

A yellow crosshair graphic consisting of a vertical line and a horizontal line intersecting at the top-left corner of the page.

JEWISH PRIVILEGE

E. Michael Jones

Jewish Privilege

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What Is Hate Speech?

In keeping with the so-called “Christchurch Call to Action” which flowed from a meeting of government officials and internet giants on May 15, 2019 in Paris, Facebook issued an internal document entitled “Hate Agent Policy Review,” which, according to *Breitbart*, which received a copy from a source inside Facebook, “outlines a series of ‘signals’ that Facebook uses to determine if someone ought to be categorized as a ‘hate agent’ and banned from the platform.”^[1]

The guidelines were simultaneously draconian and incoherent. You can be designated as a “hate agent” if “you praise the wrong individual, interview them, or appear at events alongside them.”^[2] Hate agent status is evidently contagious because Facebook may designate you as a hate agent if you associate with a “Designated Hate Entity,” like the Englishman Tommy Robinson. You can also be designated a hate agent “merely for speaking neutrally about individuals and organizations that the social network considers hateful.” Facebook tagged someone in October of last year simply because he gave what they considered was a “neutral representation of John Kinsman,” who is a member of “Proud Boys,” a group which Facebook does not like and does not want you to like. So, in order to absolve yourself from any suspicion of being a “hate agent,” you have to hate what Facebook hates.

The main way to characterize someone as a “hate agent,” however, is to show that he engages in something called “hate speech.” On June 20, 2019, YouTube banned the video “Owen Benjamin Finding Logos with E. Michael Jones,” which had originally aired several months earlier on March 21. That interview was one of fourteen videos that YouTube banned from the E. Michael Jones channel on YouTube in June. As with the other thirteen, the only explanation YouTube gave was that the video violated its rules concerning hate speech, *i.e.*, “We also don’t allow any content that encourages hatred of another person or group of people based on their membership in a protected group.” YouTube’s notice did not identify the offending hate speech or the “protected group.”

The terms “hate agent” and “hate speech” are equally vague; however the latter term is easier to define because its origins are clear. Hate speech is a creation of the Anti-Defamation League, which touts itself as “the world’s leading anti-hate organization.”^[3] Like the analogous term “anti-Semitism,” hate speech is any utterance which Jews at organizations like the ADL find offensive. As the incoherence of the Facebook guidelines have shown, it is impossible to understand the current wave of internet censorship unless we see it as a Jewish operation. This becomes apparent when we look at how the press is defining (or misdefining) the whole censorship/deplatforming issue. A recent article in Summit News attributed the banning of “Natural News, which had 2.5 million followers,” to “the fact that Facebook is now ruthlessly enforcing its far-left ideology across its own platform.”^[4] The fact that many if not most Jews espouse a far-left ideology is undeniable, but it is also beside the point because “hate speech” is not a political designation; it was created by the Anti-Defamation League to silence speech Jews’ did not like.

Lest anyone think that is not the case, consider the “ADL Statement on YouTube Policy Changes to Reduce Extremist Content,” a June 5, 2019 press release in which the ADL praises itself for causing the just initiated YouTube purge of “hate speech” channels and videos and then demands more action by YouTube and other tech companies:

“Online hate and extremism pose a significant threat -- weaponizing bigotry against marginalized communities, silencing voices through intimidation and acting as recruiting tools for hateful, fringe groups,” said Jonathan Greenblatt, ADL CEO and National Director. “That’s why ADL has been working with technology companies, including YouTube, to aggressively counter hate on their platforms. We were glad to share our expertise on this and look forward to continuing to provide input. While this is an important step forward, this move alone is insufficient and must be followed by many more changes from YouTube and other tech companies to adequately counter the scourge of online hate and extremism.”^[5]

For those who don’t know, the ADL was created in the wake of the Leo Frank lynching in 1915 to engage in domestic spying and blackmail, if necessary, to protect Jewish interests in the United States. The ADL was also a money laundering operation. Jewish criminals like Meyer Lansky and Moe Dalitz got to label anyone who accused them of criminal activity an anti-Semite in exchange for large “charitable contributions” to the ADL. During Lansky’s heyday, the ADL wasn’t powerful enough to prevent his deportation, but that situation changed in the 1980s, when the ADL began its collaboration with the FBI. During this same decade, the ADL successfully rehabilitated Moe Dalitz by giving him their Torches of Liberty

award, again in exchange for large charitable contributions to their organization.^[6]

The ADL and the FBI

In 1928 a Russian Jew by the name of Meyer Lansky, who had grown wealthy from bootlegging in New York, correctly foresaw the end of prohibition in America and decided to re-invest the ill-gotten gains he had made from bootlegging in gambling. After the repeal of the Volstead Act in 1933, regional centers of vice like Newport, Kentucky re-tooled and became involved in gambling and prostitution. Loansharking provided a crucial link between the speakeasies of the past and the casinos of the future. After the stock market crash of 1929, bankrupt businessmen turned to Jewish bootleggers like Lansky for loans, setting in motion a process which would continue for decades, until by the '70s, “the lines separating the legal and illegal had become almost indistinct.”^[7]

In order to facilitate the transition from bootlegging to gambling as the focus of Jewish organized crime, Meyer Lansky convened a Jews-only meeting at Manhattan’s Franconia hotel in November 1931 as his sequel to the Atlantic City meeting three years earlier.^[8] In attendance at both conferences was Moe Dalitz, one of the capos of the Cleveland Mob, otherwise known as “the Jewish Navy,” which shuttled Bronfman booze across Lake Erie from Canada [and the Detroit River] for nationwide distribution” in the United States.^[9] Newport’s involvement in the sale of alcohol became so lucrative during the 1920s that it attracted the attention of “the Cleveland Four—Moe Dalitz, Morris Kleinman, Louis Rothkopf, and Sam Tucker—one of the most powerful syndicates in the United States, second only to Meyer Lansky and his associates.”^[10] The Cleveland Four moved into Newport after assassinating Dutch Shultz, who owned the Coney Island Racetrack, a popular gambling venue in northern Kentucky. After Dalitz and company murdered Schulz they took over the racetrack and renamed it “River Downs,” which was its name until it got renamed once again as Belterra Race Track, which is its name today.^[11]

All cultural warfare in the United States takes place in the context of ethnicity as described by the sociological theory known as the Triple Melting Pot. According to that theory, ethnicity is based on religion. After

three generations, Americans become ethnically identified as either Protestants, Catholics, or Jews, no matter what their country of origin. In Cincinnati, what started out as a Catholic-Protestant cultural conflict in the 19th century became a Catholic-Jewish conflict once Moe Dalitz and the Jewish Navy took over Newport, Kentucky across the river from Cincinnati.

