>6</sup>

More light has now been shed on the subject via a fascinating article by Christophe Dolbeau in the November 2025 issue of the French historical journal *Tabou*, which looks at Jewish and Zionist involvement in Mussolini’s fascism.<sup>7</sup>

The author starts off by usefully setting the scene for the status of Italy’s Jewish community at the start of the 20th century. Not only were they not isolated in ghettos, as they were in Poland, but they also did not face the same hostility as they sometimes met in France, he says.

“Consisting of only 47,000 to 50,000 people, the little Jewish community was perfectly integrated and fairly unanimously respected: it moreover provided the country with two heads of government, Baron Sidney Sonnino (1906) and Luigi Luzzatti (1910). From its ranks also came several big industrialists, bankers and well-

known academics, as well as numerous military men. During the Italo-Turkish war and the First World War, Jewish soldiers fought with honour and, at that time, the royal army boasted no fewer than 50 Jewish generals”.<sup>8</sup>

Dolbeau explains that after the end of WWI, Jewish Italians, who were mostly members of the middle classes, were among those who felt frightened by “pre-insurrectional” left-wing activity, involving strikes, land and factory occupations, bombs and riots.<sup>9</sup> “A good part of the Jewish community turned from that point towards fascism”.<sup>10</sup>

This reminds me of historian Ishay Landa’s argument, discussed in *Fascism Rebranded*, that fascism was (and is) merely a different form adopted by the system we might think of as “liberalism”. When things are going well for their society, exploiters can pretend that they are absolutely committed to “freedom and democracy”.

But when their power is under threat, or when they want to accelerate into a new stage of their domination that might provoke opposition, they start talking about “emergencies” and “crises” and very quickly withdraw the “rights” they were previously so proud to have allowed the population. Landa describes fascism as “an extreme attempt at solving the crisis of liberalism, breaking out of its aporia, and saving

the bourgeoisie from itself".<sup>11</sup>

Dolbeau recounts: "On Sunday March 23 1919, Benito Mussolini officially formed the *Fasci italiani di combattimento* and declared war on socialism: the inaugural meeting took place in Milan, at no 9 Piazza San Sepolcro, in a hall lent by the Jewish freemason and businessman Cesare Goldmann (1858-1937)".<sup>12</sup> This group immediately got involved in violent confrontations with left-wingers in which Mussolini's Jewish supporters were obviously involved – "between 1919 and 1922 three of them – Duilio Sinigaglia, Gino Bolaffi and Bruno Mondolfo – were even killed by the reds".<sup>13</sup>

He says fascist recruitment from the Jewish community "was not extraordinary, but was far from being negligible".<sup>14</sup> It is known that 230 Jews took part in the fascist March on Rome (October 27 1922) and that in 1921 more than 740 belonged to the *Partito Nazionale Fascista* (PNF) that had replaced the original *Fasci italiani*.

Dolbeau adds that between 1928 and 1933, there were 4,920 Jewish members of the party (some 10% of the Jewish community), with the number peaking at 10,000 in 1937-38.<sup>15</sup> The PNF had a number of Jewish MPs in Parliament and when fascist intellectuals published their Manifesto in April 1925, there were 33 Jewish signatories.

This enthusiasm was undoubtedly connected to Mussolini's positive statements about the Jewish community. He wrote in his newspaper *Il Popolo d'Italia* on October 19 1920: "Italian Jews have their new Zion here, on our adorable land"<sup>16</sup> and later insisted that anti-semitism did not exist in Italy.<sup>17</sup> Dolbeau remarks: "*Il Duce's* philosemitism was even reflected in his intimate and romantic life, for we know that he had at least two Jewish girlfriends".<sup>18</sup> I am reminded here not only of Adolf Eichmann's Jewish mistress in Vienna, but also of the Jewish wives of nearly all the leaders of the pro-Nazi regime in Croatia.<sup>19</sup>

The first of Mussolini's Jewish mistresses, between 1900 and 1910, was Angelica Balabanoff or Balabanova (1878-1965), a Bolshevik activist who became secretary of the Comintern (Communist Third International) from 1919 to 1920.<sup>20</sup> There is a lovely photograph of her visiting Israel's first prime minister David Ben-Gurion in Tel Aviv in 1962. The other Jewish girlfriend named by Dolbeau was Margherita Sarfatti (1880-1961), who contributed to *Gerarchia*, the fascist journal, and wrote *Dux* (1925), a flattering biography of Mussolini.<sup>21</sup>

Jewish fascist Guido Jung (1876-1949) was Mussolini's finance minister from 1932 to 1935 and Jewish freemason Aldo Finzi (1891-1944) also held key posts.<sup>22</sup> The fascist military had

“numerous high-ranking Jewish officers”, says Dolbeau, including admirals Aldo Ascoli (1882-1959), Guido Almagià (1877-1948), Guido Segre (1871-1954) and Augusto Capon (1872-1943), plus generals Emanuele (1874-1967) and Isacco Umberto Pugliese (1880-1961), Alberto Liuzzi (1898-1937) and Giorgio Rabbeno (1882-1967).<sup>23</sup>

He adds: “In the upper levels of the administration and civil society, Jewish fascists also occupied places of honour”.<sup>24</sup> These included, for example, the leading civil servant Maurizio Rava (1878-1941), the police chief Dante Almansi (1877-1949), senators Isaia Levi (1863-1949) and Ugo Ancona (1867-1936) and also the banker Enrico Paolo Salem (1884-1948), governor of Trieste.<sup>25</sup>

Jewish fascist intellectual Angelo Oliviero Olivetti (1874-1931), a former revolutionary syndicalist, is described by Dolbeau as “a leading theoretician of corporatism”.<sup>27</sup> Another Jewish fascist, the economist Gino Arias (1879-1940), has been described as “one of the top theorists of Fascist corporatism”.<sup>26</sup> As I write in *Fascism Rebranded*, fascist corporatism, with its officially approved phoney trade unions, was theoretically supposed to bring together workers and bosses in the interests of “the nation” – an earlier version of the public-private “stakeholder democracy” peddled by the zio-imperialist<sup>28</sup> WEF. But in practice, Pierre Milza and Serge Berstein point

out, “it allowed big industry and financial groups to use the State’s arbitration and power of coercion to reinforce their positions and impose their law on their employees”.<sup>29</sup>

Needless to say, the hall-lending freemason Cesare Goldmann was not the only Jewish businessman backing Mussolini. The banker Ettore Ovazza (1892-1943) was so enthusiastic that he even founded a weekly newspaper, *La nostra bandiera* (‘Our flag’) which saw itself as the voice of Jewish friends of the regime.<sup>30</sup> Other notable supporters from the world of Jewish money were the banker Giuseppe Toeplitz (1866-1938) and the industrialists Guido Isacco Segre (1881-1945) and Gino Olivetti (1880-1942).<sup>31</sup>

Dolbeau also addresses the issue of Mussolini’s support for Zionism, while pointing out that some of his initial Jewish supporters, such as Ovazza, were hostile to this movement.<sup>32</sup> *Il Duce* met Zionist leader Chaim Weizmann on no fewer than four occasions in 1923 and 1924 and later met Zionists Victor Jacobson (1927) and Nahum Sokolow (1933).<sup>33</sup>

In November 1934 he met Nahum Goldmann, a founder and president of the World Jewish Congress who became president of the World Zionist Organization from 1956 to 1968.<sup>34</sup> Goldmann says Mussolini told him: “I am a Zionist and I will help you to create a Jewish state”.<sup>35</sup>

Dolbeau notes that Mussolini was close to the Zionist Vladimir Jabotinsky (1880-1940), who created the terrorist Betar movement. “*Il Duce* showed himself to be inclined to help the most radical Zionists and when, in 1932, the head of the Jewish nationalists [Jabotinsky] and his collaborators suggested the idea of forming, under the aegis of the *Regia Marina Italiana* (Italian Royal Navy) a Zionist naval school, he rapidly gave his agreement”.<sup>36</sup>

The Betar training school, funded in part by wealthy Belgian Zionist couple Ephraim and Sara Kirschner,<sup>37</sup> duly opened at Civitavecchia in November 1934. Dolbeau notes: “At the start, the trainees were accommodated in the villa belonging to Guido Aronne Mendes (1876-1965), a Jewish military man and friend of Pope Pius XII”.<sup>38</sup>

*What a web of connections!*

“The cadets (around 150 in four years), sported an emblem combining an anchor, a *menorah* and a Star of David, and the other side of their uniform was decorated with little bundles of rods...” – the fascist symbol.<sup>39</sup>

This ideological affinity was confirmed at a passing-out ceremony in March 1936, presided over by Rabbi Aldo Lattes, at which the cadets saluted “God, the King and *Il Duce*” and sang *Giovinetta* – the fascist anthem.<sup>40</sup>

*Wikipedia* tells us: “The academy trained

cadets from all over Europe, Palestine and South Africa and produced some of the future commanders of the Israeli Navy”.<sup>41</sup> The school was eventually moved when Mussolini adopted Nazi-style anti-Jewish race laws in 1938, a development that Dolbeau puts down to the “opportunism” and “cynicism” of the Italian regime.

He adds that “the previously perfect integration” of Jews in fascist Italy gives the lie to “any claimed fundamental incompatibility between Judaism and this system and this political philosophy”.<sup>42</sup> I would certainly second that! Indeed I would say that fascism was very close not just to genocidal Israeli fascism but also to the top-down authoritarianism of what I have called Leviathan’s Law.<sup>43</sup> This is a kind of pseudo-ethical martial law which the zio-satanic imperialist mafia, ZIM, wants to impose on us all to keep us in line and to stop us from challenging or even mentioning its global domination.

It suited ZIM for a long time to sugar-coat its illegitimate and fraud-based rule with the “liberalism” of which Ishay Landa writes. But in the early twentieth century it experimented with dropping the mask and accelerating its control through openly authoritarian puppet regimes. The first of these was Bolshevik Russia – as I describe in *The False Red Flag*<sup>44</sup> – and the second was Fascist Italy.

The money trails back this up – Milza and Bernstein explain that Mussolini’s project was helped on its way with a \$100m loan from JP Morgan.<sup>45</sup> This entity is exposed by Macgregor and O’Dowd as being an important US front for the Rothschilds’ banking cabal, which also funded the Nazis and the Bolsheviks.<sup>46</sup>

The fingerprints of what Carroll Quigley calls “the Anglo-American Establishment” – the same thing as ZIM, in fact – were all over Fascism, Nazism and Bolshevism, and in the useful “bounces” that could be created by pitting them against each other.<sup>47</sup> For instance, Winston Churchill – like his father, a puppet of the Rothschilds<sup>48</sup> – visited Mussolini in 1927 and praised his success in defending Italy from what he termed international subversion.<sup>49</sup>

The end “global goal” has always been a World State, enabling domination of the whole of humankind – the destiny for which judeo-supremacists believe they have been “chosen” by their stern and vindictive God. To achieve this, the cultures of non-Jewish peoples have to be destroyed and their traditions and ways of thinking remodelled to suit their new role as docile and obedient slaves of the globalist tyrants.

Historical fascism was part of this process, for all its pretence at defending tradition and national identity. As I put it in 2021: “Everything

was to be ‘new’ under fascism. A new creed for a new Italian people in a new Italy. The old days were gone for good and nothing would ever be the same again. Mussolini’s dictatorship was the New Normal”.<sup>50</sup> The Great Reset launched on the back of the Covid “pandemic” represents ZIM’s final dash for the finishing post of total global control and it is increasingly exposing itself to public scrutiny as it ups the tyrannical pace. The fascist/communist model is being rolled out again, this time backed up by 21st century technology.

The judeo-supremacist New World Order is envisaged as being based on the racist and tyrannical Noahide Laws, which are already being quietly slipped into our legal systems to replace our age-old rights – I recently described how this is happening.<sup>51</sup> As I warned in 2021: “We are to be reduced to fearful, isolated, obedient and dependent cattle owned and exploited by a ruthless and truthless financial elite”.<sup>52</sup>

*Today I know exactly who this ‘elite’ is and what they have done to us.*

And I would like to end this piece with exactly the same message that I delivered five years ago: “We are the people, we are the 99%, and together we can grab back our freedom from the deadly jaws of the fascist machine!”<sup>53</sup>

[1] Paul Cudeneac, ‘Adolf Hitler and the Zio-Imperialist Mafia’,

- <https://winteroak.org.uk/2025/05/08/adolf-hitler-and-the-zio-imperialist-mafia/>
- [2] Paul Cudenec, 'The Nazi Regime was a Zionist golem', <https://winteroak.org.uk/2026/01/08/the-acorn-108/>
- [3] Paul Cudenec, 'The gangsters and the ghetto', <https://winteroak.org.uk/2026/01/23/the-gangsters-and-the-ghetto/>
- Paul Cudenec, 'A Joint embrace of evil', <https://winteroak.org.uk/2026/01/28/a-joint-embrace-of-evil/>
- Paul Cudenec, 'Collaboration & Denial', <https://winteroak.org.uk/2026/02/02/collaboration-denial/>
- [4] Paul Cudenec, 'Financiers, Fabians and Fascists', <https://winteroak.org.uk/2025/09/13/financiers-fabians-and-fascists/>
- [5] <https://winteroak.org.uk/wp-content/uploads/2023/09/fascism-rebranded23web.pdf>
- [6] Paul Cudenec, *Fascism Rebranded: Exposing the Great Reset* (2021), p. x.
- [7] Christophe Dolbeau, 'Quand les juifs italiens s'accoutumaient (plutôt bien) du fascisme, 1919-1939', *Tabou*, vol 33 (Saint-Genis-Laval: Editions Akribia, 2025), pp. 133-144.
- [8] Dolbeau, p. 133.
- [9] Ibid.
- [10] Dolbeau, p. 134.
- [11] Ishay Landa, *The Apprentice's Sorcerer: Liberal Tradition and Fascism* (Chicago: Haymarket Books, 2012), p. 9, cit. Cudenec, *Fascism Rebranded*, p. 98.
- [12] Dolbeau, p. 134.
- [13] Ibid.
- [14] Dolbeau, p. 135.
- [15] Ibid.
- [16] Ibid.
- [17] Emil Ludwig, *Colloqui con Mussolini* (Milan: Mondadori, 2000), p. 55, cit. Dolbeau, p. 135.
- [18] Dolbeau, p. 135.
- [19] Cudenec, 'A Joint embrace of evil'. According to Hennecke Kardel, Eichmann was himself Jewish.
- [20] [https://en.wikipedia.org/wiki/Angelica\\_Balabanoff](https://en.wikipedia.org/wiki/Angelica_Balabanoff)
- [21] Dolbeau, p. 135, [https://en.wikipedia.org/wiki/Margherita\\_Sarfatti](https://en.wikipedia.org/wiki/Margherita_Sarfatti)
- [22] Dolbeau, p. 136.
- [23] Ibid.
- [24] Dolbeau, p. 137.
- [25] Ibid.

- [26] <https://library.oapen.org/handle/20.500.12657/55015>
- [27] Dolbeau, p. 138.
- [28] Paul Cudenec, 'The truth about Davos', <https://winteroak.org.uk/2025/01/17/the-truth-about-davos/>
- [29] Pierre Milza and Serge Berstein, *Le fascisme italien 1919-1945* (Paris: Editions de Seuil, 1980), p. 283, cit. Cudenec, *Fascism Rebranded*, p. 177.
- [30] Dolbeau, p. 138.
- [31] Ibid.
- [32] Dolbeau, pp. 138-39.
- [33] Dolbeau, p. 139.
- [34] [https://en.wikipedia.org/wiki/Nahum\\_Goldmann](https://en.wikipedia.org/wiki/Nahum_Goldmann)
- [35] Nahum Goldmann, *The Autobiography of Nahum Goldmann Goldmann: Sixty Years of Jewish Life* (New York: Holt; Rinehart & Winston, 1969), p. 160, cit. Dolbeau, p. 139.
- [36] Dolbeau, pp. 139-40.
- [37] Dolbeau, p. 141.
- [38] Dolbeau, p. 140.
- [39] Dolbeau, p. 141.
- [40] Ibid.
- [41] [https://en.wikipedia.org/wiki/Betar\\_Naval\\_Academy](https://en.wikipedia.org/wiki/Betar_Naval_Academy)
- [42] p. 143.
- [43] Paul Cudenec, 'Leviathan's Law and the occupation of our lands', <https://winteroak.org.uk/2025/11/04/leviathans-law-and-the-occupation-of-our-lands/>
- [44] <https://winteroak.org.uk/wp-content/uploads/2024/03/the-false-red-flag-1.pdf>
- [45] Milza & Berstein, p. 228, cit. Cudenec, *Fascism Rebranded*, p. 286.
- [46] See Cudenec, 'Adolf Hitler and the Zio-Imperialist Mafia'.
- [47] Paul Cudenec, 'The old binary bounce routine', <https://winteroak.org.uk/2025/06/13/the-old-binary-bounce-routine/>
- [48] Paul Cudenec, *Enemies of the People* (2022), pp. 40-42, <https://winteroak.org.uk/wp-content/uploads/2024/09/enemiesofthepeopleol.pdf>
- [49] Milza & Berstein, p. 316, cit. Cudenec, *Fascism Rebranded*, p. 177
- [50] Cudenec, *Fascism Rebranded*, p. 178.
- [51] Paul Cudenec, 'Hate, supremacism and the satanic world order', <https://winteroak.org.uk/2026/01/05/hate-supremacism-and-the-satanic-world-order/>
- [52] Cudenec, *Fascism Rebranded*, pp. 180-81

[53] Cudenec, *Fascism Rebranded*, p. 248.

## THE GLOBALIST GAG AND THE RAINBOW FLAG

The brutal totalitarianism that we all witnessed and endured during Operation Covid was a terrifying glimpse of the future that lies ahead for us if we allow the globalist mafia to maintain its domination of our societies.

That is the powerful message from Lisa Miron, aka LawyerLisa,<sup>1</sup> in her 2025 book *World On Mute*.<sup>2</sup> The work is packed full of referenced examples of the ways in which the right to free speech is being taken away from us.

Some of the worst examples come from Germany where, as blogger Bhaskar Kamble writes, amateur musicians like himself even feel the need to beep out certain words in their song lyrics, in case they lead to the Thought Police hammering on the door.<sup>3</sup>

Miron recounts the case of Beate Bahner, a German lawyer who, in the early days of Covid, launched a campaign against lockdowns: “On April 8, 2020, Bahner filed an urgent motion to the German Constitutional Court regarding the

unlawfulness of all 16 German federal states' coronavirus measures". Not only did the court refuse to hear her case, but Bahner noticed a car repeatedly passing in front of her house and felt threatened. When she called the police for protection, they instead turned up "and with force arrested Ms Bahner and placed her in a psychiatric clinic. She was thrown to the floor at least twice, hitting her head on the facility's stone floor from a one-meter height".<sup>4</sup>

Bahner was refused legal counsel and forced to spend the night on the floor with no toilet or sink. In a message to her sister, she wrote: "I have been held here for 20 hours now. If people don't finally wake up, this is going to turn into the worst régime of terror ever... We are being tyrannised by evil, evil, evil forces".<sup>5</sup>

Another German scandal has been the treatment of Reiner Fuellmich of the Corona Investigative Committee in Berlin, who revealed, among other things, that PCR testing for Covid produced 95% false positives. Miron says Fuellmich and his colleagues "indicated that this generation of false positives suggested intentional wrongdoing by national governments around the world. They further concluded that these governments acted on behalf of globalists via a network of multinational corporations, NGOs, and other entities".<sup>6</sup>

Fuellmich stated: "More and more scientists,

but also lawyers, recognize that, as a result of the deliberate panic-mongering, and the corona measures enabled by this panic, democracy is in great danger of being replaced by fascist totalitarian models”.<sup>7</sup> He warned that crimes against humanity were being committed and launched a class action lawsuit – and then in 2023 he was kidnapped in Mexico and locked up in Germany for alleged “embezzlement” – he remains imprisoned today.<sup>8</sup> Leaked documents have revealed that he was the target of a complex campaign waged by German state intelligence agents.<sup>9</sup>

Meanwhile in the UK, says Miron, “branches of counterterrorism were reformulated to hound citizens for their expressions of dissent from the official forced narrative. Ergo, free speech in the UK was eliminated; it was no longer a right. Speech and opinions were recategorized as extremism while the right to dissent was scrapped. In one fell swoop, by altering what constitutes allowable speech, the UK authorities fundamentally altered the type of society in which their citizens lived. Indeed, speech-control became the vehicle of tyrants”.<sup>10</sup>

The Covid Inquisition, says Miron, was waged against anyone publishing what was termed “dangerous misinformation, which is not based in science”,<sup>11</sup> “non-scientific and baseless conspiracy theories about covid-19”<sup>12</sup> or “spread-

ing vaccine hesitancy”.<sup>13</sup> “The climate of fear and the mechanisms of silence fostered neither truth nor societal health”.<sup>14</sup>

She says that the techniques used were similar to “early-stage victimization” in a prisoner-of-war camp. These typically include isolation, humiliation and shame induction, accusation and guilt induction, threats and unpredictable attacks.<sup>15</sup> “I hadn’t seen a discrimination on race or creed that involved the ability to travel, shop, enter legal establishments or even work. I saw the dehumanization and found it very alarming”.<sup>16</sup>

What was also alarming about Covid was, of course, the widespread submission and collaboration of the public, the “simpering deference to authority”.<sup>17</sup> When large numbers did rebel, such as with the Canadian truckers’ protest in Miron’s home country, the authorities acted with chilling disregard for legal rights. She recalls: “There was no charge, trial, lawyer, judge, or sentencing of the ‘guilty parties’ prior to the seizure of bank accounts. This is more than public mischief; this is the operation of a great tyranny”.<sup>18</sup>

We witnessed the *inversion* of what most of us understand to be right and wrong – when power designates its evil activity as “legal”, standing up to it becomes a “crime”.

Miron cites the case, still in Canada, of Ottawa police detective Helen Grus, who became

worried by the sudden deaths of a number of babies, suspected a link to the Covid jabs and “was concerned the non-disclosure of adverse events might be criminal”.<sup>19</sup> This public-spirited initiative led to her being charged with “discreditable conduct” under the Ontario Police Services Act because her investigations were “unauthorized”.<sup>20</sup> The extent of the institutional collaboration in this repression was evidenced by the fact that Grus’s trade union, the Ottawa Police Association, refused to provide any financial support to mount her defence. Notes Miron: “This runs contrary to the union’s previous practice of offering cops legal aid, even for those accused of violent criminal offences!”<sup>21</sup>

Grus was proved to have been threatened by the “Professional Standards Unit”<sup>22</sup> – leading to the eventual resignation of the police inspector involved – but was still found guilty of the terrible “offence” of investigating children’s deaths.<sup>23</sup> “This is itself a crime”, judges Miron. “Did our governments give out licenses to kill, set up the infrastructure to do so, and then follow up with an infrastructure to eliminate those who stood in their way?”<sup>24</sup>

The book places great emphasis on the role of professional standards bodies – and especially on their “speech committees” or “new-speak committees”<sup>25</sup> as she puts it – in stifling free expression in an insidious and nearly invisible way.

Miron warns that “a new form of cruel control” is being achieved in the form of this “power grab lurking beneath the surface tedium of ‘professional compliance’ – the last place anyone would look for a transnational coup d’état”.<sup>26</sup>

She also quotes the statement issued by the US Federation of State Medical Boards on July 28 2021, which threatens disciplinary action against doctors not obediently toeing the official Covid line. It declares that physicians “have an ethical and professional responsibility to practice medicine in the best interests of their patients and must share information that is factual, scientifically grounded and consensus-driven for the betterment of public health”.<sup>27</sup>

*“Consensus-driven” means no thinking for yourself.*

It warns: “Spreading inaccurate COVID-19 vaccine information contradicts that responsibility, threatens to further erode public trust in the medical profession and puts all patients at risk”.<sup>28</sup>

Similar policies and wording were rolled out everywhere: Miron cites the cases of a Canadian nurse accused of “misinformation” for opposing jab mandates on social media,<sup>29</sup> a doctor targeted by the Medical Council of New Zealand merely for talking about her own personal adverse reaction to an injection,<sup>30</sup> and three other New Zealand doctors, who had their practising certificates

suspended as they were investigated for spreading Covid “misinformation”.<sup>31</sup>

She also writes of the treatment meted out to Dr Didier Raoult in France (for “false information”),<sup>32</sup> and comments that his professional body was effectively acting as “an extension of the biomedical-pharmaceutical complex rather than a body acting in accordance with either the best interests of the profession or those of the public at large”.<sup>33</sup>

Authority declared itself to be automatically in the right, just by dint of being Authority, and demanded total obedience to an official “truth” which was nothing but a cynical lie. Thus the Australian Health Practitioner Regulation Agency found that the opinion of Dr William Bay that the jabs were “the crime of the century” should never have been expressed because it contradicted “the position of local, state and federal government and health authorities, which are in place to protect public health and safety”.<sup>34</sup>

It is not just the medical realm that has been affected by this authoritarianism and, in *World On Mute*, Miron draws attention to the grave effects on her own profession, whose bodies sought to exclude dissident lawyers. She comments: “Imagine a justice system in which the price for making arguments, penning allegations, and setting down pleading is disbarment! This may be one of the most chilling uses of regulatory

bodies... Once all the lawyers with the courage to file cases are culled, the remaining betas will stay in their lane. Without a bullet fired, democracy is erased”.<sup>35</sup>

Even judges have been targeted as part of this denial of existing law. Miron tells of a German family court judge who ruled in April 2021 that Covid measures were unconstitutional and not applicable at two schools. Instead of simply appealing the decision, the German authorities prosecuted him for “judicial misconduct” and gave him a suspended jail sentence.<sup>36</sup>

Many of us noticed the obvious similarities between the zeal with which Covid wrong-think was penalised and the way in which compliance to the “woke” agenda is imposed. Miron even points to intersectionality between the two assaults on our free speech, with woke-style “reasoning” being used to justify draconian Covid measures.

Ironically enough, this case involves an American lawyers’ group supposedly committed to defending civil rights! In June 2022, the Lawyers’ Committee for Civil Rights Under Law wrote to US government officials saying they had grave concerns about new guidelines allowing jabbed people to stop wearing masks. Their argument was that this would prejudice “Black, Indigenous, Latinx, and Asian frontline workers” and “inevitably place these workers at an increased

risk of contracting covid-19”.<sup>37</sup> On the pretext of minimising “racial health disparities”, they also complained about people being allowed into shops maskless and without having proven their “vaccination” status.<sup>38</sup>

Miron notes the new UK laws against memes or other social media posts deemed to be “hate speech” or “inciting violence”, pointing out that these are “both highly subjective ideas”.<sup>39</sup> She adds: “Violent criminals are regularly given light or non-incarceration sentences, while law-abiding citizens may be jailed for sharing ‘wrong-think’ text or images”.<sup>40</sup> “I have long believed that once the population is taught to be politically correct, then conquering the society can be completed through teaching that population that opposing their own conquest is not politically correct”.<sup>41</sup>

Miron remarks that “we’re being taught to disregard our five senses and the logic of our minds”<sup>42</sup> and nowhere is that more true than on the “transgender” issue. I have personal experience of that area of silencing as I was thrown out of a pseudo-anarchist journalism collective six years ago for daring to insist (in a private conversation!) that women do not have penises.

Miron tells the story of Canadian high school student Josh Alexander who “defied the classroom culture of ‘gender identity’ by expressing his sincerely held belief that God created

men and women, and no other genders”.<sup>43</sup> This was flagged as violating the Catholic school’s “anti-bullying” policy and when he went on to refer to a trans student by their birth name, and suggested that girls should feel safe in their own toilet facilities, the woke tyrants goose-stepped in. “Alexander was provided a suspension notice – an exclusion order followed by a trespass notice. The police even arrested Alexander for attempting to attend class”.<sup>44</sup>

Not only was his bid for a Judicial Review rejected but, highly unusually, he was ordered to pay costs – his right to free speech had been trumped by the claim that his words had created “an unsafe environment” for others.<sup>45</sup>

The same inquisitorial terms are deployed time and time again. Miron notes: “Hate’ is the new terrorism”.<sup>46</sup> She gives this example: “When Canadian parents protested gender identity policies in schools in 2023, Prime Minister Justin Trudeau condemned those marching as driven by hate”.<sup>47</sup>

And she adds: “The ‘hate’ speech laws appear to be pursued with more vigor than gang rape in Germany. Nine men and boys gang-raped a 15-year-old girl in a Hamburg park in 2020. One of the rapists was called a ‘disgraceful rapist pig’ and a ‘disgusting freak’ by a woman, Maja. R. Maja. She was jailed for her ‘crime’ while the rapist, under 20 at the time, was treated as a

minor and served no prison time for participating in a horrific gang rape... According to reports, in June 2024 Hamburg authorities were investigating around 140 more suspects for insulting or threatening the gang rapists!”<sup>48</sup>

As this case makes clear, although wokeness sometimes just seems absurd or even funny, it is part of an extremely dark agenda. Miron explores the possibility that protected “sexual orientation” might cover child abusers and speculates what exactly lurks behind the ever-expanding “LGBTQIA+” label.<sup>49</sup>

These “rights” have nothing to do with what most of us think of as being right – and often represent the exact opposite, she says. She suggests that so-called “hate” offenders opposing these agendas are in fact whistle-blowers alerting the public to a great danger – and this is why they have to be silenced.

While controversial subjects can be *mentioned*, the *opinion* expressed on them can only be that of the self-appointed authorities, otherwise it is a “crime” – *a heresy!* This can apply even to elected representatives, as Lisa Robinson of the City of Pickering in Ontario, Canada, found out when she put forward three (unsuccessful) motions to the council on which she sat. One aimed to stop the council from flying special-interest flags (like the rainbow one) on the official flagpole, another sought to protect children

from “adult live performances” at drag shows and pride parades, and the third opposed “universal” shared toilets at the local recreation complex.<sup>50</sup>

She was investigated by “The Ethical Commissioner”, whose very job title has a totalitarian ring to it, and “alleged to have promoted ‘homophobia and transphobia’ contrary to the Canadian Human Rights Code, the Ontario Human Rights Code and in contravention of Pickering Council’s Code of Conduct”.<sup>51</sup>

The report duly found against her and reached the remarkable additional conclusion that her speech and motions were anti-democratic in character, stating: “This type of conduct and behaviour can have a corrosive effect on democracy, allowing the loudest voices to drown out the marginalized and vulnerable in the community”. The councillor was given a 90-day suspension without pay for daring to challenge official orthodoxy on behalf of those who had elected her.<sup>52</sup>

Overall, then, Miron says, “the organizations that regulate various professions are systematically replacing traditional forms of governance with new systems that are completely undemocratic”.<sup>53</sup> “Increasingly, a concept of acceptable speech has been foisted upon us for either our own ‘safety’ or for the ‘comfort’ of others”.<sup>54</sup>

She argues that justice is being replaced by a closed system of control in which the system is

the complainant, the system makes the decision and the system carries out the punishment.<sup>55</sup> “The tolerance to having our speech minutely curated by professional bodies would have seemed absurd a mere six years ago. Are we being broken in a systematic way to tolerate more control?”<sup>56</sup>

She warns we are facing “the reframing of speech as something ‘owned’ by those who regulate access to work and professions”.<sup>57</sup> “The organizations can strip the initiative from individuals to do anything other than conform”.<sup>58</sup> “I suggest that these subordinate organizations are linking together internationally to form the foundations of a new transnational form of government”.<sup>59</sup>

We are seeing “the unfolding of tyranny”<sup>60</sup>, Miron says, and potentially heading into a “global monolithic system that is not acting in our interests”.<sup>61</sup> “There will be no mechanism to hold the global order to account. It is set up as a dictatorship, while hiding who wields the power”.<sup>62</sup> “None of this would be palatable if it was presented to us openly. However, it is installed through stealth... replacing the marketplace of ideas with enforced narratives that yoke us to the new global order”.<sup>63</sup> “No accidents or coincidences exist at this scale; the creeping to all edges must have been long plotted”.<sup>64</sup> “We are looking at a global silencing”.<sup>65</sup>

The physical infrastructure of this planned global system of total control would be AI, data harvesting, CBDCs and a social credit system of the kind already created in China, she says. This is, I would add, the “impact” system that amounts to nothing less than digital slavery.<sup>66</sup> Miron continues: “Speech committees will expand their reach beyond the professional body version in order to capture the self-employed, the self-sustaining small businesses, the unemployed, those on social welfare and (eventually) those who are sustained through universal basic income (UBI)”.<sup>67</sup>

She lists some of the emergency powers already possessed by governments and explains that “unauthorized” kinds of speech are now being reframed as presenting, in themselves, an “emergency” that can legally be tackled by totalitarian means. “All the emergency powers envisioned for nuclear radiation, war, disease, natural disasters, can now be utilized because... somebody spoke!”<sup>68</sup> “I believe the next iteration of this monolithic entity will be pure terror”.<sup>69</sup>

But where exactly is this “trans-national globalist attack”<sup>70</sup> coming from – other than from trans-national globalists, of course! Pointing to a “grand conspiracy against humanity”<sup>71</sup>, Miron declares: “Who is behind the curtain is not the subject of this book”.<sup>72</sup>

However, there are several clues in her 400

pages which point an attentive reader towards the unstated reality. For instance, she looked into the accounts of the Lawyers' Committee for Civil Rights Under Law, which, as we learned, wanted hard Covid restrictions to prevent "racial health disparities".

She found that in 2020 its total "gains and other support" was declared at \$233,659,552 – "I squinted several times at the number!"<sup>73</sup> And she discovered that its funders included the Ford Foundation and the Rockefeller Foundation, both of which I have shown to be fronts for the secretive criminal entity I call ZIM, the zio-satanic imperialist mafia.<sup>74</sup>

A second clue as to who is behind the totalitarianism comes from the obvious continuity between the woke and Covid speech censorship detailed by Miron and the current emphasis on silencing all criticism of Israel and Zionism under the feebly transparent pretext of "fighting anti-semitism". In the UK there have been the same type of arrests for social media posts and the same "professional body" attacks on anti-Zionists like academic Dr David Miller and the NHS's Dr Rahmeh Aladwan.<sup>75</sup>

I suspect that the initial post-Covid roll-out of "hate speech" arrests against "far right" critics of mass immigration was intended to get people used to the idea that this sort of thing *could really happen* in Britain, to persuade "the left" to

applaud because it targeted people they did not like and to nudge supporters of those victims to, in turn, applaud the totalitarianism when it was directed against Muslims like Dr Aladwan, as if some kind of fairness had now been restored.

A third clue is the rainbow flag which, whatever its original or apparent meaning, “has become the symbol of globalist authority, power, and omnipotent oppression”.<sup>76</sup> Miron remarks: “There isn’t a post, stick, crosswalk or architectural item that can’t now benefit from a rainbow... To deny access to a full rainbow in every concrete mile must be a violation of human rights codes. And none of this appears the least bit authoritarian and frightening”.<sup>77</sup>

The rainbow also happens to be the “unofficial” symbol of the judeo-supremacist Noahide Laws – supposedly given by the Jewish god to Noah, as a rainbow marked the end of the Flood. And Lisa Miron knows *all about* them, as she was part of the *Geopolitics & Empire* podcast that prompted me to write about that subject – and indeed to read her book.<sup>78</sup>

The Noahide Laws aim to do exactly what she has seen taking place everywhere – they would replace existing legal structures with a kind of racist global martial law in which non-Jews are reduced to vassal status, with virtually no rights. As Miron said on the show: “They have chosen the Jewish Talmud as the basis for inter-

national law... It's a supremacy regime that is hidden".<sup>79</sup>

Obviously the threat faced by the 99.8% of the world's population who stand to suffer from a judeo-supremacist global dictatorship is a serious one and Miron urges us to take urgent action. "What business have they in our societies regulating us? None".<sup>80</sup> "So long as we genuflect and bow to the monstrosity of authority being assembled, we will not be able to wrestle it down".<sup>81</sup>

"Unless we awaken soon and protect the public square, we'll be transitioned from a rights-based existence to a permission-based dystopia".<sup>82</sup> "It's been said that the totalitarian state is first assembled, then the key is turned. I see that an evil will follow any further silence".<sup>83</sup> "The globalists have shown their hand. It's time that we play ours. The outcome of this game will determine the future of our democracies, our way of life, and what we leave for our children and grandchildren".<sup>84</sup>

"I am convinced that this censorship enveloping us is a systematic means to a more terrible end. Thus, the price of courage now is infinitely less than the price we would pay later when their censorship platform is further entrenched".<sup>85</sup> "If words are so feared, it is because they can light the fire of entire nations. We want to be free!"<sup>86</sup>

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## EPSTEIN, THE ROTHSCHILDS AND THE GLOBAL CABAL

The recent release of a tidal wave of shocking information from the Jeffrey Epstein papers confirmed a lot of things.

Top of the list has to be the utterly demonic nature of the ruling global cabal to which he belonged. Many of us have heard this before<sup>1</sup> – such as via Anneke Lucas<sup>2</sup> – but these monsters *really do* rape, torture and murder innocent children.

It was also confirmed that Epstein was very close to the world of banking<sup>3</sup> and in particular to the Rothschilds,<sup>4</sup> as *Escapekey* sets out in detail in an excellent article.<sup>5</sup> Epstein even presented himself to Peter Thiel of Palantir by saying: “As you probably know I represent the Rothschilds...”

*Escapekey* notes: “Epstein sat between the Rothschild branches, owned by none, useful to all”. He was their “fixer” in multiple realms. For instance, in 2013 when Ariane de Rothschild was irritated by the popularity of French comedian

Dieudonné – and his critique of the bankster clique to which she belongs – she asked Epstein to do something about it.<sup>6</sup> A few weeks later the French authorities started banning Dieudonné’s shows and trying to silence him – a totalitarian assault on free speech that continues to this day.<sup>7</sup>

Freddie Ponton of *21st Century Wire* has put together a very informative piece detailing the Epstein-Rothschild connections.<sup>8</sup> He writes: “Ariane de Rothschild, the Franco-German baroness who clawed her way to the top of a centuries-old dynasty after marrying Benjamin de Rothschild in 1999, treated Epstein like a shadow advisor.

“He mediated family feuds, opined on global upheavals, and pocketed millions while her bank tangled with investigations that would culminate in a landmark money-laundering conviction tied to 1MDB. The files mention her name over 4,000 times, the bank over 1,600 – numbers that scream entanglement, not arm’s-length acquaintance.

“Dig into the files, and the financial heart of their bond emerges in stark black and white. A draft agreement from September 10, 2015 – filed as EFTA00310331<sup>9</sup> out of a deal between Epstein’s Southern Trust Company and Edmond de Rothschild Holding S.A., with Ariane signing off on it. It wasn’t chump change. It was a jackpot – tethered to the bank’s fate in a high-

level US Justice Department criminal probe”.

For another good analysis I would recommend James Corbett’s recent article on what he has learned from the files.<sup>10</sup> Meanwhile, the paltry and distorted coverage by mainstream media (including the misdirection that Epstein was working for Russia rather than for the zio-globalist mafia) confirmed, as if we did not already know, by whom these propaganda outlets are controlled.

Likewise, the continuing refusal of US authorities to start arresting the paedocriminals, of whose actions and identities they are obviously fully aware, merely confirmed who it is that really pulls the strings in Washington, DC, as in so many other capital cities across the world. And, of course, the documents connect so many dots that they confirm the very real existence of the criminocratic matrix that controls our societies.

As *Escapekey* says, Epstein was involved in everything from the WEF Young Global Leaders programme<sup>11</sup> to impact investment (aka impact slavery<sup>12</sup>). Others have shown that Epstein participated in the hijacking of Bitcoin to serve the digital currency agenda.<sup>13</sup>

Ponton concludes his article: “The story told by these emails is not just about one banker or one disgraced financier. It is about a world in which scandal, crime, and power seem to coexist

without consequence – and where, time and time again, the same names rise above the wreckage untouched”. And, as another commentator puts it: “What these files reveal is a symptom. A glimpse. A tiny crack in the surface of something much, much bigger”.<sup>14</sup>

As might be expected of someone so central to the activities of the zio-satanic imperialist mafia, ZIM, it also looks very much like Epstein’s 2019 “suicide” was faked<sup>15</sup> and that he was in fact spirited out of the prison to go and hide in Israel with all the other child-raping “untouchables”.

A lot of dissident voices have been drawing attention to the clearly Zionist nature of Epstein’s nefarious activities. For instance, Rares Cocilnau writes in *The Canary* of “Epstein’s role in geopolitical manoeuvring, using intelligence networks for financial and strategic gains aligned with Israeli interests”.<sup>16</sup>

But perhaps the only really *surprising* element in the papers – for seasoned conspiracy realists, at least – has been the frequency with which Epstein and his associates used the derogatory term “goy” and its plural “goyim” to describe non-Jews, and the sneering manner in which they expressed their misplaced conceit that they are somehow “superior” to 99.8% of the human species.

As Ricky of *Council Estate Media* writes:

“Epstein’s paedophile ring did not see the world as left versus right but Zionism versus goyim... I first encountered the word ‘goyim’ during the Corbyn years when I made the mistake of engaging Zionists on the antisemitism smears. Suddenly, I was being called ‘goyim’ and ‘goy-boy’. Suddenly, I was being told to ‘stop goy-splaining’. I had no idea what they meant and when I Googled the words, I was taken aback. I had been perfectly nice and yet these people were using a racist slur against me! This was my first encounter with Jewish supremacy”.<sup>17</sup>

It has become clear to many of us that the “Jew hatred” and “anti-semitism” that certain Jewish individuals and groups seem to detect all around them on a permanent basis is merely a *projection of their own contempt for non-Jews*, a contempt that they do not usually express outside of their own community, other than in this inverted form.

We are having to come to terms with an anti-Gentile racism – including the promotion of the sinister Noahide Laws – that most of us non-Jews never even imagined might exist...

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## PEACE ON THE LIPS OF DEMONS

When Donald Trump's "Board of Peace"<sup>1</sup> was formally established at the 2026 gathering of the zio-globalist<sup>2</sup> WEF – to preside over the lucrative "building back better" of the corpse-strewn rubble of Gaza – it felt as if some new historical hypocrisy threshold had been crossed.

George Orwell's nightmare vision of a world in which war is peace and freedom is slavery seemed to have become real before our genocide-fatigued eyes.

The term "peace" has already been somewhat sullied over the decades by the frequency in which it has been invoked as a justification for imperialist war and occupation.

We can add to that the way in which the "Nobel Peace Prize" has been handed out to the likes of Henry Kissinger, Barack Obama and Yitzhak Rabin. The latest recipient of this globalist gong is Venezuelan politician Maria Corina Machado who, in the words of Max Blumenthal, is "a US govt-funded regime change activist who's helped lead failed military coups,

violent street riots, and has likely promised her country's oil and mineral wealth to a consortium of MAGA aligned billionaires in exchange for financing her political arsonism...This icon of peace has even appealed to Benjamin Netanyahu to help her lead a military invasion of Venezuela".<sup>3</sup>

It seems to me that the word "peace" must, in the language of power, designate something other than what the general public understands it to mean. I recently gained a clue as to what this hidden meaning might be from a document issued by the United Nations, which, when it is not busy imposing its SDG Global Goals on us all, is supposedly dedicated to "maintaining international peace".<sup>4</sup>

As I described in a previous article,<sup>5</sup> this document refers to The Institute of Noahide Code which allegedly "addresses the root causes which affect the development of peace and democracy worldwide". It adds: "Nowadays, in a war-torn world like the one we are living, the need of a universally accepted code among the nations is vital to bring peace to countries and communities in conflict, but also in the everyday life of each individual".<sup>6</sup> This is not true – the Noahide Laws are in fact the racist rules which judeo-supremacists insist all the world's non-Jews must obey, on pain of death.

The manner in which this kind of cruel

tyranny could be regarded as “peace” was helpfully explained by Rabbi Yisrael Ariel, speaking in Jerusalem on September 9 2015.<sup>7</sup> We hear him addressing the question of what power the Sanhedrin – the revived supreme Jewish legislative and judicial assembly – has in respect to the rest of the world.

Ariel evokes the writing of Maimonides, the medieval rabbi whose work I have already described, tracing the authority of his judgement back to God, via Moses and the Torah. He cites a biblical passage [Deuteronomy 20:10] which states: “When thou drawest nigh unto a city to fight against it, then proclaim peace unto it”.

And he continues: “What is meant by ‘peace’? Maimonides says that they must agree to follow the 7 Noahide Laws... The law works differently for them. In Israel, you take the person and put him on trial. You take a convert to Judaism who did not follow the religious laws, you judge him and punish him. But non-Jews who do not follow the 7 Noahide Laws... you proclaim peace to them! Meaning, you ask them, ‘Do you follow the 7 Laws? If so, we will allow you to live’. If not, you kill all of their males, by sword. You leave only the women. How do you leave them? They must all agree to follow the 7 Laws. And that is how you impose the 7 Laws on that city...

“You say, ‘I call upon you in peace’. If they raise the flag [of surrender] and say, ‘From now

on there is no more Christianity, no more Islam’, the mosques and the Christian spires and their crosses come down, from now on we follow the 7 Noahide Laws”... Maimonides says that if you see a person in the street who does not follow the 7 Laws – this is what he says – if we have the might, you have to kill him”.

The idea of Jewish authority having “the might” was discussed by Yossi Gurvitz in an interview featured in *The Acorn*.<sup>8</sup> When Israel is not “mighty” it is obliged to conduct a more conciliatory approach, for to do otherwise would incur repercussions. But when it – in other words, judeo-supremacism in general – is sure that it has the upper hand and can get away with whatever it wants, then the metaphorical mask slips and the gloves come off. Everyone in the world will be forced, by violence as necessary, to bow down to its total domination.

I think that the “peace” which the UN and the Nobel Prize promote is really the “peace” imposed by the Noahide Laws – it is what David Miller<sup>9</sup> calls *Pax Judaica*, a judeo-supremacist World State under which non-Jews have underclass status. And I very much suspect that the other terms bandied about by globalists have much the same meaning – their “rule of law” and “law and order” are ultimately about our submission to the Noahide Laws.

Any talk of global or international “justice”,

on the lips of judeo-supremacists and their puppets, should be interpreted in the same way. The “global goals” they peddle as being for our own good are in fact the tools for our enslavement, while “inclusivity” is all about ensuring that nobody escapes their vast international prison camp.

A mere 0.2% of the world’s population is Jewish and an even smaller number are Jewish supremacists, although too many non-supremacists are complicit through their silence. One might therefore question how on earth these twisted individuals imagine they are going to stamp their boot on the face of more than 99.8% of humankind.

I personally do not think they will get away with it – at least not if enough of us make the effort to expose their plans. But the reason why they *imagine* they will do so is obvious – the judeo-supremacist mafia has succeeded in seizing control of a huge part of the world’s institutions and infrastructure.

It has not done so legitimately, through hard work or superior intelligence. It has done so through usury, lies, threats, bribery, corruption, cheating, blackmail and murder. It has done so through psychopathically manufacturing wars, plotting false-flag terror attacks, poisoning whole populations, deliberately destroying cultures and murdering millions of innocent men, women and

children.

I have to agree with the man introducing the recording of Ariel's explanation of judeo-supremacist "peace" when he says of the Noahide Laws: "Quite frankly, it's a doctrine of demons".

[1] [https://en.wikipedia.org/wiki/Board\\_of\\_Peace](https://en.wikipedia.org/wiki/Board_of_Peace)

[2] <https://winteroak.org.uk/2025/01/17/the-truth-about-davos/>

[3] [https://wikispooks.com/wiki/Nobel\\_Prize/Peace](https://wikispooks.com/wiki/Nobel_Prize/Peace)

[4] [https://en.wikipedia.org/wiki/United\\_Nations](https://en.wikipedia.org/wiki/United_Nations)

[5] <https://winteroak.org.uk/2026/01/05/hate-supremacism-and-the-satanic-world-order/>

[6] <https://esango.un.org/civilsociety/showProfileDetail.do?method=showProfileDetails&tab=3&profileCode=7195>

[7] <https://lawyerlisa.substack.com/p/noahide-law-exposure-from-the-watchman>

[8] <https://winteroak.org.uk/2026/02/11/the-acorn-109/>

[9] [https://x.com/Tracking\\_Power](https://x.com/Tracking_Power)

## NIHILISM: A MODERN SICKNESS

Many years ago I penned a (never-published) novel entitled *The Extremist*, which recounted the adventures of an angry and disillusioned lad from the London suburbs who joined an openly nihilist political organisation.

He soon discovered that there was nothing that this group (the Nihilist Bloc, if I remember correctly) hated more than anarchists, with their absurdly positive view of human nature. And it particularly objected to the famed punk group the Sex Pistols because while they exhorted their fans to “get pissed, destroy” – which was obviously an admirably nihilist sentiment – they were misdirecting people to the enemy camp by calling the song “Anarchy in the UK”.

Today I would say that there definitely are, and have been, anarchists whose worldview and actions are nihilistic. But nihilism represents pretty much the opposite of my own kind of anarchism, which I often call organic radicalism in order to avoid confusion with those false friends.

The nihilistic conviction that life is meaningless is, I would say, at the core of our contemporary social dis-ease. It opens the door for people to base their entire existence on nothing but immediate gratification of one kind or another, to prioritise personal comfort and convenience over everything else.

For me, people living this way have stopped well short of becoming what adult human beings are supposed to be. They have barely progressed beyond the stage of a baby, whose life is simply about clinging to its parents and hoping it will be fed, cleaned, carried around and cared for until it can stand on its own two feet.

The nihilist denial of the validity of moral values is likewise in stark contrast to my own position. Not only do I believe that we each have a duty to live according to a strong sense of morality, but I think we are born with those values, that they are innate to the human mind.

This is why we do not need artificial, top-down books of rules and laws to impose “order” on our communities. Cooperation and mutual aid come naturally to us and, left to our own devices, we would live more or less harmoniously, most of the time.

It is the unnatural corruption of a nihilistic society which stops people from following their inner moral compass. When society as a whole is built on the negation of morality, why should

individuals feel obliged to act morally?

Indeed, living one's life according to moral values is, at the very least, an impediment to achieving status and success in this debased world and can even place one in the firing line of a system whose rules and laws are largely aimed at defending its own immoral actions from scrutiny and challenge.

Somebody standing up for morality is recast as an extremist, a fanatic, a spreader of disinformation or misinformation, a fomenter of "hate" against those acting immorally and a danger to (immoral and nihilistic) society.

I would argue that the nihilistic rejection of both meaning and morality represents a denial of life itself; it is *vitaphobic*. It blocks any possible understanding of the individual's role as part of a multi-layered living organism – family, community, species, nature, cosmos.

It therefore prevents people from acting on that belonging and their knowledge of that belonging. It cuts an individual off from who he or she really is and reduces them to a little blind worm squirming around in a dark pit of nothingness.

Nihilism is the negation of all that is best in us and all that our species could, one day, become. It is the life-denying creed of satanic modernity.

## TOTALITARIAN INDUSTRIAL SLAVERY

A shared emphasis on “modernisation” and industrialisation was one of the first clues I found to suggest that today’s global mafia are pursuing the very same agenda as the 20th century’s fascists and communists.

In Benito Mussolini’s Italy, “development” was at the forefront of the Zionist-linked<sup>1</sup> regime’s plans, as I explain in *Fascism Rebranded*.<sup>2</sup> More land was cultivated and an infrastructure of roads, new towns and industrial estates was built.

Pierre Milza and Serge Berstein write: “A vast programme of public works was undertaken, carried out by private firms, who were offered lucrative contracts by the State. Electrification of the rail system began, with the construction of tunnels on the Rome-Naples and Bologna-Florence lines. A massive roadbuilding programme was entrusted to ANAS (*Azienda Nazionale Autonoma delle Strade*), created in 1928, which oversaw the showcase construction

of big toll motorways, the first in Europe”.<sup>3</sup>

As for communism, I explain in *The False Red Flag* that as early as 1899 Lenin wrote a book called *The Development of Capitalism in Russia* in which he described the mobility of the workforce and the extension of the market as representing “progress”.<sup>4</sup> He stressed the need to sweep away all the outmoded institutions that impeded the development of industrial capitalism, that supposedly necessary stage on the road to socialism.<sup>5</sup>

Writes Carroll Quigley: “Communism in Russia alone required, according to Bolshevik thinkers, that the country must be industrialized with breakneck speed, whatever the waste and hardships, and must emphasize heavy industry and armaments, rather than rising standards of living”.<sup>6</sup> “The high speed of industrialisation in the period 1926-1940 was achieved by a merciless oppression of the rural community in which millions of peasants lost their lives”.<sup>7</sup>

Communism was regarded as a “golden opportunity” in certain circles and a year before the revolution, US Ambassador David Francis cabled New York banker Frank Arthur Vanderlip: “Opportunities here during the next ten years very great along state and industrial financing”.<sup>8</sup>

Like fascism, communism provided financiers with the authoritarian state muscle to

*impose* their industrial development projects on people who would not otherwise have gone along with them.

And totalitarian industrialism is very much the model favoured by Zionist godfathers the Rothschilds, as I set out in my 2022 booklet dedicated to that devilish dynasty, *Enemies of the People*. They have, as I summed up, “amassed vast wealth at the expense of the rest of us, consistently put themselves before others, profited from war after war, grabbed hold of industrial infrastructure, exploited humanity, destroyed nature, corrupted political life, used royalty for their own purposes, privatised the public sector, imposed their global control in a secretive manner and now imagine that they can dictate our future, confining us to a miserable and denatured state of techno-totalitarian slavery”.<sup>9</sup>

With all this in mind, I was intrigued to come across a 2022 article by French historical researcher Margot Lyautey about the wartime activities in France of a German business called Ostland.<sup>10</sup> This entity, boasting the full name *Ostdeutsche Landbewirtschaftungsgesellschaft*, initially operated in Nazi-occupied Poland from February 1940, where it was involved in installing Germans in farms owned by deported Poles. I was going to remark that this kind of expropriation was rather communist in nature,

until I realised that it was also similar to what Israelis do to Palestinian homes and land.

*The similarities are, of course, no coincidence.*

Ostland then set up a branch in occupied France, in the “*zone interdite*” (“forbidden zone”) – in the Ardennes, near the Belgian border – where farms and land had likewise been stolen from their owners. This was very much a public-private partnership of the kind favoured by the zio-globalist WEF,<sup>11</sup> the company being jointly controlled by the Nazi Ministry of Agriculture in Berlin and the occupation authorities in Paris, and funded by the *Oberkommando Wehrmacht*.

Lyautey writes: “This business, headed by Bernhard Wermke, was one of the key cogs of agricultural policy under the occupation”.<sup>12</sup> She says that the food it produced would most probably have been sent directly to the Reich to feed its population and maintain its war effort. But its greater aim was to kick-start a “modernisation” process, which was, in fact, later imposed on France in the post-war period.<sup>13</sup>

Lyautey describes three main aspects to this role: “In the first instance, it had to serve as a shop window for ‘modern’ German agricultural methods and all the good that they could do for France”.<sup>14</sup> “At the same time Ostland was also a laboratory in which the occupying power was preparing the agricultural policies of its

occupation before rolling them out across France. To do this, Ostland developed 35 research centres across the whole ‘forbidden zone’ where agronomic trials were carried out (comparisons between German and French varieties, quantities of fertiliser, time of planting, etc).

“Finally, Ostland was a school not just for French farmers, who supposedly learned to produce better, but also for the business’s German executives. Ostland was regarded as a training hub for a new elite of German farmers who would implement National Socialist ideas on a European scale. In fact the business aimed to be a school for transforming basic ‘blokes’ or ‘guys’ (*Kerle*) into enlightened farmers, into ‘pioneers’ (*Pioniertrupp*) of National Socialism, bringing order and knowledge”.

*Order. Yes, of course.*

“We should be clear that the social position of the *Betriebsleiter* [chiefs] was nothing like that of a small farmer, because they were in charge of large farming concerns with numerous staff<sup>15</sup>... The line taken by Ostland’s executives was very much that of German politicians and scientists of the time, who peddled the notion that France was ‘backward’, in agriculture as in other areas”.<sup>16</sup>

Lyautey refers to Ostland boss Wermke’s recollection in 1966 that he found French agriculture in 1940 to be in a pitiful state

compared to Germany. There was a large proportion of fallow land, “insignificant” yields per hectare, a large proportion of meadows but poorly maintained, “miserable” soil cultivation, few machines which were also “neglected”, and only a few farm buildings in good condition, thus preventing “rational feeding of the herds”.<sup>17</sup>

*Ever since the days of the Invisible College, and the start of the industrial era, we have been told that our lives must become more “rational”.<sup>18</sup>*

Lyautey adds: “In brief, Ostland wanted to improve French and Polish agriculture by putting into place ‘new socialist methods, applied with such success in Germany’, in the words of Secretary of State [Herbert] Backe”.<sup>19</sup> In a 1942 circular, Wermke urged Ostland executives to read his book *Um die Nahrungsfreiheit Europas* (‘For European Food Freedom’). His methods would be a “motor of progress” for French farmers.<sup>20</sup>

*There’s another tell-tale phrase.*

Lyautey explains that Nazi “modernisation” of farming involved “land consolidation and the use of machinery” and “the use of chemicals, particularly synthetic fertilizers”.<sup>21</sup> It seems inevitable to me that these trials would have involved the giant German chemicals firm I.G. Farben, which in 1927 had come up with Nitrophoska, proudly described by successor company BASF as “the first complete fertilizer to

enter the market”.<sup>22</sup>

*Wikipedia* tells us that in the 1920s, the company had been condemned by National Socialists as an “international capitalist Jewish company” but, remarkably, “a decade later, it was a Nazi Party donor and, after the Nazi takeover of Germany in 1933, a major government contractor, providing significant material for the German war effort”.<sup>23</sup>

In his classic book *Wall Street and the Rise of Hitler*, Antony C Sutton stresses “the central role of IG Farben in Hitler’s coup d’état”.<sup>24</sup> He says the chemicals business wielded “extraordinary political and economic power and influence within the Hitlerian Nazi state” and amounted, effectively, to “a state within a state”.<sup>25</sup> One of its former executives, Dr George von Schnitzler, even declared that “IG is largely responsible for Hitler’s policy”.<sup>26</sup>

Sutton writes: “The Berlin NW7 office of IG Farben was the key Nazi overseas espionage center... The so-called statistics department of NW7 (known as VOWI) was created in 1929 and evolved into the economic intelligence arm of the Wehrmacht [army]. At the outbreak of war in 1939 VOWI employees were ordered into the Wehrmacht but in fact continued to perform the same work as when nominally under IG Farben. One of the more prominent of these Farben intelligence workers in NW7 was Prince

Bernhard of the Netherlands, who joined Farben in the early 1930s after completion of an 18-month period of service in the black-uniformed SS".<sup>27</sup>

Bernhard went on to become founder-president of the WWF, notorious for throwing indigenous people off their land on behalf of its big business friends under the false green flag of "conservation". He chaired the Steering Committee of the Bilderberg Group, of which WEF boss Klaus Schwab was a fellow member. Bernhard was also honorary sponsor of Schwab's third European Management Symposium at Davos in 1973, when the body which was to become WEF first adopted a more overtly political stance, by producing a document which became known as "the Davos manifesto".

This "code of ethics" insists in its concluding point: "It is important to ensure the long-term existence of the enterprise. The long-term existence cannot be ensured without sufficient profitability".<sup>28</sup> Returning to Ostland's project in occupied France, Lyautey says: "This 'modern' agriculture was above all planned agriculture, which claimed to be 'rational' and 'intensive', seeking high productivity per hectare".<sup>29</sup>

Mechanisation was ramped up, tractors and machinery being imported from Germany to replace horses, with the clear aim of maximising production while minimising the workforce.<sup>30</sup>

*That is what “modernisation” has always been about, in case you hadn’t noticed.*

Human workers were still needed though, of course, and the first amongst these were French farmers already in place. “If their farm had been confiscated and they wanted to stay there, they were obliged to work for Ostland... Some of them compared their situation to collectivisation in the Soviet Union”.<sup>31</sup>

*Funny, that.*

Lyautey continues: “Very early on Ostland used prisoners-of-war, a workforce that does not cost the business too much and which is readily available”.<sup>32</sup> She says there were around 5,000 of these PoWs in the Ardennes but they were soon sent to work within the Reich. Ostland’s slave labour also included thousands of prisoners from the French colonies. Lyautey says the majority of them came from North Africa and sub-Saharan Africa, some from Madagascar and Indo-China. They “were housed in prison camps, where living conditions were deplorable”,<sup>33</sup> were given meagre rations and suffered from the cold climate of the Ardennes.

She adds that the business also used several thousand foreign farm workers from Belgium, Czechoslovakia and Poland. “The biggest group was of more than 30,000 Poles deported in 1943 and 1944 on behalf of Ostland. Whole villages from the Lodz region, where Ostland was active,

were moved into the ‘forbidden zone’ to free up farms in Poland for the German colonists. These were not just labourers brought to work for the French branch, but also children, babies and old people who were unable to do so. These families did not voluntarily work for Ostland and their remuneration was derisory”.<sup>34</sup>

*Uprooting large numbers of people from their homelands and moving them to a different country to suit a profiteering agenda has always been a favoured method of the slave-mongering global mafia.*

Lyautey writes: “Finally, between 1942 and 1944 Ostland employed, in the Ardennes only, members of the Parisian Jewish community (men, women and even children), with the idea of filling its labour shortage with cheap, servile labour”.<sup>35</sup> The 683 Jewish workers, 234 of whom were sent off to camps in the East in 1944, were a drop in the ocean of Ostland’s 25,800-strong workforce. But the story of how they were enticed to go and work for this Nazi business is a fascinating one.

For this I turn to Maurice Rajsfus, whose book on Jewish collaboration with the Nazis in France I recently wrote about.<sup>36</sup> He reveals that they were recruited via the *Informations juives* (‘Jewish information’) newsletter issued by the *Comité de coordination des Oeuvres de bienfaisance juives du Grand-Paris*

(‘Coordination Committee of Jewish Charitable Works of Greater Paris’), the initial Jewish body set up by the Nazis in France. “You could read each week, from November 1941 to January 1942, on the front page, an appeal in very large type and taking up a third of the page with the heading ‘Agricultural Work’”.<sup>37</sup>

This appeal was aimed at unemployed Jews between the ages of 18 and 45 and began “*On vous offre de travailler dans l’agriculture...*”<sup>38</sup> The use of the word “*on*” is interesting, as it identifies the newsletter as being associated with the job offer – as it clearly was, being a tool of the ZioNazi occupation. So “we” were offering agricultural work with “good food” and “cooking, washing and mending carried out by women”.

The advert continued: “This work guarantees you a quiet life. Waste no time in signing up for the next departure”. This signing-up was available on a daily basis at the Comité’s own offices at 29, rue de la Bienfaisance, Paris.<sup>39</sup>

The closeness of French Jewish bodies to Ostland was confirmed by the Comité’s successor organisation, *L’Union générale des Israélites de France* (UGIF) in a 1942 edition of its *Bulletin*. Here it boasted, with regard to the Jewish workers in the Ardennes: “We have obtained some extra wages for them”.<sup>40</sup>

UGIF also urged these workers to remain dutifully obedient to their Nazi employers. In

May 1942 it sent a note with this message: “Workers are warned that any departure from their workplace, without authorisation, will place them in contravention of German ordinances against sabotage and if they find themselves in this position, it will be impossible for the Union to attempt the slightest move to extricate them. We therefore hope that all workers will understand that it is in their interest to remain faithful to the contract that they have undertaken with Ostland”.<sup>41</sup>

Maybe it is not so surprising that the Comité and UGIF were complicit with this Nazi labour scheme, seeing as we know that both bodies were set up by the Nazi occupation in order to control the Jewish population. But the same certainly cannot be said of the *Le Consistoire central israélite de France*, which had been the main Jewish body in France for more than 100 years.

Rajsfus reveals that on April 21 1941 the Consistoire proposed to French collaborator Xavier Vallat that “in view of the deficiency in the agricultural workforce in France, foreign Jews currently unemployed or interned in camps be used to the maximum of their capacity for the national economy”.<sup>42</sup>

As I previously mentioned, Rajsfus explains that this body was very much dominated by the Rothschild family<sup>43</sup> – indeed, when war broke out the president of the central Consistoire was

Édouard de Rothschild and the president of the Paris Consistoire was his cousin Robert de Rothschild.<sup>44</sup> But even if I did not know this to be the case, I would certainly have *suspected* it, since the mindset that regards human beings as no more than labour units to fuel “the economy” is *utterly typical* of the Rothschilds. And, as Lyautey writes, it was also typical of the Nazi regime, with its “technocratic vision of work” based on *Arbeitswissenschaft* (‘science of work’).<sup>45</sup>

*Science and work: two more of those giveaway words.*

Gerhardt Preuschen, director of the *Institut für landwirtschaftliche Arbeitswissenschaft* (Institute for the science of work in agriculture) expressed this clearly to Ostland executives. He said: “The foundation of our National Socialist economic system rests on the productivity of every worker... Every person not in full-time employment must be put to use, the same as every machine”.<sup>46</sup>

Lyautey comments: “We might note the manner in which machines and workers are here described in the same terms, although the productivity of the latter was not (yet) measurable in terms of energy rations, which Preuschen found regrettable. Their identity and their skills were forgotten behind the sacred gauge of productivity”.<sup>47</sup>

*I described the shared Rothschild-Nazi*

*ideology of “Work. Order. Progress.” in a 2023 essay of that name, by the way.*<sup>48</sup>

Lyautey goes on: “One unexpected consequence of Ostland’s presence in France was the development of mechanical agriculture. For when the Germans departed at the end of the war, they did not take with them the tractors and other machines that they had imported. The equipment which remained in this part of north-east France served to create the first cooperatives for using agricultural machinery”.<sup>49</sup>

Of course, the rhyming between Nazi and Rothschild outlooks – and the role of Zionist networks in helping Ostland – is not in the least surprising when one understands that the Nazi regime was a Zionist tool.<sup>50</sup> Neither is it surprising that the hands of the Rothschilds can be seen behind the post-war intensification of the modernisation begun by the Nazi branch of their empire, as I have described.<sup>51</sup>

Michel Debatisse, a prominent promoter of industrial agriculture, sounded uncannily like the Ostland Nazis when he complained in 1963 that French farming was still too rooted in tradition and in the hands of “a generation faithful to economic norms very close to those of the Middle Ages”.<sup>52</sup>

*All hail the New Normal!*

[1] Paul Cudenec, ‘Benito Mussolini and the New World Order,’ <https://winteroak.org.uk/2026/02/05/benito-mussolini-and-the-new->

world-order/

[2] Paul Cudenec, *Fascism rebranded: exposing the Great Reset* (2021),

<https://winteroak.org.uk/wp-content/uploads/2023/09/fascism-rebranded23web.pdf>

[3] Pierre Milza and Serge Berstein, *Le fascisme italien 1919-1945* (Paris: Editions de Seuil, 1980), p. 232. cit. Cudenec, *Fascism rebranded*, p. 175.

[4] Paul Cudenec, *The False Red Flag*, (2024), p. 19.

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[The\\_Development\\_of\\_Capitalism\\_in\\_Russia](#)

[5] V. Lénine, *Le Développement du capitalisme en Russie* (écrit entre 1896 et 1899), Editions en langues étrangères (Moscou) et Editions sociales (Paris), 1956, cit. Pierre Thiesset, 'Tolstoï contre les bolcheviks', *Brasero: revue de contre-histoire*, No 1, novembre 2021 (Paris: L'Échappée), p. 95, cit. Cudenec, *The False Red Flag*, p. 19.

[6] Carroll Quigley, *Tragedy and Hope: A History of The World in Our Time* (New York: Macmillan, 1966. Reprint. New Millennium Edition), p. 250, cit. Cudenec, *The False Red Flag*, pp. 19-20.

[7] Quigley, p. 12, cit. Cudenec, *The False Red Flag*, p. 20.

[8] Antony C. Sutton, *Wall Street and the Bolshevik Revolution* (West Hoathley: Clairview, 2016), p. 54, cit. Cudenec, *The False Red Flag*, p. 26.

[9] Paul Cudenec, *Enemies of the People: The Rothschilds and their corrupt global empire* (2022), p. 89, <https://winteroak.org.uk/wp-content/uploads/2024/09/enemiesofthepeopleol.pdf>

[10] Margot Lyautey, 'Exploiter l'agriculture dans la zone interdite entre 1940 et 1944 : l'action de la société Ostland', in *Guerres mondiales et conflits contemporains* 2022/2 N° 286, Éditions Presses Universitaires de France, pp. 53-69.

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[11] Paul Cudenec, 'The truth about Davos',

<https://winteroak.org.uk/2025/01/17/the-truth-about-davos/>

[12] Lyautey, p. 54.

[13] Paul Cudenec, 'Modernisation means pillage and profit', <https://winteroak.org.uk/2025/01/31/modernisation-means-pillage-and->

profit/

[14] Lyautey, p. 56.

[15] Lyautey, pp. 56-57.

[16] Lyautey, p. 59.

[17] Bundesarchiv Berlin Lichterfelde (henceforth BAL), R 82/118, report on Ostland's activities by Bernhard Wermke, 1966, cit.

Lyautey, p. 59.

[18] Paul Cudenec, 'The Invisible College and the plan for our enslavement', <https://winteroak.org.uk/2025/08/11/the-invisible-college-and-the-plan-for-our-enslavement/>

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[20] BAL, R 82/2, circular for Wirtschaftsoberleiter and Kreislandwirte no 231, 10 juin 1942, cit. Lyautey, p. 59.

[20] BAL, R 82/118, report on the activities of Ostland by Bernhard Wermke, 1966, p. 30, cit. Lyautey, p. 59.

[21] Lyautey, pp. 59-60.

[22] <https://www.basf.com/global/en/who-we-are/history/IG-Farben>

[23] [https://en.wikipedia.org/wiki/IG\\_Farben](https://en.wikipedia.org/wiki/IG_Farben)

[24] Antony C Sutton, *Wall Street and the Rise of Hitler* (Sudbury: Bloomfield Books, 1976), p. 163.

[25] Sutton, *Hitler*, p. 33.

[26] Sutton, *Hitler*, p. 42.

[27] Sutton, *Hitler*, pp. 37-39.

[28]

[https://www3.weforum.org/docs/WEF\\_First40Years\\_Book\\_2010.pdf](https://www3.weforum.org/docs/WEF_First40Years_Book_2010.pdf)

[29] Lyautey, p. 60.

[30] Ibid.

[31] Lyautey, p. 62.

[32] Ibid.

[33] Ibid.

[34] Ibid.

[35] Lyautey, p. 63.

[36] Paul Cudenec, 'Collaboration & Denial',

<https://winteroak.org.uk/2026/02/02/collaboration-denial/>

[37] Maurice Rajsfus, *Des Juifs dans la Collaboration: L'UGIF (1941-1944)* (Paris: Etudes et Documentation Internationales, 1980), p. 228.

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[40] Bulletin, March 13 1942, cit. Rajsfus, p. 213 FN.

- [41] Rajsfus, p. 217.
- [42] Rajsfus, p. 209.
- [43] Rajsfus, p. 31.
- [44] [https://fr.wikipedia.org/wiki/Consistoire\\_central\\_isra%C3%A9lite\\_de\\_France](https://fr.wikipedia.org/wiki/Consistoire_central_isra%C3%A9lite_de_France)
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- [46] First part of quotation: BAL, R 82/1, circular to Wirtschaftsoberleiter and Kreislandwirte no 124, 18 April 1941. Second part: BAL, R 82/3, circular for Wirtschaftsoberleiter and Kreislandwirte no 266, 18 January 1943, cit. Lyautey, p. 64.
- [47] Lyautey, pp. 64-65.
- [48] Paul Cudenec, ‘Work. Order. Progress’, <https://winteroak.org.uk/2023/05/15/work-order-progress/>
- [49] Lyautey, pp. 66-67.
- [50] Paul Cudenec, ‘The Nazi regime was a Zionist golem’, <https://winteroak.org.uk/2026/01/08/the-acorn-108/#2>
- [51] Cudenec, ‘Modernisation means pillage and profit’.
- [52] M. Debatisse, *La révolution silencieuse. Le combat des paysans* (Paris: Calmann-Lévy, 1963), p. 47, cit. Delphine Dulong, *Moderniser la Politique: Aux origines de la Ve République* (Paris: L’Harmattan, 1997), pp. 119-20, cit. Cudenec, ‘Modernisation means pillage and profit’.

## BREAKING THE BRAINWASHING

Researcher Elizabeth Glass made an important point during the podcast discussion of the judeo-supremacist Noahide Laws which I wrote about at the start of 2026.<sup>1</sup> She said: “Every Jewish person I know in my life would be totally against this. This is all being done from people at the top”.<sup>2</sup>

I got the same impression from the recent interviews of Jewish Americans conducted by *Drew TV*.<sup>3</sup> These people were actually attending a festival organised by the Zionist organisation Chabad and their outlook obviously differed greatly from my own.

When asked the key question of the day – are the Jews really the chosen people? – they all said “yes”, as you would expect given that the notion forms part of their religion. But they insisted that this was not a question of wanting to dominate others, but rather of having a responsibility, before God, to lead humankind in the direction of all that is right and good.

Now, I do not know how they square that with support for genocidal Israel and, in any

case, this stance still seems to me to be a case of a collective inflated ego, a Jewish subjectivity and exceptionalism that sails very close to supremacism for all its supposedly good intentions. Furthermore, I suppose that the interviewees' moderate tone was feasibly related to the fact that they were being filmed by a non-Jew who was going to relay their words to other Gentiles.

But I did get the impression, on a human level, that these were not, in the main, people who would applaud the violent persecution of their neighbours for believing that Christ was the son of God.

This was backed up by the words of Canadian-Jewish writer Henry Makow in a one-hour radio interview from 2014 that I have only just caught up with.<sup>4</sup> Here he says: "We have to make a distinction between Jewish leadership and the great mass of Jews. The great mass of Jews don't think of themselves as mediators between God and man – I think the vast majority of Jews are quite alienated from Judaism and Zionism and all things Jewish. I think that more than half of Jews want nothing to do with Judaism and those are the Jews that I speak for". He explains that those who are pro-Israel have effectively been indoctrinated – "they've only been told one side of the story".

As I have said before, I think that a similar

thing is at work in the sphere of politics.<sup>5</sup> Over the course of my life I have known people active at the grassroots level of all sorts of political movements and, regardless of differences, I found most of them to be basically decent people.

I suspect that this is because someone who volunteers to selflessly commit to a political cause, with no aim of personal advancement or gain, is essentially a good type of person, even if perhaps misguided. A self-centred individual interested purely in pleasure and material possessions would rather dedicate their Wednesday nights or Saturday mornings to watching TV or going shopping than to attending meetings or handing out leaflets to an indifferent public.