F. Scott Fitzgerald depicted this quintessentially American conflict in his 1925 novel *The Great Gatsby* when Nick Caraway, the Catholic naïf from the Midwest, confronts Meyer Wolfsheim, Fitzgerald's rendering of Arnold Rothstein, the Jewish gambler who fixed the 1919 World Series. According to Ron Rosenbaum, "Wolfsheim is the symbol of all that is corrupt about America. Corrupt and evil in a crudely caricatured, stereotyped Jewish way. Meyer Wolfsheim is Scott Fitzgerald's Shylock."^[12] In Nick Caraway's eyes, the main source of moral corruption among Jews was gambling. Rosenbaum described Wolfsheim as "the Jew who, in Fitzgerald's vision, violated the innocence and despoiled the purity of an iconic American institution. He was the Jew who corrupted baseball—of all things." Furthermore, he had the intelligence to operate complex gambling operations and evade punishment. When Nick asked why Wolfsheim was not in jail, Gatsby casually responded "They can't get him, old sport. He's a smart man."^[13] In his book, *Jüdisches Erwerbsleben*, Georg Ratzinger, Pope Benedict XVI's great uncle, wrote: "Jewish commerce can be characterized by two manifestations: 1) it is based on the exploitation of the work of others without any productive activity of its own and 2) it is characterized by gambling and speculation on the differential in values as the way to achieve riches."

The history of Jewish-run gambling in the United States runs from Arnold Rothstein to Moe Dalitz and Meyer Lansky, and from there to Sheldon Adelson, the Vegas casino owner who until the arrival of Donald Trump was the kingmaker in the Republican Party, and Dan Gilbert, the Jewish usurer in charge of Quicken Loans who now owns the J.A.C.K. casino in downtown Cincinnati. The men who used to be known as criminals are now considered philanthropists and patrons of the arts and control both political parties, which is the main reason why Adelson and Gilbert are not considered criminals. As Michael Timmons pointed out in an article in *Culture Wars* magazine:

The American gambling industry has increasingly become more complex since Wolfshiem/Arnold "The Brain" Rothstein fixed the World Series in 1919. In fact, Rothstein inspired future generations of Jewish mobsters that built an empire of crime. Meyer Lansky organized and operated a network of casinos, formed the National Crime Syndicate, and used his financial resources to manipulate the American democratic process. Eventually he transformed gambling from an illegal vice into a popular tourism industry when they he transformed Las Vegas into "Sin City," destroyed Cuba, and overthrew the government to set up lavish resorts in the Bahamas. Ultimately, Lansky took capitalism to its logical conclusion and inspired modern Jewish businessmen like Sheldon Adelson who exploit vice for profit.^[14]

In 1935 J. Edgar Hoover parleyed the bureau of investigation he had run since the Red Scare that swept America in the wake of World War I into the Federal Bureau of Investigation, an operation which President Harry Truman considered Hoover's "private secret police force."^[15] Upset by Hoover's abuse of federal power, Truman stated: "we want no Gestapo or secret police. The FBI is tending in that direction. They are dabbling in sex-life scandals and plain blackmail. J. Edgar Hoover would give his right eye to take over, and all congressmen and senators are afraid of him."^[16]

With the collaboration of Hollywood, which cranked out films glorifying "G-men," Hoover made a name for himself by going after bank robbers like John Dillinger. In directing the Bureau's attention to individual bank robbers, Hoover turned a blind eye toward organized crime in general and Jewish crime in particular, perhaps because Hoover was an inveterate gambler. Frank Costello gave him tips on horses.^[17]

During the 1930s, the Cincinnati branch of the Anti-Defamation League approached local FBI agents, claiming that that city's isolationist German population had created a network of Nazi "subversives."^[18] Indeed, the "ADL let the FBI make wholesale use of its files on neo-isolationists, whom the Bureau labeled 'subversives.'"^[19] Hoover collaborated avidly with the ADL, which bragged that it had helped the FBI in 373 cases.^[20] That particular collaboration ended abruptly on July 16, 1943 when Hoover received a memo from the United States Attorney General informing him that the individual danger classifications proposed by the Jewish informants "serve no useful purpose:"

It is now clear to me that the classification system is inherently unreliable. The evidence used for the purpose of making the classifications was inadequate; the standards applied to the evidence for the purpose of making the classifications were defective; and finally, the notion that it is possible to make a valid determination as to how dangerous a person is in the abstract and without reference to time, environment, and other relevant circumstances, is impractical, unwise, and dangerous.^[21]

In spite of the Attorney General's warning to Hoover that the ADL's "fact finding" was nothing but gossip which the Jews were using to settle scores with their opponents in the culture wars of that era, Hoover retained the Bureau's contacts with the ADL. He refused to break ties with the ADL because Jewish criminals like Meyer Lansky were paying the ADL to blackmail Hoover by gathering information about his homosexuality. Harry Truman also pointed out that Hoover was interested in blackmail. During the early '50s, Hoover provided Alfred Kinsey with immunity from prosecution for sex crimes in exchange for his files on the sex lives of the prominent figures who had contributed their sex histories to Kinsey's "scientific" research.^[22]

One year after the creation of the FBI, the Beverly Hills Country Club, a popular night club in Newport, Kentucky, burned to the ground. Moe Dalitz was a frequent customer at the club and had made Peter Schmidt, the club's owner, repeated offers to buy him out. When Schmidt turned him down, the club mysteriously burned down. Schmidt rebuilt the club, but eventually got the message and sold out to Dalitz at a reduced price "under threat."^[23]

Using tactics like this, Lansky and Dalitz took over Newport and brought about its transformation from a local "bust-out river city into a major regional gambling center."^[24] After Dalitz took over the Beverly Hills Club, it "became as plush as anything in Las Vegas and boasted the same top Hollywood stars."^[25] Eddie Levinson and Irving "Nig" Devine operated the Flamingo Nightclub and organized a layoff betting business, which would guarantee bets too large for local bookies to handle. Lansky's associates continued to eliminate competition when they "took over the Lookout House, across the Licking River near Covington, and gained control of several smaller casinos inside Newport."^[26]

In 1941, after reaching a "working agreement" with Moe Dalitz and the Cleveland Syndicate,^[27] Meyer Lansky bankrolled his protégé Bugsy Siegel to set up "an attractive center for gambling and prostitution" in the middle of the desert in Nevada. Lansky biographer Hank Messink, however, claims that Moe Dalitz was "the man who truly built Vegas," largely with Teamster Union money lent to Nevada's casinos.^[28]

After World War II, what Messink refers to as "the casino era" of organized crime began in earnest with the establishment of regional centers of vice, or Sin Cities, like Newport, Kentucky. In terms of the money which

changed hands, the casino era dwarfed prohibition, which “couldn’t compare with the profits that rolled in from gambling—legal and illegal,” now that the automobile could deliver customers to “regional gambling and vice centers,” which drew “their patrons from the surrounding states.”^[29]

Moe Dalitz abandoned the Beverly Hills Club and left Newport for Las Vegas, where he repositioned himself as an upstanding citizen with the help of the Anti-Defamation League, which gave him its Torch of Liberty award in 1982 in exchange for hundreds of thousands of dollars of gambling money. Meyer Lansky wasn’t so lucky. He had been pushing for legalized gambling since 1949,^[30] convinced that organized crime was “only an extension of the free enterprise system.”^[31] He was equally convinced that the fastest way to turn gambling from a crime to a legitimate business was to use the money he acquired from gambling to bribe politicians: “It was therefore almost inevitable that an unofficial alliance should develop between the right wing of American politics and organized crime.”^[32] But he never succeeded in escaping his criminal past.

In addition to bribing politicians, Lansky and Dalitz gave large sums of gambling money to the ADL, which would in turn accuse anyone who claimed Lansky and Dalitz were gangsters of anti-Semitism. In addition to being steady contributors to the ADL, the Jewish gangsters of this era also supported Israeli terrorist organizations: “With support from Meyer Lansky, Hank Greenspun had become a gunrunner for Israel in 1948 and thereafter performed as an Israeli operative. Bugsy Siegel reportedly gave \$50,000 to support Irgun while ‘celebrity gangster’ Mickey Cohen sponsored an Irgun fundraiser in 1947.”^[33] The Israeli newspaper *Ha’aretz* could claim that “Jews control crime in the United States,”^[34] but Meyer Lansky had the backing of the ADL when he claimed that “there was much anti-Semitism behind the campaign to convict him.”^[35]

After the feds failed to convict him of tax evasion in 1965, Dalitz would continue unhindered in a quest for respectability which reached a culmination of sorts when the ADL conferred on him its Torch of Liberty award. Jewish comedian Joan Rivers presented the award. As if to prove that you don’t need to be Jewish to be honored by the ADL, that organization conferred its Torch of Liberty award on Hugh Hefner for distracting the world from the fact that Jews controlled pornography in America. To show that they had standards, the ADL never conferred any

awards on Larry Flynt in spite of the hundreds of thousands of dollars he contributed to that organization.^[36]

Needless to say, lots of money flowed from Dalitz's legit gambling operation into the coffers of the ADL, which, unable to work the same magic for Lansky, who died broke after getting deported from Israel, hired Lansky's granddaughter as their "liason [sic] to law enforcement."^[37] The philosopher's stone which turned a mobster in Newport, Kentucky into a pillar of the community in Las Vegas, Nevada was "philanthropy."^[38] According to Dalitz's daughter, who viewed the Freedom of Information Act files in the basement of the newly opened Mob Museum in Las Vegas, the FBI pursued Dalitz for 50 years, but he was never convicted of anything. He felt nonetheless "hounded and pursued," even though all the while "the dude was going legitimate" by building hospitals and the Las Vegas Country Club and being "a frequent donor to Vegas institutions and community organizations."^[39]

The FBI's failure to prosecute Dalitz may be due to simple incompetence or there may be a simpler explanation: the ADL had used Lansky money to create their own file on Hoover. The Master of Blackmail was being blackmailed himself. This would explain why Hoover, according to Scott Thompson:

was an enthusiastic collaborator of the ADL. As early as Sept. 8, 1941, he started to write directives to the effect that Bureau agents must maintain contact with the ADL, which was then based in Chicago. Hoover wrote dozens of letters over the decades to protect the ADL from those investigating or reporting on the ADL's criminal nature. During the McCarthy period in the early 1950s, Hoover praised the ADL's alleged role in the fight against communism in his book *The Masters of Deceit*, when many in the ADL were justifiably under probe as suspected Soviet agents and fellow travelers.^[40]

J. Edgar Hoover could never break off his relationship with the ADL even though his agents kept warning him about the bogus nature of the intelligence the Bureau was receiving from them. Thompson claims that Meyer Lansky was using the ADL to blackmail Hoover over his homosexuality. Another possibility is Hoover's gambling. The ADL's Sterling National Bank was founded in 1929 by Frank Erickson, a Lansky crime lieutenant who specialized in money laundering and who also "handled all of Hoover's horse race betting."^[41] This does not explain, however, why the FBI's relationship with the ADL not only continued but intensified after Hoover's death in 1972.^[42]

On February 4, 1985, then-FBI Director William Webster issued an order that represented "a virtual marriage between the two organizations."^[43]

In fact, that marriage has continued to this day. The last speech that FBI director James Comey made before being fired by Donald Trump was to the ADL, an organization he praised as indispensable to the FBI's work. In that speech, the Catholic Comey called the Holocaust "the most significant event in history."^[44] The FBI recently broke off relations with the Southern Poverty Law Center, but gave no indication that the same fate awaited the ADL. In fact, as part of the ADL's influence over the FBI, Comey assured the ADL that the FBI would continue to "require every new FBI special agent and intelligence analyst in training to visit the Holocaust Museum" because "we want them to learn about abuse of power on a breathtaking scale."^[45]

Online Hate Index

Because the emergence of social media on the internet posed a new threat to the Jewish control of discourse through Hollywood and the main stream media, the ADL teamed up with something called the D-Lab at the University of California at Berkeley to create what the ADL calls the “Online Hate Index.” According to a video produced by the ADL:

The goal of the Online Hate Index is to help tech platforms understand the growing amount of hate on social media, and to use that information to address the problem. By combining artificial intelligence and machine learning with social science, the Online Hate Index will ultimately uncover and identify trends and patterns in hate speech across different platforms. We’ve just completed our first phase of research [graphic: Machine Learning Model 78% to 80% accurate] and we found that the Machine Learning model Identified Hate Speech accurately between 78 and 80 percent of the time. [Blonde gives us a big smile] In the next phase of our project, we will aim at specific targeted populations in a more detailed manner. We will examine content on multiple social media sites, and we’ll apply strategies to employ the model more broadly. While there’s still a long way to go with artificial intelligence and machine based solutions, we believe that the Online Hate Index will help tech companies better understand the extent of hate on their online platforms by creating community-based definitions of hate speech.^[46]

We’re not just talking about the Jewish concept of hate speech as the operating system of internet censorship, we’re also talking about how the system of censorship actually operates. On January 31, 2019, April Glaser, who identified herself as a journalist at *Slate*, wrote the following e-mail to an official at JP Morgan Chase demanding that it deplatform the Chase Paymentech account for the Proud Boys online store:

Hi there,

I’m April, a journalist at Slate. Writing to task if JP Morgan Chase is aware that the Proud Boys affiliated online store 1776.shop uses Chase Paymentech as its payment processor. 1776.shop is what’s redirected from FundTheWest.Org, which Proud Boys founder Gavin McInnes cited as the legal defense fund of the Proud Boys.

The Proud Boys are designated by the Southern Poverty Law Center as a hate group and members have engaged in group violence in Portland and New York City. The group has been suspended by Instagram, Facebook, and Twitter.

Is the usage of Chase Paymentech in support of such groups against Chase’s policy? On a deadline.