The leaders of any movement are a different matter, of course, and often merely use the idealistic energy of their members to fuel their own agenda, spending much of their time on internal propaganda promising great success in the future and calling for yet more donations to party funds!

I have no personal knowledge of the world of Freemasonry, although when I was a young local newspaper reporter I was pretty much invited to get involved. I later asked my editor (now deceased) if he was a Mason and he replied that he certainly was not and that this would have been a complete betrayal of his profession. *I am*

*not sure how many newspaper editors would think like that today.*

However, I keep coming across articles and podcasts pointing to a very close connection between Freemasonry and judeo-supremacism, such as this video on Steven Ben-Nunn's blog.<sup>6</sup> A US Freemasonic website, *freemasons community.life*, confirms: "Freemasonry and Judaism share many common themes and ideals, which may explain the natural affinity between the two traditions... Several symbols and rituals are significant in both Freemasonry and Judaism... Jewish Freemasons have played important roles throughout American history, from the Revolutionary War to modern times".<sup>7</sup>

In his important 2024 book *The Predators Versus the People; The Big Picture of the 500-year Secret War against Humanity*, Meeuwis T. Baaijen identifies Freemasonic networks as "Glafia fronts" – in other words, fronts for the same global mafia that I call ZIM (the zio-satanic imperialist mafia).<sup>8</sup>

He writes: "It was in the early 18th century that the first secret societies of Freemasonry had been started in Europe and the USA. They were clearly Glafia tentacles to organize the local Whig and other elites against the Christian religion and the monarchies, and for world government, and the coming revolutions and wars to bring it in".<sup>9</sup>

The interview between Makow and Texe Marrs presents the relationship between ordinary Jews and Judaism as being like that between low-ranking Freemasons and their leadership. The little people have been brainwashed into thinking they are working for a charitable cause, for the good of all and for their religion. But, in fact, as Makow says, they have been manipulated to push the “sick agenda” of a small group of “puppet masters”.

He identifies the controlling group as the “shareholders of the central banks”, adding: “This started with the Bank of England, back in 1694... I believe that it is these people who are trying to reshape the world in such a way that they can justify their totally disproportionate share of the world’s wealth. I also suspect that they have this cabbalistic philosophy, which is essentially satanic... This is the hidden hand which has shaped world history since the 17th century at the very least and it is behind the Enlightenment, it is behind this move to secularism, and I am afraid it is ultimately satanic and we’re beginning to see evidence of that satanic nature”.

“I believe they’re ultimately responsible for all the horrors that mankind has experienced... There is a whole satanic streak in Judaism and these satanists in Judaism were called Sabbateans and then they were called

Frankists... And then they went underground, they were actually ostracised by Jewish rabbis, they were declared a heresy... And when they went underground they basically infiltrated every group, not just Jews, but the Christian Church – they became the Illuminati, they took over Freemasonry – so they’ve infiltrated every organisation and their power is based on the fact that the central bankers, the Rothschilds, were Frankist Jews”.

“These people are at war with the natural order, they are at war with what is healthy and wholesome. They are at war with what is loving, and sustaining, and uplifting. It’s a cancer, a cancer that has totally got out of control. They have to keep it under wraps to some degree, because when it gets too obvious there’s bound to be a reaction, because I think people will recognise it and be revolted”.

Twelve years on from the interview, we now seem to be at that point and Makow’s plea to his fellow Jews is thus even more relevant. He says: “The Jewish people have been duped... Jews have to do what I am doing, which is saying ‘yeah, it’s true and we want nothing to do with it – it’s evil”.

[1] <https://winteroak.org.uk/2026/01/05/hate-supremacism-and-the-satanic-world-order/>

[2] <https://geopoliticsandempire.com/2025/12/16/noahide-laws-greater-israel/>

[3] ‘Are Jews The Chosen Ones? Jewish Street Interviews’, MIM

- Ep. 22 *Drew TV*, <https://www.youtube.com/watch?v=MpKiX7UTy5Y>
- [4] <https://old.bitchute.com/video/Xao33ehlYmAl/>
- [5] Paul Cudeneq, 'For a convergence of the uncorrupted'  
<https://winteroak.org.uk/2023/08/28/for-a-convergence-of-the-uncorrupted/>
- [6] <https://stevenbennun.substack.com/p/noahide-laws-and-21st-degree-freemason>
- [7] <https://freemasonscommunity.life/freemasonry-and-judaism/>
- [8] Meeuwis T. Baaijen, *The Predators versus The People*,  
<https://thepredatorsversusthepeople.substack.com/p/book-download-b60>
- [9] Baaijen, p. 64.

## CHINA AND THE SAME OLD GLOBAL MAFIA

It never fails to amaze me that there are people out there who oppose globalism while refusing to acknowledge that it really is... global! They apparently find it *impossible* to believe that Putin's Russia and, even more so, Communist China, could be controlled by the same gang that dominates our own societies.

I have tried to put the record straight on a number of occasions, alongside Mees Baaijen, Hrvoje Moric and others.<sup>1</sup> But some handy new information has now come my way thanks to Pierre Hillard's 2019 *Archives du mondialisme* ('Globalist archives'), a veritable goldmine of information from which I aim to extract further nuggets in future essays.

The 770-page tome includes a chapter from a 1981 book by Yann Moncomble, entitled *L'irrésistible expansion du mondialisme* ('The irresistible expansion of globalism'), which begins by stating: "The instauration of a New World Order could not take place, obviously enough, without China".<sup>3</sup>

I regard the drawing of China into the global empire as having begun with the Opium Wars of the mid-19th century when, as Carroll Quigley puts it, “Chinese resistance to European penetration was crushed by the armaments of the Western Powers, and all kinds of concessions to these Powers were imposed on China”.<sup>4</sup> But Moncomble starts the story in 1890, when “John D. Rockefeller gifted the Chinese 300,000 little paraffin lamps, to ‘encourage’ them to use his oil; ten years later, the Chinese were already buying 450 million litres of paraffin a year, of which more than 90% came from Standard Oil”.<sup>5</sup>

Standard Oil was, of course, Rockefeller’s business, although I should point out that by this stage the family had been taken over by the Rothschilds and were merely an “American Protestant” figleaf for City of London machinations – more on that in my 2024 booklet *The Single Global Mafia: The Rockefeller Foundation’s multiple links to Zionism and military-industrial-financial neo-imperialism*.<sup>6</sup>

Hillard, for his part, points to a 1984 essay by Frank Ninkovich, entitled ‘The Rockefeller Foundation, China and Cultural Change’, about the Rockefeller Foundation’s plans in 1915 to set up a medical school in Peking/Beijing.<sup>7</sup> This states: “The Rockefeller Foundation’s attempt over the course of forty years to channel China’s modernization in a liberal direction epitomizes

the marriage of national interest and private policymaking”.<sup>8</sup>

*Public-private corporatism and “modernization” are once again aligned!*

In 1949, the year that the People’s Republic of China was proclaimed, The Chinese People’s Institute of Foreign Affairs was created.<sup>9</sup> If the name sounds vaguely familiar, this is probably because it is a sister organisation to the Royal Institute of Foreign Affairs in London, aka Chatham House, whose role as a tool of the global cabal I have also previously established,<sup>10</sup> and also to the US equivalent, the Council on Foreign Relations.

Moncombe identifies one of the men involved in setting up the CPIFA as Chester Ronning, who had worked for Canadian Air Force Intelligence during the Second World War, and then set about trying to persuade the world to recognise Communist China. He says Canada was one of the first countries to normalise its relations with China in the 1970s and Ronning’s personal friend Huang Hua became China’s ambassador to that country.<sup>11</sup>

But the main figure behind the CPIFA was Walter Lockhart Gordon, “founder of the firm Clarkson and Gordon, charged with approving the accounts of three of the five biggest banks in Canada: the Bank of Nova Scotia, the Toronto Dominion Bank and the Canadian Imperial

Bank... As if by chance, W.L. Gordon was one of the most longstanding leaders of the Canadian Institute of International Affairs (CIIA) – founded by the RIIA [Chatham House] – and we find him, as it happens, in the Bilderberg Group”.<sup>12</sup>

The banksters’ hand was again visible in 1966 when the Rockefeller Foundation was joined by the Ford Foundation – whose zio-imperialist nature I have also firmly demonstrated<sup>13</sup> – in establishing the National Committee on United States-China Relations.<sup>14</sup> Moncomble describes this entity, which still exists today, as “a vehicle for propaganda in favour of a more moderate policy with regard to red China”.<sup>15</sup> He adds: “Two years later, in 1968, election year in the USA, Mr Nelson Rockefeller spoke of the need for a dialogue with Communist China, for the ‘improvement’ of relations with the USSR and for the creation of a ‘New World Order’”.<sup>16</sup>

The very next year, on March 22 1969, a significant conference was staged in New York on relations between the West and China. Moncomble explains: “The principal participants, who directed the conference towards a certain conclusion, were the Democrat senator Arthur Goldberg, president of the American Jewish Committee, and the Republican senator Jacob Javits, honorary president of the Jewish War

Veterans and vice-president of the Independent Order of B'nai B'rith".<sup>17</sup> For those unaware, B'nai B'rith is a judeo-supremacist freemasonic entity notorious for having critics of Israel/Zionism "cancelled" and intimidated for alleged "anti-semitism".<sup>18</sup>

The conference came out, of course, in favour of a rapprochement between the USA and China. Moncomble says that, in particular, Goldberg sought the admission of Communist China into the United Nations – which came about two years later in 1971 – while Javits asked for the Chinese to be provided with photos taken of their country by American satellites.<sup>19</sup>

Funnily enough, the New York gathering coincided with the new US government, under President Richard Nixon, announcing a desire to build more constructive ties with China, which led to the president's high-profile trip to the Communist-run country in February 1972. The press made much of this visit, adds Moncomble, "but what it systematically forgot to do is to tell its readers of prior negotiations".<sup>20</sup> These had been carried out by notorious Jewish globalist Henry Kissinger, of the Council on Foreign Relations, Bilderberg and the Trilateral Commission.<sup>21</sup>

There followed a number of lucrative business deals with China, such as the \$290 million contract won by Pullman Kellog of Texas

and its Dutch subsidiary Kellogg Continental in 1973 involving the construction of eight agrochemical complexes.<sup>22</sup> In addition, Louis Dreyfus & Co, specialists in cereal transportation, sold 400,000 tonnes of American wheat to Communist China.<sup>23</sup>

Under Jimmy Carter's presidency, in 1977, Secretary of State Cyrus Vance – also, coincidentally, of the Council on Foreign Relations, Bilderberg and the Trilateral Commission, as well as the Rockefeller Foundation – visited China with talk of getting relations out of a dead end.<sup>24</sup> As it turned out, David Rockefeller was in the Chinese capital that same year on business matters.<sup>25</sup> Then in 1978, another leading globalist, Zbigniew Brzezinski (Council on Foreign Relations, Bilderberg and Trilateral Commission), visited the Chinese authorities.<sup>26</sup>

Moncomble says that “16 months of secret talks” culminated in the USA recognising the Communist regime in China in December 1978 and officially reestablishing relations on January 1 1979.<sup>27</sup> He quotes Georges Berthoin as writing in *Le Monde* on April 22-23 1979 that “the Chinese authorities seem to approve the idea of a New World Order”.<sup>28</sup>

The “consecration” came in May 1981 when the globalist Trilateral Commission actually held a meeting in Peking/Beijing, on the initiative of

Chatham House's colleagues at the CPIFA.<sup>29</sup> Those in attendance included Peter Shore, a British Labour Party MP and Fabian; Winston Lord, president of the Council on Foreign Relations and Bilderberg member; Bruce MacLaury, president of the Federal Reserve Bank of Minneapolis and of the Brookings Institution and member of Bilderberg and the Council on Foreign Relations and, needless to say, David Rockefeller.<sup>30</sup>

Moncomble's account finishes there, in the year his book was published, but Hillard refers to some subsequent developments from his 2019 vantage point, remarking that "China's progressive rise in power has led it to now constitute one of the pillars of global political organisation".<sup>31</sup> He points, for example, to a report from *Reuters* from July 7 2009 entitled "Russia, China to push global currency at G8 summit"<sup>32</sup> – this was held in Italy, by the way, and greeted with massive anti-globalist protests.

The report states: "China, which has up to 70 percent of its \$1.95 trillion in official currency reserves in the dollar, underlines that the dollar is still the most important reserve currency. But it believes over-reliance on the dollar has exacerbated the financial crisis and sees the International Monetary Fund's special drawing rights (SDRs), based on a basket of currencies, as a viable alternative for the future".<sup>33</sup>

Hillard also provides a link to a 2017 article from *Foreign Affairs*, the “very globalist” review of the Council on Foreign Affairs.<sup>34</sup> This refers to China’s long-standing position that the SDR – the synthetic currency created by the IMF – should play a greater role in the international monetary system.<sup>35</sup>

Hillard writes that China is the final piece in the jigsaw puzzle of globalist control.<sup>36</sup> He describes its notorious use of facial recognition technology linked to a social credit system which rewards or punishes behaviour as the state sees fit. “China is a dream model for the global oligarchy eager to roll out these methods across the planet... officially, for our security”.<sup>37</sup>

Just to ram home the real and serious role played by China in the globalists’ bid for worldwide tyranny, I would refer readers to a talk given in Beijing at the Chinese state’s Lanting Forum by foreign minister H.E. Wang Yi, who is a member of the Political Bureau of the Communist Party of China’s Central Committee, on October 27, 2025. Featured on the website of the CPIFA, China’s Chatham House, it is entitled “Implementing the Global Governance Initiative for a Community with a Shared Future for Humanity”.<sup>38</sup>

Wang Yi claims that “over the past 80 years, the international system with the UN at its core has been standing as a bedrock of world peace

and development”. He says that in the face of obstacles, President Xi Jinping “solemnly put forth the Global Governance Initiative (GGI), offering the Chinese answer to this question of our times”.

This was obviously drawn up by the same networks that are behind similar efforts in “The West” because we hear all the same sickening language! It is all about “international rule of law for a just and orderly global governance system”, “a people-centered approach for universally beneficial and inclusive outcomes of global governance” and “real results for a pragmatic and efficient global governance process”.

Lying through his teeth, Wang Yi declares: “The GGI responds to the needs of the world and wishes of the people. Together with the Global Development Initiative (GDI), the Global Security Initiative (GSI) and the Global Civilization Initiative (GCI), it promises much needed stability and provides certainty for this volatile world, and has received swift and clear support from more than 140 countries and international organizations”.

*Here he is confusing the vile aims of globalist-controlled states and entities with “the needs of the world and wishes of the people”.*

Behind all this verbiage is the familiar imperialist agenda of pillage and profit. Wang Yi

says: “We should put development back at the center of [the] international agenda, mobilize global resources for development, and foster an equal and balanced global development partnership. China has been advancing high-quality Belt and Road cooperation with partner countries, benefiting over three-fourths of all countries in the world.

“We have implemented the 10 partnership actions for modernization with African countries, carried out five programs with Latin American and Caribbean countries, developed five cooperation frameworks with Arab states, and built seven cooperation platforms tailored to Pacific Island countries, bringing about shared progress on our paths toward modernization. China is actively implementing the Global AI Governance Initiative, and has initiated the World AI Cooperation Organization (WAICO), to advance AI for good and for all and support capacity building in Global South countries... We support the Asian Infrastructure Investment Bank and the New Development Bank in playing a greater role as useful complements to existing financial institutions, jointly contributing to global financial stability”.

You may choose to believe Wang Yi that all of this is nice and cuddly and harmless because it is “multipolar”. He insists: “The most desired vision of the GGI is a future of fairness”. But the

aim of imposing a World State is very clear when the Communist politician stresses: “We should stand together to tackle pressing challenges and shore up the weak links in global governance”.

- [1] Paul Cudenec, ‘BRICS in the wall of global greed’, <https://winteroak.org.uk/2023/07/17/brics-in-the-wall-of-global-greed/>
- Paul Cudenec, ‘BRICS: same old same old’, <https://winteroak.org.uk/2023/09/06/the-acorn-86/>
- Paul Cudenec, ‘China is globalist’, <https://winteroak.org.uk/2023/11/01/the-acorn-88/#1>
- <https://sidestack.io/directory/substack/thepredatorsversusthepeople>
- <https://geopoliticsandempire.substack.com/>
- [2] Pierre Hillard, *Archives du mondialisme: De la guerre contre l’Ancien et le Nouveau Testament* (Lopérec: Editions Nouvelle Terre, 2019).
- [3] Yann Moncomble, *L’irrésistible expansion du mondialisme* (Paris: Faits & Documents, 1981), p. 121/763. The double page reference indicates, firstly, the place in Moncomble’s book and, secondly, that in Hillard’s Archives. All translations are my own.
- [4] Carroll Quigley, *Tragedy and Hope: A History of the World in Our Time* (Reprint, New Millennium Edition, New York: Macmillan, 1966), p. 114.
- [5] Moncomble, p. 122/764.
- [6] Paul Cudenec, *The Single Global Mafia: The Rockefeller Foundation’s multiple links to Zionism and military-industrial-financial neo-imperialism* (2024), <https://winteroak.org.uk/wp-content/uploads/2025/01/cudenec-the-single-global-mafia.pdf>
- [7] Hillard, p. 232. FN.
- [8] Frank Ninkovich, ‘The Rockefeller Foundation, China and Cultural Change’ (1984), <https://academic.oup.com/jah/article-abstract/70/4/799/717701?redirectedFrom=PDF>
- [9] Moncomble, p. 121/763, <https://www.cpifa.org/en/>
- [11] Moncomble, pp. 121-22/763-64.
- [12] Moncomble, p. 122/764.
- [13] Paul Cudenec, ‘The Ford Foundation: A fork-tongued global mafia front’, <https://winteroak.org.uk/2025/09/01/the-ford-foundation-a-fork-tongued-global-mafia-front/>
- [14] Moncomble, p. 123/765.

- [15] Ibid, <https://www.ncusr.org>
- [16] Moncomble, p. 123/765.
- [17] Ibid.
- [18] [https://wikispooks.com/wiki/B%27nai\\_B%27rith](https://wikispooks.com/wiki/B%27nai_B%27rith)
- [19] Moncomble, pp. 123-24/765-66.  
[https://en.wikipedia.org/wiki/China\\_and\\_the\\_United\\_Nations](https://en.wikipedia.org/wiki/China_and_the_United_Nations)
- [20] Moncomble, pp. 124-25/766-67.
- [21] Moncomble, p. 125/767.
- [22] Ibid.
- [23] *Dépêche AFP*, September 15 1972, cit. Moncomble, pp. 125-26/767-68.
- [24] Moncomble, p. 125/767.
- [25] Ibid.
- [26] Moncomble, p. 126/768.
- [27] Ibid.
- [28] Moncomble, p. 127/769.
- [29] Moncomble, pp. 121/763, 127/769.
- [30] Moncomble, p. 128/770.
- [31] Hillard, p. 232.
- [32] Hillard, p. 234.
- [33] <https://www.reuters.com/article/economy/russia-china-to-push-global-currency-at-g8-summit-idUSL789876/>
- [34] Hillard, p. 235.
- [35] <https://web.archive.org/web/20180308060728/https://www.foreignaffairs.com/articles/asia/2017-12-19/china-and-international-monetary-system>
- [36] Hillard, p. 232.
- [37] p. 239 FN.
- [38] <https://www.cpifa.org/en/article/2911>

## CHINA AND ISRAEL'S BELT AND ROAD TO TYRANNY

The conflict between Israel/USA and Iran is not “real total war”, argues Mads Palsvig, the Danish former executive at Morgan Stanley, Credit Suisse and Barclays who has now turned whistleblower and dissident.

He writes: “You saw the Ayatollah getting the Covid jabs... They are all assets in the staged plan towards Pax Silica, the AI control grid future of 15 minute smart cities – and AI targeted individuals will be arrested and taken out. You thought the subsequent inflation from Covid quantitative easing is hard, well wait for the inflation from this war caused by massively increased gas and oil prices, all getting us accelerated to Zero 2030. You thought the migration flows from [the] Syrian war was bad, get ready for more. This war will burn the unstable Europe and assist in the long-prepared Israeli pivot to Communist China”.<sup>1</sup>

This last point fits in very well with the historical involvement of the zio-globalist mafia

with the Beijing regime which I explored in a recent essay. The murky links between China and the global mafia – which Meeuwis T. Baaijen terms “Glafia” – are buried deep within the worlds not only of finance and industry but also of organized crime – trafficking in drugs, weapons, animals, organs, people...

As Baaijen writes in *The Predators versus The People*,<sup>2</sup> the criminal Triads, who had a role akin to Freemasons in the West, have since long been in cahoots with the Hong Kong tycoons and the Chinese Communist Party, together forming a “Glafia-subordinate gangster elite”.

Those activities are not readily visible or verifiable, but, on the other hand, we can very easily inform ourselves about the Zionist state’s relationship with China. In the light of some people’s refusal to recognise the reality of these connections, I draw here from some helpful articles published on the issue over the last decade.

On March 20 2017 the *South China Morning Post* ran a piece entitled “China and Israel vow to deepen relations: Visit to Beijing by Prime Minister Benjamin Netanyahu sees both sides talk of tighter bonds, including a possible bilateral trade agreement”.<sup>3</sup>

Chinese premier Li Keqiang “said the two nations should aim at deepening their political trust” and insisted that China was “friends to

both Israel and Palestine” – an improbable balancing act that it is still indulging in after the Gaza Genocide. We learn: “On the second day of his three-day trip to China, Netanyahu told a meeting of more than 600 Israeli and Chinese businesspeople that Israel was well positioned to help China upgrade its products and utilities with better technology”.

Liu Naiya, an observer from the Chinese Academy of Social Sciences, said China and Israel were exploring ways to deepen relations amid uncertainties about US foreign policy. “Israel is a leading country in the Middle East and with immense influence. China can learn from Israel’s high-tech industry, and counter US and European influence in the Middle East by levelling up relations with Israel”, Liu said.

Netanyahu also met the heads of large Chinese corporations, including Dalian Wanda Group and Alibaba Group and even posed for a selfie with Jack Ma Yun, the latter company’s then executive chairman. As I wrote in 2021, Ma Yun is a one-time member of the Foundation Board of the World Economic Forum’s “Global Shapers Community”, alongside the likes of WEF managing director Adrian Monck, David M Rubenstein of the Carlyle Group and, of course, the zio-globalist entity’s founder Klaus Schwab. I noted that he was one of the wealthiest people in China: “His net worth,

according to Forbes, is \$58.4 billion”.<sup>4</sup>

Another informative article from the *South China Morning Post*, on November 26 2017,<sup>5</sup> explained “Why Israel is the new promised land for Chinese investors”. It described “a growing number of Chinese investors who view Israeli businesses as the next smart buy, fuelled by China’s soaring demand for advanced technologies and the warming relations between Beijing and Israel”. And it added: “China’s total investment in Israel almost tripled last year to US\$16 billion (HK\$125 million), largely driven by a surge in funding in Israel’s hi-tech industry, according to ZAG-S&W, a Tel Aviv-based law firm specialising in cross-border transactions.

“Meanwhile, the number of deals involving at least one Chinese investor in Israel’s hi-tech sector also increased by 16 per cent year-on-year, shown in data from Israel’s IVC Research Centre. Although China’s interest in Israeli tech start-ups is not entirely new – Horizons, a venture fund backed by Hong Kong tycoon Li Ka-shing, invested in the navigation software Waze as early as 2011 – industry players say it is new to see Chinese investors flocking to Israel in such a large scale.

“Sino Israel Technology Innovations is now in talks with 50 Israeli start-ups, according to Michael Ruan, chief representative of the Shanghai-based start-up accelerator and venture

capital firm. The company has poured US\$3 million into three early-stage Israeli smart-device makers this year”.

Ruan said his firm was planning to invest in at least 20 more Israeli companies in the year to come and he revealed that about a third of Sino Israel Technology Innovations’ US\$50 million funding came from the Chinese state.

*So that’s China’s Communist regime investing in Israeli businesses.*

The article notes: “Since President Xi Jinping inked an agreement with Israeli Prime Minister Benjamin Netanyahu in 2015 to boost cooperation on technology, government-backed programmes devoted to investing in Israeli tech start-ups have mushroomed”. Cao Xueling, a director of Peakview Capital in Beijing, “said her interest in Israeli start-ups was partly fuelled by Israel’s status as a member state of the ‘Belt and Road Initiative’, a development strategy under Xi to revive the ancient Silk Road and boost global trade”.

On December 20 2017, this growing economic rapprochement was confirmed by the *Jerusalem Post* in Israel.<sup>6</sup> It wrote: “Chinese money is increasingly flowing into Israeli hi-tech companies and is likely to overtake the US as the number one source of foreign investment for the Jewish state. Chinese investors are increasingly shopping for Israeli technologies amid growing

awareness of Israel's 'Start-up Nation' brand and philosemitic sentiment”.

It quoted French-Israeli businessman Edouard Cukierman, chairman of Cukierman Investments House and managing partner at Catalyst-CEL. He was evidently very proud of the fact that a book he had co-authored was translated into Mandarin in 2014 and he was said to be “focusing evermore on Chinese investment into Israel”. Cukierman explained that for many years, the Israeli hi-tech industry had been supported and led by American investors. But, he said, that would now change: “We believe that China will be the largest investor in the Israeli market in the technology sector. It will surpass the US”.

It was revealed that Cukierman helped plan the annual GoforIsrael conference “where Chinese investors visit and meet for a one-minute speed dating start-up pitch with dozens of bio-tech, fin-tech, ag-tech and life sciences companies”. “One speaker at GoforIsrael is Ronnie Chan, chairman of Hang Lung Properties, who has brought some 100 Chinese billionaires and heads of billion-dollar companies to Israel. Others include Antony Leung, chairman and CEO of the Nan Fung Group, Roger Cukierman, board member of Cukierman & Co and vice president of the World Jewish Congress, and Chen Shuang, executive director

and CEO of China Everbright”.

On July 17 2018, *The Diplomat* published an article entitled “Israel-China Relations: Innovation, Infrastructure, Investment”.<sup>7</sup> This featured the insights of Alexander B. Pevzner “founder of the Chinese Media Center, an Israel-China media bridge” and “founding director of the China Program of the Israel Project”.

He said: “One important driver of Chinese interest in Israeli technology was the 12th Five-Year-Plan (adopted in March 2011), aimed at upgrading its industrial base, spurred by the global financial crisis that caused China’s export markets to dry up. The first significant Chinese investment in Israel was when China National Chemical Corporation (ChemChina) bought Israeli agrochemicals manufacturer Makhteshim Agan Industries (later rebranded Adama) in 2011.

“After the successful visit of Israeli Prime Minister Benjamin Netanyahu to China in May 2013, Chinese investment started pouring into Israel. Chinese investment in Israel from 2011 is estimated at \$15 billion, and with the current friction between the United States and China, the figure may rise further. Huawei has already established an R&D center in Israel and in May 2018, Alibaba founder Jack Ma visited Israel, and touted plans to invest in the Start-Up Nation”.

*The Davos Connection strikes again!*

Discussing the political difficulties around China's relations with the USA and Iran, Pevzner reassured *The Diplomat's* readers that "the increasingly multipolar global architecture allows countries like Israel to maintain diverse bilateral relationships".

*Ah, so is that what "multipolarity" is really all about?*

He also explained the Zionist entity's key role in China's Belt and Road Initiative. "Israel is situated between Europe and Asia, between the Middle East and Africa. As such, its strategic positioning for China's Belt and Road Initiative is obvious. In 2015 Israel became one of the founding members of the China-led Asian Infrastructure Investment Bank (AIIB) as it seeks to further explore Asian markets... Chinese companies are increasingly active in the infrastructure sector in Israel, earning [an] excellent reputation for already completed projects.

"One Chinese company (China Harbor) is building a new port in Ashdod, while another – Shanghai International Port Group – won a 25-year concession to operate a new port in Haifa. The Belt and Road Initiative is a tremendous opportunity for Israel to boost its global presence in trade and economy while increasing its geopolitical significance".

On July 19 2018, the BBC in London acknowledged “deepening trade ties” between China and Israel, even if it considered them to be “unlikely partners”.<sup>8</sup> This was, of course, because of Israel’s well-known alliance with – or dependence on – the USA, which, in the globalists’ political puppet show, is presented as a rival or even enemy of their Chinese Communist regime.

The article said: “What many people don’t know is that Chinese investment in Israel is continuing to boom, at the same time as a growing number of Israeli firms are entering the Chinese marketplace. To help bring Israeli and Chinese companies together, a number of business events are now held every year, such as Silicon Dragon Israel, which took place in Tel Aviv at the start of the year, and the China-Israel Innovation Summit, which was held earlier this month in Guangdong.

“In recent years Israeli firms that have either been bought outright by Chinese companies, or sold them [a] share of their business, include medical lasers operation Alma Lasers, and medical devices group Lumenis. Others are Israeli dairy business Tnuva, image recognition firm Cortica, and gesture control group Extreme Reality. Spotad, an Israeli digital advertising firm, entered the Chinese market last year after securing funding from a Hong

Kong-based private equity firm. The company now works with all the major Chinese online advertising exchanges. Other Israeli firms that are continuing to make inroads into the Chinese market include mobile marketing firm AppsFlyer, and diamond trading platform Carats”.

A few years later, on June 18 2023, Tomer Fadlon of The Institute for National Security Studies at Tel Aviv University, published a paper entitled *Trends in Trade Between Israel and China Over the Past Decade (2013–2022)*.<sup>9</sup>

He wrote: “Especially noticeable is the significant and consistent rise in trade with Israel during those years, based mostly on the import of goods from China, which totaled \$17.62 billion in 2022. The imports from China are diverse and include machinery for infrastructure and construction projects, consumer products ordered from Chinese websites, which to some degree has mitigated the rise in the cost of living in Israel, and for the past two years, the import of cars from China”.

WEF’s friend Jack Ma Yun crops up yet again here, as his Alibaba Group’s “Ali Express” was for several years “one of the most-visited websites among Israelis and during the period surveyed was the most popular website for Israelis to purchase merchandise from overseas”. Additionally, a Chinese online fashion store

called “Shein” was the second-most popular online shopping site among Israelis, only beaten by the Israeli supermarket chain “Shufersal”.

Fadlon stressed: “It should be noted that the volume of trade with China is greater than any individual trading partner from the European Union. When analyzing the imports of goods, the European Union takes the lead followed by China in second place. However, upon closer examination of individual countries, the import of goods from China surpasses any other country significantly, amounting to \$13.1 billion in 2022. In comparison, imports from the United States accounted for \$8.7 billion, and imports from Germany amounted to \$7.1 billion”.

He introduced a geopolitical element by enthusing about “Israel’s eastward expansion and the variety of trade relations it enjoys”. And he pointed to one specific outcome of the Covid scamdemic that I have to admit I have never written about, despite my vocation as a Covid-denying anti-Zionist conspiracy theorist.

“The export of business services is the most important element of Israel’s international trade and has been on a constant upward trend in recent years, thanks to high demand for Israeli computer and information technology services, as well as Israeli research and development, which gained an international reputation even before the COVID-19 pandemic. The pandemic gave

these industries a significant boost, expanding demand for computer services from Israeli companies”.

On August 28 2023, the Arab Center Washington DC asked: *How Steady Are China-Israel Relations?*<sup>10</sup>

Giorgio Cafiero mapped out how, for China, Israel had moved “from enemy to friend”, although that apparent original enmity sounds more like pragmatic posturing. He stated: “Since the 1940s, China-Israel relations have evolved through different phases. The Chinese Communist Revolution of 1949 came one year after Israel’s founding. Between that revolution and China’s Economic Reform and Opening in the late 1970s, Beijing’s foreign policy in the Arab world was (mostly for revolutionary purposes) supportive of the so-called radical Arab governments (Egypt, Libya, Iraq, Syria, South Yemen, etc.) and of national liberation movements such as in Palestine.

“By 1979, however, China had begun to deal with Israel more pragmatically and less ideologically. This entailed the signing of deals to transfer Israeli defense technology to Beijing. And in June 1990, the two countries opened ‘de facto embassies’ – Israel’s Liaison Office of the Israel Academy of Sciences and Humanities in Beijing and the China International Travel Service office in Tel Aviv.

“By January 1992, the two countries had established full-fledged relations. Over the past 31 years, China-Israel economic relations have grown significantly. While bilateral trade stood at \$50 million in 1992, it reached \$22.8 billion in 2021, according to China’s Bureau of Statistics. In 2021–22, China replaced the United States as Israel’s top source of imports and Israel added China’s currency, the renminbi, to its foreign reserves.

“After Netanyahu returned as Israel’s prime minister in 2009, economic relations reached new heights. In March 2017, the two countries announced a comprehensive innovative partnership based on technological cooperation while Netanyahu was visiting Chinese President Xi Jinping in Beijing. What followed was soaring Chinese investment in the Israeli economy”.

Cafiero mentioned “Israel’s location in the Eastern Mediterranean” as being important in China’s Belt and Road Initiative. He added: “China’s attraction to Israel also has much to do with the latter’s position as a technology hub where many innovative companies are doing business. The government in Beijing has strongly encouraged Chinese companies to purchase, partner with, and invest in Israeli technology companies (HexaTier, Visualead, ThetaRay, Lumus, Pixellot, etc.) and become active in major infrastructure projects, including the Ashdod and

Haifa ports, the Tel Aviv light rail, and the Carmel Tunnels”.

He also pretty much confirmed Palsvig’s warning of a “long-prepared Israeli pivot to Communist China”. Cafiero wrote: “Israeli Prime Minister Benjamin Netanyahu appears to believe that a deeper relationship can serve his country’s interests. Netanyahu received an invitation to Beijing in June, and his plans to make his fourth official visit to the Chinese capital fit into his government’s quest to bolster Israel’s diplomatic standing on the international stage.

“Diversifying Israel’s global relationships beyond the West is one of Netanyahu’s goals as highly provocative actions and rhetoric on the part of extremists in Israel’s governing coalition fuel friction with western capitals. Ultimately, China and Israel are set to maintain their deep relationship, which has much potential to further expand in the future”.

An up-to-date perspective on the China-Israel situation was provided on March 3 2026 by the *South China Morning Post*.<sup>11</sup>

If the world was the way we are told it is, China would have cut all links with Israel after the US-aided assault on its great ally Iran and the murder of Ayatollah Ali Khamenei. Indeed: “Beijing strongly condemned the killing of Khamenei, calling it a ‘serious violation of Iran’s sovereignty and security’ and warning that the

escalation risked further destabilising the region”.

*But that was just words.*

Chen Guangmeng, executive dean of the Academy of International and Regional Studies at Sichuan International Studies University, told the newspaper that China would not – and did not need to – abandon its long-standing “balanced diplomacy” in the Middle East, but must pursue a “strategic rebalancing” to adapt to the shock waves created by US-Israeli military action. “On relations with Israel, China will maintain political neutrality and economic pragmatism in parallel,” Chen said. “[China] will not be drawn into US-Iran confrontation, nor compromise on its principled positions, while continuing normal economic and people-to-people cooperation”.

Lin Jing, a research fellow at the Middle East Institute of the National University of Singapore, echoed that view, saying China was unlikely to openly pivot towards any side, but would probably prioritise crisis management and the protection of economic interests. Beijing’s overall strategic layout will become more defensive and exposure-conscious, with greater emphasis on supply-chain security,” she added.

Li Weijian, a researcher at the Shanghai Institutes for International Studies, likewise said China was not “compelled to overhaul its Israel

policy... Israel will not push China into a hostile camp”. He noted that Israel understood its own strategic constraints and long-term economic dependence on large markets such as China in trade and technology.

Despite political strains, cooperation had persisted in what analysts describe as “low-sensitivity” sectors, the article revealed. “In May, it was announced six Israeli projects would be launched at the China-Israel Changzhou Innovation Park in the eastern province of Jiangsu, focusing on life sciences and energy management systems. Recent diplomatic exchanges suggest cautious attempts at stabilisation. In early January, China’s special envoy on Middle East affairs, Zhai Jun, visited Israel and met senior officials, including Israeli Foreign Minister Gideon Sa’ar, pledging to sustain mutually beneficial cooperation and traditional friendship. Later that month, Israel’s ambassador to China, Eli Belotserkovsky, published a rare commentary carried by state news agency Xinhua praising the historical links between Jewish and Chinese civilisations and calling for stronger socioeconomic ties”.

Let’s be clear – the planned AI-directed totalitarian New World Order under the Zio-Communist Israel-China axis is an *existential threat* to the people of Europe, the Americas, Africa and just about everywhere else. The

current dim stirrings of awakening and non-compliance need to take on a more concrete form if we are to have any chance of breaking free from globalist tyranny.

It is, as Palsvig says, “time to end *Pax Judaica*”.