Many thanks,
April^[47]

Glaser had already established herself as a crusader for abortion rights when she tweeted on December 21, 2018: “Search for ‘abortion’ on YouTube last week and the top results were a horrifying mix of gore and dangerous misinformation. YouTube changed the results after I asked”.^[48] Tim Pool, who was appalled at Glaser’s abuse of journalism as an excuse to settle scores with her opponents in the culture wars, “wrestled with publishing the name of the journalist” in the YouTube video he did exposing her role in getting the Proud Boys deplatformed, but he was eventually forced to conclude that “April Glaser absolutely is not a journalist. At least, at the very least, you could call her an advocacy journalist, an activist ... the e-mail she sent was designed to cleverly put pressure” on Chase, attacking someone whose beliefs she disliked by posing as a journalist who said in effect to Chase: “We’re going to write a negative story about you, and we’re on a deadline, and you support this group.” Glaser believes in using journalism to restrict the speech of certain groups. In another context, she wrote a tweet in favor of internet censorship, which she characterized as “not allowing hate speech to be broadcast to large audiences.”^[49]

Pool repeatedly refers to Glaser as an “activist.” He claims that her *modus operandi* “follows an activist framework.” The threat at the heart of her e-mail, however, revolves around mentioning the Southern Poverty Law Center, which is another Jewish organization similar to the ADL in its penchant for using the term hate speech as a weapon which against political opponents. “Activist,” is, in this context, a euphemism for Jew. The accusation of hate speech derives its power to generate a certain outcome because of its association with the weaponization of anti-Semitism and the groups that use anti-Semitism to stifle any dissent. The ADL is one of those groups; the SPLC is another. Both are Jewish organizations that can wreck your life. Both the terms that get used and the organizations that use them are an example of what we might call Jewish Privilege.

Capistrano on Jewish Privilege

Unlike the relatively recent term “white privilege,” the term “Jewish Privilege” has a long history in Europe and was often the subject of sermons preached by saints like St. John Capistrano. In those sermons Capistrano urged Jews to convert to Christianity. The characteristic emotion of the sermons he preached to the Jews was “sorrow and disappointment” at their failure to respond to the call of Christ to conversion.^[50] He did not treat the Jews with contempt. Like all Medievals, Capistrano would have found the notion of racial hatred incomprehensible. The Jews were the enemies of Christians not because of their DNA but because they had rejected Christ, and because the first consequence of that rejection was an on-going war of subversion against Christian faith and morals and the culture based on it. “The Jewish question,” for Capistrano, “is a religious one.”^[51] Once the Jew accepted baptism, there was no difference between him and the Christian. In one of his sermons, Capistrano claimed that were the Jews to hear the word of God, he would love them as he loved his nearest relatives. Faith, however, can never be compelled. The Jews can only be invited to believe. Belief can never be forced.^[52]

If the Jews refused to accept Christianity, however, certain consequences followed. The first is that Christians must be protected from their subversive and predatory activity, and this can only be accomplished by complete segregation. In this regard, St. John Capistrano was stricter than St. Thomas Aquinas. Even after they have been segregated from contact with Christians, Jews should not be allowed “privileges that would weaken or abrogate those protective measures of Christian society.”^[53] One constant in his life as a preacher from Italy to Germany, was his protest against Jewish privileges, especially the privilege granted by princes to take usury on loans. Capistrano never tired of preaching about the bad effects that had on Christian society. As a result he “urges that spiritual rulers insist on the strict observance of the laws concerning Jews and on the abrogation of contrary privileges. In this effort he did not stand alone. Many other

reformers condemned the arbitrariness and laxity manifested in this matter.”^[54]

When Capistrano preached in Poland, which had a significant, steadily growing Jewish population in the 15th century, he attacked Jewish Privilege, especially in the area of usury and tax-farming, claiming that these practices would cause Poland serious problems in the coming centuries. The Jews did not, however, receive Capistrano’s undivided attention. When he met with King Casimir in Cracow, Capistrano and Bishop Zbigniew urged him to deal with both the Hussites and the Jews. According to the account of Heinrich Graetz, the father of Jewish historiography, Capistrano “threatened him with the punishments of hell and prophesied a bad outcome in the war against the Prussian Knights if he didn’t revoke the favorable privileges of the Jews and hand the Hussite heretics over to the bloodthirsty clergy.”^[55] When the war with the Teutonic Knights went badly, Graetz claims that Capistrano attributed the defeat of the Polish army to the “privileges given to the Jews.”^[56]

After we peel away all of Graetz’s invective, we find him in effect admitting that the Jews had been granted privileges by the princes of lands all across central Europe. Graetz undoubtedly considered this a good thing, but the fact that he differed in this regard with Capistrano is no indictment of Capistrano. Capistrano, the reformer, was convinced that privilege for the Jews led inevitably to moral laxity and subversion of the faith. As Graetz well knew, the Jew was granted privileges not out of humanitarian concern; he was granted privileges because in return for those privileges the Jew granted financial concessions to the prince, specifically loans at lower interest rates. In order to make money available to the prince on favorable terms, the Jew was granted the privilege of lending to the burgher and peasant at much higher, clearly usurious rates. Once the Jew got the prince in his debt, he could demand other concessions as well—the privilege to live among Christians, the privilege not to wear the badge which distinguished him from the Christians, etc. Each of these privileges allowed the Jew closer contact with Christians, contact which he could then exploit to his advantage.

Capistrano was against privilege for the Jews because it was the lowly who suffered from this contact. He felt that whenever there was free contact between Jews and Christians, the faith was endangered and morals suffered. Hence his strenuous efforts to keep Jews behind barriers and separated from

the Christian population. Capistrano felt that Jews, because of their rejection of Christ and not because of their race, were a constant danger to any Christian society. In this his thought was in keeping with the thinking of popes expressed in documents like “*Sicut iudeis non ...*.” No one had the right to harm a Jew. No one had the right to force his conversion, but the Jew could not be a citizen with rights in a Christian society, nor could he be allowed to exploit his position as a resident alien to undermine the faith and morals of the native population. In a similar vein, Capistrano felt that the Jew could be tolerated but certainly not privileged. According to Hofer, Capistrano’s attitude toward the Jews was a function of his idea that the Christian state served as “the Christian empire of God here on earth.”^[57] According to Capistrano’s idea, “Christ is King, and Christ’s Church is the kingdom of God. The Jews are the descendants of those who killed this king. They have inherited hatred against Christ from their ancestors, and they give it full vent wherever they can do so with impunity. Therefore we are justified in suspecting them. They are now simply our enemies and are known as such. They have crucified our Lord Jesus Christ.”^[58]

Capistrano’s recommendations for social policy followed from that premise. Christians should not associate with Jews for the reasons already stated. If they should not associate with Jews, Christians, *a fortiori*, should not become dependent on Jews, “in any shape or form.”^[59] Usury is one of the most debilitating forms of dependence; therefore, princes should not allow Jews the privilege of taking usury. According to Hofer:

To prevent commercial and social contacts by strict enforcement of the laws concerning Jews, and to abrogate all privilege that stood against this plan, was the fundamental idea of Capistrano’s policy. How far did he succeed? That he deeply injured Jewish interests in many lands is the assertion of Jewish historians. Detailed proof of that assertion is lacking. In Italy he did succeed in having edicts issued to abrogate Jewish privileges.^[60]

Because he saw the deleterious results of contact between Jews and Christians in his day, Capistrano took the rigorist position against it. When asked if Christians were permitted to buy from Jews those parts of butchered animals which the Jews for ritual reasons discarded as unclean, Capistrano said, No, because “Christians would thus appear inferior in the eyes of Jews. The Jews consider unclean anything touched by Christians. Why should Christians take and use what is set aside by the wicked hands of unbelieving and perfidious Jews? Let the Jews buy and eat what they like. That is their own business. But let them have no occasion to think

contemptuously of our immaculate faith and to consider themselves better than us.”^[61]

He took a similar position when asked if Christians could buy wine from Jews. Again the answer was, No, because “Our dignity forbids us to consume the dirt that falls from their hands and feet when they tread the grapes. In many cities matters are so regulated that the Jews buy grapes for their own use. Their unholy feet must never soil that wine which our priests use in the Holy Sacrifice. From their own meat let the Jews make offerings according to their custom. Or, if they will, let them feed that meat to the dogs who catch the quails and pheasants for their delicious banquets.”^[62] Capistrano, according to Hofer, felt that “our Lord Jesus Christ” would “be grieved by association between His perfidious enemies and his faithful people.”^[63]

An age which breaks down every form of association as discriminatory would have a difficult time viewing Capistrano’s indictment of the Jews objectively. Neither an age in which the idea of the common good has evaporated completely nor an age which celebrates selfishness as a virtue is in any position to throw stones at an age which occasionally made an entire group of people responsible for individual crimes. The corporate sense, so developed in the Middle Ages, had its dark side, no doubt, in that the innocent could be lumped with the guilty, but the issues need to be separated in order to understand them. St. John Capistrano was no Jew-hater, in spite of what Graetz said. He loved the Jews because he knew that the Jews were the enemies of the Church and that Christians were bound to love their enemies. His efforts to convert them were an expression of that love, no matter how the Jews construed them.

Capistrano also loved his fellow Christians, and his campaign against Jewish Privilege was another expression of that love, because he saw how the average man suffered under things like debt when the princes granted the Jews privileges which enriched the prince and the Jews but impoverished everyone else. The privileges granted to the Jews were a cause of immediate concern to anyone who cared about the common good. The Jews understood this, and they feared Capistrano and on certain occasions tried to bribe him, but without success. To stigmatize Capistrano as a Jew-hater because he insisted that laws already on the books should be enforced is a deliberate misrepresentation of the social facts of his era. Jewish involvement in usury had caused problems—not least of all for the

Jews—throughout the Middle Ages. As a result, “The question of Jewish privileges cannot be regarded as a war of medieval intolerance against the approaching dawn of noble humanitarianism.”^[64] Capistrano’s contemporaries understood that, and the idea “That in dealing with heretics and Jews he transgressed established bounds and thereby failed against Christian charity is a thought practically unknown to contemporaries. He was at times censured as impractical, but never as uncharitable or inhuman. Even Doering, one of his severest critics, finds nothing to blame in Capistrano’s behavior toward the Jews in Breslau.”^[65]

Homosexual Proxy Warrior

Jewish Privilege now finds its primary expression in terms like “hate speech” and “anti-Semitism,” which have become weapons which any Jew (or their designated proxies) can wield to destroy your life if he or she doesn’t like what you say. The main designated proxy in our day is the homosexual. As part of the moral panic which swept through Silicon Valley in the wake of the Christchurch Call to Action meeting in Paris, Apple’s homosexual CEO Tim Cook adverted to the Jewish roots of homosexual privilege when he announced that “one of the most important” ways to fight online hate is by “how we honor a teaching that can be found in Judaism.” He then cited Elie Wiesel, “may his memory be a blessing,” who admonished us: “Do not be indifferent to the bloodshed of your fellow man. Don not be indifferent.” So this means that Apple is opposed to abortion, right? Well, no, because April Glaser already clarified that issue. But, according to Cook, it does mean that those who oppose online hate need “to speak up for the LGBTQ community, for those whose differences can make them a target for violence and scorn.”

At this point, Cook works himself up into the high moral dudgeon which we have come to expect from prominent homosexuals like Cook and the gay mayor of South Bend, Indiana, who regularly lectures benighted heterosexuals about the superiority of his gay “marriage”: “At Apple we believe that technology needs to have a clear point of view on this challenge. ... That’s why we only have one message for those who seek to push hate, division, and violence: You have no place on our platforms. You have no home here.”^[66]

Making full use of the homosexual privilege which Elie Wiesel has granted him as a homosexual proxy warrior for Jewish interests, Cook then engages in an extended exercise in virtue signaling:^[67]

From the earliest days of iTunes to Apple Music today, we have always prohibited music with a message of white supremacy. Why? Because it’s the right thing to do. And as we showed this year, won’t give a platform to violent conspiracy theorists on the app store. Why? Because it’s the right thing to do. My friends, if we can’t be clear on moral questions like these, then we’ve got big problems. At Apple we are not afraid to say that our values drive our curation

decisions. And why should we be? Doing what's right, creating experiences free from violence and hate, experiences that empower creativity and new ideas, it's what our customers want us to do. Technology should be about human potential. It should be about optimism. And we believe the future should belong to those who use technology to build a better, more inclusive, and more hopeful world.^[68]

Chubby Lesbian Kike

Jewish Privilege involves the right to change the terms of the argument at will, with no regard to consistency. The main criterion of right and wrong and true and false is “Is it good for the Jews?,” which is another term for Jewish Privilege. The same group that used the First Amendment to justify pornography is now saying things like this:

“One point of this case is to make it clear to anyone considering this, if you do that, there will be very large judgments against you that will follow you until they are paid,” she said, noting that it is unlikely plaintiffs will be able to collect, in part because some of the defendants are in hiding and others are broke. “Our hope is that will act as a deterrent for people to engage in organized racialized violence.”^[69]

The author of that quote is Roberta Kaplan, a Jewish lady who wields the weapon known as Jewish Privilege in the culture wars even more fiercely than April Glaser and Tim Cook, and she is speaking of the case *Sines v. Kessler*. In case you haven’t heard of her, Kaplan is “a new and formidable enemy” of all “haters.”^[70] According Helen Chernikoff’s adulatory article in *The Forward*, Kaplan is: “a Jew, a lesbian and one of the country’s most celebrated trial lawyers. She wears pantsuits and a Star of David necklace. In her home state of Ohio, she helped Hillary Clinton campaign before the 2016 election.”^[71] In keeping with the narcissism we have come to associate with people like this, during an interview in Kaplan’s office in the Empire State Building, Kaplan bellows at the reporter from *The Forward*:

“What do they say about me on Twitter?” Kaplan asked rhetorically and gleefully, in her booming voice. “They call me a chubby lesbian kike! I say I’m definitely chubby, I’m definitely a lesbian, I’m definitely Jewish.”

Before we go on to ponder Ms. Kaplan’s accomplishments, it’s worth asking what might have happened to someone who made those comments on YouTube but was not in possession of Jewish Privilege. If I refer to Ms. Kaplan as a “chubby lesbian kike,” don’t I run danger of getting de-platformed after showing up on the ADL’s Online Hate Index? Since robots make the first sweep, don’t I run that danger simply by quoting Ms. Kaplan’s description of herself? The answer is yes, and we suspect that Ms.