[1] <https://x.com/Palsvig/status/2030299440129462318>

[2] <https://thepredatorsversusthepeople.substack.com/>

[3]

<https://web.archive.org/web/20240527205414/https://www.scmp.com/news/china/diplomacy-defence/article/2080572/china-and-israel-vow-deepen-relations>

[4] <https://winteroak.org.uk/2021/01/10/shapers-of-slavery-the-leadership/>

[5]

<https://web.archive.org/web/20180414110925/http://www.scmp.com/week-asia/business/article/2121498/why-israel-new-promised-land-chinese-investors>

[6] <https://www.jpost.com/jpost-tech/chinese-investors-flock-to-israel-for-unlikely-reasons-518600>

[7] <https://thediplomat.com/2018/07/israel-china-relations-innovation-infrastructure-investment/>

[8] <https://www.bbc.com/news/business-44697662>

[9] <https://www.inss.org.il/publication/israel-china-10-years/>

[10] <https://arabcenterdc.org/resource/how-steady-are-china-israel-relations/>

[11]

<https://www.scmp.com/news/china/diplomacy/article/3345308/how-will-china-adjust-israel-ties-us-led-strikes-iran-reshape-middle-east>

## THE DEMENTED DRIVE TO INDUSTRIAL LIES

It has now been eight years since I set out, in some detail, the utter absurdity of the oft-heard suggestion that there is something “fascist” about opposing modern industrial society.<sup>1</sup>

Since writing that 2018 article, I have repeatedly seized the opportunity to show that industry, technology, development, “planning” and “modernisation” have consistently been central to the agenda of fascists – not just dictators Benito Mussolini and Adolf Hitler but also British wannabe-dictator Oswald Mosley.<sup>2</sup>

Indeed, it has become clear to me that fascism, like communism, was created by the global industrial-imperialist mafia *precisely for the purpose of bulldozing through its nightmarish agenda against the wishes of the people and with no need to respect even the semblance of democratic scrutiny.*

So it makes me a little angry to see that this ridiculous smear – a literal inversion of the truth – is yet again being wheeled out to attack contemporary critics of the industrialist

megamachine. Even worse is that it is being used by individuals and groups on the “left” here in France who actually claim to be “green”.

Before going any further, I should explain that I completely respect the right of anyone, in any milieu, to voice their *disagreement* with anti-industrialism, which is obviously a very minority position at the moment.

But what is toxic here is that those launching this latest smear do not so much *disagree* with a radical pro-nature stance as declare it *heresy* against which they are urging their supporters to take up arms. And rather than criticising anti-industrialists in the way that you might expect – as unrealistic daydreamers, as people who take environmentalism too far for their liking or as support-losing anti-system outliers – they elect to call them/us “fascist” and “reactionary”. This is simply because these are the trigger terms that, regardless of their accuracy, will be sure to make a certain kind of gullible “left-wing” foot-soldier start frothing at the mouth with outrage.

This matter has come to my attention via an article from the techno-critical outfit *Pièces et mains d'oeuvre* (PMO), based in the French Alpine city of Grenoble.<sup>3</sup> And the dishonest “communiqué” was issued in the northern French city of Lille, targeting both PMO and the local *Anti-Tech Résistance* group.<sup>4</sup>

It is signed by the Lille representatives of *Les Soulèvements de la Terre*, an eco-activist network which I had hitherto considered sound, along with *Extinction Rébellion Lille*, *L'Offensive*, *Action Antifasciste NP2C*, *OnEstLaTech* and *Lille Antifasciste et Autonome*. The heading is “*ATR — mi faf(s) mi réac(s) ?*” [spelled differently in print and online versions] which means, in their hip activist-speak, that they are accusing *Anti-Tech Résistance* of being “half-fascist, half-reactionary”.

They weigh straight in with a familiar weapon with which opponents of the industrial machine are frequently assaulted – the fact that such views were held by the late Ted Kaczynski (1942–2023), the USA’s so-called “Unabomber”. Merely thinking similar things to him, from the other side of the Atlantic, apparently implies some kind of complicity in his actions!

This ridiculous technique of guilt by association of ideas, so favoured in smearmongering “cancel culture”, is the equivalent of arguing that because a cow has four legs, two eyes and a tail, then that cat over there, which also has four legs, two eyes and a tail, must necessarily be a cow. A crypto-cow, no doubt! The inquisitors then fired off a volley of deadly woke missiles, identifying those they do not like as “antiqueer”, “sexist” and “transphobic”. *BAM!! ZLAM!! BAM!!*

They also feel threatened by the fact that ATR has evidently seen the bigger picture of the techno-tyranny menacing humankind and declares itself to be “neither of the left nor of the right”. This is regarded as nothing less than thoughtcrime, because the rebels of ATR “deliberately choose to ignore class struggle and feminist, anti-racist and anti-ableist struggles”. The Woke Inquisitors have a further serious allegation to level against ATR: “This movement professes an ideological purism that essentialises Nature”.

*Oh no! The ultimate heresy! Purity! Love of nature!*

They then attempt an outrageously duplicitous ideological manoeuvre by claiming that “it is this ‘ecology’ that inspired the creation of African national parks and evicted (and is still evicting) indigenous African peoples”. Anyone who knows *anything at all* about the phenomenon of neo-imperialist fake-conservation will know full well that it has *nothing at all to do with radical anti-industrialists*. This claim is merely another devious and dishonest attempt by the smear merchants to associate their targets, in the eyes of their support base, with *something of which they strongly disapprove*.

In truth, the phoney “ecological” assault on Africans is an entirely corporate phenomenon, spearheaded by the very dodgy WWF. As

Brussels-based academic Frédéric Leroy has explained: “Geneva-based WWF Intl has received millions of dollars from its links with governments and business. Global corporations such as Coca-Cola, Shell, Monsanto, HSBC, Cargill, BP, Alcoa and Marine Harvest have all benefited from the group’s green image”.<sup>5</sup>

In other words, it is part of the same old global mafia whose venal activities are opposed by the anti-industrialists whom the Lille communiqué is attacking!

Furthermore, as I wrote in January 2020: “One of the many big corporations to which the WWF is close is Unilever, the massive transnational consumer goods company. Paul Polman, former Unilever CEO, was one of the ‘XR business leaders’ who signed their support for Extinction Rebellion last year”.<sup>6</sup> So the *real culprits* behind fake-green neo-imperialism are not anti-industrialists but *the corporate backers of (at least) one of the Lille groups making the false accusations against them!*

If you want more info on this fake-green issue, which was the main topic on which I was concentrating before Covid forced a change of direction, there is a veritable library of links on the Winter Oak site.<sup>7</sup> Incidentally, “green” industrialist Polman later featured in my 2024 booklet *The Single Global Mafia*, because of his place on the board of trustees of the zio-globalist

Rockefeller Foundation.<sup>8</sup>

Holding our noses and diving once more into the mendacious cesspit of the Lille communiqué, we learn that the authors are shocked that anti-industrialists “propose nothing less than a reactionary return to the technology used before the industrial revolution”. They fail to explain what they mean by “reactionary”, but I have to assume that this language reflects an allegiance to the same industrialist ideology of “progress”, “development” and “modernisation” that, as I said, was enthusiastically embraced by fascism.

So how can we explain supposedly “green” and “anti-fascist” groups being on board the industrial-fascist bandwagon of glorious technological advance? The answer is simply that they adhere to the *other* great totalitarian movement manufactured to push forward the industrial machine, which uses its fanatic “anti-fascist” rhetoric to obscure the fact that it is serving the *very same agenda as fascism*.

The Lille signatories declare: “Division of labour and socialisation of production are not essentially anti-democratic. The problem is not the complexity of the machine but its money-orientated management and appropriation. Let’s not destroy the tool. Let’s seize it... Let’s democratically plan a rational use of natural resources. Let’s use automation. Not for profit, but to work less and better”.

It is quite incredible that, in the 21st century, people are still peddling the 19th century Marxist lie that more and more industrialisation would lead to more and more free time and well-being! But then, perhaps they are simply following the line set out by Chinese Communist Party bigwig H.E. Wang Yi, who, as I described in a recent article, is trying to sell us a dystopian ultra-industrial hell featuring the “modernization” of Africa (*there you go again!*), along with “Global AI Governance”, as being nothing less than “a future of fairness”.<sup>9</sup>

Hard line industrialism and hostility to anti-industrialism have, of course, always been central to the communist ideology devised to serve the ends of the global mafia, as I pointed out in *The False Red Flag*.<sup>10</sup>

In PMO’s response to the Lille communiqué, authors Tomjo and Mitou illustrate the outlook that lies behind it by quoting Lenin – I tracked down the English version on the marxists.org website. The Bolshevik leader wrote in *Pravda* in May 1918: “Socialism is inconceivable without large-scale capitalist engineering based on the latest discoveries of modern science. It is inconceivable without planned state organisation, which keeps tens of millions of people to the strictest observance of a unified standard in production and distribution. We Marxists have always spoken of this, and it is not

worth while wasting two seconds talking to people who do not understand even this (anarchists and a good half of the Left Socialist-Revolutionaries)".<sup>11</sup>

The Lille inquisitors – aptly characterised by Tomjo and Mitou as “neo-Bolshevik techies” – have to carry out some formidable feats of mental contortion in order to encourage their target readership to *hate and fear* groups and individuals with whom they would naturally have some sympathy.

For instance, they claim that the Luddites in early 19th century England “were not fighting against technology but against its capitalist use”. So are we supposed to believe that those feisty rebels would quite happily have submitted to a life of grim industrial slavery if the factories had all been owned by a Bolshevik British state, with red flags flying proudly from the smoke-belching chimneys?

Pushing this flimsy logic still further, the inquisitors insist: “ATR activists are not neo-Luddites, but they disguise themselves as comrades to infiltrate our spaces and to recruit”. Their inversion of reality (so typical of the global mafia and its little helpers everywhere) reaches a frothing fever pitch with statements such as “Anti-Tech Résistance are not comrades and are not welcome at our events” and “We are sounding the alert: the repressed fascist aspect of

ecologism is taking shape, so no pity”.

Tomjo and Mitou point out that this latter line is quite clearly intended to encourage physical attacks on anti-industrialists and, I would say, it reveals the hidden hand ultimately behind this witch-hunt. After all, who else has an interest in inciting hatred and violence against opponents of the global industrial system other than the global industrial mafia itself?

Standing up against the relentless advance of their nature-destroying and freedom-denying industrial “progress” is not being “reactionary”, let alone “fascist”, but is rather trying to open the way for a *different future*, one infinitely more desirable than the techno-totalitarian New World Order they want to impose on us all.

As the PMO authors rightly say: “We are not reaction, we are the resistance”.

[1] <https://winteroak.org.uk/2018/07/10/organic-radicalism-bringing-down-the-fascist-machine/>

[2] <https://winteroak.org.uk/2025/09/13/financiers-fabians-and-fascists/>

[3]

[https://www.piecesetmaindoeuvre.com/IMG/pdf/lille\\_et\\_les\\_techies\\_ne\\_o\\_bolcheviques.pdf](https://www.piecesetmaindoeuvre.com/IMG/pdf/lille_et_les_techies_ne_o_bolcheviques.pdf) All translations are my own.

[4] <https://offensive.eco/atr-mi-faf-mi-reac/>

[5] <https://x.com/fleroy1974/status/1213252146751328256>

[6] <https://winteroak.org.uk/2020/01/21/the-acorn-54/>

[7] <https://winteroak.org.uk/the-climate-scam/>

[8] <https://winteroak.org.uk/wp-content/uploads/2025/01/cudenec-the-single-global-mafia.pdf>

[9] <https://winteroak.org.uk/2026/03/06/china-and-the-same-old-global-mafia/>

[10] <https://winteroak.org.uk/wp-content/uploads/2024/03/the-false->

red-flag--1.pdf

[11] <https://www.marxists.org/archive/lenin/works/1918/may/09.htm>

## A TWO-PART ESSAY ON THE WWI PEACE TALKS

### 1. The Big Three and the global cabal

I have previously described how the Great War of 1914-1918 was essentially the Great Reset of its time, a shock-and-awe event manufactured in order to push us further along the dispossession and enslavement process known as “modernisation” or “progress”.<sup>1</sup>

More recently, I have taken a look at the real meaning of the term “peace” when uttered by globalists and concluded that it refers to the so-called “peace” proclaimed to Gentiles by judeo-supremacists when they feel they have the upper hand, involving compulsory obedience to their Noahide Laws, on pain of death.<sup>2</sup>

I have now read a book which brings these two insights together in a rather satisfying way and I will look at its contents in the second half of this two-part essay.

But first I need to provide some context for its subject matter, which is the Peace Conference in Paris at the end of World War I. The figure-

heads at the talks which led to the signing of the various treaties were supposedly a Big Four but were in practice the Big Three because of the much lesser role played by Italian prime minister Vittorio Emanuele Orlando, who even left the talks before the end.

By looking at the careers of these three men I will hopefully shed some light on the driving agenda behind the discussions – particularly on the issue of ensuring “minority rights”.

David Lloyd George (1863-1945) was prime minister of the United Kingdom from 1916 to 1922. From a working-class Welsh background, he made his political name as a fiery orator and defender of the people. He was a key figure in the Liberal Party, whose 1908 re-election to power on an anti-war ticket could have presented a problem for the shadowy network already planning WWI behind the scenes.

Gerry Docherty and Jim Macgregor write: “An anti-war Liberal group headed by him would have represented the Secret Elite’s gravest nightmare. The damage he could have caused was literally boundless. A splinter Cabinet led by a national figure, a rallying point for the Liberals and the Labour Party in Parliament, would have spelled disaster for the warmongers”.<sup>3</sup>

But Lloyd George was not what he seemed, as the authors explain: “The Secret Elite were constantly on the lookout for rising stars in poli-

tics and the diplomatic corps who might serve them well as agents. They would nurture, groom and fete them, and, if considered sufficiently malleable, draw them into the orbit of the group... David Lloyd George was a politician identified, nurtured and drawn into the Secret Elite fold for several very important reasons. They considered him a potential asset unmatched by anyone else in the Liberal and Conservative parties. With his talent for skilful negotiation, the brilliant orator and audacious radical held sway over the working classes. He talked their language such that even militant trade union leaders accepted him".<sup>4</sup>

"As early as 1886 he had written to Margaret Owen, later his long-suffering wife, that 'my supreme idea is to get on... I am prepared to thrust even love itself under the wheels of my juggernaut if it obstructs the way'<sup>5</sup>... Detractors have called him 'a man without conviction', claiming that he was shallow and opportunistic in most of his actions and at all times 'a man who did deals'<sup>6</sup>.

Together with his ambition, Lloyd George's taste for a luxurious lifestyle beyond his means and his insatiable sexual interest in women rendered him particularly vulnerable to manipulation. His career could have been ended several times over had the powers-that-be chosen to destroy him.

Docherty and Macgregor describe the peculiar course of events surrounding rumours circulating in 1908 linking Lloyd George and Lady Julia Henry, wife of Sir Charles Henry MP, a Liberal colleague and millionaire merchant.<sup>7</sup> Lloyd George sued the *Sunday People* newspaper: "He was represented in court by a team of legal colossi: Rufus Isaacs, the future Lord Reading and Lord Chief Justice; F.E. Smith, the future Lord Birkenhead; and Raymond Asquith, the prime minister's son. Ranged against this venerable trio was one of the most formidable advocates of the time, the Right Honourable Sir Edward Carson, KC MP...

"What happened next gave rise to one of the greatest mysteries that ever surrounded the unscrupulous Welshman. Once Lloyd George had categorically denied the *People's* allegations, Sir Edward Carson, representing the newspaper, did nothing more than ask a few meaningless questions. There was no cross-examination. No witnesses were called. The trial was over. Lloyd George had been raised from the edge of the abyss and retained his parliamentary office. Miraculously, he was deemed blameless.

"He had been grossly over-represented by the top legal brains in England, but to whom was Lloyd George forever indebted? The *People* had retained Edward Carson, the most expensive King's Counsel in the land, yet he failed to

present their case. Why? What powerful strings had been pulled inside the hidden chambers of the legal profession?”<sup>8</sup>

Lloyd George had sold his soul and everything he did or said, from that point on, has to be seen in that context, not least the enthusiastic support for war that suddenly came over him. Once the conflict was launched, he helped the warmongers keep it going. He effectively wrote a blank cheque for the arms industry and its friends, promising that the British tax payer would cover *any* cost of extending production lines or constructing new factories, irrespective of how long the war lasted.

Docherty and Macgregor remark: “He committed the government to compensate them and any of their sub-contractors for any subsequent loss. The War Office protocols to protect the public purse were torn to shreds”.<sup>9</sup> The unelected Alfred Milner,<sup>10</sup> part of the Rothschilds’ secret network of influence since the 1890s, was appointed directly to the inner sanctum of Britain’s war planning and Lloyd George “revolutionized government control of production by bringing businessmen into political office”.<sup>11</sup> Lloyd George himself records in his *War Memoirs* that his decision to choose Rothschild front JP Morgan as the sole US wartime purchasing agent for Britain followed personal “advice” from Lord Nathaniel Rothschild in London.<sup>12</sup>

It was, of course, during his premiership that the British government issued the notorious Balfour Declaration of 1917, which paved the way for the creation of the murderous state of Israel and with which the Rothschilds and their Zionist friends were very closely involved. Say Docherty and Macgregor: “Lloyd George’s government, through the war cabinet, colluded with the Zionist Federation to concoct a statement of intent that met their (Zionist) approval”.<sup>13</sup>

In later years, Lloyd George remained a big fan of the zio-satanic imperialist mafia (ZIM) and its grotesque global puppet show. Ernst “Putzi” Hanfstaengl, the main ZIM agent who groomed Adolf Hitler,<sup>14</sup> relates in his memoir that, while in London, he visited Lloyd George, who gave him a signed photograph of himself to take back to Germany, inscribed “To Chancellor Hitler, in admiration of his courage, determination and leadership”.<sup>15</sup>

Georges Clemenceau (1841-1929) headed the French government on two occasions – from 1906 to 1909 and then from 1917 to 1920.<sup>16</sup> Like Lloyd George, he started out with a reputation as a radical on the “left”, particularly on the basis of his opposition to the influence of the Roman Catholic Church on French society. But he ended up being regarded as an enemy of the working class because of the brutality with which, when in power, he repressed the French population.

When he became Minister of the Interior in 1906, he declared himself France's "top cop" and set about crushing resistance to plutocratic industrial domination. Within a week of taking up his post, he sent in the army against a miners' strike prompted by an horrific event at Courrières, where more than a thousand men had been killed in the worst mining disaster in European history.<sup>17</sup> The strike spread to other professions and hopes of revolution filled the Spring air – Clemenceau banned the traditional May Day procession in Paris and sent in no fewer than 45,000 soldiers to brutally attack protesters.

As the uprising continued, Clemenceau's militia killed two strikers at Raon-l'Étape in July 1907 and, in June 1908, two more at Vigneux – "police fired point blank into a room against unarmed workers accompanied by women and children".<sup>18</sup>

The regime's unpopularity with the French people reached the point where the "right-wing" royalist *Action Française* led by Charles Maurras was seeking a provisional alliance with the "far left" so as to unite the resistance. Clemenceau's reaction of pre-emptive mass arrests was in the finest tradition of tyrants and their lackeys. He was still up to the same tricks after WWI, when his government banned all protests in the run-up to May Day in 1919. Protesters took to the

streets of Paris anyway, but were attacked by the police, leaving two of them dead and 300 injured.

Clemenceau appears to have been a psychopath, delighting in the bestial ferocity that earned him the nickname “The Tiger”. The writer Julien Gracq has written of his “pure, gratuitous, incongruous aggression”.<sup>19</sup> He was a fervent war-monger with a visceral hatred of Germany and, as Docherty and Macgregor relate, he visited Britain in April 1907 and tried to persuade the anti-war Liberal government “to introduce conscription and create a great army that would ‘take the field’ along with France against Germany”.<sup>20</sup> Clemenceau himself boasted in 1918: “My foreign policy and my domestic policy has been one and the same. Domestic policy? I wage war. Foreign policy? I wage war. I always wage war”.<sup>21</sup>

Involved, early in his career, in the reconstruction of Paris after the Franco-Prussian war and the crushing of the Paris Commune, Clemenceau was caught up in some controversial business matters and was increasingly accused of working for foreign interests, particularly British ones. In 1892, he was implicated in the Panama corruption scandal and publications such as *Le Petit Journal* drew attention to his close links with Cornelius Herz, one of the men at the centre of the affair.

Herz, a Jewish French-American businessman, had previously invested in Clemenceau's newspaper, *La Justice*.<sup>22</sup> The anarchist Bernard Lazare (also Jewish, in fact) wrote of him: "Cornelius Herz has never had a home country, although he has served several; he seems to have only ever had one passion: gold".<sup>23</sup>

Clemenceau turned to condemning anti-semitism, particularly among Catholics, and wrote more than 700 articles supporting Captain Alfred Dreyfus, a Jewish military man famously accused of treason.<sup>24</sup> Among his friends was the influential Austrian-Jewish journalist and editor Moritz Szeps, who was "considered a symbol of the links between the intellectual Jewish elite and economic life".<sup>25</sup> He and Clemenceau visited each other on several occasions and Clemenceau is said to have been "close" to Szeps' daughter Berta. His younger brother Paul married Szeps' other daughter, Sophie.<sup>26</sup>

When, at the age of 76, Clemenceau became prime minister for the second time, his government "was essentially made up of close associates and figures who would defer to him".<sup>27</sup> His cabinet included Georges Wormser (1888-1978), a Jewish banker and historian who would go on to be his biographer and whose uncle was secretary to Baron Edmond de Rothschild.<sup>28</sup> And it was headed by Clemenceau's "faithful collaborator" Georges Mandel (1885-1944), a Jewish journalist

and politician whose real name was Louis Rothschild.<sup>29</sup>

Woodrow Wilson (1856–1924) was the 28th president of the United States, serving from 1913 to 1921. The Democratic Party politician gained the post in a somewhat surprising manner, at a time when Republicans dominated the presidency. President William Taft was refusing to support a bill to introduce the Federal Reserve system, on the grounds that it would not impose sufficient government control of the banks.

Write Docherty and Macgregor: “The money power decided that Taft had to go. Their support in the 1912 presidential election swung behind the little-known Democrat candidate Woodrow Wilson”.<sup>30</sup> They note the astonishing speed with which “Wilson was bounced from his post at Princeton University in 1910 to governor of New Jersey in 1911, then Democratic Party nominee for the presidency in 1912”.<sup>31</sup>

“Grass-roots Democrats in New Jersey were opposed to having Wilson imposed on them by ‘the big interests in New York’...<sup>32</sup> Rarely has there ever been such a concerted and focused effort to remove a Republican president from office and replace him with a Democrat party-puppet. Sponsored by Cleveland H. Dodge, director at Rockefeller’s National City Bank, and a friend of both Rockefeller and [JP] Morgan, Woodrow Wilson was thrust into the presidential race in 1912.

The money power opened a campaign office for him at 42 Broadway and over two-thirds of his campaign funds came directly from Wall Street".<sup>33</sup>

Just like Lloyd George and Clemenceau, Wilson got into office on false pretences, passing himself off as someone that he was not and never would be. Docherty and Macgregor write: "Wilson lied about his politics during the campaign and betrayed the Democratic heritage of Presidents Jefferson and Jackson by courting the bankers and representing their interests. His public utterances were a masterclass in hypocrisy. He campaigned in 1912 under the banner of 'New Freedoms' and opposition to monopoly powers, yet within a year had given the banks exactly that".<sup>34</sup>

They also point to the entry into the race with Taft of a second Republican, former president Theodore Roosevelt. "Financed by Morgan's associates in Wall Street, Roosevelt created a third force, the 'Bull-Moose' Party, from thin air and effectively split the Republican vote. While the Morgan team were destroying Taft's chance of victory, Paul Warburg and Jacob Schiff [Rothschild-linked bankers] completed the pincer movement by backing Wilson and ensuring his election".<sup>35</sup>

Wilson had to be steered into power so that the globalist banksters could have their Federal

Reserve, which was a key element in the manufactured Great War. Docherty and Macgregor explain: “Wars require to be financed and cost immense sums of money. In Britain, France, Russia and Germany the national coffers were almost bare. Outrageous spending on armaments and growing indebtedness had left virtually every treasury in Europe dangerously close to empty.

“A new source of funding was required, a supply of money that could expand in line with the demand of desperate nations willing to pay handsomely for massive loans. Now that was something that a US central bank, unfettered by government control, responding to unlimited demand, could do”.<sup>36</sup>

The deceit and hypocrisy surrounding Wilson and his backers continued after the Federal Reserve system was set up and the lucrative slaughter launched in Europe. The championing of “minority rights” in Europe which he was to promote at the peace talks in 1919 – in particular the right of some groups to maintain a distinct cultural identity within an overall national context – sits uneasily alongside his rhetoric just three years previously.

His obvious bias in favour of Britain and its allies was alienating both German-American and Irish-American voters, who were threatening to switch to the Republicans in the 1916 election. These groups came under sustained attack for

what the president termed 'disloyalty'. In his annual Message to Congress on December 7 1915, Woodrow Wilson ranted against those, born under foreign flags, who had been welcomed "under our general naturalization laws to the full freedom and opportunity of America, who have poured the poison of disloyalty into the very arteries of our national life... who seek to make this proud country once more a hotbed of European passion".<sup>37</sup>

Add Docherty and Macgregor: "He expressed contempt for those who held fast to their original national identities because they did not put American interests first. These he termed 'hyphenated Americans'".<sup>38</sup>

*Today, of course, it is a quite different group of "hyphenated Americans" whose ultimate loyalty is increasingly being called into question...*

Wilson did win the 1916 election, although suspicions of election fraud prompted his opponents to file legal protests. He did so "on the proud boast that he had kept America out of the war", remark Docherty and Macgregor, a few short months before leading the USA into that same bloodbath.<sup>39</sup>

It is not possible to write about Wilson without mentioning Edward Mandell House, a "British-trained political operative"<sup>40</sup> who essentially acted as his handler. "This shadowy figure stood by his side, controlling his every move", say

Docherty and Macgregor, and “preferred to influence politics from behind the scenes; rather than take public office. He had been part-educated in England and was credited with swinging the Democratic Convention in Baltimore in 1912 behind Wilson. He was also in direct, sometimes daily, contact with JP Morgan Jr, Schiff, Warburg and Democratic senators who sponsored the Federal Reserve bill.

“House guided the president in every aspect of foreign and domestic policy, chose his cabinet and formulated the first policies of his new administration. He was the prime intermediary between the president and his Wall Street backers. The president was not to be left to his own devices. The governance of America fell, step by step, under the juggernaut of investment bankers closely linked to the Rothschilds”.<sup>41</sup>

It turns out, via the minutes of the 245th meeting of the War Cabinet in London, that Wilson was even directly involved in the final draft of the Balfour Declaration cooked up by Lord Walter Rothschild and Lloyd George’s government. So too were House and Jewish US Supreme Court judge Louis Brandeis.<sup>42</sup>

Anyone who has read my aforementioned article about what the global cabal really means by the term “peace” will probably feel the same chill as I did when reading that in a “barnstorming speech” in January 1917 looking ahead to the

post-war future, Wilson declared that “the shining centerpiece of his dazzling new utopia was to be a League of Nations which could enforce peace”.<sup>43</sup>

## 2. War, peace and global control

In the first half of this two-part essay I provided some background information on the Big Three who dominated the post-WW1 Peace Conference in Paris – David Lloyd George, Georges Clemenceau and Woodrow Wilson.

My aim was to set the scene for this examination of a 1929 book by Nathan Feinberg, entitled *La question des minorités à la Conférence de la paix (1919-1920) et l'action juive en faveur de la protection internationale des minorités* (‘The question of minorities at the Peace Conference (1919-1920) and Jewish action in favour of the international protection of minorities’).<sup>44</sup> This 170-page work is included, in its entirety, in Pierre Hillard’s 2019 *Archives du mondialisme* (‘Globalist archives’).<sup>45</sup>

Feinberg’s work shows that the First World War fed the Zionist agenda in more ways than simply prompting the Balfour Declaration that pointed to the future creation of the state of Israel. And it describes the beginnings of an international *system*, based on what looked like high-

mindeth ethical principles, which was already becoming a structure for top-down globalist control.

Having seen the political backgrounds of the three “leaders” heading the Paris operation, the very strong Zionist involvement in the treaties on minority rights revealed by Feinberg should come as no surprise. This involvement was not some kind of afterthought but had, as he says, been under preparation “since the first days of the war”.<sup>46</sup>

Feinberg writes: “In August 1915, Max Nordau [a leading Zionist] had already published his well-known agenda of Jewish claims and proposed to convoke a global Jewish congress to propose it to the Peace Conference...<sup>47</sup> In Poland and in Czechoslovakia, in Russia and in Ukraine, in Transylvania and in Bukovina, in Austria and in Hungary, in Lithuania and in Latvia, in the Crimea and in Galicia, in White Russia and in Turkey, everywhere Jewish congresses, national assemblies, constituent assemblies, community congresses, etc, were held, which drew up Jewish claims and called for guarantees of Jewish rights”.<sup>48</sup>

In 1916 there was a Jewish congress for South Africa and in 1917 one for Canada, he adds.<sup>49</sup> In the USA the idea of a war-related national Jewish congress had been planned since 1915 under the leadership of Jewish Supreme Court judge Louis Brandeis who, as we saw in

the first part of this account, was also involved in drawing up the Balfour Declaration. Feinberg relates: "The congress took place in Philadelphia in the autumn of 1918, immediately after the signing of the Armistice. Representing three million Jews, it took on the character of a grandiose demonstration of Jewish unity and solidarity.

"The delegation that it elected to go to the Peace Conference was predestined, thanks to its very particular relationship with the US delegation and with President Wilson himself, to play a very important role in the Committee of Jewish Delegations at the Peace Conference".<sup>50</sup>

And so it turned out, as recorded by *The New International Yearbook: A Compendium of the World's Progress for the Year 1919* in its report on the "influential delegation of prominent American Jews" who went to France. It states: "The influence of the American delegates was greatly felt, due to the sympathetic attitude towards the Jewish claims of President Wilson and other American delegates to the Conference".<sup>51</sup>

Feinberg records that six days before he set off to the Paris talks for the first time, Wilson had met with representatives of B'nai B'rith, the notorious Zionist masonic entity.<sup>52</sup> And he remained in close touch with US Zionists once in Europe, says Feinberg: "On January 14 1919, Dr Stephen Wise, one of the most active promoters of the movement in support of the American Jew-

ish Congress, who was then in Paris, telegraphed to the Congress's delegation about to head to the Peace Conference that he had had two meetings with Wilson".<sup>53</sup>

On March 2 1919, back in the USA, Wilson met American Jewish Congress representatives, including Wise again, who "gave him a detailed memorandum containing all the resolutions adopted in Philadelphia as well as the reasons and the supporting arguments. Wilson declared himself to be completely in agreement with the Congress's agenda".<sup>54</sup>

*Well fancy that!*

Joining in this concerted initiative were Jewish groups within the "Social Democratic" left and Feinberg credits the Poale Zion organisation<sup>55</sup> with "awakening the interest of the 'International' in the Jewish question and, along with that, the whole problem of minorities".<sup>56</sup>

The 1919 International Socialist Conference in Amsterdam subsequently addressed the issue, he explains. "Declaring that the Jews had the right to self-determination, it demanded that they had equal civil and political rights in every country, national autonomy in the countries where they lived in compact masses, the creation of a national homeland in Palestine and the admission of the Jewish people into the League of Nations".<sup>57</sup> Feinberg says Poale Zion's success in ensuring this stance was crucial "when one con-

siders that socialist public opinion was an important factor during the peace negotiations”.<sup>58</sup>

The result of all this prescient political manoeuvring, during years when most minds were still fixed on the terrible unfolding slaughter, was that the world’s organised Jewish communities were able to present a united front. This appears to have been coordinated by, or through, the World Zionist Organization, which established an office in Copenhagen, Denmark, and issued a manifesto in October 1918 with the peace conference in mind.<sup>59</sup>

Relates Feinberg: “All the congresses and assemblies, whether in Western and Central Europe or overseas, were dominated by one single identical spirit; all put forward the same claims, almost all of them formulated the Jewish agenda in the same way”.<sup>60</sup> As with the socialist declaration from Amsterdam, this involved the triple demand for equal rights everywhere, recognition as a specific national group in certain countries and the recognition of Palestine as the Jewish people’s national home.

There are obvious contradictions between these demands. How can one be treated as a citizen like any other and, at the same time, insist on belonging not so much to the nation as a whole but rather to one’s own specific group? Furthermore, if Palestine was the Jewish homeland, did this mean that the lands in which Jews

currently lived were not so, but were merely temporary resting places to which they were not deeply attached? Did that, in itself, not set them apart from other citizens with whom they sought equal status?

*It seems to me that these Zionists wanted their bread buttered on three sides!*

Two months after the end of the war, in January 1919, Jewish delegations from across the world turned up in Paris to stake their claims.<sup>61</sup> Following a Zionist conference across the Channel in London in February 1919, a Committee of Jewish Delegations to the Peace Conference was formed. Feinberg tells us: “The committee was made up of Jewish delegates from Eastern and Southern Europe, as well as representatives of the Jews of the USA, Canada, Italy and Palestine, plus the World Zionist Organization, the American Jewish Committee and the B’nai B’rith order”.<sup>62</sup> For whatever reason, the British and French Jewish groups preferred to represent themselves separately.

The way in which the “Jewish” – in fact Zionist – agenda was presented is interesting. Initially the question was openly about Jewish rights then, as Feinberg details, it was increasingly hidden within more general talk about “minority rights”.<sup>63</sup> But it is notable that Wilson’s shadowy minder, Edward Mandell House, made it known that the president “attached a very par-

ticular importance to the insertion of the item concerning religious liberty and equality".<sup>64</sup>

And, as in George Orwell's formulation in his satire *Animal Farm*, it is clear that while all minorities might have been equal, some were more equal than others. In his 1921 book *A History of the Peace Conference of Paris*, Harold Temperley writes: "Even if the claims from the other races might be overlooked, for they chiefly belonged to enemy States and there were not at the moment many to support the demands of Germans or Magyars or Bulgarians, and even if the almost unknown peoples, such as the White Russians and Ruthenians, might have been disregarded, there was one race which had ardent, persistent, and influential friends.

"The Jews of Western Europe and America had never ceased to award their sympathy to the sufferings of their co-religionists in Russia and in the other Eastern States; for many years the Jewish societies of Great Britain and the United States had been in correspondence with the Foreign Offices and Chancelleries of Europe, striving to bring about a better state of things".<sup>65</sup>

And Feinberg is in no doubt that when Wilson raised the question of minority rights at the Supreme Council of the Peace Conference on May 1 1919, "above all else, at this time, he had in sight the protection of the Jews".<sup>66</sup> "Wilson drew his colleagues' attention to the fact that

persecutions against the Jews had always been an element which could disturb the peace and that, for this reason, it would be good to now especially guarantee the rights of Jews in Poland and Romania. Moreover, a measure should also be introduced into treaties with other states.

“On Mr Lloyd George’s remark that the Poles were complaining that during the war the Jews were on the side either of Russia, or of Austria, or of Germany, but not of Poland, Wilson replied that this was merely a consequence of persecution and that in the USA the Jews were good citizens. Mr Lloyd George hastened to declare that in Britain the Jews were likewise loyal citizens and Mr Clemenceau also felt the need to make the same declaration regarding the French Jews”.<sup>67</sup>

The Jewish committee worked frantically behind the scenes, “day and night” it seems,<sup>68</sup> and on May 10 1919 officially presented its memorandum to the Peace Conference. This insisted that “minorities” should not only have the right to run their own specific schools, charities and other institutions but that these should be funded by the national state concerned. It also said minority community leaders should have the right to directly tax their own people.

*This was the path that was to lead to the semi-autonomous Jewish “leadership” which went on to collaborate with the Nazis in the next*

*world war, notably in Poland, as I have previously described.*<sup>69</sup>

The Jewish memorandum also insisted that “minorities”, obviously Jewish ones in this instance, should be allowed to recognise their own Sabbath and be required neither to work on Saturdays nor to rest on Sundays.<sup>70</sup> Feinberg shows how this memorandum not only proved highly influential in the drawing up of various treaties, but how in many instances, its *exact wording* was included in the final document.<sup>71</sup> He says: “We can say, as a general rule, that the measures in all the treaties were pretty well identical. This was not by chance, but the result of a deliberate policy that the Peace Conference had adopted on this point”.<sup>72</sup>

One outrageous demand that was not accepted was that states should be forced to pay “damages” to the Jewish victims of “pogroms” that had allegedly taken place on their territory during the war as well as to the victims of any further “pogroms” that might occur in the future.<sup>73</sup>

Feinberg says he found that very little information was available on the discussions over minority rights, in contrast to those of the Peace Conference as a whole,<sup>74</sup> and, to me, their exact implications appear a little murky. There was talk of “the guarantee of economic development”<sup>75</sup>

and of the inviolable right to “social and industrial development”.<sup>76</sup>

Feinberg points out that at the same time that Wilson was stressing the importance of Jewish rights, the economic section of the British delegation was drawing the Peace Conference’s attention to the fact that they had so far completely neglected the question of obligations that should be placed on nation states regarding international conventions on issues such as postal services and telegraphy, industrial property and authors’ rights and “in general, the equitable treatment of foreign trade”.<sup>77</sup> And he adds that this economic section stressed that “as long as peace with enemy countries had not yet been signed and the new states had not yet definitively been recognised, it was possible to impose such obligations upon them, whereas later it would be very difficult, if not impossible”.<sup>78</sup>

Is there a thematic connection here with the bulletin issued at the start of 1918 by the *Zionistische Vereinigung für Deutschland* (Zionist Union for Germany) in Berlin, also featured in Hillard’s *Archives*? This boasted: “The means of which Zionism disposes to attain its objectives are increasing to a level never previously reached. The annual takings of the Jewish National Fund are far higher, in these times of war, than those in times of peace”.<sup>79</sup>

As we can see, the war, and the subsequent redrawing of the map of Europe, provided a golden opportunity not just to make vast amounts of money but also to impose top-down external control on nations' internal affairs. Because the Peace Conference created or restored nation-states that had not existed before the conflict, and awarded extra territories to others, it was in a position to impose conditions on them and embed its own terms into national constitutions. The Jewish memorandum, the template for these conditions, specifically said that each state concerned should be made to agree "that the foregoing obligations are hereby embodied in her fundamental law as a bill of rights, with which no law, regulation, or official action shall conflict or interfere and as against which no law, regulation, or official action shall have validity or effect".<sup>80</sup>

There was some precedent for all this, as Clemenceau was at pains to point out. The Congress of Berlin after the Russo-Turkish War of 1877–1878 had granted independence to Serbia on the condition that it recognised "the principles of religious freedom... the principles that are the basis of social organisation in all the states of Europe".<sup>81</sup>

And, even further back, he said "the United Provinces of the Netherlands had to sign up in 1814 to formal commitments concerning the Bel-

gian provinces which were, at that juncture, annexed to the Kingdom. This constituted an important restriction on the unlimited exercise of Dutch sovereignty. When its Kingdom was established, Greece had to accept a particular form of government: it had to be at the same time monarchic and constitutional".<sup>82</sup>

*There are echoes there of England's misnamed "Glorious Revolution" of 1688. Globalism has been on the march for many centuries now.*

As Feinberg sets out with some enthusiasm, the 1919 agreements nevertheless represented a significant step forward from previous treaties, such as by specifically referring to "linguistic and racial minorities" rather than simply religious ones. Furthermore, he says: "The content of the rights accorded to minorities took the form not of a brief statement of principle but was clearly and precisely detailed in a series of stipulations. And, last but not least, these rights were placed under the guarantee of the League of Nations and the Permanent Court of International Justice, which put an end to the anarchic state of the international community and made it possible to entrust the protection of these rights not to individual states or some group of states but to the supreme organs of organised humanity".<sup>83</sup>

The pejorative use here of the term "anarchic", in contrast to the power of the "supreme organs of organised humanity" is a useful reminder

that authentic anarchism embraces the principle of freedom from external imposed power at *every level of human life*, including the national one, and is thus the sworn enemy of globalism and all other forms of imperialism.

Some of the countries involved in the Paris Peace Conference were suspicious about the real agenda being pushed, with a Polish spokesman referring to a treaty “drawn up by Jewish Zionists and Poles involved in finance and business”.<sup>84</sup> That same country specifically objected to the idea that the content of its national constitution could be imposed from the outside.<sup>85</sup>

And Romanian prime minister Ion I. C. Brătianu objected to any restriction on his nation’s sovereignty. He said the right for international intervention to protect minority rights meant “we would create a category of citizens who would be led to seek protection outside the borders of their state”.<sup>86</sup>

But, as Wilson made quite clear in his reply, the matter was not actually up for discussion. He insisted on “the expectation on the part, for example, of Rumania, and of Czecho-Slovakia and of Serbia, that if any covenants of this settlement are not observed, the United States will send her armies and her navies to see that they are observed. In those circumstances, is it unreasonable that the United States should insist upon being satisfied that the settlements are correct?”

“Observe, Mr Bratiano [Brătianu] – and I speak of his suggestions with the utmost respect – suggested that we could not, so to say, invade the sovereignty of Rumania, an ancient sovereignty, and make certain prescriptions with regard to the rights of minorities. But I beg him to observe that he is overlooking the fact that he is asking for the sanction of the allied and associated powers for great additions of territory which come to Rumania by the common victory of arms and that, therefore, we are entitled to say: ‘If we agree to these additions of territory we have the right to insist upon certain guarantees of peace’.<sup>87</sup> And, on a rather sinister note, Wilson added: “Where the great force lies there must be the sanction of peace”.<sup>88</sup>

It is clear that the USA’s role was to be a global bully imposing the domination of what was, in truth, not so much *Pax Americana* as *Pax Judaica*. Feinberg describes in detail the treaty with Poland, which served as the model for subsequent treaties and two of whose clauses about minorities referred specifically to Jewish matters. He comments: “There could certainly be no doubt as to whether the Jews would enjoy all the rights guaranteed by the treaty to *all* minorities. But the authors of the treaty were not content with that and they judged it useful to, in addition, *specifically* assure the right of the Jewish communities to an equitable portion of the public

funds allocated to education, as well to guarantee Jews the possibility of observing their Sabbath".<sup>89</sup>

Ray Stannard Baker, for his part, writes that a certain Article XI, which Wilson described as his favourite, "would enable a Lithuanian or Yugoslav state to bring before the League questions affecting the treatment of its racial kinsmen in Poland or Italy — and the United States to bring up questions of the treatment of the Jews anywhere".<sup>90</sup>

I think that what we are looking at here is a twofold intervention. Firstly, it was an assault on democracy — by *prioritising* rather than merely *protecting* minority rights, such as by bestowing simultaneously *equal* status and *special* additional rights, it destroys any idea that governance should reflect the views, values and best interests of the *majority* of the country concerned. Secondly, it was obviously the installation of an unprecedented *mechanism for supra-national control*, imposed, by deceit, on the back of the trauma created by a manufactured world war. It was what Clemenceau hailed as a "new system of international relations now inaugurated by the establishment of the League of Nations"<sup>91</sup> which was identified at the time as "the systemisation of civil and political rights".<sup>92</sup>

Feinberg judges: "In the evolutionary process of International Law, an ongoing process

leading – albeit slowly and in zigzags – to the recognition of the supremacy of International Law over national law, the treaties on minorities of 1919-1920 played one of the most important roles. They broke, in a manner considerably more categorical than any other modern human rights institution, with the traditional concept of absolute and unassailable sovereignty”.<sup>93</sup>

He sees, in 1929, that the various international bodies being set up to protect minorities were establishing “the ideological principles which will lead to the development and then the gradual perfecting of this system”.<sup>94</sup> It is this “perfecting” that has, a century on, delivered us the United Nations Sustainable Development Goals, the infrastructure currently being used to impose the globalist agenda under the same false flag of ethics and good intentions.

The kind of hypocritical language with which are so familiar today was already being used back in 1919, with the warmongering Clemenceau waxing lyrical about “the progress of civilization”, “peace and general harmony” and “freedom and justice”.<sup>95</sup> This “peace” was to be both “equitable” and “sustainable”!<sup>96</sup>

Looking proudly back, the United Nations website tells us: “The Treaty of Versailles was signed in the Palace of Versailles Hall of Mirrors on 28 June 1919. The Covenant of the League of Nations was integrated into the Treaty and all

other peace settlements signed in Paris after World War I. The Covenant constituted of a preamble and 26 articles. It defined the main function of the League: to ‘promote international cooperation and to achieve international peace and security’.<sup>97</sup>

Given the very strong Zionist involvement which, as we have seen, characterised the Peace Conference and its “minority rights” agenda, I suspect that behind the term “Covenant” lurks the Noahic Covenant, the so-called laws through which certain arrogant Jewish racists think they have the right to impose their version of “peace” on the whole of humankind and which are unfortunately accepted without question by too many Gentiles who do not understand what they really involve.<sup>98</sup>

Has “international peace and security” always been a euphemism for violently-imposed judeo-supremacist global control?

[1] Paul Cudenec, ‘A crime against humanity: the Great Reset of 1914-1918’, <https://winteroak.org.uk/2022/10/14/a-crime-against-humanity-the-great-reset-of-1914-1918/>

[2] Paul Cudenec, ‘Peace of the lips of Demons’, <https://winteroak.org.uk/2026/02/18/peace-on-the-lips-of-demons/>

[3] Gerry Docherty and Jim Macgregor, *Hidden History: The Secret Origins of the First World War* (Edinburgh & London: Mainstream Publishing, 2013), p. 329.

[4] *Hidden History*, p. 161.

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- [46] Feinberg, p. 33/541. The double reference indicates the page in Feinberg's original book and then that within Hillard's Archives. All translations are my own.
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- [48] Feinberg, p. 34/542.
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- [50] Feinberg, p. 34/542.
- [51] *The New International Yearbook: A Compendium of the World's Progress for the Year 1919*, ed. Frank Moore Colby (New York: Dodd, Mead & Co, 1920), p. 367,

- <https://archive.org/details/NewInternationalYearBookFor1919/page/n395/mode/2up>, cit. Feinberg, p. 42/550.
- [52] Feinberg, p. 42/550.
- [53] Feinberg, pp. 42-43/550-51.
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- [56] Feinberg, p. 24/532.
- [57] Feinberg, p. 26/534.
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- [62] Feinberg, p. 36/544.
- [63] Feinberg, p. 41/549.
- [64] Feinberg p. 55/563.
- [65] Harold William Vazeille Temperley, *A History of the Peace Conference of Paris Vol 5* (London: Hodder & Stoughton, 1921), p. 122, <https://archive.org/details/historyofpeaceco05tempuoft/page/122/mode/2up>, cit. Feinberg, pp. 68-69/576-77.
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- [67] Feinberg pp. 70-71/578-79.
- [68] Feinberg, p. 76/584.
- [69] Paul Cudenec, 'The gangsters and the ghetto', <https://winteroak.org.uk/2026/01/23/the-gangsters-and-the-ghetto/>
- [70] Feinberg, pp. 78-79/586-87.
- [71] Feinberg, p. 81/589.
- [72] Feinberg, p. 126/634.
- [73] Feinberg, p. 93/601.
- [74] Feinberg, p. 7/515.
- [75] Feinberg, p. 26/534.
- [76] Feinberg, p. 29/537.
- [77] Feinberg, p. 71/579.
- [78] Ibid.
- [79] Hillard, p. 481.
- [80] Feinberg, p. 82/590.
- [81] Feinberg, p. 115/623.
- [82] Feinberg, p. 117/625.
- [83] Feinberg p. 138/646.
- [84] Laust Moltesen, *La Société des Nations et la Protection des Minorités*, cit. Feinberg, p. 96/604.
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- [88] Wilson, cit. Feinberg, p. 167/675.
- [89] Feinberg, p. 128/636.
- [90] Ray Stannard Baker, *Woodrow Wilson and World Settlement: Written from his unpublished and personal material*, London, 1923, vol 1, p. 227, <https://archive.org/details/woodrowwilsonwor01bake/page/228/mode/2up>, cit. Feinberg, p. 108/616 FN.
- [91] Feinberg, p. 116/624.
- [92] Message du Conseil Fédéral à l'Assemblée Fédérale concernant la question de l'accession de la Suisse à la Société des Nations (Berne, 1919), p. 247, cit. Feinberg, p. 65/573.
- [93] Feinberg, p. 138-39/646-47.
- [94] Feinberg, p. 139/647.
- [95] Feinberg, p. 119/627.
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- [97] <https://www.ungeneva.org/en/about/league-of-nations/covenant>
- [98] <https://www.christianity.com/wiki/bible/what-is-the-noahic-covenant.html>, Paul Cudeneac, 'Hate, supremacism and the satanic world order', <https://winteroak.org.uk/2026/01/05/hate-supremacism-and-the-satanic-world-order/>

## VIPERS IN THE VATICAN

During the Covid scam, a lot of people started asking serious questions about the Roman Catholic Church. Why was it so blatantly complicit in this globalist psy-op, even to the point of issuing a special coin celebrating Big Pharma's jabbing programme?<sup>1</sup> And why does the Paul VI Audience Hall at the Vatican look as if it depicts a snake's head?

In May 2022, Matt Smyth, a professor of religious studies at Strasbourg University, contributed an article to *Winter Oak* entitled 'Francis, A Pope of the poor? A Pope for the environment? Or a Pope of the global elite?'<sup>2</sup> He warned that the then-Pontiff had "turned the Vatican into a spokesperson for the global governance" and had sent a message to WEF's annual zio-globalist shindig at Davos<sup>3</sup> on no fewer than four occasions.

Smyth added: "Rome sees itself as some kind of 'spiritual' partner of the corporate elite aspiring to completely dominate the planet. This affiliation to the global agenda was formally acknowledged when Lynn Forester de Rothschild

launched the Council for Inclusive Capitalism with The Vatican”.

I have now learned more about this corruption of the Roman Catholic Church from the veritable goldmine that is Pierre Hillard’s *Archives du mondialisme* (‘Globalist archives’).<sup>4</sup> As background, he includes a 1982 article, in English, by Ben Zion Wacholder of Hebrew Union College – Jewish Institute of Religion, Cincinnati, USA, entitled ‘Jacob Frank and the Frankists: Hebrew Zohanic Letters’.<sup>5</sup>

Frank was a controversial 18th century Jewish figure who claimed to be his people’s Messiah, a resurrection of the biblical Jacob, and founded a cult that is still very influential today, albeit rarely spoken about. Wacholder writes: “Frank foresaw the doom of Europe’s Jewry unless Jews adopted ‘the holy faith of Edom’, i.e. Christianity. The conversion to Christianity, however, was to serve as an instrument leading to Christianity’s ultimate defeat”.<sup>6</sup>

Summarising the content of certain documents by and about Frank, he says that the ultimate message is that “Jacob Frank will lead Israel’s redemption by conquering the world, including the Catholic Church”.<sup>7</sup> In Frank’s own words: “Anyone who is of the seed of Abraham, Isaac and Jacob must follow this holy creed of Edom [Christianity]... You shall make strife”.<sup>8</sup> He says “we will live among the nations

[Gentiles]” and “act cunningly”.<sup>9</sup>

*As an aside, I wonder whether this specific Jewish use of the word “nations” lay behind the names chosen for the globalist League of Nations and then United Nations.*<sup>10</sup>

Frank himself acted “cunningly” when he penned his scaremongering and propagandistic messages to fellow Jews while held prisoner. Wacholder explains: “Frank employs different styles of writing for different parts of the letter. Assertions that urge the Jews to be baptised are formulated in simple Hebrew which would have been understandable to the Catholic censors. But references to the ultimate destruction of Christianity are couched in abstruse Hebrew or Aramaic lines that only his learned disciples could decipher”.<sup>11</sup>

However, the plan did not stop short at the use of subterfuge: “Frank alludes to the military training of his followers as part of this awakening. Not only do they learn how to use a bow and arrow, they must also learn from the way the arrow behaves. To achieve maximum effectiveness, one must pull the bow with force; so must Israel act with utter ruthlessness”.<sup>12</sup>

Seen together, this deception and brutality amounted to a veritable inversion of the moral code which Jewish tradition regarded as having been handed to Moses by God. Wacholder explains: “In order to fulfill the requirements

necessary for the coming of the Messiah, it would be incumbent upon Israel to repudiate the Law".<sup>13</sup>

He says this "reveals how far the Frankist sect had strayed from mainstream Judaism. From its very beginning, observance of the commandments was the main goal of Israel. No one before Frank, not even Jesus, had been extreme in the repudiation of the commandments. What was this repudiation of the Law?"<sup>14</sup>

I have previously mentioned how freemasonry has been used as a tool of infiltration and control by the cunning and ruthless globalist cabal.<sup>15</sup> So I think we can well imagine what had been going on behind the scenes by the time, in 1996, that Carlo Alberto Agnoli published his booklet *La Massoneria alla conquista della Chiesa* ('Masonry conquering the Church'), also included in Hillard's Archives, in its French translation.<sup>16</sup>

He describes "masonry's penetration into the highest ecclesiastical echelons, a penetration so deep that it leads one to suspect that this sect has practically taken the helm of that very Catholic Church which, over the centuries in the secrecy of its lodges, it had sworn to destroy".<sup>17</sup>

The Church had gradually been steered towards an embrace of a broad religious "unity" that in fact amounted to the masonic aim of a

“Universal Republic” – in other words, global government under one religion.<sup>18</sup> This, he says, amounts to “nothing less than the fusion, including in the realm of beliefs, of Christianity and masonry, of Church and Anti-Church!”<sup>19</sup>

The sinister nature of the networks involved in this masonic capture of the Catholic Church is illustrated by the leading role played by Licio Gelli of the P2 lodge in Italy,<sup>20</sup> who was very involved in NATO’s Operation Gladio and its late 20th century wave of bloodthirsty false-flag terrorism.<sup>21</sup>

Agnoli provides names of numerous Church officials who he believes are linked to the secret take-over. Once or twice it is merely their words and actions that lead him to this conclusion, as with the priest and writer David Maria Turollo (1916-1992). In 1971, at the sanctuary of Tirano in northern Italy, he broke a string of rosary beads and scattered them amongst the faithful, yelling “That’s enough of these medieval superstitions!” and in 1988 he declared: “The crucifix is not worth anything for the world today”. Comments Agnoli: “Should we be surprised to find a brother of this kind in one or more masonic list? In my opinion, no!”<sup>22</sup>

He also names many leading Church officials who do appear in various leaked lists of masons, and who have verifiable links to masonry of one kind or another, so let’s take a brief look at a few

of them.

### **Pope John XXIII (Angelo Roncalli, 1881-1963)**

John XXIII was praised in the book *L'oecuménisme vu par un franc-maçon de tradition* ('Ecumenism as seen by a traditional freemason') by Baron Yves Marsaudon, who wrote of "his blessing, his understanding and his protection" and hailed him as "The Pope of Peace".<sup>23</sup>

*I am increasingly wary of the word "peace", as I have previously explained.*<sup>24</sup>

Marsaudon was an enthusiast for the Vatican II "modernisation" of the Catholic Church, bringing it more in line with the masonic-globalist outlook.<sup>25</sup> As is noted in the preface to his book, he was a disciple of the satanist Oswald Wirth, who made statements such as "the Devil is the great magical agent thanks to whom miracles are achieved" and "without diabolical ardour we remain cold and powerless: we must have the **devil in our body** to influence others".<sup>26</sup>

### **Cardinal Franz König (1905-2004)**

As Archbishop of Vienna, König was a key figure behind a mixed Catholic-masonic commission

which produced the “Declaration of Lichtenau” of July 5 1970. Agnoli says this “begins, in an incredible manner, with an invocation to the Great Architect of the Universe, in other words to the god of masonry, and concludes by wishing for the revocation of all the numerous condemnations of this sect issued by the Catholic Church over the centuries and in particular the canonical code of 1917 which orders excommunication for masons. “This wish, we should recall, was subsequently granted by John Paul II with the promulgation of the new ‘*codex juris canonica*’ of 1983”.<sup>27</sup>

### **Pope Paul VI (Giovanni Montini, 1897-1978)**

Paul VI, to whom the Vatican’s serpent-like hall is dedicated, “followed and encouraged” meetings from 1969 to 1977 “between representatives of the Church and very high dignitaries of the freemasonic sect”.<sup>28</sup> On June 3 1971 he publicly met with representatives of the judeo-supremacist masonic entity B’nai B’rith.<sup>29</sup>

On his death in 1978 the *Rivista Massonica* (‘Masonic Review’) declared: “This is the first time that the head of the biggest Western religion has died while not in a state of hostility with the masons. And for the first time in history, masons can pay homage at the tomb of a

pope with neither ambiguity nor contradiction”.<sup>30</sup>

### **Cardinal Jean Villot (1905-1979)**

Villot worked for Popes Paul VI and John Paul II. In 1976 he demanded a retraction from a publication that had listed him as a mason, insisting that at no moment of his life had he had the least relationship with freemasonry or any other secret society.

“After his death, however, his belongings were found to include a book entitled *Vie et perspectives de la franc-maçonnerie traditionnelle* (‘Life and perspectives of traditional freemasonry’) by Jean Tourniac, Grand Orateur of the Grande Loge Nationale de France. On the cover of this book were two handwritten dedications to Villot, one from the author himself and the other from the Grand Master of the same lodge”.<sup>31</sup>

### **Pope John Paul II (Karol Wojtyła, 1920–2005)**

Agnoli says John Paul II was very explicitly sympathetic to freemasonry: “He received delegations from B’nai B’rith lodges at least three times: the first on March 22 1984, the second on April 19 1985 and the third on December 6 1990. In the course of the first

audience, he addressed delegates with words of warm welcome, calling them ‘dear friends’... The second audience was much more significant than the previous one because it marked the occasion of celebrations of the 20th anniversary of one of the most important Vatican II documents, the *Nostra aetate* declaration, on whose origin and content the masons of B’nai B’rith had had a decisive influence... B’nai B’rith was one of the institutions promoting these commemorative celebrations”.<sup>32</sup>

*Wikipedia* tells us: “The declaration *Nostra aetate* (‘In our time’, 1965), the shortest of Vatican II’s documents, is a brief commentary on non-Christian religions, with a special section on the Jews. Pope John wanted the council to condemn antisemitism, including any Catholic teaching that might encourage antisemitism. It was felt that the way to avoid stirring up trouble in the Middle East was to include the passage on the Jews within a broader document about non-Christian religions”.<sup>33</sup>

The declaration insists that “Jews are not rejected or cursed by God because of the death of Jesus: neither all Jews then, nor any Jew today, can be blamed for the death of Jesus. The Church deplores all hatred and antisemitism”.<sup>34</sup> And it ends with a condemnation of all forms of discrimination based on religion or ethnicity – which reminds me of the way in which clauses

promoting Jewish interests were smuggled into post-WW1 peace treaties under the cover of generally protecting “minority rights”.<sup>35</sup>

Agnoli writes: “This participation by B’nai B’rith in the Second Vatican Council as a determining and inspiring force behind *at least* one of the fundamental documents of this conference can only be disconcerting”.<sup>36</sup> He says this is all the more so in the light of B’nai B’rith’s proven links, via its “distinguished representatives” to drug trafficking and the porn industry in the USA. “Furthermore, B’nai B’rith has stood out for the merciless struggle it has waged in the USA to wipe all traces of Christianity from that country’s institutions”.<sup>37</sup>

[1] <https://en.numista.com/328913>

[2] <https://winteroak.org.uk/2022/05/30/francis-a-pope-of-the-poor-a-pope-for-the-environment-or-a-pope-of-the-global-elite/>

[3] Paul Cudenec, ‘The truth about Davos’, <https://winteroak.org.uk/2025/01/17/the-truth-about-davos/>

[4] Pierre Hillard, *Archives du mondialisme: De la guerre contre l’Ancien et le Nouveau Testament* (Lopérec: Editions Nouvelle Terre, 2019).

[5] Ben Zion Wacholder, ‘Jacob Frank and the Frankists: Hebrew Zoharic Letters’, Cincinatti, Sheldon H. Blank, editor, Matitiahu Tsevat, associate editor, offprint from *Hebrew Union College Annual*, Vol LIII, 1982, pp. 265-93, Hillard, pp. 243-93.

[6] Wacholder, p. 265/244. The double reference denotes firstly the page in the original publication and then in Hillard’s Archives.

[7] Wacholder, p. 267/248.

[8] Wacholder, p. 271/256.

[9] Wacholder, p. 273/260.

[10] See Paul Cudenec, ‘War, peace and global control’, <https://winteroak.org.uk/2026/03/16/war-peace-and-global-control/>

[11] Wacholder, p. 276/266.

- [12] Wacholder, p. 278/270.
- [13] Wacholder, p. 281/276.
- [14] Ibid.
- [15] Paul Cudenec, 'Breaking the brainwashing',  
<https://winteroak.org.uk/2026/03/02/breaking-the-brainwashing/>
- [16] Carlo Alberto Agnoli, *La Maçonnerie à la Conquête de l'Eglise* (*La Massoneria alla conquista della Chiesa*) (Rome: Edizioni Internazionali di Letteratura e Scienze, 1996), Hillard, pp. 315-367.
- [17] Agnoli, pp. 5-6/319-20.
- [18] Agnoli, p. 28/342.
- [19] Agnoli, p. 30/344.
- [20] Agnoli, p. 7/321.
- [21] See Paul Cudenec, 'The Politics of Fear', *Antibodies, Anarchangels and Other Essays* (Sussex: Winter Oak Press, 2013), pp. 73-98,  
<https://winteroak.org.uk/wp-content/uploads/2021/04/antibodies-and-anarchangelsweb.pdf>
- [22] Agnoli, p. 30/344.
- [23] Agnoli, p. 43/357.
- [24] See Paul Cudenec, 'Peace on the lips of demons',  
<https://winteroak.org.uk/2026/02/18/peace-on-the-lips-of-demons/>
- [25] Agnoli, pp. 38-39/352-53.
- [26] Oswald Wirth, *I tarocchi* (Rome: Mediteranee, 1990), pp. 212-13, cit. Agnoli, pp. 39-40/353-54.
- [27] Agnoli, p. 35/349.
- [28] Agnoli, pp. 44-45/358-59.
- [29] Agnoli, p. 46/360.
- [30] Agnoli, pp. 46-47/360-61.
- [31] Agnoli, p. 31/345.
- [32] Agnoli, p. 47/361.
- [33] [https://en.wikipedia.org/wiki/Second\\_Vatican\\_Council](https://en.wikipedia.org/wiki/Second_Vatican_Council)
- [34] Ibid.
- [35] Cudenec, 'War, peace and global control'.
- [36] Agnoli, p. 48/362.
- [37] Ibid.

## A SHADOWY SHAPER OF GLOBAL TYRANNY

The infrastructure of a global state has been in the course of being quietly assembled for at least a century now, as I showed with my recent article on the post-WWI “peace” talks.<sup>1</sup> And once you realise that this agenda has been relentlessly advanced across the decades, in different realms and by different agents, you start to see evidence of it everywhere.

One of the key stepping stones to the New World Order has been the European Union, which completed the dismantling of national sovereignties which had begun in 1919. And the life story of a man who played a crucial role in European centralisation tells us all that we need to know about who was behind it.

Jozef Hieronim Retinger (1883-1960) is commemorated with a plaque in the city of his birth, Krakow in Poland, which hails him as a “great pioneer of European unity”.<sup>2</sup> William Engdahl writes: “While Retinger’s name was virtually unknown to the world at large, he was

one of the most influential string-pullers of the postwar period in Europe and the United States”.<sup>3</sup>

In his *Archives du mondialisme*, Pierre Hillard explains that Retinger had Jewish roots, with records showing that his grandfather converted from Judaism to Catholicism in 1827.<sup>4</sup> And he notes that the family lived in a part of Poland known for its many Frankist Jews – who believed, as I have previously explained, that it was their duty to “convert” to Christianity in order to infiltrate the Church and destroy it from within.<sup>5</sup>

Indeed, Hillard shows that Retinger was connected to Cardinal Mariano Rampolla del Tindaro (1843-1913), whom he identifies as an important instigator of the take-over process described by Carlo Alberto Agnoli within the pages of his *Archives*. He says of Rampolla: “This character created a whole network which made possible the continuation of his objectives after his death in 1913: the assimilation of the Church to the ‘dogma’ of the talmudo-kabbalistic synagogue”.<sup>6</sup>

In a letter written in 1949, Retinger reveals: “During my adolescent years I was preparing for my ecclesiastical life and at the age of 18 I was supposed to leave for Rome, where the benevolence of Cardinal Rampolla had reserved me a place at the *Accademia dei Nobili*

*Ecclesiastici*, when a week before my departure I decided to take the path, which seemed to me more difficult, of serving my faith and my country in a secular role”.<sup>7</sup>

Hillard comments: “Cardinal Rampolla for the spiritual aspect (heralding Vatican II) and Jozef Retinger in the temporal realm (the European construction) constituted the ‘holy’ globalist family at the source of events allowing the acceleration and formatting of the New World Order in the course of the 20th century and into the 21st”.<sup>8</sup>

The profile of Retinger on *Wikipedia* describes him as an “international political activist with access to some of the leading power brokers of the 20th century” and “a Freemason with a reputation as a grey eminence”.<sup>9</sup> Having studied in both Paris and Munich, when WWI broke out Retinger appears to have made connections with British intelligence services – the writer Stephen Dorril identifies Retinger as having later been an “MI6 agent”.<sup>10</sup>

During the war, says *Wikipedia*, he also had “meetings with leading Zionists of the time, including Chaim Weizmann, Vladimir Zhabotinski, and Nahum Sokolow”.<sup>11</sup> By the way, all three of these men were also to meet with Italy’s Fascist dictator Benito Mussolini, as I have detailed – behind so many apparently different “political” movements lies the same

tangled and sordid web of global criminality.<sup>12</sup>

We learn that in 1916 Retinger “became a ‘courier’ in the secretive European dynastic negotiation suing for peace with Austria” and that this was approved by several leading names including David Lloyd George and Georges Clemenceau, both of whose zio-globalist connections I recently set out.<sup>13</sup> In 1918 Retinger was “banned from France” following his “political meddling” in Austria-Hungary and in the emergent Soviet Union.<sup>14</sup>

He was moving all over the place – to Cuba, Mexico and in 1921, while on “an obscure mission to the United States” was arrested and imprisoned in Laredo, Texas. The woman dispatched from Mexico to get him released was the communist sympathiser Katherine Anne Porter – in her biography he is presented both as a “Polish intriguer” and a “British Marxist”.<sup>15</sup>

Fast-forwarding to the Second World War, Retinger was part of Władysław Sikorski’s Polish government-in-exile in London and was lucky enough to have decided at the last minute not to travel on the flight on which Sikorski met his death in what *Wikispooks* describes as “an airplane accident (or assassination)”.<sup>16</sup> That invaluable website also describes how he was parachuted into Nazi-occupied Poland in April 1944 “to try to obtain from the leaders of the Polish resistance movement (the AK) a more

conciliatory attitude vis-a-vis the Soviet requirements”.<sup>17</sup>

But his mission was a failure and he had to be evacuated from Poland with the help of the RAF. *Wikipedia* tells us that elements in the Polish underground Home Army were, for some reason, “convinced Retinger was not acting in the interests of his country and should therefore be ‘removed’... One apparent attempt to liquidate him was allegedly based on a ‘death sentence’ sanctioned by General Kazimierz Sosnkowski”.<sup>18</sup>

No sooner had WW2 ended, than Retinger threw himself into his mission to lay the foundations for a European superstate. He chose to launch this, on May 7 1946, at London’s Chatham House (The Royal Institute of International Affairs) which, as I showed in 2024, is an organ of the Rothschilds’ corrupt “public-private imperial mafia”.<sup>19</sup>

In his *Memoirs of an Eminence Grise*, Retinger adds: “A few weeks later I went to Brussels, where I had a long talk with Paul van Zeeland, who agreed with me that we should try to revive the concept of the unity of Europe by applying it first to the economic field”. Paul Van Zeeland (1893-1973) had been Belgian PM from 1935 to 1937 and had, as a young man, got his big break in life in the form of a grant from the Commission for Relief in Belgium (CRB).<sup>20</sup>

This supposedly “humanitarian” entity was

in fact conducting what Jim Macgregor and Gerry Docherty call “one of the world’s greatest con jobs”.<sup>21</sup> As I explain in *The Great Racket*, the man in charge of it was Herbert Clark Hoover, later the 31st President of the United States, whom the two authors do not hesitate to call a “confidence trickster and a crook”.<sup>22</sup>

It turns out that he was deeply connected to the circles that had planned the very wartime disaster which he was now allegedly alleviating. Macgregor and Docherty write: “The American-born mining engineer lived in London for years and was a business colleague of the Rothschilds. He was a friend of Alfred Milner... He had assisted Alfred Milner in South Africa. He held shares in the Rothschilds’ Rio Tinto Company and was associated with the same all-powerful Rothschild dynasty which invested in his Zinc Corporation”.<sup>23</sup>

“When Herbert Hoover negotiated the massive loans for Belgian Relief from Allied governments he used the J.P. Morgan organizations in America, co-ordinated through Morgan Guaranty Trust of New York which, in turn, made the requisite transfer to London...<sup>24</sup> Financial muscle was never far from his center of power. The Morgan/Rothschild axis was wrapped around the entire project”.<sup>25</sup>

Funded by Hoover and the global mafia, Van Zeeland headed off to Princeton to study the US

financial system and in 1922, back in Belgium, he published the book *La réforme bancaire aux Etats-Unis d'Amérique de 1913 à 1921. Le système de réserve fédérale* ('Banking reform in the USA from 1913 to 1921. The federal reserve system').<sup>26</sup> He duly went to work at the *La Banque nationale de Belgique*, Belgium's central bank, becoming its director and then vice-governor.<sup>27</sup>

His post-WW2 discussions with fellow globalist Retinger led to them creating the Independent League for Economic Co-operation. Also involved, as Retinger confirms, was former Belgian foreign minister Paul-Henri Spaak (1899-1972), whose father Paul Spaak (1871-1936) was a friend of Bernhard Rothschild (1884-1964).<sup>28</sup>

These connections will come as no surprise to anyone who has studied the Rothschilds' activities. I write in *The Great Racket*: "The centralising of economic and political power suits the interests of global capitalists like the Rothschilds and so they were enthusiastic builders of what has been variously called the Common Market, the EEC and the EU. Guy de Rothschild became known as 'EEC banker Rothschild' and the family was behind the plan for a new transnational currency called the 'eurco' ('European Composite Unit'), based on the values of nine major European currencies, the

forerunner of the later ecu and now the euro”.<sup>29</sup>

Historian Niall Ferguson comments that the Rothschilds have always had a vested financial interest in “the continuation and expansion of a global economic system in which capital, goods and indeed people could move as freely and as securely as possible”.<sup>30</sup>

In his *Memoirs*, Retinger helpfully names several other people who worked with him in his tyranny-constructing endeavours. For instance, he speaks of the “full support” he received from “my Dutch friends, and especially Senator Pieter Kerstens”.<sup>31</sup> A biographical profile of Petrus Adrianus (Piet) Kerstens (1896-1958) reveals that he was involved in Dutch imperialism (globalism) in the 1930s and became chairman of the *Volksraad* in *Nederlands Indië* – today Indonesia. It adds: “On the brink of the capitulation to the Japanese invaders, Piet was called by the Dutch Queen to join the Dutch government-in-exile in London, in which he occupied the position of Minister of Economic Affairs between 1942 and 1944. He managed to develop excellent relations with the government of the USA”.<sup>32</sup>

Retinger continues: “Coming back to London I consulted my old friend, Major General Sir Colin Gubbins, who by that time had left the Army and joined industry. He too proved enthusiastic and helped me to start the League

in Britain”.

Colin Gubbins (1896-1976) was head of the notorious Special Operations Executive (SOE), described by *Wikispooks* as “a British agency operating during the Second World War, with responsibility for ‘special operations’ including psychological warfare, assassinations and paramilitary activities”.<sup>33</sup> *Wikipedia*, for its part, remarks: “The mode of warfare encouraged and promoted by SOE is considered by several modern commentators to have established the modern model that many alleged terrorist organisations emulate”.<sup>34</sup>

I wrote about Gubbins’ activities more than a decade ago, when focusing on NATO’s false-flag terrorism network, Gladio. “The Special Operations Executive had officially been disbanded in January 1946, but was secretly kept alive for the Cold War and on June 30 1947 a new ‘Special Operations’ section was set up within MI6 under Gubbins. SOE personnel remained after the end of the war in Germany, Austria, Italy, Greece, Turkey and elsewhere as part of this new anti-communist operation, working closely alongside the Americans... In Britain the Special Operations Executive – which had formed the wartime stay-behind units – was, naturally enough, involved. While the USA provided much of the funding for Gladio, Britain played a major role. There was a base near

London and Gladio recruits trained with the SAS at Fort Monckton near Portsmouth, at Poole and also at Hereford – home of the SAS”.<sup>35</sup>

It sounds as if Gubbins was a good fit for the global mafia and its murderous manipulations. Military researcher Malcolm Atkin writes: “Such is the aura that has been created around him that barely a word of criticism has been published about his story. Yet during the war itself he was viewed with suspicion, viewed as being overly-ambitious and even by one contemporary as ‘evil’”.<sup>36</sup>

Retinger says Gubbins put him in touch with Edward Beddington-Behrens (1897-1968) whom he describes as “a well-known industrialist and financier”. Beddington-Behrens had already been part of the globalist conspiracy after WWI, as one of the British representatives at the sovereignty-denying League of Nations.<sup>37</sup> He went on to chair the British Committee of the European League for Economic Cooperation and became president of the European Movement, for which he was knighted in 1957. In 1966, he published a book called *Is There Any Choice? Britain Must Join Europe*.<sup>38</sup>

Not mentioned in his *Wikipedia* profile, but pointed out by *Wikispooks*, is that Beddington-Behrens was a high-ranking intelligence officer, who rose to become a Deputy Chief (Army) (DC/A) of MI6.<sup>39</sup> The *British Jews in the First*

*World War* website reveals that as well as his intelligence and business activities, he was an “occasional lecturer at London School of Economics” and attended the West London Synagogue.<sup>40</sup>

Retinger writes that amongst others who joined his League was Leslie Hore-Belisha (1893-1957), whom I mentioned in my 2025 article ‘Financiers, Fabians and Fascists’.<sup>41</sup> This Jewish politician, a Liberal cabinet minister who went on to be “highly successful in modernising the British road system”, was an early supporter of Oswald Mosley, the keen “moderniser” who later led the British Union of Fascists.<sup>42</sup>

Retinger goes on: “As for France, we thought the best man to approach would be Daniel Serruys. As a young man he had worked with Clemenceau and had been Secretary of the French Delegation at the Congress of Versailles. Later he negotiated many important international economic and financial agreements. When I saw him in 1946 he had already retired from Government service and was on the board of the great chemical firm of St Gobain and the Chairman of the *Union Economique et Douanière* formed many years before the War to promote free trade in Europe”.

“He knew everybody in the Western economic world and, notwithstanding his dictatorial manner, he managed to interest many

important people in our ideas”. French *Wikipedia* says Serruys was to be found “at the intersection of several spheres, the intellectual world, the senior civil service, and the business world”.<sup>43</sup>

We are again reminded of the global mafia’s fascist franchise in another passage from Retinger’s *Memoirs*. He writes: “For obvious political reasons we did not think it wise at that stage to try to organize a German Section. It was not until the Congress of Europe at The Hague in May 1948 that we began seriously to think about it. Later, under the leadership of Herr Hermann Abs, the German Section greatly contributed to the work of the League”.