Kaplan not only understands the double standard but positively exults in it as one of the prime perks of Jewish Privilege. She is above the law. She can say openly something that would get the *goyim* in big trouble if they got uppity enough to repeat it.

From a private school in suburban Cleveland to Harvard College, Columbia Law School, white-shoe law firm Paul, Weiss and the Supreme Court bar, her affiliations are all exclusive. Her most high-profile achievement to date, *United States v. Windsor*, has been persuading the Supreme Court that the Defense of Marriage Act (DOMA) was unconstitutional, and winning for LGBTQ Americans like herself the right to marry.

Kaplan fought the *Windsor* case on behalf Edith Windsor, a lesbian who along with Kaplan was a member of Congregation Beit Simchat Torah, the LGBTQ synagogue in Manhattan.^[72] After the Supreme Court used that case to declare the Defense of Marriage Act unconstitutional on June 26, 2013, Kaplan achieved fame as the litigator who overturned DOMA. As a result of that victory, Ms. Kaplan became “a walking, talking combination of things that piss [Charlottesville organizer Mike] Peinovich and his ilk off, and she knows it.” Ms. Kaplan is currently representing Elizabeth Sines, who is a class of 2019 University of Virginia law student who lives with a queer woman,^[73] and nine other plaintiffs in *Sines v. Kessler*, the lawsuit she filed against Jason Kessler and 24 other defendants whom she alleges to be the leaders of the Charlottesville protest. Sines, unlike many of the white protestors at the Charlottesville demonstration, was not injured during the demonstrations. However, she claims that merely seeing the car killing protestor Heather Heyer has left her “still traumatized, afraid even in her own home.”

Kaplan’s contempt for her opponents in *Sines v. Kessler* is palpable:

A lot of these guys are like overgrown, immature young men who kind of live in their parents’ basement and in the past, they just communicated with each other. ... For whatever reason — some would say it had to do with the presidential campaign — they felt compelled to come out of the basement, which they have a right to do, but also to plan and commit violence motivated by their ideology.

Equally palpable is her thirst for revenge. “A shorthand way of thinking about what we want here,” she tells the reporter from *The Forward*, “is that they should go back into their basement and communicate on chat rooms rather than hurting or even killing people.” Just as April Glaser used journalism as a weapon in the culture wars, Ms. Kaplan plans to put her contempt for a certain class of people into action by using “the law to make them pay for what happened in Charlottesville, even if it means garnishing their wages, and to make sure they don’t ever do anything

like that again.” One legal colleague who worked with her on the DOMA case gave a similar description of how Ms. Kaplan views the legal system in the United States: “She’s going to fight Nazis and fight for LGBTQ rights and make some money at the same time. ... Since she told me she was going to do it, I knew she was going to do it.”

The law may be her area of combat, but homosexuality is the vehicle which allows Ms. Kaplan to put Jewish revolutionary activity into practice. In fact, in Kaplan’s mind, the two identities are hopelessly entwined: “I remember thinking when I first came out ‘What’s more important to me, my Jewish or my gay identity?’ It’s not a question anybody should have to answer.”^[74] Just as becoming a Bolshevik was the fullest expression of the Jewish revolutionary spirit at the beginning of the 20th century, homosexuality is now an expression of putting her Jewishness into practice.

Needless to say, Ms. Kaplan’s mother didn’t feel this way when her daughter came out. So upset was she, that she responded by banging her head against the wall after learning that her daughter was a homosexual, but she soon got over it. Kaplan continued attending synagogue services as “her career flourished,” and it was at Rosh Hashanah services as the Congregation Beith Simchat Torah where she met Rachel Lavine, whom she would “marry” in a ceremony in Toronto because the United States did not recognize marriage between members of the same sex at the time. In her autobiography, *Then Comes Marriage: How Two Women Fought for and Won Equal Dignity for All*, Kaplan relates “spending ‘romantic evenings heatedly arguing about the relative political power of the Mensheviks versus the Bolsheviks during the Russian Revolution.’ (Lavine said Kaplan would have been a Bolshevik, just because she needs to win. Kaplan was not happy.)” Bolshevism was, of course, the Jewish revolutionary movement which took over Russia at the turn of the 20th century. In that movement, Jewish “activists” like Lev Trotsky felt they had the right to murder thousands of Russians to bring about their notion of a better world. Now Ms. Kaplan feels that she has the right to ruin your life if you disagree with her idea of social progress for homosexuals or Jews.

Kaplan filed *Sines v. Kessler* after the white boys had the temerity to emerge from their mother’s basements. And why are these men, mostly in their twenties, living in their mother’s basements? Because they are burdened with student loan debt and can’t get a job. Does Jewish usury play a role in their lives? And what are they doing in their mother’s basements?

Watching porn and masturbating? And who is responsible for pornography? Charlottesville was an inchoate protest against Jewish moral subversion, and it was inchoate because its leaders defined themselves as white. As soon as the protest organizers came close to presenting a coherent picture of what was driving them to protest, they were denounced as anti-Semites.

Now the white boys are going to pay for daring to emerge from their mothers' basements:

The plaintiffs will ask for money to compensate them for their suffering, although it's unlikely the defendants will be able to pay the damages, Kaplan said. That means their collective future might include years of garnished wages, *a regular reminder that they overestimated their abilities and importance in Charlottesville*. The plaintiffs could also seek an injunction that would prevent these groups from planning violence. If they do it anyway, they could be held in contempt, which could lead to penalties or maybe even jail time. (Emphasis mine.)

Kaplan is planning to show that the Charlottesville organizers were engaged in a conspiracy to commit murder. In keeping with the narcissism which is the dominant character trait of the homosexual, Ms. Kaplan thinks she may have a chance to persuade the jury because she has "this amazing ability to persuade myself that all my clients, whoever is my client, have done nothing wrong. ... I know people say I'm crazy when I say this, but I don't distinguish at all really between my corporate clients and the plaintiffs in Charlottesville and Edie Windsor. My job is to believe in the rightness of their cause" as long as that cause corresponds to the Jewish revolutionary spirit "and get them justice."^{175]}

The only thing that makes the preposterous claim that the white boys went to Charlottesville with the intent to commit murder plausible is Jewish Privilege. If the Jew says you are an anti-Semite, you have no court of appeal because he has Jewish Privilege and you do not. The same is true of hate speech.

The lawsuit accuses Charlottesville's organizers of conspiring to bring about a campaign of violence and intimidation under the pretext of planning an ostensibly peaceful exercise in free speech. That is, a bunch of racists planned a violent march, not a march that just happened to get violent. The distinction is crucial.

If violence is her concern, why isn't Ms. Kaplan prosecuting Antifa, the one group that clearly showed up in Charlottesville with violence on its mind? "Notwithstanding claims that Antifa is a peaceful, 'anti-fascist community-defense group,' it has adopted tactics that often are more violent than those of the right-wing movements that the group opposes."^{176]} When Milo Yiannopoulos was to give a talk at the University of California, Berkeley on February 1, 2017:

he was prevented from speaking by a group of 150 or so masked, black-clad members of a then-obscure movement calling itself “Antifa.” The protestors caused \$100,000 worth of damage to the campus and injured six people as they threw rocks and Molotov cocktails. Nine months later, again at Berkeley, an “anti-Marxist” rally descended into violence as approximately 100 masked Antifa members harassed journalists and beat rally organizers and attendees.^[77]

As in the case of April Glaser and *Slate*, the journalists are in bed with the terrorists:

Their allies in this mission include trolls such as AntiFashGordon, the pseudonym of a Twitter user who declares that “I expose fascists, get them fired, de-homed, kicked out of school etc,” and brags that he passes “dossiers” of doxes to national-level journalists, whom he refers to as “our contacts.” His entire online mission is to ruin other people’s lives, and it is a mission being supported by “contacts” like Mathias and Wilson. In providing such support, they are discrediting their publications and misinforming their readers.^[78]

Who Defines Hate?

The crucial issue is who gets to define “hate”? Who gets to define “violence”? The SPLC has never designated Antifa as a hate group. As a result, not one member of Antifa was charged with inciting violence at the Charlottesville rally. Because of its roots in Bolshevism, Antifa becomes, like the homosexual, a bearer of Jewish Privilege, something which comes in handy in places like Charlottesville when the local DA hands down indictments. The same is true of anyone who supports abortion. They too become bearers of Jewish Privilege by proxy because abortion, while undoubtedly violent and bloody, has the support of most Jews, who define it as a basic right. The same is true of pornography. Is pornography a form of violence? The answer is no, not because it isn’t intrinsically and oftentimes explicitly violent, but because the Jews who control the pornography industry have defined it as a form of freedom of speech. Why is pornography not part of the discussion of violence on the internet? The answer to that question is Jewish Privilege. When Catherine MacKinnon and Andrea Dworkin claimed that pornography was violence against women, Betty Goldstein Friedan stepped in and defended the pornographers because they as Jews shared in Jewish Privilege.

In spite of Roberta Kaplan’s efforts to punish them, the men who are the main victims of pornography are starting to emerge from their mothers’ basements. Virtually every week now, I get letters like the following:

Dr. Jones,

I am writing anonymously because of the topic. I’d rather not even write this, but the joy of Our Lord demands that I do.

I’m male, good Catholic family. When I was 13, nearly 14, I discovered self-gratification. At the time I pretty much thought I had found my calling in life with self-gratification. I had some idea that the act was shameful, but I had no idea. I had seen some pornography, but I had enough sense to tell that porn - at least - is wrong. Perhaps a year-and-a-half later, my parents probably caught on to my self-gratification, and my dad dropped hints about how it’s a mortal sin. The day that he said that to me was one of the worst days of my life. I was shocked, horrified. I really had no idea. Now this was the ’80s and everything was weak and ridiculous in the Catholic Church, especially in our diocese, and I have been struggling with this problem on-and-off since then - roughly three decades!!

But I have been listening to your podcasts about “Libido Dominandi,” and it’s changed me. In the last couple of weeks, my desire for self-pleasure is gone. Why? If rat b@stards like George Soros et alii want me to self-abuse so as to neutralize me and thereby destroy my ethnos, then screw them!! Now I can even see attractive women and 95% of the time I can even appreciate that they are sexually attractive with no personal desire.

I understand that it would be much more ideal if I’d overcome this because I love Jesus so much more than personal pleasure ... but what can I say? I am a sinner. I am selfish. But I will be damned if I am going to help those rotten oligarchs to ruin the world. SCREW THEM! I’d rather take a bullet than help those rotten SOBs do anything.

So I suppose I am a very broken person that it took me impudence against my enemies to overcome this vice, instead of love for God. But you have changed my life forever. It’s only been two weeks, but I can tell. It’s different this time. I can only imagine that even if I don’t love Him like I should, that Our Lord, and also Our Lady and my guardian angel, etc., are absolutely delighted that at least my vice has evaporated. I owe that to you, Dr. Jones; you are an answer to three decades of prayer. Thank you. Thank you. Thank you. Thank you. I am weeping as I write this. Thank you so very much.

God bless you.

Anon

Jewish “activists” like Kaplan have a license to ruin your life. The name of this license is Jewish Privilege. As the white boys scrambled to pay their legal bills, Ms. Kaplan made plans to spend the summer at the Hamptons, where she attends a conservative synagogue:

After the DOMA victory, the Conservative Synagogue of the Hamptons celebrated by commissioning the composition of a new piece of music that is set to verses from Psalm 85: “Kindness and truth have met; righteousness and peace have kissed. Truth will sprout from the earth, and righteousness will look down from heaven.”

Summer, we are told, is:

a deeply spiritual season for Kaplan. Even she slows down and can take more time to go to services. Also, the season leads up to the High Holidays. Those are her favorites, she said, because they are so conducive to private prayer and connection with God. It’s God, Kaplan said, who inspires people to act selflessly, bravely, kindly.^[79]

God so far has not favored Elizabeth Sines. *Sines v. Kessler* is still dragging through the courts.^[80] Mike Enoch extricated himself from the suit when he successfully defended himself *pro se*. James Fields, the rally-goer who killed counter-protester Heather Heyer by driving his car into a crowd of people, was sentenced to life in prison for murder in December 2018.^[81] In March 2019, Fields pled guilty to federal hate-crime charges, as part of a deal in which prosecutors agreed not to seek the death penalty,^[82] on June 28, he was instead sentenced to life in prison.^[83] Charlottesville Police Chief Alfred Thomas resigned abruptly on December 18, 2017, just seventeen days after the release of a report that was highly critical of the police department’s handling of the Charlottesville rally.^[84] Former U.S. Attorney

for the Western District of Virginia Timothy Heaphy claimed that Thomas told officers in the police command center that day to "Let them fight for a little. It will make it easier to declare an unlawful assembly."^[85] Summing up the meaning of *Sines v. Kessler* with the benefit of two years of hindsight, Roberta Kaplan opined: "It's pretty hard to shock me, and the one thing that I found in this case to be really quite shocking is that while all these defendants hate blacks and LGBT, are not thrilled with Hispanics and women, the one element that is their *raison d'être* is anti-Semitism."^[86]

The irony in this statement only becomes apparent if we view Jewish Privilege as something inhering in "the Jews," and not in any one particular Jew, because each Jew has plausible deniability that absolves him from any responsibility for upholding the privilege he enjoys. So Dr. Michael L. Brown, a self-described "Jewish follower of Jesus,"^[87] can call me anti-Semitic^[88] but say that he doesn't want me to go to jail for disagreeing with him. And Israel's UN ambassador, Danny Danon, can say he wants anti-Semitism criminalized,^[89] but claim that he never called me an anti-Semite. But if we put both comments together as an expression of Jewish Privilege, the consequences become clear. If they get their way, you will go to jail for disagreeing with a Jew.^[90]