This reference to “obvious political reasons” dictating discretion and Retinger’s previous remark about the desire to “revive” the concept of the unity of Europe points to a definite continuity between the Third Reich and post-war European centralisation!

*Wikipedia* tells us that Hermann Josef Abs (1901-1994) “was a leading banker during the Nazi regime” being “a member of the board of directors of Deutsche Bank from 1938 to 1945, as well as of 44 other companies, including IG Farben... As the most powerful commercial banker of the Third Reich, he was, according to economic journalist Adam LeBor, ‘the lynchpin of the continent wide plunder’. The Allies arrested

him in January 1946; however, British intervention got him freed after three months, and German courts later dropped all charges”.<sup>44</sup>

This allowed the Nazi banker to resume his activities as if nothing had happened and he was heavily involved in the post-war “build back better” of Germany. The profile adds: “He chaired the German credit facility that distributed the counterpart funds created by the Marshall Plan. Working closely with Chancellor Konrad Adenauer, he was a leader in rebuilding heavy industry, and helped draft the investment policy for basic industries in 1952. He played a major diplomatic role in resolving the pre-war German debts at the London War Debt Agreement of 1953. In 1953 he negotiated the restitution to Israel and individual Jews for the Holocaust”.

Abs’ career, including his involvement with Retinger in building what was to become the EU, *only makes sense if you realise that the Nazi regime was a golem created by the zio-satanic imperialist mafia, ZIM, to advance its intergenerational plan for world domination.*<sup>45</sup>

Retinger also went to the USA in 1946 to rally support for the European stepping stone to global governance, although it sounds as if they did not need much convincing. He writes: “I found in America a unanimous approval for our ideas among financiers, businessmen and

politicians. Mr. Leffingwell, senior partner in J. P. Morgan's, Nelson and David Rockefeller, Alfred Sloan, Chairman of the Dodge Motor Company, Charles Hook, President of the American Rolling Mills Company, Sir William Wiseman, partner in Kuhn Loeb, George Franklin, and especially my old friend, Adolf Berle Jr, were all in favour, and Berle agreed to lead the American Section”.

I think this list speaks for itself, although it is worth noting that Retinger's old friend Berle had been a member of the American delegation to the Paris Peace Conference after WWI, specifically “advocating for smaller nations' rights of self-determination”.<sup>46</sup> This, as I said at the start of this piece, was an earlier phase of the globalisation project.

The *Columbia 250* site describes Berle as “a child prodigy who became an economic theorist and policy maker, helped craft the banking and securities laws of the New Deal and shaped twentieth-century ideas about property and power. “He was born in 1895 in Boston, the son of Christian Zionist Adolph Augustus Berle, and matriculated at Harvard University at the age of 14... Berle helped to shape the post-Depression economy from inside an office at the Columbia University law school. Jordan Schwartz, Berle's biographer, explains his significance to the economic planning of his day: ‘Aspiring to be the

Marx of the shareholding class, a great social critic who rallied people to corporate liberalism, he sought to transform the system rather than abolish it — a task he considered as revolutionary as uprooting capitalism itself<sup>47</sup>.

Retinger then organised the 1948 Hague Conference with Duncan Sandys, the son-in-law of Rothschild-linked Winston Churchill.<sup>48</sup> This called for a political, economic and monetary union of Europe – Hillard writes that it “allowed the official launch of the European construction giving birth to the European Economic Community (EEC) with the Treaty of Rome in 1957 then, by rebound, to the European Union in 1992”.<sup>49</sup>

The conference was funded by the American Committee on United Europe (ACUE), of which *Wikispooks* says Retinger was one of only three European members, along with Winston Churchill and Richard von Coudenhove-Kalergi. It adds that ACUE was “a front organization created in 1948 by the CIA, the State Department and the Council on Foreign Relations, to coordinate American aid for the European unification project... Retinger was responsible for distributing the millions of dollars made available to encourage these goals”.<sup>50</sup>

This ongoing connection was even revealed in the mainstream *Daily Telegraph* in 2001, in

an article entitled ‘Euro-federalists financed by US spy chief’. Ambrose Evans-Pritchard wrote there that declassified US government documents showed that “ACUE financed the European Movement, the most important federalist organisation in the post-war years. In 1958, for example, it provided 53.5 per cent of the movement’s funds”.<sup>51</sup>

*Wikispooks* argues that the ACUE funding proves that the European unity movement “was a heavily US-driven project”,<sup>52</sup> but I would say that it was a ZIM project financed via its US branch!

Indeed, we come back full circle to Retinger’s connections to the parallel judeo-supremacist plot to take over the Roman Catholic Church when we learn that among the Hague delegates was Vatican diplomat Giovanni Montini, later to become Pope Paul VI.<sup>53</sup> As I described in ‘Vipers in the Vatican’, in 1971 Paul VI publicly met with representatives of the zio-masonic entity B’nai B’rith and he gave his name to the Audience Hall at the Vatican that notoriously looks like a snake’s head.<sup>54</sup>

The nature of the beast in question is further revealed by the fact that, as *Wikipedia* records, “Retinger was the initiator and architect of the informal Bilderberg conferences in 1952-54 and was their permanent secretary until his premature death in London in 1960”.<sup>55</sup>

Bilderberg is described by *Wikispooks* as “an international deep state milieu of major importance” at which “around 120 financiers, military leaders, heads of corporations, nation states and deep politicians meet to discuss projects of mutual interest (such as, according to a former chairman, the creation of the Euro)”. Its proceedings are held under the “Chatham House Rule”, devised by that zio-globalist think tank, which stipulates that “participants are free to use the information received, but neither the identity nor the affiliation of the speaker(s), nor that of any other participant, may be revealed”.<sup>57</sup> Funnily enough, the European Central Bank also makes use of the Chatham House Rule.<sup>58</sup>

At least 26 of the Hague Congress attendees were later to attend Bilderberg events, including the aforementioned financier/spook Beddington-Behrens and central banker van Zeeland.<sup>59</sup> The same is true of “evil” terrorism chief Gubbins and Nazi banker Abs.<sup>60</sup>

In August 2024 I wrote about the strange career of a woman called Samantha Cohen, who was first a local reporter in Australia, then a speechwriter for the Queensland state government, then an adviser on “indigenous Affairs and Mining and Resources” to the federal government, then a Buckingham Palace press officer in London, then assistant private secretary to Queen Elizabeth II, then “ethics”

advisor to UK premier Boris Johnson, then trustee of a pseudo-environmental NGO, then chief executive of the Commonwealth Enterprise and Investment Council, then Johnson's Director of the Office of the Prime Minister, then chief of staff at the Rothschilds' Rio Tinto mining corporation.<sup>61</sup> Her CV effectively presents us with a cross-section of the invisible corridors of power inside the Global Corporation.

Retinger's life path provides a similar insight on an ever bigger scale, linking Freemasonry, the infiltration of the Church, Chatham House, British intelligence, false-flag terrorism, Zionism, Fascism, Communism, the USA and the CIA, central banking, industrialism, finance, European centralisation and the Bilderberg network.

So what do we see if we slot these two cross-sections into each other, perhaps at the intersection of the British state? And what if we additionally slotted in not just the articles to which I have already linked here, but also my exposures of industrialism, modernisation, imperialism, impact investment, the Cold War, WEF, the Rockefeller Foundation, the Ford Foundation, the Carnegie Endowment for International Peace, UNESCO, the Invisible College, Karl Marx, China, the Noahide Laws and Zionist collaboration with Nazism?<sup>62</sup>

What we would find in front of us would look

nothing like a “theory” or an “opinion”, but would be a *revelation of the corrupt and criminal mechanism which really makes the modern world go round.*

Most people still cannot see it, even when it’s right under their noses, and remain distracted by the images projected on to the protective screen of propaganda hiding this malevolent mechanism. They also remain spellbound by the gaslighting that tells them that noticing the *very bad things* being carried out by the global mafia makes you a *very bad person*. The point of articles like this is to try to wake these people up and alert them to what is *really going on* in our world – so please do share it with the unenlightened!

It will only be when enough of us have clearly seen the mafia’s malignant machinery that we will be able to throw a million spanners into its works and bring it, at long last, to a shuddering and conclusive halt.

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## ROYALS, RAPISTS AND THE SORDID WEB OF CRIMINAL GLOBAL POWER

I have to admit that the late Virginia Roberts Giuffre's 2025 book *Nobody's Girl: A Memoir of Surviving Abuse and Fighting for Justice* sat on a table in my living room for several months before I finally read it.

Maybe, after the trauma of watching *Les Survivantes*<sup>1</sup> and reading Anneke Lucas's *Quest for Love: Memoir of a Child Sex Slave*<sup>2</sup> something within me wanted to steer clear of any such material, despite my interest in what the author suffered at the hands of Jeffrey Epstein and Ghislaine Maxwell. Also, perhaps, the public disgracing (*though not yet jailing!*) of the pervert formerly known as Prince Andrew, plus the deluge of information on such matters from the Epstein files, has meant that Giuffre's book already seems like slightly old news.

When I had turned the final page in this work (which was written with the help of Amy Wallace), the primary emotion with which I was left was not of trauma, nor even of disgust, but of

sadness. Firstly, I felt sadness for Giuffre (1983-2025), for a childhood ruined by sexual abuse in her family, for the horrors of her years as a sex slave and also for the way that her marriage to Robbie – which in the book features as a shaft of light in the midst of all the terrible darkness she endured – was, from what Wallace says in her introductory notes, not what she desperately tried to persuade herself it was. But *Nobody's Girl* also left me feeling sadness for this world as a whole, sadness at the fact that monsters like Epstein, Maxwell, Jean-Luc Brunel and many others could have ever really existed and flourished.

Not only does the account ooze authenticity, but, as Wallace stresses, it is “supported by thousands of pages of public court documents, including sworn depositions and Epstein’s flight logs”.<sup>3</sup> The monsters involved very obviously belong to the single global mafia – Wallace remarks that “several of the characters in these stories were among the wealthiest and most powerful in the world”.<sup>4</sup> Epstein, of course, was very much part of that criminal entity, even explicitly telling Peter Thiel that he represented the Rothschilds,<sup>5</sup> while Maxwell’s father Robert has been called “Israel’s Super Spy”.<sup>6</sup>

It is noticeable that their behaviour with regard to Giuffre followed the same patterns that we have seen from this cabal in other

circumstances. For instance, she writes: “I got run off the road once by what I presumed were tabloid journalists. I sat in the locked car on the side of the road, shielding my face and trying not to panic, until they finally left me alone. We were chased so often that Robbie became adept at turning down side streets at the last moment, pulling speedy U-turns, and driving more like we were in a war zone than a rural hamlet”.<sup>7</sup>

This reminded me of the *paparazzi* who were blamed for causing the 1997 Paris car crash that led to the death of Lady Diana, Prince/King Charles’s inconveniently outspoken wife. Giuffre makes this connection herself when she writes about her first encounter with Charles’ little brother Andrew: “He was friendly enough, but still entitled – as if he believed having sex with me was his birthright”.<sup>8</sup>

When she phoned her then boyfriend in the USA from London his voiced sounded worried, she recalls. “He was scared that I was alone in a foreign country with people so powerful; he said he understood why I felt powerless. Less than four years earlier, Lady Diana had died in a car accident, prompting some conjecture (never proven) that the royal family had somehow been involved”.<sup>9</sup> The “royals” have been under the control of the global mafia for a very long time now – as was perfectly illustrated by the way that Charles, that great friend of paedocriminal

necrophile Jimmy Savile, was chosen by the zio-globalist WEF to officially launch its Great Reset in 2020.<sup>10</sup>

The mafia's hold over the corporate media became apparent when Giuffre's 2015 interview in New York with Amy Robach of ABC somehow failed to be aired. She writes: "Four years later, on November 5, 2019, a video of Amy Robach speaking on a 'hot mic' was made public that shed a bit more light on what had happened... Robach said that she was told by higher-ups, 'Who's Jeffrey Epstein? No one knows who that is. This is a stupid story'. She also said Epstein's lawyers and the British royal family had applied pressure to nix the interview".<sup>11</sup>

Smears were also, of course, rolled out: "In December 2020, *The Telegraph* ran a story about me that was headlined 'Prince Andrew's Accuser Was a Prostitute Paid Off by Jeffrey Epstein, Court Papers Allege'... In my darkest hours, especially when the pain in my neck immobilized me, reading headlines like those cut me to the quick. The fact that I suspected this was my critics' intent – Call her a whore! That'll shut her up! – didn't make it any easier to read".<sup>12</sup>

The same approach was used by Jean-Luc Brunel's gang when she travelled to France in June 2021 to give a deposition against him: "As expected, his lawyers attempted to impale me on all the sharp words that abusers usually aim at

their victim: liar, money-grabber, prostitute”.<sup>13</sup>

And the British Establishment again got in on the act in early 2022 after Giuffre sued Andrew in New York State for violating the Child Victims Act, alleging that “Andrew had raped and battered me when I was a minor, causing me severe and lasting damage”.<sup>14</sup> She recalls: “On January 31, a former girlfriend of his, a socialite named Lady Victoria Hervey, took to Instagram to say that in her opinion, I was ‘a complete whore’. Then, just in case anyone had forgotten that this story is not just about sexual abuse but also about class, she added that I was ‘just a ghetto opportunity whose [sic] seriously mixed up’”.<sup>15</sup>

Interestingly, Hervey’s ancestor John Hervey (1665-1751), 1st Earl of Bristol, was a politician who gained his aristocratic status for his “zeal” in promoting the principles of the so-called Glorious Revolution of 1688 – an early milestone in the global mafia’s control of England.<sup>16</sup> As Mees Baaijen explains in *The Predators Versus The People* (2024): “A large and expensive army – financed and equipped by Dutch Jewish bankers and merchants, but also by the States of Holland – with 13,000 men and 260 transport ships, carrying thousands of horses, ‘invaded’ England, which was fully prepared to receive them.

“After this ‘Glorious Revolution’,

orchestrated by the English ‘Venetian Party’, puppet William was hoisted on the English throne, and he would also become King of Scotland and Ireland. The new English king had one little problem: he refused to speak English. To make a long story short, six years after the ‘revolution’, the Bank of England was in place (of course situated in The City of London), as a private national bank with a monopoly on the emission of money ‘created out of nothing’ as interest-bearing debt”.<sup>17</sup>

Giuffre adds that in their desperate attempts to cast doubt on her credibility, “Prince Andrew’s team had even gone so far as to try to hire internet trolls to hassle me”.<sup>18</sup> But such censorship and smearing was just the tip of the iceberg. Giuffre stresses: “Seeking to silence me, my powerful enemies have threatened to bankrupt me and even have me killed”.<sup>19</sup>

She explains how, long before there was any suggestion of her blowing the whistle on Epstein, he suddenly produced a photo of her little brother, Skydy. “‘We know where your brother goes to school’, Epstein said. He let that sink in for a moment, then got to the point. ‘You must never tell a soul what goes on in this house’. He was smiling, but his threat was clear: should I ever be tempted to betray him and go to the authorities, he would hurt Skydy. I stared at him. He stared back. ‘And I own the Palm Beach

Police Department,’ he said, ‘so they won’t do anything about it’”.<sup>20</sup>

Later, when Giuffre was living in Colorado and had started to speak up about her past with Epstein, she and her husband Robbie “came home more than once to find evidence that strangers had been inside our house... One afternoon, we came back from a trip to Walmart and discovered the front door wide open. Our malamute, Bear, who we’d left inside, was out in the street. We called the sheriff’s department, and when we told the deputies who responded that nothing had been stolen, they speculated that the intruders may have entered in order to install some kind of spyware on our computers”.<sup>21</sup>

One night, when she was alone with her children, a car slowly approached their remote home. “I watched for some movement, but the driver stayed put in the front seat, idling, with the high beams trained on our see-through front door. Later I would learn that other Epstein victims had experienced exactly this kind of intimidation: bright lights aimed at their windows at night”.<sup>22</sup>

After this, she and Robbie went to live in his native Australia, not because they had become “paranoid” but because “based on what we’d been through, it was perfectly rational for us to believe that our family was in danger”.<sup>23</sup> But the mafia is global so this did not put them out of harm’s way

– “The FBI called me in Australia to say there had been a credible threat on my life. The agent told me that Robbie and I should contact the Australian Federal Police immediately. I called right away but kept getting transferred from one person to another. I was so scared that I was shaking. Robbie stood next to me as I waited on hold, determined to stay on the phone until someone helped us. But after explaining myself over and over, only to be transferred again, I was out of patience. That’s when Robbie stepped in. ‘Start packing’, he told me. ‘I’ve got a plan’”.<sup>24</sup> The result was that they rented a mobile home and hid off-grid miles away, waiting for the threat to pass.

Epstein, like so many other arrogant globalists, seems to have been convinced that he thoroughly deserved the “elite” label that some critics mistakenly attach to the psychopathic predator class. Giuffre notes that he “fantasized about improving the human race by fathering children who carried his ‘superior’ genes. Sometimes he’d talk about his plans to use his Zorro Ranch as a literal breeding ground to propagate babies. Who would birth these imagined offspring? The girls he kept in his orbit, of course, and he thought we’d see it as an honor”.<sup>25</sup>

She also explains: “Epstein had spent years campaigning to keep company with the world’s

biggest thinkers and bestselling scientific authors... Epstein had convinced himself that he – a college dropout – was on the same level as degree-holding innovators and theoreticians, and because he funded many of their research projects and flew them around on his jets, he was largely welcomed into their fold. Then Epstein offered some of them a bonus: sex with one of us girls”.<sup>26</sup>

His vanity dovetailed perfectly with his aim to build a network of blackmail and control and also with a demonic lust for power over others – vulnerable children being the easiest victims. “One day, we were in the massage room in Palm Beach when he showed me a hidden doorway next to some paintings of naked people stretching. I’d been in that room dozens of times by then but had never noticed a door there. Opening it, Epstein revealed what can only be described as a trophy closet. On the walls, from floor to ceiling, he’d tacked up hundreds of photos of young girls. All of the girls were naked, many of them quite obviously underage, and the images were raunchy, not demure. A stack of shoeboxes in the corner held the overflow. He had so many photos that he’d run out of display space. I turned to him, speechless. He didn’t speak either, but the smug look on his face said ‘Look at my conquests. Look how powerful I am’”.<sup>27</sup>

Giuffre says that Epstein's French accomplice Brunel raped her repeatedly and also once sent Epstein "three French twelve-year-old girls – I think they were triplets – for his birthday. Epstein had sex with them, then put them on a plane back to France. On another occasion, Brunel had a group of 'talent' scouts fly to Brazil in Epstein's jet to recruit underage girls off the soccer fields there. They were delivered to Epstein for his use and then returned to Brazil... I'll never forget how Epstein and Brunel looked at one another as they abused girls side by side. They were truly gloating, taking a mutual malignant pleasure in our misfortune".<sup>28</sup>

In her years with Epstein and Maxwell, Giuffre explains, they lent her out to scores of wealthy, powerful people: "I was habitually used and humiliated – and in some instances, choked, beaten and bloodied. I believed that I might die a sex slave".<sup>29</sup>

"My body was used in ways that did enormous damage to me. But the worst things Epstein and Maxwell did to me weren't physical, but psychological. From the start, they manipulated me into participating in behaviors that ate away at me, eroding my ability to comprehend reality and preventing me from defending myself. From the start, I was groomed to be complicit in my own devastation. Of all the terrible wounds they inflicted, that forced

complicity was the most destructive”.<sup>30</sup>

Giuffre reproduces in her book a powerful statement addressed to Maxwell that she submitted to court in 2022 and which was reported in the press at the time. This declares: “Ghislaine, twenty-two years ago, in the summer of 2000 you spotted me at Mar-a-Logo Hotel in Florida and you made it a choice. You chose to follow me and procure me for Jeffrey Epstein. Just hours later, you and he abused me together for the first time. Together, you damaged me physically, mentally, sexually and emotionally. Together, you did unspeakable things that still have a corrosive impact on me today. I want to be clear about one thing: without question, Jeffrey Epstein was a terrible pedophile. But I never would have met Jeffrey Epstein if not for you. For me, and for so many others, you opened the door to hell. And then, Ghislaine, like a wolf in sheep’s clothing, you used your femininity to betray us, and you led us all through it”.<sup>31</sup>

Maxwell’s “femininity” worked hand in glove with Epstein’s extreme misogyny. Says Guiffre: “Today I know that Epstein liked to tell friends that women were merely ‘a life-support system for a vagina’”.<sup>32</sup> She warns: “The way he viewed women and girls – as playthings to be used and discarded – is not uncommon among certain powerful men who believe they are above the law. And many of those men are still going about

their daily lives, enjoying the benefits of their power”.<sup>33</sup>

There was, of course, more than a whiff of *evil* about the paedo pair’s sordid enterprise. Guiffre remarks: “Over time, I would come to see Epstein and Maxwell less as boyfriend and girlfriend, and more as two halves of a wicked whole”.<sup>34</sup> Describing Epstein’s New York property, she says: “The walls were lined with massive shadowy paintings and tapestries depicting violent scenes”.<sup>35</sup>

“Its garish decor seemed intended to intimidate, with black-lacquered cabinetry, bloodred carpets, a huge taxidermied tiger, and a custom-made chess set whose pieces were scantily clad women. To me, though, the house’s most unsettling design detail was a hidden back staircase whose banister was adorned with a series of carved eyeballs that stared at you as you gripped them, climbing up or down. The message was clear: ‘We’re always watching you’”.<sup>36</sup>

She describes how she used to sleep in a bedroom which was “an enormous loftlike space, its carved moldings covered in gold paint, that was dominated by a menacing wall-hanging that gave me the creeps – it showed wild boars feeding on the carcasses of other animals as a few screaming children looked on”.<sup>37</sup>

The worst encounter that Guiffre suffered

during her Epstein years was with a man she only identifies in the book as a “former minister”, explaining: “I fear that this man will seek to hurt me if I say his name here”.<sup>38</sup> But her allegations have now been widely identified as referring to former Israeli prime minister Ehud Barak.<sup>39</sup> As *The Times of Israel* notes, Barak “entered a business deal with Epstein in 2015, years after the American financier served time for solicitation” and “has been linked as a frequent visitor to Epstein’s properties”.<sup>40</sup>

Giuffre writes that “this man” wasn’t interested in caresses: “He wanted violence. He repeatedly choked me until I lost consciousness and took pleasure in seeing me in fear of my life. Horrifically, this man laughed when he hurt me and got more aroused when I begged him to stop. I emerged from the cabana bleeding from my mouth, vagina, and anus. For days, it hurt to breathe and to swallow. Afterward, I tearfully begged Epstein not to send me back to him. I got down on my knees and pleaded with him. I don’t know if Epstein feared the man or if he owed him a favor, but he wouldn’t make any promises”.<sup>41</sup>

The sadistic resonance between what Giuffre endured and what Palestinians have endured from Israel is no coincidence. Neither is the fact that two banks, Deutsche Bank and JPMorgan Chase, faced lawsuits in 2023 alleging that they profited from Epstein’s sex-trafficking operation.

Reveals Giuffre: “Both banks soon reached tentative settlements, promising approximately \$75 million and \$290 million, respectively, to the plaintiffs – more than forty women who said the banks had facilitated Epstein’s use of them”.<sup>42</sup>

*We are looking at a sick psychopathic cult, founded on corrupt financial activity, that has its hands around the throat of humanity. Everything it does is connected, forming part of one vast putrid web of murder, rape, pillage and deceit.*

A lot of us must have had suspicions about Giuffre’s death by suicide in April 2025 – especially since she had previously insisted: “I am making it publicly known that in no way, shape or form am I suicidal”.<sup>43</sup> But in the book she details her deteriorating health – how much trauma can one body cope with? – and her two failed suicide attempts, so the terrible reality is probably that she just could not take any more.<sup>44</sup>

*May her persecutors rot in hell for eternity.*

As something of an epilogue to this piece, I will remind readers that I recently reported how the Covid-19 scam provided what was called a “significant boost” to the Israeli tech industry.<sup>45</sup> Combining this insight with the knowledge that WEF is a thoroughly Zionist entity<sup>46</sup>, I can now better understand its founder Klaus Schwab’s enthusiasm at one of the results of Covid.

He wrote in 2020: “With the pandemic, the ‘digital transformation’ that so many analysts

have been referring to for years, without being exactly sure what it meant, has found its catalyst. One major effect of confinement will be the expansion and progression of the digital world in a decisive and often permanent manner”.<sup>47</sup> Schwab waxed lyrical about Covid being a “boon” for everything online, from banking to education and even sports.

And, in her book, Giuffre points to a further useful spin-off for the Epstein Class: “In recent decades, the internet and social media have made it easier for traffickers to make contact with their victims. According to the National Center for Missing and Exploited Children, during the COVID-19 pandemic, predators took advantage of children being even more online, which resulted in a 106 percent increase in cyber-tip-line reports of suspected sexual exploitation in just one year”.<sup>48</sup>

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## WHEN COMEDY IS BRANDED CRIME

It is not normally a risky cloak-and-dagger endeavour to head out with some friends on a Saturday night to see a show by a well-known 60-year comedian.

But, here in France, this is indeed the case if the comedian in question is M'bala M'bala Dieudonné, who became a big name in the 1990s and was also once known for his political campaigning against racism and the far right.

For the last 12 years he has been relentlessly legally persecuted – he is currently forced to wear an electronic tracking bracelet – and treated as a social pariah by politicians and corporate media.

Mainstream venues have refused to host him, local authorities have repeatedly banned him from performing on their patch and he has been arrested on stage while trying to do his act.<sup>1</sup> Even his audiences have been criminalised – being fined merely for having attended wildcat shows.

Dieudonné's terrible crime? To have criticised those we are never allowed to criticise, by

poking fun at Israelis and Zionists. And we now know specifically *who* is behind this ongoing vicious cancelling campaign. The information<sup>2</sup> came from the famous files recently released in the USA, from which, among much else, it emerged that paedocriminal Jeffrey Epstein worked for the Rothschilds.

As I wrote in ‘Epstein, the Rothschilds and the global cabal’: “In 2013 when Ariane de Rothschild was irritated by the popularity of French comedian Dieudonné – and his critique of the bankster clique to which she belongs – she asked Epstein to do something about it. A few weeks later the French authorities started banning Dieudonné’s shows and trying to silence him – a totalitarian assault on free speech that continues to this day”.

My friends and I booked our tickets for his planned March 28 tour date in Montpellier, in the Hérault *département*, weeks ago and soon found ourselves wondering if we would actually manage to see his act.<sup>3</sup> Dieudonné has described online how one combination of local bans in the south-west of France ended with him heading across the Spanish border, followed by his audience in their cars, to hold the event beyond the limits of the French state.

Sure enough, on the evening of Friday March 27 he announced that *la Préfète de l’Hérault*, Chantal Mauchet, had banned the

event in her area, on what looks to me like very spurious grounds of a threat of public disorder. Mauchet is a faithful servant of the French Establishment, having previously been appointed prefect of three other *départements* and rewarded with the *Légion d'Honneur* and *Ordre National du Mérite*.<sup>4</sup>

On Saturday afternoon we received text messages from Dieudonné's team to head instead to the outskirts of Nîmes in the adjoining Gard département, which was good news for us because it is a bit closer. We were also told to bring our own chairs with us. When we arrived there, we received a further message telling us that the show would be taking place an hour's drive away at Port-Saint-Louis-du-Rhône in the *département* of Bouches-du-Rhône in Provence. None of us had ever been to this place before, which lies at the eastern limits of the Camargue, where the river Rhône enters the Mediterranean. It turned out the venue was a warehouse in a maritime industrial zone filled with boats.

French *Wikipedia* says that while Dieudonné insists he is anti-Zionist and anti-System, some "see him as a representative of the new anti-semitism".<sup>5</sup> The powers-that-be in France try to portray him as some kind of "Nazi", despite his skin colour – his mixed origins are from Brittany and Cameroon in central Africa and he literally wears the flags of those two places on his sleeves.

But the atmosphere at this venue could hardly have been further from that of a Nazi rally! It was more like a cross between a squat party and an illegal rave, except that the audience, filing in carrying their folding chairs, were not from any particular cultural scene or age group. They looked to me simply like a cross-section of the local French population, the sort of people you pass in the street every day. However, of course, these individuals' mere presence at this extraordinary event meant they were far from being "normies" – someone next said to us said that we were among the "awake".

By the time Dieudonné took to the podium, to a rapturous standing ovation, the warehouse was full – there must have been 500 or 600 of us there. The first half of his act involved him playing some of the characters for which he has become known and loved by so many. He really is a talented *actor* as well as comedian – not just his voice but his whole face changes as he switches, in quick-fire "dialogues", from one personality to another.

The second half focused on the title of this new show – *Le fil d'Ariane* ('Ariadne's thread'), which obviously refers to the message concerning him from Ariane de Rothschild to Epstein. Dieudonné explained his utter disbelief when he learned about this email, in which Rothschild described him as a "politician" who spoke about evi-

dently forbidden connections between Jews and money. She complained that his audiences were too big and proposed she should meet Epstein in New York to discuss what to do about him.

The effects were immediate and the subsequent legal warfare against him for “hate speech” and defamation was all-out and ruthless, he explained, and led to his name being attached to a well-known legal precedent in France, the *Ordonnance Dieudonné du Conseil d’État du 9 janvier 2014* restricting the previous right to free expression.<sup>6</sup> His latest conviction, he explained, had – quite absurdly! – been for anti-black racism, in a prosecution launched at the behest of Jewish organisations: he had referred to a fellow black person, a woman, as a “House Negro”, meaning a traitor to her own.

Now he understands that behind all this were the Rothschilds, who he said were “the mafia of the mafia”, with well-known mobsters like Al Capone fading into insignificance in comparison. Having explained the history of these *Enemies of the People* to the audience, and how they came to have such a stranglehold on France and the world, he presented an imagined dialogue between two long-dead men.

The first character he incarnated – indeed seemed to *become* – was Mayer Amschel Rothschild (1743-1812), the founder of the notorious money-power dynasty. The second was one of his

own African ancestors who would have been living a very different existence at the same time. The serious moral question posed by this comic sketch was which of these two men's 21st century descendants had met with real "success" – those who had sought money and power by any means and with zero scruples, or a man with the gift to make people laugh, even when forced to do so in a warehouse in a far-flung corner of France.<sup>7</sup>

As the wind from the sea battered relentlessly at the roof and doors, and it became evident that my extra jumper had not been enough to keep the cold at bay, I suddenly became sharply aware of the context of the surreal scene in which I was participating. A talented comedian, and his fans, had been criminalised for mocking, and standing up to, a depraved and powerful mafia which steals, cheats, lies, intimidates and bans, which starts wars, destroys cultures and desecrates nature, which rapes, tortures and murders children – all with apparent impunity.

*Surely we have now reached a historical tipping point where the vast majority of us simply cannot take this insanity any more?*

[1] <https://www.public.fr/dieudonne-interpelle-sur-scene-hier-soir>

[2] <https://www.justice.gov/epstein/files/DataSet%209/EFTA00636552.pdf>

[3] The venue was not announced but was to be revealed on the day.

[4] <https://www.herault.gouv.fr/Services-de-l-Etat/Prefecture-et-sous-prefectures/Corps-prefectoral/Curriculum-vitae-de-Chantal-Mauchet-prefete-de-l-Herault>

[5] <https://fr.wikipedia.org/wiki/Dieudonn%C3%A9>

[6] [https://fr.wikipedia.org/wiki/Ordonnance\\_Dieudonn%C3%A9\\_du\\_Conseil\\_d%27%C3%89tat\\_du\\_9\\_janvier\\_2014](https://fr.wikipedia.org/wiki/Ordonnance_Dieudonn%C3%A9_du_Conseil_d%27%C3%89tat_du_9_janvier_2014)

[7] The police did not show up at all, I am happy to report.

## IS THIS REALLY NORMAL?

It is astonishing how most of us spend our entire lives assuming that our modern industrial existence is completely normal.

We think that it is quite *normal* to inject cocktails of chemicals into a baby's bloodstream as soon as it is born, quite *normal* to rear children on industrial fake-food and toxic tooth-rotting gunge, quite *normal* to let them be snatched away from their families to have their heads filled with whatever the corporate slave-masters deem useful.

We consider it *normal* for a child to get used to the idea that its time is not its own, that most of its waking hours must be spent obeying orders and performing tasks that may be of no interest to it. We find it *normal* that young people are sorted and sifted like vegetables on a conveyor belt and that at the end of their so-called "education" it is revealed that this has really just been about lining them up for their place as a cog in the great machine of sustainable exploitation.

We deem it *normal* that life = job, that success = money, that respectability lies in conform-

ity, that safety and security can best be attained through cowardice and hypocrisy. We imagine that it is *normal* to the point of *necessity* to have a machine to move us from one place to another, a machine to wash our clothes, a machine to do the dishes, a machine to make soup, a machine to sweep the floor, a machine to chop wood, a machine to cut the grass.

We regard it as *normal* to sit in front of a screen and have persons unknown present to us their version of reality, to *programme* us with whatever aspiration, fear, shame or guilt best suits their agenda. We tell ourselves it is *normal* to simply submit to this control, to be a good citizen – not an extremist or a trouble-maker – and to accept that it is our solemn duty *never to question what our masters tell us*.

We accept that it is quite *normal* to have to toil for decades simply to have a roof over our heads, to have to *buy* water, to be milked by debt, to pay for “insurance”, to be taxed on what we earn and what we spend, to be ripped off and robbed blind again and again and again.

We fool ourselves that it is *normal* to spend our lives as half-humans, spineless and domesticated, acting out a script of sorry servility and trying to believe that we have found happiness in the comfort of our beautifully upholstered cells, in the reassuring restraint of our designer chains, in the delusion of democracy, in our pride

in Progress, in the heap of precious plastic baubles that we have lovingly spent our lifetimes accumulating and admiring.

All of this may indeed be *normal* in the sense that our parents and grandparents probably lived much the same way and we therefore know nothing different. But it is certainly not natural – it is not the way in which we were *meant* to live, in which we *should* live and in which we *could* live again if we found the strength to finally snap out of this civilizational catatonia.

## WHO WILL POPULATE GREATER ISRAEL?

Why is it that the global mafia is everywhere pushing laws that criminalise any criticism of, or challenge to, Zionism?

Yes, it's obviously related to the fact that it is itself Zionist and does not like being criticised or challenged! But I think we need to think carefully about a possible secondary motivation for equating anti-Zionism with anti-semitism, beyond the obvious aim of delegitimising the former stance.

Does it really think that *banning* criticism of anti-Zionism as “anti-semitic” will make people change their minds about the genocidal horrors carried out by Israel and the illegitimate and undemocratic control exerted by the zio-satanic imperialist mafia, ZIM, over their countries?

No, but I suspect that it really resents the fact that non-Jews are able to draw a clear line between anti-Zionism and anti-semitism. All the best-known voices criticising Zionism at the moment – whether Tucker Carlson and Candace Owens in the USA, David Miller and Dr Rahmeh

Aladwan in the UK or Dieudonné in France – repeatedly insist on this distinction, as do I. This does not stop them being called “anti-semites” by Zionists, of course, but pretty much everyone else can see that this is simply untrue, including many Jews.

However, we will all have come across accounts on social media which are actually pushing anti-semitism and which throw about the term “the Jews” as if this represented a monolithic entity. It is impossible to know for sure, but I do suspect that at least *some* of these are Zionist trolls or bots, trying to stir up anti-semitism.

It is obvious why they would want to create the *impression* of rising anti-semitism – we see that all the time with their invented statistics,<sup>1</sup> tall tales of “pogroms”<sup>2</sup> and ridiculously<sup>3</sup> obvious false flag attacks<sup>4</sup>. But could they also have the intent of creating a *real* wave of anti-semitism among the general population?

ZIM seems to work from an intergenerational playbook, repeating the same techniques time and time again, and so I think we need to look back in history to understand what this might be about. Adolf Hitler’s “national socialist” regime in Germany was demonstrably a ZIM golem.<sup>5</sup> Its aims were multiple – such as the destruction of the nation it purported to defend and the demonisation of the nationalism it suppos-

edly advanced – but they very much included the creation of the state of Israel.

Worldwide shock at hearing of the Holocaust provided the necessary momentum for this to come to fruition only three years after Hitler's (*apparent!*) death and German "reparations" provided a vital source of funding for the new Zionist state. But the Nazi project also provided a *Jewish population* for Israel. Before the Hitler years, most German Jews felt very much at home in their country and had no desire at all to go and live in Palestine.

This is always a problem for imperialists. How do you uproot people from their homelands so that you can use them to take over some other country on your behalf? There is the carrot and there is the stick – you can tempt them with tales of a marvellous new life that awaits them in the destination you have in mind and you can make life so difficult for them where they are that they are essentially forced to move out. *Both together is perhaps ideal!*

In Germany, the Nazi race laws – imposing a separation of Jews and non-Jews similar to those demanded by Jewish religious law – were part of the stick that was intended to make Jews leave. Of course, they did not necessarily want to go to Palestine, where there was not yet a Jewish state and, had they been allowed to, many would

have settled in the Americas, South Africa or Australia.

So, as I showed in ‘A Joint embrace of evil’, Jewish and Zionist groups at the Evian Conference in 1938 *blocked* the mass emigration of Jews from the Third Reich to such countries. Edward Turnour, who led the British delegation, recalled the “stubbornly unrealistic approach” of some leading Zionists who insisted on Palestine as the only option for the refugees.<sup>6</sup> And Yoav Gelber, professor of history at the University of Haifa, has concluded that “if the conference were to lead to a mass emigration to places other than Palestine, the Zionist leaders were not particularly interested in its work”.<sup>7</sup>

It is clear that Zionists are currently dreaming of a Greater Israel, Eretz Israel, that would dominate the Middle East and become the hub of a new Asian-African imperial axis – their soldiers even display a map of it on their uniforms. But where would the population of this Greater Israel come from – the ruling *Jewish* population, that is?

There are currently around 7 million people identified as Jewish in the USA, with 400,000 in Canada, a similar number in France, 300,000 in the UK, nearly 200,000 in Argentina, 130,000 in Russia, 125,000 in Germany and 120,000 in Australia.<sup>8</sup> If they had *wanted* to go and live in Israel they would presumably have already done so by

now – and recent events would hardly have made them feel more motivated to settle there. So in the absence of the carrot, there is only the stick – and what better stick than the tried and tested one of anti-semitism?

In truth, the fear of anti-semitism is *permanently* used as a weapon against the Jewish diaspora, to make them cling to the Zionists for protection. The assimilation of anti-Zionism with anti-semitism partly serves that purpose, making Jewish people *think* that others feel hatred towards *them* rather than towards ZIM.

If anti-Zionism is successfully merged with anti-semitism, and more and more Gentiles start talking in terms of “the Jews” rather than of the Zionists, life would *really* become more uncomfortable for Jewish people and they might be tempted to answer Israel’s call to go and occupy the *Lebensraum* beyond its current borders.

Not being anti-semitic is the *only possible moral stance* for a decent and humane person to take – as is the rejection of *any kind* of supremacism.

But it is also a *strategic necessity* in the battle against ZIM – falling into the trap of identifying our enemy as “the Jews” is to play right into the hands of the judeo-supremacists.

[1] <https://winteroak.org.uk/2024/01/27/giving-the-game-away-the-criminocracys-fatal-own-goal/>

- [2] <https://winteroak.org.uk/2024/11/13/amsterdam-gaslighting-and-the-horrible-truth/>
- [3] <https://x.com/HarleyShah/status/2036479223716602111>
- [4] <https://www.youtube.com/watch?v=IgxA8DTrGVU>
- [5] <https://winteroak.org.uk/2026/01/08/the-acorn-108/#2>
- [6] [https://en.wikipedia.org/wiki/%C3%89vian\\_Conference](https://en.wikipedia.org/wiki/%C3%89vian_Conference)
- [7] Ibid.
- [8] [https://en.wikipedia.org/wiki/Jewish\\_population\\_by\\_country](https://en.wikipedia.org/wiki/Jewish_population_by_country)

## CONFRONTING OUR COMMON ENEMY

Three political threads, in three different countries, were occupying my mind over the weekend.

The first of these was the remarkable uprising in Ireland, which I have been following on *X*. This very much reminds me of the *Gilets Jaunes*<sup>1</sup> revolt that broke out here in France in 2018, and was likewise sparked by fuel prices, but was really a full-spectrum rejection of the system.

Like those “Yellow Vests” and the Canadian truckers during the Covid tyranny, these Irish rebels are already experiencing the usual police violence and media smears and I can only hope that they find the determination and public backing to make a real difference.

But even if the movement is initially thwarted, its efforts, and all the repression,<sup>2</sup> could spark a massive political awakening<sup>3</sup> in the younger generations. As one observer put it: “This is what the early stage of a political revolution looks like before anyone is willing to call it that”.<sup>4</sup>

The second thread concerns the USA and, in particular, Candace Owens' cutting response<sup>5</sup> to President Donald Trump's increasingly deranged online ranting. His latest semi-literate offering denounced Candace, along with other former allies such as Tucker Carlson, as having "low IQs" and being "NUT JOBS, TROUBLEMAKERS" (*in the block capitals so often favoured by the unhinged*), before making the astonishing claim that Brigitte Macron, the partner of French President Emmanuel Macron, is incomparably more attractive than her!

Candace questioned what could lie behind the way in which Trump, who won the support of working-class Americans, who are much like the Irish rebels, with his down-to-earth language and opposition to endless wars, has now ditched "America First" for "Israel First" and wants to send young Americans to die for that foreign power.

The third thread occupying my thoughts this weekend was, I am happy to report, *offline* and in the real world, as on Saturday afternoon I was able to attend an anti-Zionist protest in the city of Montpellier.<sup>6</sup> This was specifically against the proposed *Loi Yadan* ('Yadan Law') which wants to make it a criminal and "anti-semitic" offence to criticise Israel and its genocidal activities.

This has rightly been condemned by many in France (though not of course by supporters of

“former” Rothschild employee Macron) as a horrific assault on free speech and a petition against it to the National Assembly is currently heading towards 700,000 signatures.

While the likes of the Irish protesters and Candace tend to be smeared by the system and its media as “far right”, here I found myself in a gathering dominated by Muslims and members of the “far left”, including local MP Nathalie Ozio<sup>7</sup> of *La France Insoumise*, a party frequently branded “anti-semitic” by pro-Zionist politicians and media.

Speakers told of the harassment and intimidation of anti-Zionist campaigners that is already being waged by the Montpellier Establishment, which very much includes the Zionist lobby, even without the Loi Yadan yet in place – indeed I reported recently how Dieudonné’s comedy show was banned from that very city.<sup>8</sup>

Now, I know that this demo would have met with disapproval from some of those supporting the Irish uprising – I noticed one such X account explicitly contrasting a patriotic concern for one’s own country with the left-wing preoccupation with events happening “elsewhere”, such as in Palestine or Lebanon.

*However, the Loi Yadan project is not happening in the Middle East, but here in Europe, and its intended victims are in France!*

And what, in fact, could be more offensive to a nationalistic outlook than a law being introduced, by supporters of a foreign state in high places, to criminalise criticism of that same foreign state?

It is important for “populist” rebels in Ireland, the USA, Britain and elsewhere to understand the exact nature of the shadowy globalist force that they sense has taken over their countries and is destroying their way of life, forcing them into poverty and stealing their rights and freedoms.

It is what has been called the Epstein Class, the Rothschildian criminocracy, the zio-satanic imperialist mafia (ZIM) which controls the banking system and has set up the international infrastructure and technology to ensure its sustainable and inclusive worldwide domination.

Its most obvious current victims are in the Middle East, but rest assured that this judeo-supremacist entity has equal contempt for *you* and *your* children, for *your* lives, values and desires.

Openly identifying it as the common enemy of more than 99% of humankind, and overcoming the divisions which it cynically promotes in our ranks, is essential if we are to stand a chance of liberating ourselves from its venal control. As Candace remarked in her video: “I am so over the left versus the right when you can just see the evil that is sitting atop all of us”.

- [1] <https://winteroak.org.uk/the-gilets-jaunes/>
- [2] <https://x.com/JmcloughlinNP/status/2043028247479251319>
- [3] <https://x.com/Kat071014/status/2042944120126079172>
- [4] [https://x.com/\\_The\\_Prophet\\_/status/2042999993259429973](https://x.com/_The_Prophet_/status/2042999993259429973)
- [5] <https://www.youtube.com/live/ZIH5-V6UPkg>
- [6] <https://x.com/Midilibre/status/2042985879099117837>
- [7] <https://x.com/NathalieOziol/status/2042965982197473325>
- [8] See 'When comedy is branded crime'.

## SCIENCE, REVOLUTION AND THE GLOBALIST AGENDA

Last summer I wrote about the origins of the Royal Society in London and in particular about its precursor organisation The Invisible College, also known as the Hartlib Circle after Polish-born Samuel Hartlib (1600-1662).<sup>1</sup>

I drew on the work of Professor Yosef Kaplan of the Hebrew University of Jerusalem who writes of “the connections that Hartlib and his partners formed with Jews from Holland and other places”.<sup>2</sup>

The significance of this connection is that the Jewish merchants in Amsterdam had identified England as the ideal new base for their worldwide commercial imperialism – what we today call “globalism”. But in order for the country to serve this function, the obstacle of traditional ways of thinking and behaving – in what was still very much a rural society – had to be swept away.

An attachment to old customs, a widespread belief that nature was sacred and a moral aversion to usury and profiteering had to be replaced

by a new outlook better aligned with industrial imperialism. Hence, explains Kaplan, efforts were launched “to help people become more rational” as well as to convince them that “the revelation of the true worship and religion was transmitted to humanity by means of Judaism”.<sup>3</sup>

The Invisible College was formed in 1630, 12 years before the start of the English Civil War that led to the beheading of King Charles I in 1649, while the Royal Society was established in 1660, six months after the subsequent restoration of the monarchy. The latter still exists today, of course, and *Wikipedia* states: “The society fulfils a number of roles: promoting science and its benefits, recognising excellence in science, supporting outstanding science, providing scientific advice for policy, education and public engagement and fostering international and global co-operation”.<sup>4</sup>

Similar bodies were established across the Channel in France when it was still a monarchy. In 1666 the *Académie royale des sciences* was founded – it continues to function today, albeit without the “royale” in the title – and says on its website that it “contributes to the internationalization of science” to meet “challenges, most of which are global in scope”.<sup>5</sup>

Members of this *Académie* were involved in the creation of *L'Académie royale des sciences et belles-lettres de Nancy* in Lorraine, eastern

France, in 1751. This was at the initiative of Stanislas Leszczynski, Duke of Lorraine and the exiled King of Poland, whose daughter Marie became Queen of France by marrying King Louis XV and was the grandmother of Louis XVI, who was to be beheaded in 1793.<sup>6</sup>

And in 1757, in the other big city in Lorraine, a *Société royale des sciences et des arts de Metz* was established.<sup>7</sup> Among its members and indeed *lauréats* (prize winners) was Maximilien de Robespierre, a leading figure in the revolutionary Reign of Terror in which at least 15,000 “enemies of the revolution” were guillotined, and who himself ended up meeting the same fate in 1794.<sup>8</sup>

The reason why this body came to my attention is that it is mentioned in Pierre Hillard’s highly informative *Archives du mondialisme* (‘Globalist archives’). This is in the context of his account of how, in France, the Enlightenment was used to promote not only “scientific” and “rational” thinking but also the standing of Jewish people and their religion – the same combination as Hartlib’s Invisible College in England.

Hillard says that, even before the 1789 revolution, traditional French society was gradually being brought closer to “the Judaic and talmudokabbalistic world”.<sup>9</sup> As an example of this process, he describes how in 1788 the *Société royale des sciences et des arts de Metz* awarded

its prize to Henri Grégoire, a revolutionary priest.<sup>10</sup> This was for a work entitled *Essai sur la régénération physique, morale et politique des juifs* ('Essay on the physical, moral and political regeneration of the Jews').

Here, says Hillard, he "heralded the victorious return of the Sanhedrin"<sup>11</sup> – this being the Jewish legislative and judicial assembly which judeo-supremacists believe has global jurisdiction and can impose their appallingly racist Noahide Laws on non-Jews everywhere, with decapitation the punishment for non-compliance.<sup>12</sup>

As we saw with the peace treaties of 1919, the admirable idea of universal rights for everyone, including Jews, can be deliberately misused as a Trojan Horse for Jewish privilege.<sup>13</sup> From the Jewish supremacist perspective, which asserts that Jews are God's chosen people, there can in fact be no such thing as *universal* rights – those of the Jewish people are *necessarily* more important because of their special existential status. So the process of combatting prejudice against Jews can in practice amount to a step towards enabling the "God-given" Jewish right to lead humanity and make sure we all think and behave in approved ways – that we "follow the science" of Jewish rationality.

Hillard's account shows how French clergy, aristocracy and royalty, under the influence of freemasonry, set in motion the transition to a

“modern” society which was then dramatically accelerated by the revolution. He explains how Grégoire, the *Société royale des sciences et des arts de Metz* prize-winner, wrote to a Jewish friend Isaïe Bing, in Metz, in February 1789, a few months before the revolution, saying: “Tell me, my dear Bing, as the Estates General [former national assembly] is about to meet, should you not get together with other members of your nation to claim civic rights and benefits? More than ever, this is the moment...”<sup>14</sup>

A month after the famous storming of the Bastille in Paris, the new republic issued its *Déclaration des droits de l’homme et du citoyen* (‘Declaration of the rights of the man and the citizen’) under the stated auspices of the “Supreme Being”, which Hillard explains is not just the freemasonic deity but also “the *En Sof* of the Kabbala”.<sup>15</sup>

He adds: “This Declaration of the rights of man was not drawn up a few days before the date of the proclamation. It was the typical fruit of the reflections of those who, in their lodges, fashioned the words and phrases constituting the new metaphysics ruling France from 1789 onwards”.<sup>16</sup>

Grégoire continued his efforts to push the issue of Jewish rights in the new National Assembly, though it took longer than he would have liked. In October 1789 he succeeded in having a

Jewish delegation address this parliament<sup>17</sup> and a subsequent message from the lobby stressed the role of Jews in bringing about the revolution and said they should be able to “enjoy the benefits of their own handiwork... in the name of humanity and the nation”.<sup>18</sup> Hillard comments that this wording is “typical of the humanitarian religion of the Noahide rights of man”.<sup>19</sup>

Jewish people were finally granted citizenship in September 1791, which on the surface seems only fair enough. But there was something else going on, as reflected in the words of the revolutionary Anacharsis Cloots (1755-1794), a Prussian aristocrat, of Dutch ancestry, granted French citizenship in February 1792.<sup>20</sup>

In his book *La République Universelle* he expounded his idea of “Philadelphia”, which Hillard describes as “an esoteric term for global governance”.<sup>21</sup> Cloots wrote: “Europe, and Africa, and Asia, and America will take each other by the hand in the vast and happy city of Philadelphia. I have shown geographically, politically, physically and morally that the commune of Paris will be the meeting point, the central beacon of the universal community... We will find powerful auxiliaries, fervent apostles in the Judaic tribes who regard France as a second Palestine. Our circumcised fellow citizens are blessing us in all the synagogues of their exile.

“The Jew, degraded across the world, has become a French citizen, a world citizen, thanks to our philosophical decrees. This fraternisation is alarming many a German prince; all the more so in that wars in Germany could neither begin nor endure without the activity, intelligence, organisation and money of the Jews. The armouries and munitions of all kind are supplied by Hebrew capitalists and all the junior supply agents are from the same nation”.<sup>22</sup>

Cloots, by the way, was guillotined in 1794. Heads were certainly rolling in Paris at that time!

Hillard sees the rule of Napoleon Bonaparte in France from 1804 as being the next step on the path to the universal global republic, referring to “the emergence of a new world, of a financial power, whose birth Napoleon facilitated”.<sup>23</sup>

For one thing the emperor established the *Consistoire central israélite de France* to represent and administer the Jewish community in France.<sup>24</sup> And, for another, his wars of conquest across Europe, in particular in Frankfurt, and his eventual defeat at Waterloo, played a key role in bringing about the modern society we know and love today.

Hillard writes: “The great movement established by the revolution of 1789 and its apostle Napoleon allowed the shift from one world to another, perfectly symbolised by the emergence of a

family called upon to govern the future of the goyim: the Rothschilds”.<sup>25</sup> If you are not familiar with those enemies of the people and their corrupt global empire, then I have a bit of back-reading lined up for you...<sup>26</sup>

[1] Paul Cudenec, ‘The Invisible College and the plan for our enslavement’, <https://winteroak.org.uk/2025/08/11/the-invisible-college-and-the-plan-for-our-enslavement/>

[2] Yosef Kaplan, ‘Jews and Judaism in the Hartlib Circle’, *Studia Rosenthaliana*, 2006, p. 190, <https://pluto.huji.ac.il/~kaplany/hartlib.pdf>

[3] Kaplan, p. 195.

[4] [https://en.wikipedia.org/wiki/Royal\\_Society](https://en.wikipedia.org/wiki/Royal_Society)

[5] <https://www.academie-sciences.fr/nos-missions>

[6] [https://fr.wikipedia.org/wiki/Louis\\_de\\_France\\_\(1729-1765\)](https://fr.wikipedia.org/wiki/Louis_de_France_(1729-1765))

[7] [https://fr.wikipedia.org/wiki/Acad%C3%A9mie\\_nationale\\_de\\_Metz](https://fr.wikipedia.org/wiki/Acad%C3%A9mie_nationale_de_Metz)

[8] [https://en.wikipedia.org/wiki/Maximilien\\_Robespierre](https://en.wikipedia.org/wiki/Maximilien_Robespierre)  
<https://theconversation.com/the-french-revolution-executed-royals-and-nobles-yes-but-most-people-killed-were-commoners-200455>

[9] Pierre Hillard, *Archives du mondialisme: De la guerre contre l’Ancien et le Nouveau Testament* (Lopérec: Editions Nouvelle Terre, 2019), p. 160. All translations are my own.

[10] Hillard, p. 160.

[11] Ibid.

[12] Paul Cudenec, ‘The globalist gag and the rainbow flag’, <https://winteroak.org.uk/2026/02/09/the-globalist-gag-and-the-rainbow-flag/>

[13] Paul Cudenec, ‘War, peace and global control’, <https://winteroak.org.uk/2026/03/16/war-peace-and-global-control/>

[14] Hillard, p. 162.

[15] <https://www.elysee.fr/la-presidence/la-declaration-des-droits-de-l-homme-et-du-citoyen>, Hillard, p. 161

[16] Hillard, p. 161.

[17] Hillard, p. 164.

[18] Hillard, p. 173.

[19] Ibid.

[20] [https://fr.wikipedia.org/wiki/Anacharsis\\_Cloots](https://fr.wikipedia.org/wiki/Anacharsis_Cloots)

[21] Hillard, p. 176.

[22] Anacharsis Cloots, *La République Universelle*, cit. Hillard, p. 177.

[23] Hillard, p. 195.

[24] [https://fr.wikipedia.org/wiki/Consistoire\\_central\\_isra%C3%A9lite\\_de\\_France](https://fr.wikipedia.org/wiki/Consistoire_central_isra%C3%A9lite_de_France)

[25] Hillard, p. 194.

[26] <https://winteroak.org.uk/books/>

## THE ROTHSCHILDS' WEB OF GLOBAL CONTROL

I would like to draw people's attention to an important new piece of analysis produced by the blogger *Escapekey* entitled 'The Rothschild Nexus'.<sup>1</sup>

Here he asks, regarding the godfathers of the zio-satanic imperialist mafia, ZIM: "They do not govern, legislate, or command. They have not held high office in two centuries. So what exactly is it that the Rothschilds do?" The answer is that these *Enemies of the People*<sup>2</sup> control the underlying administrative and financial infrastructure on which the modern world is based, sitting like sinister spiders on their interlocking webs of illegitimate global domination.

*Escapekey* names 15 key individual members of the criminocratic dynasty and sets out the specific role each has played.

**Alphonse de Rothschild (1827-1905)** profited from the reparations paid by France after its defeat by Prussia in 1871, with Gerson von Bleichröder, the Rothschild agent in Berlin, cashing in on the German side. *Escapekey* says this cre-

ated the “geopolitical chain reaction” that resulted in German reparations after WWI and provided institutional justification for the creation of the all-powerful Bank for International Settlements (BIS).

**Nathaniel Rothschild (1840-1915)** was an extraordinarily influential international banker and financier, head of the British branch of the family and a massive investor in gold, diamonds, oil, steel, railways and armaments, as I set out in *The Great Racket*.<sup>3</sup> He financed Cecil Rhodes’ British South Africa Company and, *Escapekey* says, “his path ran between London banking capital and imperial resource extraction”.

**Alfred de Rothschild (1842-1918)** “occupied the path between commodity control and monetary architecture”, says *Escapekey*. The Rothschilds controlled the physical gold industry (including the mining of mercury for the refining process) and simultaneously held the Royal Mint Refinery contract in London, controlling the institution that certified the output as monetary gold. At the 1892 Brussels International Monetary Conference, Alfred championed the gold standard, “advocating for a monetary system anchored by a commodity whose entire refining chain his family controlled”.

**Walter Rothschild (1868-1937)** combined management of British imperial policy with efforts to create the judeo-supremacist state of Is-

rael, through the 1917 Balfour Declaration. He was<sup>4</sup> at one stage MP for Aylesbury and later president of the Board of Deputies of British Jews.

**Miriam Rothschild (1908-2005)** contributed to the 1942 Science and Ethics report declaring that ethics could be derived from science – a “rationalist” approach typical<sup>5</sup> of Jewish thinking. This “scientific authority” merged with legal designation to impose certain rules on humanity under the cover of “morality”. *Follow the Science!*

**Victor Rothschild (1910-1990)**, who is featured in *ZIM Unzipped*,<sup>6</sup> connected the British intelligence service MI5 with the Rothschilds’ Shell oil company and the “scientific” research on climate that produced the so-called “environmental” framework now embedded in banking regulation.

**Robert Rothschild (1911-1998)** was involved in the new institutional architecture set up after WW2 – a stepping stone<sup>7</sup> towards a judeo-supremacist world state. Thanks to this Belgian member of the devilish dynasty, democracy and sovereignty were subverted and international power placed in the hands of the BIS, the IMF and what is now the EU.

**Edmund de Rothschild (1916-2009)** pushed the globalist “conservation” agenda which promotes financial interests under a false

green flag.<sup>8</sup> His speech at the first World Wilderness Congress in 1977 led to the concept of a World Conservation Bank, which evolved into the Global Environment Facility, using “ecosystem management” as a new form of financial imperialism.

**Baron Edmond de Rothschild (1926-1997)** financed the Eilat-Ashkelon pipeline in 1968, which routed Iranian oil overland to the Mediterranean via Israel. Says *Escapekey*: “His path ran between Gulf energy production and European consumption”. *Wikipedia* adds: “A strong supporter of Zionism, his large donations lent significant support to the first Jewish settlements in Palestine (the First Aliyah), which eventually led to the establishment of the State of Israel”.<sup>9</sup>

**Evelyn de Rothschild (1931-2022)** chaired NM Rothschild & Sons from 1976 to 2003 and controlled *The Economist*, “the publication that shaped how the global business class understood governance, reform, and economic policy”. He also co-patronised the 1993 Interfaith Declaration on International Business Ethics, which produced the shared “moral” vocabulary later embedded in corporate governance codes worldwide as a tool for control.

**Jacob Rothschild (1936-2024)** hosted the family’s Waddesdon Manor forums between 2014 and 2018, which developed the framework for

“climate-related financial risk” – the current scam favoured by the global gang.<sup>10</sup> *Escapekey* notes: “By the time the framework reached the regulatory architecture, the Waddesdon origin was invisible”. Jacob also chaired Yad Hanadiv, the Rothschild Foundation in Jerusalem, which, says *Wikipedia*, “reflected his commitment to philanthropy in Israel”.<sup>11</sup>

**Emma Rothschild (1948-)**, the Harvard historian, has spent recent years constructing “evidence” for the “climate” narrative. *Escapekey* says: “Her path runs between historical evidence and financial obligation — the point where, through intergenerational equity, a fact about who emitted what becomes a claim about who owes what to whom”. I would add that her former role as a board member of the United Nations Foundation<sup>12</sup> is an unsurprising confirmation of her globalist credentials.

**Lynn Forester de Rothschild (1954-)** co-founded the Council for Inclusive Capitalism with the Vatican in 2019. As *Escapekey* writes, this initiative used the “moral authority” provided by an obliging (and corrupt<sup>13</sup>) Church to create institutional rules favouring her own tribe’s financial interests. She is a member<sup>14</sup> of Chatham House<sup>15</sup> in the UK and the Council on Foreign Relations in the USA.

**Ariane de Rothschild (1965-)** runs the Edmond de Rothschild Group and worked closely

with paedocriminal Jeffrey Epstein. *Escapekey* writes: “The Epstein correspondence shows her holding independent Israeli government relationships, negotiating directly with Epstein on a roster that included Ehud Barak”. Her bank is currently being probed<sup>16</sup> by French authorities over corruption claims.

**David Mayer de Rothschild (1978-)** is a propagandist for the fake-green agenda, heading the Voice for Nature<sup>17</sup> campaign and being hailed by CNN as a “navigator” of something called “Spaceship Earth”.<sup>18</sup> Says *Escapekey*: “His path translates the ecological concern that the rest of the family was converting into regulatory and financial architecture into a popular movement, giving the ethic a public face”.

There is obviously a lot more detail in *Escapekey*'s article, plus copious links to his previous impressive output around the issue.

*He is providing invaluable resources in our common quest to understand **what** has happened to our wonderful world, **how** it has become the degraded and dehumanised abomination we see around us today, and **who** exactly is responsible for this.*

[1] <https://escapekey.substack.com/p/the-rothschild-nexus>

[2] <https://winteroak.org.uk/wp-content/uploads/2024/09/enemiesofthepeopleol.pdf>

[3] <https://winteroak.org.uk/wp-content/uploads/2024/09/the-great-racket--1.pdf>

- [4] [https://en.wikipedia.org/wiki/Walter\\_Rothschild,\\_2nd\\_Baron\\_Rothschild](https://en.wikipedia.org/wiki/Walter_Rothschild,_2nd_Baron_Rothschild)
- [5] <https://winteroak.org.uk/2025/08/11/the-invisible-college-and-the-plan-for-our-enslavement/>
- [6] <https://winteroak.org.uk/wp-content/uploads/2025/11/zuonline.pdf>
- [7] <https://winteroak.org.uk/2026/03/24/a-shadowy-shaper-of-global-tyranny/>
- [8] <https://winteroak.org.uk/the-climate-scam/>
- [9] [https://en.wikipedia.org/wiki/Edmond\\_James\\_de\\_Rothschild](https://en.wikipedia.org/wiki/Edmond_James_de_Rothschild)
- [10] <https://winteroak.org.uk/wp-content/uploads/2025/03/the-global-gang-web.pdf>
- [11] [https://en.wikipedia.org/wiki/Jacob\\_Rothschild,\\_4th\\_Baron\\_Rothschild](https://en.wikipedia.org/wiki/Jacob_Rothschild,_4th_Baron_Rothschild)
- [12] [https://en.wikipedia.org/wiki/Emma\\_Rothschild](https://en.wikipedia.org/wiki/Emma_Rothschild)
- [13] <https://winteroak.org.uk/2026/03/20/vipers-in-the-vatican/>
- [14] [https://en.wikipedia.org/wiki/Lynn\\_Forester\\_de\\_Rothschild#Board\\_memberships](https://en.wikipedia.org/wiki/Lynn_Forester_de_Rothschild#Board_memberships)
- [15] <https://winteroak.org.uk/2024/05/15/power-and-corruption-the-public-private-imperial-mafia/>
- [16] <https://www.reuters.com/world/french-investigators-mounted-raids-probe-diplomat-with-epstein-ties-2026-03-24/>
- [17] <https://voicefornature.com/about-us/>
- [18] <https://edition.cnn.com/2019/10/08/world/david-de-rothschild-modern-explorers>

## INVISIBLE IMPERIALISM

Two of the main thrusts of my writing over recent years have been to highlight the evils of industrial modernity and to warn against the menace of judeo-supremacist global control.

Sometimes these come together, as when I wrote about the judaic-inspired scientific “rationalism” promoted by the Invisible College before the Industrial Revolution,<sup>1</sup> or when I described Leviathan’s Law and the philosemitic outlook advanced by Thomas Hobbes and John Selden.<sup>2</sup>

I suppose that some readers (*or ex-readers!*) may have considered this connection to be doubtful and my analysis to be straying into areas that are often termed “anti-semitic”. But the more books I read, the more I am convinced that I am on the right track and this was particularly the case with Yuri Slezkine’s *The Jewish Century*, originally published in 2004 and reissued in 2019.

Here is how he begins page one: “The modern age is the Jewish Age, and the twentieth century, in particular, is the Jewish Century. Modernization is about everyone becoming urban,

mobile, literate, articulate, intellectually intricate, physically fastidious, and occupationally flexible.

“It is about learning how to cultivate people and symbols, not fields or herds. It is about pursuing wealth for the sake of learning, learning for the sake of wealth, and both wealth and learning for their own sake. It is about transforming peasants and princes into merchants and priests, replacing inherited privilege with acquired prestige, and dismantling social estates for the benefit of individuals, nuclear families, and book-reading tribes (nations). Modernization, in other words, is about everyone becoming Jewish”.<sup>3</sup>

Slezkine points out that Jewish communities – including the shtetls, little cities, of rural Eastern Europe – were already urban at a time when most of Europe was still agricultural and over the course of the nineteenth century, most of the Jews of Central and Western Europe moved to large cities to participate in the rise of industrial capitalism.<sup>4</sup>

They brought with them the legalistic approach so central to their religion and “the replacement of sacred oaths and covenants by written contracts and constitutions transformed lawyers into indispensable guardians and interpreters of the new economic, social, and political order”.<sup>5</sup> The sudden “obsolescence of inherited

wisdom” and other traditional values allowed them to become “powerful purveyors of knowledge and moral memory”.<sup>6</sup>

He quotes Anatoly Lunacharsky as writing in his 1929 book about anti-semitism: “Jews lived everywhere as strangers, but they introduced their urban commercial skills into the different countries of their diaspora and thus became the ferment of capitalist development in countries with lower, circumscribed, peasant culture. This is the reason why the Jews, according to the best students of human development, contributed to an extraordinary degree to progress, but this is also the reason why they drew upon themselves the terrible fury of, first, the lowly peasants, whom the Jews had exploited as traders, usurers, etc, and, second, of the bourgeoisie, which had emerged from the same peasantry”.<sup>7</sup>

Slezkine concludes that “everyone”, critics and admirers alike, agreed that “there was a peculiar kinship between Jews and the Modern Age, that the Jews, in some important sense, *were* the Modern Age”.<sup>8</sup>

The author himself has Russian-Jewish roots and sometimes his enthusiasm for the tale he is telling becomes rather boastful. He declares, for instance: “No one is better at being Jewish than the Jews themselves. In the age of capital, they are the most creative entrepreneurs; in the age of alienation, they are the

most experienced exiles; and in the age of expertise they are the most proficient professionals.

“Some of the oldest Jewish specialties – commerce, law, medicine, textual interpretation, and cultural mediation – have become the most fundamental (and the most Jewish) of all modern pursuits. It is by being exemplary ancients that the Jews have become model moderns”.<sup>9</sup> Jews, he says, were always “very good at what they did”,<sup>10</sup> “successful” and “clever”,<sup>11</sup> “the best among equals”,<sup>12</sup> their language is “special”<sup>13</sup> and they “tend to possess a greater degree of kin solidarity and internal cohesion”.<sup>14</sup>

“A Jewish house in Ukraine did not resemble the peasant hut next door, not because it was Jewish in architecture (there was no such thing) but because it was never painted, mended, or decorated. It did not belong to the landscape; it was a dry husk that contained the real treasure – the children of Israel and their memory”.<sup>15</sup>

The hints of supremacism in Slezkine’s enthusiasm partly lie in the way in which he conceals the downsides of what he identifies as the Jewish character. When he is writing about Jewish achievements he is happy enough to specifically name them as such, but when it comes to more questionable aspects he muddies the waters by talking about “Mercurian” peoples in general – including gypsies, Armenians and Parsis – as opposed to the “Apollonian” rooted host popu-

lations. In this way he tries to turn “Mercurian” traits into laudable ones deployed by all those “who lived by their wit, craft, and art”<sup>16</sup> and who use “secret words”.<sup>17</sup>

Slezkine notes that a common host stereotype of such people is that they are “devious, acquisitive, greedy, crafty, pushy and crude” and admits that this is “a statement of fact, in the sense that, for peasants, pastoralists, princes, and priests, any trader, moneylender, or artisan is in perpetual and deliberate violation of most norms of decency and decorum”.<sup>18</sup>

He does cite some critical voices, such as that of Vladimir Yokhelson, a student at the Vilna Rabbinical Seminary in 1918, who considered Yiddish artificial, Hebrew dead, Jewish tradition valueless, and Jews in general a “parasitical class”.<sup>19</sup> We are also presented with Fyodor Dostoevsky’s remarks in 1877 that the spirit of that century was “materialism, the blind, insatiable desire for *personal* material prosperity, the thirst for personal accumulation of money at all costs”. The Russian writer added: “In the very work the Jews do (the great majority of them, at any rate), in their very exploitation, there is something wrong and abnormal, something unnatural, something containing its own punishment”.<sup>20</sup>

And we are shown some of the responses to a questionnaire on the “Jewish question” sent out

in 1915 by another writer, Maxim Gorky. The most common response was summarized by a reader from Kaluga: "The congenital, cruel and consistent egoism of the Jews is everywhere victorious over the good-natured, uncultured, trusting Russian peasant or merchant".<sup>21</sup> A peasant identified only as "V" added: "Jews should undoubtedly receive equal rights, but gradually and with great caution, not right away, or before long half of the Russian land, if not all of it, along with the ignorant Russian people, will pass into Jewish slavery".<sup>22</sup>

But, in Slezkine's disingenuous reframing of Jewish ethics regarding the rest of the world, "mobility and secrecy" become "traditional Mercurial skills",<sup>23</sup> as used by the ancient "trickster"<sup>24</sup> god who also manifests as Hermes. "They have been seen as artful and shrewd ever since Hermes, on the day of his birth, invented the lyre, made himself some 'unspeakable, unthinkable, marvelous' sandals, and stole Apollo's cattle".<sup>25</sup>

Attitudes which would be regarded as discriminatory or racist in other peoples are magically transformed into admirable ones when held by Jews: "Clearly marked aliens are kept securely outside the community: 'Unto a stranger thou mayest lend upon usury'. Clannishness is loyalty as seen by a stranger".<sup>26</sup> Jews "worshiped themselves openly",<sup>27</sup> says Slezkine, and rein-

forces this by stating: “‘They think they are better than everybody, they are so clever’. And of course they do, and they are. It is better to be chosen than not chosen, whatever the price one has to pay. ‘Blessed art thou, O Lord, King of the Universe, who hast not made me a Gentile’, says the Jewish prayer. ‘It is good that I am a descendant of Jacob, and not of Esau,’ wrote the great Yiddish writer, Sholem Aleichem”.<sup>28</sup>

The key to Jewish success, he says, is “the combination of internal cohesion and external strangeness: the greater the cohesion, the greater the strangeness, and the greater the strangeness, the greater the cohesion, whichever comes first. The best guarantee of both is an uncompromising and ideologized familism (tribalism), which may be either biological or adoptive and which can be reinforced – or indeed replaced – by a strong sense of divine election and cultural superiority”.<sup>29</sup> “Most Jewish wage laborers (a substantial minority in Poland) worked in small Jewish-owned shops, and most great Jewish banking houses, including the Rothschilds, Bleichröders, Todescos, Sterns, Oppenheims, and Seligmans, were family partnerships, with brothers and male cousins – often married to cousins – stationed in different parts of Europe”.<sup>30</sup>

He uncritically cites a statement by Joseph Jacobs, who says of the Jews: “Claiming for themselves and their people the duty and obliga-

tions of a true aristocracy, they held forth to the peoples ideals of a true democracy founded on right and justice". Jacobs, we learn, "attributes Jewish success to heredity, or 'germ-plasm'".<sup>31</sup>

Slezkine describes Jews' traditional desire for separation from Gentiles, the "strict pollution taboos" and "the invisible but ritually all-important barrier that demarcated the Jew-Gentile border".<sup>32</sup> "Largely unpersuaded by universalist rhetoric, they retained the traditional division of the world into two separate entities, one associated with purity (maintained through ritual observance), the other with pollution".<sup>33</sup>

All Gentiles were seen as "one alien tribe", the "Goyim",<sup>34</sup> and anything associated with them was regarded as polluted, including words – and indeed even the Latin alphabet, as we saw in 'The gangsters and the ghetto'.<sup>35</sup> "According to M.S. Altman, when Jews of his shtetl referred to Gentiles' eating, drinking, or sleeping, they used words normally reserved for animals. The Yiddish for the town of Bila Tserkva ('White Church') was *Shvartse tume* ('Black filth', the word *tume* generally denoting a non-Jewish place of worship)".<sup>36</sup>

Slezkine notes: "It was not just the filthy and the sublime that uncleansed 'Gentile' words could not be allowed to express; it was charity, family, childbirth, death, and indeed most of life".<sup>37</sup> "Words relating to the goyim and their re-

ligion were as unclean and potentially dangerous as the goyim themselves. M.S. Altman's grandmother 'never called Christ anything other than *mamser*, or the illegitimate one'. Once, when there was a Christian procession in the streets of Ulle [Belorussia], with people carrying crosses and icons, Grandma hurriedly covered me with her shawl, saying 'May your clear eyes never see this filth'.<sup>38</sup>

The notion that non-Jews are "unclean" is a deeply offensive one – shocking for most of the world – and we come across similar prejudice on several occasions in Slezkine's book. He remarks, for instance: "Mercurians owe their survival to their sense of superiority, and when it comes to generalizations based on mutual perceptions, that superiority is seen to reside in the intellect. Jacob was too smart for the hairy Esau".<sup>39</sup> He invokes, on several occasions, the racist Jewish stereotype of a Russian as "stupid Ivan"<sup>40</sup> and the typical indigenous inhabitant of their host country as a "thick-skulled peasant".<sup>41</sup>

He chooses to include the following words from the aforementioned novelist Aleichem: "There is no getting around the fact that we Jews are the best and smartest people. *Mi ke'amkho yisro'eyl goy ekhod*, as the Prophet says – how can you even compare a goy and a Jew? Anybody can be a goy, but a Jew must be born one".<sup>42</sup> And Slezkine himself gushes, on a note of what can

only be described as judeo-triumphalism: “The rise of the Holocaust as a transcendental concept has led to the emergence of the Jews as the Chosen People for the new age”.<sup>43</sup>

In the face of all this, I have to admit that at one point I was inclined to put *The Jewish Century* to one side and seek out some less irritating reading! But I am glad I persevered as, through his boasting, the author confirms a lot of realities which, in another context, would no doubt be condemned as “anti-semitic tropes”.

These include the fact that Jews control “the international diamond trade”,<sup>44</sup> that Freemasonic lodges provided their first “corners of neutrality and equality” from which to advance into host societies<sup>45</sup> and that communism in general and the USSR in particular display a very Jewish character – I will look at this in a separate future essay. But, most importantly, Slezkine spells out the longstanding overrepresentation of Jews in finance and industry and the way in which they have effectively become a global upper class.

He writes: “In 1912, 20 per cent of all millionaires in Britain and Prussia (10 million marks and more in the Prussian case) were Jews. In 1908-11, in Germany as a whole, Jews made up 0.95% of the population and 31 percent of the richest families... In 1930, about 71 percent of the richest Hungarian taxpayers (with incomes exceeding 200,000 pengó) were Jews. And of

course the Rothschilds, ‘the world’s bankers’, were, by a large margin, the wealthiest family of the nineteenth century”.<sup>46</sup>

“In Austria, of the 112 industrial directors who held more than seven simultaneous directorships in 1917, half were Jews associated with the great banks, and in interwar Hungary, more than half and perhaps as much as 90 percent of all industry was controlled by a few closely related Jewish banking families”. “In 1921 Budapest 87.8 percent of the stock exchange and 91 percent of the currency brokers association were Jews, many of them ennobled”.<sup>47</sup>

“The greatest German joint stock banks, including the Deutsche Bank and Dresdner Bank, were founded with the participation of Jewish financiers, as were the Rothschilds’ Creditanstalt in Austria and the Pereires’ Crédit Mobilier in France. (Of the remaining private – ie, non-joint stock – banks in Weimar Germany, almost half were owned by Jewish families). In fin de siècle Vienna, 40 per cent of the directors of public banks were Jews or of Jewish descent, and all banks but one were administered by Jews (some of them members of old banking clans) under the protection of duly titled and landed *Paradegoyim*”.<sup>48</sup>

Slezkine focuses particularly on the Russian empire and describes how in early 19th century Russia, “93.3 percent of the nonnoble industrial

enterprises in Volynia (primarily wool and sugar mills) were owned by Jews".<sup>49</sup> "By the late 1850s... Jewish entrepreneurs had been able to win lucrative government contracts by speeding up their operations, relying on international connections for credit, and organizing complex networks of trustworthy subcontractors".<sup>50</sup> "The Russian industrialization of the late nineteenth century opened up new opportunities for Jewish businessmen and benefited tremendously from their financial backing".<sup>51</sup>

*Surely it was actually the Jewish businessmen who "benefited tremendously" from the industrialization of Russia?*

"Among Russia's greatest financiers were Evzel (Iossel) Gabrielovich Gintsburg, who had grown rich as a liquor-tax farmer [private tax collector] during the Crimean War; Abram Isaakovich Zak, who had begun his career as Gintsburg's chief accountant; Anton Moiseevich Varshavsky, who had supplied the Russian army with the food; and the Poliakov brothers, who had started out as small-time contractors and tax farmers in Orsha, Mogilev province".<sup>52</sup>

"Several Jewish financiers from Warsaw and Lodz formed the first joint-stock banks; Evzel and Horace Gintsburg founded the St. Petersburg Discount and Loan Bank, the Kiev Commercial Bank, and the Odessa Discount Bank; Iakov Solomonovich Poliakov launched the Don

Land Bank, the Petersburg-Azov Bank, and the influential Azov Don Commercial Bank; and his brother Lazar was the main shareholder of the Moscow International Merchant Bank, the South Russia Industrial Bank, the Orel Commercial Bank, and the Moscow and Yaroslavl-Kostroma Land Banks".<sup>53</sup> In 1900 half of Odessa's guild merchants were Jews and, in 1910, 90 percent of all grain exports were handled by Jewish firms. "Most Odessa banks were run by Jews, as was much of Russia's timber export industry".<sup>54</sup>

Jewish historian Arcadius Kahan tells how the scope of Jewish involvement in industrial and commercial activity in Russia at the start of the 20th century was enormous: "Apart from the manufacturing industries in the Pale of Settlement [Jewish zone], one could have encountered them at the oil wells of Baku, in the gold mines of Siberia, on the fisheries of the Volga or Amur, in the shipping lines on the Dnepr, in the forests of Briansk, on railroad construction sites anywhere in European or Asiatic Russia, on cotton plantations in Central Asia, and so forth".<sup>55</sup>

The dark reality of this lucrative industrialization suddenly leaps out at us when Slezkine mentions (*in brackets!*) that the Gintsburgs, who controlled much of the Siberian gold mining industry, were forced to relinquish the important Lena goldfields in 1912 because of "a scandal following the massacre of striking miners".<sup>56</sup> And

the familiar globalist flavour of such endeavours is made plain when Slezkine notes that “in the Caucasus oil industry, Jewish entrepreneurs were central participants in the Mazut Company and the Batum Oil Association. The Rothschilds, who backed both enterprises, went on to absorb them into their Shell Corporation”.<sup>57</sup>

The same phenomenon can be observed with the building of the Russian railway infrastructure, which he hails as “the earliest, safest, most profitable and ultimately the most productive investment”.<sup>58</sup> He explains: “Benefiting from the example and direct financial backing of the Rothschilds, Pereires, Bleichröders, and Gomperzes (as well as the budgetary munificence of the imperial government, especially the War Ministry), some Russian-based Jewish bankers built large fortunes while connecting disparate Russian markets to each other and to the outside world.

“Consortia of Jewish financiers and contractors built the Warsaw-Vienna, Moscow-Smolensk, Kiev-Brest, and Moscow-Brest lines (among many others), while the ‘railroad king’ Samuil Poliakov founded, constructed and eventually owned a number of private railroads, including the Kursk-Kharkov-Rostov and the Kozlov-Voronezh-Rostov lines”.<sup>59</sup> According to one source, says Slezkine, “it was the initiative of Jewish contractors that accounted for the con-

struction of fully three-fourths of the Russian railroad system”.<sup>60</sup>

Behind all this is something he terms “the Jewish economy” which is based on “vertical integration”. He explains: “Jewish firms ‘fed’ each other within a particular line, sometimes covering the entire spectrum from the manufacturer to the consumer. Jewish craftsmen produced for Jewish industrialists, who sold to Jewish purchasing agents, who worked for Jewish wholesalers, who distributed to Jewish retail outlets, who employed Jewish traveling salesmen”.<sup>61</sup>

But he stresses that there is absolutely no conspiracy to be seen here, merely “a business community that both insiders and outsiders recognized as such... a network of people with similar backgrounds and similar challenges who could, under certain circumstances, count on mutual acknowledgement and cooperation... the kind of intragroup trust that assured the relative reliability of business partners, loan clients, and subcontractors”. He adds, somewhat undermining his point: “They tended to think of themselves as a chosen tribe consisting of chosen clans – and to act accordingly”.<sup>62</sup>

After the interlude of the (very Jewish) Soviet regime, Russia became officially “capitalist” again at the end of the 20th century and, says Slezkine from his 2004 perspective, “ethnic Jews are still heavily concentrated at the top of the

professional and educational hierarchy... Moreover, after the introduction of a market economy, Jews quickly became overrepresented among private entrepreneurs, self-employed professionals, and those who claim to prefer career success to job security.

“Of the seven top ‘oligarchs’ who built huge financial empires on the ruins of the Soviet Union and went on to dominate the Russian economy and media in the Yeltsin era, one (Vladimir Potanin) is the son of a high-ranking Soviet foreign-trade official; the other six (Petr Aven, Boris Berezovsky, Mikhail Fridman, Vladimir Gusinsky, Mikhail Khodorkowky and Alexander Smolensky) are ethnic Jews who made their fortunes out of ‘thin air’”.<sup>63</sup>

Nobody can control a society without controlling its perception of reality and so the media and culture have always been an important element of the “vertical integration” of “the Jewish economy”. Writes Slezkine: “In early twentieth-century Germany, Austria and Hungary, most of the national newspapers that were not specifically Christian or anti-Semitic were owned, managed, edited and staffed by Jews (in fact, in Vienna even the Christian and anti-Semitic ones were sometimes produced by Jews). As Steven Beller put it [in *Vienna and the Jews*] ‘in an age when the press was the only mass medium, cul-

tural or otherwise, the liberal press was largely a Jewish press”.<sup>64</sup>

“Some particular opinions became ‘public opinion’, and Jews became important – and very public – opinion makers and opinion traders”.<sup>65</sup> Likewise in Russia, “the commercialisation of the entertainment market” helped to turn it into “an elite profession and a powerful tool of modern mythmaking”.<sup>66</sup>

Slezkine does not neglect to describe Jewish “success” in the USA, his adopted home. He writes: “The two postwar decades saw the emergence of the Jews as the most prosperous, educated, politically influential, and professionally accomplished ethnoreligious group in the United States”.<sup>67</sup> By 1969 Jews accounted for less than 3 percent of the population, but “in the seventeen most prestigious American universities, they accounted for 36 percent of law professors, 34 percent of sociologists, 28 percent of economists, 26 percent of physicists, 24 percent of political scientists, 22 percent of historians, 20 percent of philosophers and 20 percent of mathematicians”.<sup>70</sup>

He says they have the highest household incomes (72 percent higher than the national average) and the highest representation among the richest individual Americans.<sup>71</sup> And money and influence go hand in hand. He writes: “According to a 1970 study, 50 percent of the most influen-

tial American intellectuals (published and reviewed most widely in the top twenty intellectual journals) were Jews. Among the academic elite (identified in the same fashion), Jews made up 56 percent of those in the social sciences and 61 percent in the humanities. Of the twenty most influential American intellectuals, as ranked by other intellectuals, fifteen (75 percent) were Jews".<sup>72</sup>

*It seems clear to me that the reason why so many Jewish people are identified as "influential" is because those doing so belong to the same tribe – more of that "loyalty" and "kin solidarity" that Slezkine enthuses about!*

The same is true in the cultural realm, with a survey showing that more than a third of the most "influential" critics of film, radio and television were of Jewish background, "as were almost half of the Hollywood producers of prime-time television shows and about two-thirds of the directors, writers and producers of the fifty top-grossing movies between 1965 and 1982".<sup>73</sup>

And, furthermore, "the Jewish prominence in the American political elite began to grow perceptibly in the 1970s, during the ascendance of nonprofit organizations, political foundations; regulatory agencies, new information technologies, and public-interest law firms".<sup>74</sup> "Jews are strongly overrepresented in both houses of Congress (three to four times their percentage of the

general population), and they are extremely prominent among political consultants, staffers, funders and volunteers”.<sup>75</sup>

Slezkine seems to imagine that this full-spectrum supremacy is going to go on forever, declaring in his 2019 preface: “The Jewish Century has ended, but the Jewish Age has not”.<sup>76</sup>

*Seven years on, I would say that we are now at the beginning of its end.*

Its success has always depended on “artful and shrewd” deception and its imperialism is a necessarily invisible one that panics when people start to notice that it exists. Today, we “thick-skulled” goyim peasants are waking up. The horrors of the Gaza Genocide, the Epstein revelations and the blatant attempts to silence and criminalise all criticism of judeo-supremacism have finally whipped away its longstanding cloak of invisibility and it stands before us in all its murderous, racist, ugly nakedness.

People are now questioning everything they have been told and looking back with fresh insight into *who* exactly was behind Covid, 9/11 and other false-flag terrorism, the two world wars, Nazism, the Great Depression, industrial imperialism and the slave trade.

And once you have seen the truth, you can never unsee it.

[1] <https://winteroak.org.uk/2025/08/11/the-invisible-college-and-the-plan-for-our-enslavement/>

- [2] <https://winteroak.org.uk/2025/11/04/leviathans-law-and-the-occupation-of-our-lands/>
- [3] Yuri Slezkine, *The Jewish Century* (Princeton & Oxford: Princeton University Press, 2019), p. 1. All subsequent page references are to this work unless otherwise stated.
- [4] pp. 46-47.
- [5] p. 41.
- [6] pp. 41-42.
- [7] A Lunacharskii, *Ob antisemitizme* (Moscow: Gosizdat, 1929), p. 17, cit. p. 162.
- [8] p. 60.
- [9] p. 1.
- [10] p. 40.
- [11] p. 158.
- [12] p. 165.
- [13] p. 19.
- [14] p. 24.
- [15] p. 9.
- [16] p. 8.
- [17] p. 20.
- [18] p. 23.
- [19] Vladimir Iokhel'son, 'Dalekoe proshloe', *Byloe* no 13 (July 1918), pp. 56-57, cit. p. 137.
- [20] F.M. Dostoevsky, 'Dnevnik pisatel'ia za 1877 g' in *Taina Izraelia: "Evreiskii vopros" v russkoi religioznoi mysli kontsa XIX–pervoi poloviny XX v.v.* (St. Petersburg: Sofiiia, 1993), pp. 19-20, cit. p. 156.
- [21] Maksim Gor'kii, *Iz literaturnogo nasledii: Gor'kii i evreiskii vopros*, ed. Mikhail Agurskii and Margarita Shklovskaiia (Jerusalem: Hebrew University of Jerusalem, 1986), pp. 190–202, cit. p. 159.
- [22] Ibid.
- [23] p. 155.
- [24] p. 8.
- [25] p. 24.
- [26] p. 26.
- [27] p. 14.
- [28] Quoted in Albert S. Lindemann, *Esau's Tears: Modern Anti-Semitism and the Rose of the Jews* (Cambridge: Cambridge University Press, 1997), p. 5, cit. etc p. 26.
- [29] p. 35.
- [30] p. 47.

- [31] Joseph Jacobs, *Jewish Contributions to Civilization: An Estimate* (Philadelphia: Jewish Publication Society in America, 1919), 10, pp. 56-57, cit. p. 53.
- [32] p. 15
- [33] p. 14.
- [34] Ibid.
- [35] <https://winteroak.org.uk/2026/01/23/the-gangsters-and-the-ghetto/>
- [36] M.S. Al'tman, 'Avtobiograficheskaia proza M.S. Al'tmana, *Min-  
uvshee* 10 (1990), p. 208, cit. p. 108.
- [37] pp. 19-20.
- [38] Al'tman, p. 213, cit. etc pp. 108-09.
- [39] p. 26.
- [40] p. 27, p. 69.
- [41] p. 69, p. 70.
- [42] Sholem Aleichem, *Tevye the Dairyman and the Railroad Stories, trans. Hillel Halin* (New York: Schocken Books, 1987), p. 130, cit. p. 326.
- [43] p. 370.
- [44] p. 32.
- [45] p. 51.
- [46] p. 48.
- [47] Ibid.
- [48] p. 47.
- [49] p. 118.
- [50] pp. 118-19.
- [51] p. 119.
- [52] Ibid.
- [53] Ibid.
- [54] p. 122.
- [55] Arcadius Kahan, 'Notes on Jewish Entrepreneurship in Tsarist Russia', in *Entrepreneurship in Imperial Russia and the Soviet Union, ed. Gregory Guroff and Fred V. Carstensen* (Princeton: Princeton University Press, 1983), p. 111, cit. p. 120.
- [56] p. 120.
- [57] p. 121.
- [58] p. 120.
- [59] Ibid.
- [60] Ibid.
- [61] pp. 122-23.
- [62] p. 121.
- [63] p. 362.

- [64] pp. 50-51.
- [65] p. 51.
- [66] p. 125.
- [67] p. 315.
- [70] p. 318.
- [71] pp. 367-68.
- [72] p. 368.
- [73] Ibid.
- [74] p. 370.
- [75] p. 369.
- [76] p. ix.

## THE WORLD THEY STOLE FROM US

I suspect that most people living in England today would find it rather difficult to picture what life there would have been like before the so-called Industrial Revolution three centuries ago.

The country was the first in the world to be industrialised, in a ghastly experiment later rolled out everywhere else, and we have little collective memory of how things used to be.

Contemporary English residents might even have a *negative* view of the rural existence that still prevailed in the 1600s. As Peter Laslett observes in his classic work *The World We Have Lost*: “So sudden and complete has been the desertion of the countryside for the cities in our recent history, that it was perhaps natural for people to assume that those who remained behind were, and are, the inferior people – in aptitude and intelligence, and presumably therefore in what has been called moral calibre”.<sup>1</sup>

He says we have been taught to think that life in those times would have been characterised by “the starving peasantry”. “Perhaps ‘starving’ should not be taken to mean actually dying of

lack of food; rather badly fed and clothed, wretchedly housed in hovels, miserable in general".<sup>2</sup> I would add that pre-industrial folk, particularly from the Middle Ages, also seem to always be depicted by our culture as being covered in mud!

But, as Laslett admirably shows, such modern prejudices are based on a complete misunderstanding of what England was really like before the early years of the 18th century. For instance, the labouring poor did not live in hovels but in cottages which "could, it seems, be put up new for less than two years of the annual wage of a labourer".<sup>3</sup>

Neither did people live crammed together in multi-generational households, as was the case in other countries such as Russia, where a survey of one early nineteenth-century settlement revealed that 73 per cent of homes had multiple households and 65 per cent contained three generations or more.<sup>4</sup>

Laslett remarks: "There is an astonishing contrast with English households with only five per cent... It could be said in fact that the illusion about the large-scale kin-complex household in English society has arisen because the familial past of English-born and English-speaking peoples has been supposed to be identical with the familial past of those born within the confines of the present day Russia and her associated states".<sup>5</sup>

This traditional practice was in fact part of the self-regulation of the population size which helped make those stories of “starving peasantry” untrue. Young married couples did not live in their parents’ homes but would start a new household – if they were unable to do so, they would put off marrying to a later date and perhaps never get married at all.<sup>6</sup> With the English morals of the day very much opposed to children being born out of wedlock, this had the effect of limiting population growth during less prosperous periods.

Writes Laslett: “Marriage, and particularly first marriage, we must repeat, was an act of profound importance to the social structure. It meant the creation of a new economic unit as well as of the lifelong association of two persons previously separate and caught up in existing families. It gave to the man full membership of the community and to the woman something to run; she became mistress of a household – as the French put it *maîtresse de la maison*. A cell was added to society, in the town as well as in the country”.<sup>7</sup>

Another natural limit to an excess of children was provided by the protracted breastfeeding that was normal for English mothers. Laslett explains: “The much longer period of suckling babies inhibited conception to a marked degree. It was this more than anything else which ensured

that the numbers of children a woman was likely to have was on average only just over seven, even if she married as early as was socially acceptable, quite late in her teens, shall we say, and both she and her husband lived together until she reached the end of her childbearing span. Because marriages were often broken by death, and above all because they were usually entered into at later ages, the actual number of children per marriage was considerably under seven, just over four in fact".<sup>8</sup>

Although statistics present a lower life expectancy than today, this did not mean that individuals did not survive into ripe old age, says Laslett. He cites an account by the philosopher John Locke who in 1680 met, near Oxford, a woman called Alice George, who told him she was 108 years old, although this may have been an exaggeration. She had worked all her life as a farm labourer, had raised a family, was evidently in good health and now lived mostly on bread, cheese and ale, plus some sherry when she could get hold of it.<sup>9</sup>

When people did find it difficult to feed themselves in 17th century England, it was not because of a shortage of food *per se*, states Laslett. "Not having enough money to buy food, because it was so expensive, because incomings were so low, even because taxes had to be paid,

was probably as important as the dearness of provisions itself; perhaps more so".<sup>10</sup>

One negative aspect of pre-industrial England that is not a myth is that very few people were able to read and write and thus to participate in political life. However, this was not an inevitable consequence of rural living but, it would appear, a condition deliberately imposed on ordinary English folk by a ruling class that wanted to keep them in their place.

Laslett explains: "In Sweden, a poorer country and not to industrialize until much later than England, the whole population could sign their names by the early eighteenth century. Those who have studied the matter in England report on a repeated fear that educating the masses on too large a scale might be a threat to social stability, that is to the supremacy of the political élite".<sup>11</sup>

However, when the need arose, the "lower orders" did find a way to get their message across in writing, even if their spelling was wayward. Laslett borrows from E.P. Thompson's *The Making of the English Working-Class* to quote the text of a note sent by a Luddite rebel to a clothier in Gloucester in 1803. This reads: "Wee Hear In-Formed that you got shear in mee sheens [shearing machines] and if you Dont Pull them Down in a Forght Nights Time Wee will pull them Down for you Wee will you Damd infernold dog".

Laslett comments: "Behold a barely literate man, the lilt of his ordinary speech showing through his attempt to make himself understood in writing, struggling and just succeeding in expressing his passionate resentment. We can look on it as a sign of the terror which the coming of the factories and the machines struck into the hearts of ordinary people".<sup>12</sup>

We should note Laslett's statement that the country in the 17th century was "no paradise, no golden age".<sup>13</sup> This is partly, I would say, because by that time England was already on a slippery slope away from freedom which might be traced back at least to 1066 when it was conquered and occupied by the Normans, with financing from the Jewish money-lenders of Rouen,<sup>14</sup> and a new ruling class was imposed which saw itself as separate from, and superior to, ordinary English men and women.

The English Civil War, Cromwell's regime and then the so-called Glorious Revolution of 1688 were all part of the road to global imperialism and to the industrialism that went with it. Laslett relates that in 1688 there were an estimated "2000 families of 'Eminent Merchants and Traders by Sea' in England".<sup>15</sup>

He adds: "Perhaps the intensification of trade and commerce could be called divisive, because of the differing relationships it presumably brought with it, and because of the operation at

long last of an institution entirely alien to the traditional structure, the joint-stock company. The new principle of economic organization was present before 1700; the East India Company and the Bank of England had already set up the model for those institutional instruments which were to bring into being 'business' as we know it".<sup>16</sup>

He says "the amazing growth of the City of London" was accompanied by an expanding corporate state apparatus as "industrial and capitalist" England took shape.<sup>17</sup> "London even then was a city on an industrial scale, though industry, as we use the word, did not exist there... By the end of the pre-industrial era London was undoubtedly the biggest city in Europe and, if men had but known it, with only Tokyo as its rival as the biggest city in the world, it was still smaller than the Rome of the ancients, which was the largest city men then knew about. By the end of the seventeenth century more than one English person in ten lived in London, which had actually topped the half-million mark".<sup>18</sup>

"The City of London was undoubtedly a community of its own; so extraordinarily rich and powerful did it become in the final generations of the old order that it is understandable that men sometimes described it as a state within a state... Life in London was different from life

elsewhere and life in the richest London families very different".<sup>19</sup>

At the same time, the English "highlands" of the west and the north had already been attracting a growing population "in response to early industrial activity, especially the making of wool and cloth".<sup>20</sup> And, in general, says Laslett, "mining, building, shipyards, saltworks and a whole list of other forms of manufacture certainly brought together dozens and sometimes scores of workers and placed them under some sort of discipline. Contracting for military and naval operations, turning out tapestries and other articles of refined manufacture needed for monarchical and aristocratic purposes led to the establishment of royal workshops all over Europe, and in England to such institutions as the Mineral and Battery Works set up by Queen Elizabeth".<sup>21</sup>

An entity that has been described as England's first factory appeared shortly after the far-from "glorious" so-called "revolution". "Winlaton iron mill at Swalwell in the county of Durham, where ironmaster Ambrose Crowley began work in about 1691, turned out metal for the navy in William III's war with the French. Within a few years Crowley was literally employing workmen by the hundred. The 'Law Book' which he left behind makes it evident also that many of those workers were banded together in one building;

certainly they were treated by him as a single work force, a platoon in an industrial army".<sup>22</sup>

17th century England also saw the emergence of what Laslett calls "the proto-industrial household". He writes: "Here a whole household, sometimes with its own servants and apprentices, was set on work from outside, by a capitalist entrepreneur, who supplied the materials, bought the products and might even own the looms and spinning wheels, which he hired to workers. Since an individual capitalist might employ, partially if not wholly, several domestic units, dozens or even scores, and since he organized them in a sense for collective production, such a man can be said to have been an industrialist".<sup>23</sup>

"Proto-industrial households were in a position markedly different from that of the village craftsman supplying local needs, if only because their products were sold in distant markets and on a very large scale. This put them at the mercy of international market fluctuations as well as the self-seeking policy of capitalist entrepreneurs".<sup>24</sup>

A further important degradation of English life and liberty had already been inflicted by the earliest Enclosures – the privatisation, or theft, of what had previously been common land available to all, by what Laslett imagines as "some grasping or enterprising Tudor landlord".<sup>25</sup>

He explains: “To enclose a village meant that the inhabitants had to abandon their co-operative customs, and break up their great open fields into little hedged plots, one single piece to each landholder and, of course, the largest by far to the landlord himself... Enclosure might impoverish the smaller landholders, who found themselves disposing of their allocated plots, too small to be viable without the now abolished ancient rights. Henceforth they would be labourers living by selling their work time on the market”.<sup>26</sup>

While all of this, together with the class supremacism, the legally inferior status of women and the stifling power of the Church, meant that England in 1700 was indeed no “paradise”, I think that the way that life was lived then provides us with some important inspiration as to how we might one day organise ourselves.

We will never go back to a *pre*-industrial world – only the post-industrial is now a possibility – and there is no reason why we should have to, or want to, reproduce aspects of that society that no longer appeal to us. But I am sure I am not alone in being attracted by the idea of a decentralised England rooted in the countryside.

Laslett stresses “the tiny scale of life in the pre-industrial world”,<sup>27</sup> including the small groups in which nearly everybody spent their lives – “everything physical was on the human

scale”.<sup>28</sup> He also describes a *warmth* to society that is often hard to find in a modern period in which “social distancing” is not confined to periods of pseudo-pandemic. “In the pre-industrial world there were children everywhere: playing in the village street and fields when they were very small, hanging round the farmyards and getting in the way, until they had grown enough to be given child-sized jobs to do; thronging the churches; forever clinging to the skirts of the women in the house and above all crowding round the cottage fires, just as they still do in Malawi, say, or Kenya, or in Pakistan”.<sup>29</sup>

There were no factories as we know them – those “dark Satanic Mills” that William Blake (1757-1827) was later to witness taking over his country.<sup>30</sup> Laslett writes: “We can say with confidence that large-scale undertakings for the purpose of manufacturing goods are conspicuously lacking in all descriptions of life in England before the late eighteenth century”.<sup>31</sup>

“Urban, mass living in an environment entirely man-made, in no way machine-made” was restricted to London.<sup>32</sup> “When Elizabeth reigned, Charles and Cromwell fought the Civil War, and William and Mary came to the throne after the Glorious Revolution, well over four-fifths of the whole people lived in villages”.<sup>33</sup>

If you have ever wondered, when visiting the magnificent medieval city centres of Italy, Spain

or France, why similar relics cannot be readily found in England, it is perhaps because they never existed. Laslett explains that the minor French provincial capital of Aix-en-Provence had a population of 27,500 in 1695. Equivalent English county centres, and cathedral cities, Lichfield in Staffordshire and Chichester in West Sussex boasted only 2,800 and 2,500 inhabitants respectively in the same period<sup>34</sup> – they were only the size of the French village I live in today.

This traditional English model seems to me a good basis for a healthy post-industrial world – it is also, by the way, the “villagism” of the Indian organic radical inspiration Bharatan Kumarappa.<sup>35</sup> Laslett writes: “When we talk of England as being almost entirely a landscape of green meadows and wide-open fields with village communities scattered amongst them, it is a network rather than a scattering which we have in mind. The very large numbers of small settlements in which so much of the population lived were in fact all connected by the local rural centres, as well as through the personal linkages of individuals.

“They were independent as communities, but their independence implied the existence of communities larger than themselves. Though these larger villages and towns turn out to be so small as compared with the provincial cities of the rest of western Europe, they were neverthe-

less differently constituted from others because they were centres of exchange as well as of communication. The countrywide pattern must therefore be thought of as a reticulation rather than as a particulation – a web spread over the whole geography is the metaphor which will come most easily to the mind”.<sup>36</sup>

“Each group of farmsteads was surrounded by the land which had been laid out for it, presumably enough to support the inhabitants. In some areas, therefore, where the soil was rich and even and easy to till, and where the rivers flowed together, settlements came thick and fast.

“Norfolk has no less than 660 ancient parishes, and in that most prosperous of shires in earlier times, there were 969 medieval churches; you can sometimes see ten spires or towers from one vantage point. Yet even in Norfolk, on the Breckland, there are miles and miles of desolate landscape where few dwelt and where the settlements are well out of sight of each other”.<sup>37</sup>

There was even a significant proportion of “gentry-free” village communities in England, as much as a fifth of the total, which were not under the boot of a local toff. One of these was Wigston Magna in Leicestershire, which until late in the seventeenth century was “dominated by substantial peasants and not by gentry”.<sup>38</sup> And in the same county there was Galby, which “never had a resident squire, and the free villagers have

been traced for centuries, running their community as they would”.<sup>39</sup>

I have often written of the importance of *withness* in a healthy community – withness to both place and other people.<sup>40</sup> Laslett says of the lost England: “To the facts of geography, being together in the one place, were added all the bonds which are forged between human beings when they are permanently alongside each other; bonds of intermarriage and of kinship, of common ancestry and common experience and of friendship and co-operation in matters of common concern.

“To these must be added those created by conditions of living now vanished so entirely that it is no easy matter to imagine what they felt like. The lack of running water in the dwelling brought people, mostly the women of course, into each other’s company several times a day at the well, or pool, or brook.

“The labour of grinding your own corn by hand made frequent visits to the windmill or watermill a convenience for everyone, from the larger houses to the smaller ones. The want of a ready supply of credit at the bank made everyone dependent on his friend, his neighbour or his relative at times when he needed ready money”.<sup>41</sup>

While most English folk may not have been able to read or write, let alone operate a computer, they could, says Laslett, “think, and talk,

and sing, and play, and till the soil, and tend the beasts, and nurture children, and keep house, and make things, like skeins of wool or barrels or ploughs or windmills".<sup>42</sup> Can 21st century English people really claim to be *superior* to their capable predecessors?

Do all those facing the daily commute not secretly yearn for a world in which "most adults did not usually go out to work"?<sup>43</sup> Laslett adds: "There were no hotels, hostels or blocks of flats for single persons, very few hospitals and none of the kind we are familiar with, extremely few young men and women living on their own. The family unit where so great a majority lived was what we should undoubtedly call a 'balanced' and 'healthy' group".<sup>44</sup>

And what better arrangement might we imagine to replace the global corporate wage-slavery under which we labour today than a return to the family businesses that flourished in the pre-industrial age? This was not just the case in a rural smallholding- "a man tilled it with the help of his wife and his children"<sup>45</sup> – but also in the capital.

Laslett describes a typical London bakery at the start of the 17th century: "There were thirteen or fourteen people in such an undertaking: the baker and his wife, four paid employees who were called journeymen, two apprentices, two

maidservants and the three or four children of the master baker himself".<sup>46</sup>

"A London bakery was undoubtedly what we should call a commercial or even an industrial undertaking, turning out loaves by the thousands. Yet the business was carried on in the house of the baker himself. There was probably a 'shop' as part of the house, 'shop' as in workshop and not as meaning a retail establishment. Loaves were not ordinarily sold over the counter: they had to be carried to the open-air market and displayed on stalls... It is obvious that all these people ate in the house, since the cost of their food helped to determine the production cost of bread. Except for the journeymen they were all obliged to sleep in the house at night and live together as a family".<sup>47</sup>

"It will be noticed that the roles we have allotted to all the members of the capacious 'family' of the master-baker of London in the year 1619 are, emotionally, all highly symbolic and highly satisfying... Everyone belonged in a group, a family group. Everyone had his or her circle of affection: every relationship could be seen as a love-relationship".<sup>48</sup>

The fall from grace out of this traditional and indigenous way of English life is rightly described by Laslett as "tragic".<sup>49</sup> He writes: "The economic transformation of the eighteenth and nineteenth centuries destroyed communality al-

together in English rural life. The group of men from several farmsteads working the heavy plough in springtime, the bevy of harvesters from every house in the village wading into the high standing grass to begin the cutting of hay, had no succession in large-scale economic activity. For the arrangement of these groups was entirely different in principle from the arrangement of a factory, or a firm, or even of a collective farm".<sup>50</sup>

Industrialism, he says, "turned the people who worked into a mass of undifferentiated equals, working in a factory or scattered between the factories, the mines and the offices, bereft for ever of the feeling that work was a family affair, done within the household".<sup>51</sup> "When factory life did at last become the dominant feature of industrial activity it condemned the worker, as we can now see, to the fate previously reserved for the pauper".<sup>52</sup>

He insists that the term "capitalism" is an inadequate description of the phenomenon – as we can see from the equally dehumanising societies termed "socialist". "The time has now come to divide our European past in a simpler way with industrialization as the point of critical change".<sup>53</sup> We now mostly live in urban zones "so vast that none of our rural ancestors would recognize his surroundings as human, should he find his way there through some impossible chronological vagary",<sup>54</sup> laments Laslett.

*The World We Have Lost* embraces multiple points of historical comparison – not least because it was researched in the 1950s, published in 1965, revised in 1971 and substantially rewritten in 1983, with a preface added in 2000 by Laslett a year before his death. The latest Routledge Classics edition features a 2021 foreword by Kevin Schürer and all of this adds to the complex overview.

Towards the end of the book, Laslett focuses on what England looked like in 1901 – the year of Queen Victoria’s death and my own maternal grandfather’s birth – and I found this section very poignant. This was a time of particular prosperity and self-confidence for the country, he explains, although the war it was waging in South Africa in fact heralded the beginning of a steady imperial decline.

“The huge coalfields of Yorkshire and Lancashire, the great shipbuilding towns, the acres and acres of factory floor given over to textiles, were made busier by the demand for armaments and uniforms and machinery. Nevertheless something like a quarter of the whole population was in poverty”.<sup>55</sup> And 30.7 per cent of the people were poor in “London which was the richest city in the world”.<sup>56</sup>

The lie that industrialism brings prosperity to all is torn apart by the fact that “the problem of poverty was so urgent after a century and

more of miraculous economic growth and change".<sup>57</sup> Laslett writes: "In 1901 people in the upper class could expect to live for nearly sixty years, but those at the very lowest level for only thirty: paupers in fact had a life expectation lower than that of the whole population in Stuart times".<sup>58</sup>

"Englishmen in 1901 had to face the disconcerting fact that destitution was still an outstanding feature of fully industrial society, a working class perpetually liable to social and material degradation. More than half of all the children of working men were in this dreadful condition, which meant 40 per cent of all the children in the country.

"These were the scrawny, dirty, hungry, ragged, verminous boys and girls who were to grow up into the working class of twentieth-century England. This was the generation which was to man the armies of the First World War, although they were inches shorter and pounds lighter than they would have been if they had been properly fed and cared for.

"Those who were left of them became the fathers and mothers of the working people who endured the Depression of the 1920s and the Great Depression of the 1930s, and who saw at last the squalid streets in which they made their homes luridly lighted up by Hitler's bombs".<sup>59</sup>

I feel both sad and angry when contemplating these words and thinking about my own ancestors, many of them in London, and the grey lives of endless work that they were forced to lead, the perpetual fear of poverty and the trauma of war that they both suffered and passed on to their children and grandchildren in one way or another.

And I am also struck by the sickening realisation that the same industrial-imperialist monster was behind all of their woes – pillaging England’s natural resources for profit, destroying a balanced and traditional way of life, evicting us from our countryside to serve as dehumanised slave labour in its dark satanic mills, sending millions of our young men to be slaughtered on the altar of its life-destroying lust for greed and power.

Old England was not something we “lost” – it was stolen from us. And the task of the next few generations will be to take it back.

[1] Peter Laslett, *The World We Have Lost* (Abingdon: Routledge Classics, 2021), pp. 168-69. All subsequent page references are to this work.

[2] p. 132.

[3] p. 104.

[4] p. 105.

[5] *Ibid.*

[6] p. 133.

[7] p. 108.

[8] p. 125.

[9] p. 135.

[10] p. 138.

- [11] p. 251.
- [12] p. 263.
- [13] p. 4.
- [14] <https://www.english-heritage.org.uk/visit/places/cliffords-tower-york/history-and-stories/massacre-of-the-jews/>
- [15] p. 48.
- [16] p. 211.
- [17] pp. 211-212.
- [18] p. 59.
- [19] p. 49.
- [20] p. 63.
- [21] p. 207.
- [22] p. 210.
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- [24] pp. 208-09.
- [25] p. 65.
- [26] Ibid.
- [27] p. 9.
- [28] p. 7.
- [29] pp. 127-28.
- [30] <https://orgrad.wordpress.com/a-z-of-thinkers/william-blake/>
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- [36] p. 62.
- [37] pp. 62-63.
- [38] p. 85.
- [39] p. 66.
- [40] Paul Cudenec, *The Withway: calling us home* (2022), <https://winteroak.org.uk/wp-content/uploads/2023/06/the-withway-paul-cudenec.pdf>
- [41] pp. 82-83.
- [42] pp. 252-53.
- [43] p. 10.
- [44] pp. 10-11.
- [45] p. 11.
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- [50] p. 12.
- [51] p. 17.
- [52] p. 211.
- [53] p. 19.
- [54] p. 58.
- [55] pp. 266-67.
- [56] p. 267.
- [57] p. 268.
- [58] p. 273.
- [59] p. 267.

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