Similarly, sixty years ago, Jewish "activists" like Leo Pfeffer could claim with a straight face that Jews were in favor of free speech, and, indeed, sixty years ago they were because they had not yet completed the dismantling of this culture's protections of sexual morality. The Jews then were in the forefront of undermining anti-obscenity and anti-abortion laws. With the sexual lure as the bait, they persuaded the *goyim* to abandon the moral law. Once this happened, social anarchy followed. Since anarchy is intolerable, a new code had to be imposed. That new code used to be known as political correctness; it is now known by its opposite, namely, hate speech, which is, as we have indicated, a Jewish creation. Unlike practical reason or the moral law, this new code is an irrational mish-mash of virtue signaling and identity politics, *i.e.*, racial and sexual politics. Because this code is irrational, its imposition on the overwhelming majority of the people of the United States and, now, the world, creates violence. Mayor Buttigieg's preaching of homosexual privilege (a variant on Jewish Privilege) has created violence in South Bend, Indiana because any time anyone preaches contempt for one part of the moral law (the sixth commandment, for instance) he preaches contempt for all of it, and any

deviation from the moral law leads eventually and inevitably to violence. When violence breaks out—as it did in Charlottesville—Jewish Privilege determines who will get punished while the real perpetrators of violence, in this instance Antifa, will go unpunished. This, of course, leads to more violence, as the Poway synagogue shootings showed, and at this point we have to conclude that the creation of violence is intentional because it justifies more draconian forms of control. All artificially created codes of behavior, in other words, lead to violence because all are ultimately the imposition of the will of the powerful on the behavior of the weak with—and this is the important point—no regard to Logos or the real order of the universe which is based on the mind of God and demands justice. Jewish Privilege is, therefore, the main source of violence in our day, and it needs to be confronted as such in our day before we all end up suffering the fate of Jez Turner in England. St. John Capistrano, pray for us.

About the Author

E. Michael Jones is the editor of Culture Wars magazine, the author of numerous books, and a frequent lecturer. The magazine's website is www.culturewars.com, and Dr. Jones can be reached at jones@culturewars.com. Please review this book on Amazon, follow Dr. Jones on Amazon, Facebook, and Twitter (@EMichaelJones1), and subscribe to his YouTube and Bitchute channels.

Notes

^[1] <https://www.breitbart.com/tech/2019/06/13/exclusive-facebooks-process-to-label-you-a-hate-agent-revealed/>

^[2] <https://www.breitbart.com/tech/2019/06/13/exclusive-facebooks-process-to-label-you-a-hate-agent-revealed/>

^[3] <https://www.adl.org/news/press-releases/adl-statement-on-youtube-policy-changes-to-reduce-extremist-content>

^[4] <https://summit.news/2019/06/10/facebook-says-using-the-word-honk-violates-its-community-standards/>

^[5] <https://www.adl.org/news/press-releases/adl-statement-on-youtube-policy-changes-to-reduce-extremist-content>

^[6] Cf. E. Michael Jones, *How Meyer Lansky Took over the Cincinnati Ballet, and What Four Ballerinas Did About It* (South Bend, IN: Fidelity Press, 2017).

^[7] Jeff Gates, *Guilt by Association* (Santa Barbara, CA: State Street Publications, 2008), p. 126; 272.

^[8] Gates, p. 21.

^[9] Gates, p. 22.

^[10] Hank Messink, *Lansky* (Mattiuck, NY: Ameron House, 1971), p. 32

^[11] <https://theworldbark.wordpress.com/2013/09/15/newports-sin-city/>

^[12] Ron Rosenbaum, “American Shylock: Arnold Rothstein (1882–1928),” <http://www.newrepublic.com/article/109050/american-shylock-arnold-rothstein-1882%E2%80%931928>

^[13] *Ibid.*; Fitzgerald, p. 58.

^[14] Michael Timmons, “The Jewish Gambling Industry,” *Culture Wars*, May 2014, pp. 8-25.

^[15] https://en.wikipedia.org/wiki/J._Edgar_Hoover

^[16] https://en.wikipedia.org/wiki/J._Edgar_Hoover

^[17] https://en.wikipedia.org/wiki/J._Edgar_Hoover

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^[19] http://www.larouchepub.com/eiw/public/1993/eirv20n12-19930319/eirv20n12-19930319_040-was_meyer_lansky_the_best_man_in.pdf

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^[21] http://www.larouchepub.com/eiw/public/1993/eirv20n12-19930319/eirv20n12-19930319_040-was_meyer_lansky_the_best_man_in.pdf

^[22] Cf. E. Michael Jones, *How Meyer Lansky Took over the Cincinnati Ballet, and What Four Ballerinas Did About It* (South Bend, IN: Fidelity Press, 2017).

^[23] Timmons, *op. cit.*

^[24] Messink, p. 131.

^[25] Messick, p. 19.

^[26] Timmons, *op. cit.*, Messink, p. 131.

^[27] Messink, p. 32.

^[28] E. Michael Jones, *How Meyer Lansky Took over the Cincinnati Ballet, and What Four Ballerinas Did About It*, (South Bend, IN: Fidelity Press, 2017).

^[29] Messink, p. 129.

^[30] Messink, p. 160.

- [31] Messink, p. 183.
- [32] Messink, p. 183.
- [33] Gates, p. 33.
- [34] Messink, p. 283.
- [35] Messink, p. 286.
- [36] <http://reense.com/general79/rcst.htm>
- [37] <http://reense.com/general79/rcst.htm>
- [38] <https://vegasmagazine.com/suzanne-dalitz-vegas-stories-secrets#rMMJMPe2qGxVgitx.99/>
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- [40] Scott Thompson, Was Meyer Lansky the ‘best I man ‘in the ADL’s marriage to the FBI?; http://www.larouchepub.com/eiw/public/1993/eirv20n12-19930319/eirv20n12-19930319_040-was_meyer_lansky_the_best_man_in.pdf
- [41] Scott Thompson, Was Meyer Lansky the ‘best I man ‘in the ADL’s marriage to the FBI?; http://www.larouchepub.com/eiw/public/1993/eirv20n12-19930319/eirv20n12-19930319_040-was_meyer_lansky_the_best_man_in.pdf
- [42] E. Michael Jones, *How Meyer Lansky Took over the Cincinnati Ballet, and What Four Ballerinas Did About It*, (South Bend, IN: Fidelity Press, 2017).
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- [44] <http://www.jta.org/2017/05/09/news-opinion/politics/fbi-director-james-comes-calls-for-better-ways-to-track-hate-crimes>
- [45] <https://theuglytruth.wordpress.com/2017/06/09/some-of-james-comes-best-friends-are-jewish-legal-scholars/#more-173361>
- [46] <https://www.youtube.com/watch?v=lULmie51-pU>
- [47] <https://www.youtube.com/watch?v=rQseevpKDqW>
- [48] <https://twitter.com/aprilaser/status/1076215375732174848?lang=en>; see <https://slate.com/technology/2018/12/youtube-search-abortion-results-pro-life.html>
- [49] <https://www.youtube.com/watch?v=rQseevpKDqW>
- [50] Rev. John Hofer, *St. John Capistran* (St. Louis: Herder, 1947), p. 279.
- [51] Ibid.
- [52] Material on St. John Capistrano is excerpted from E. Michael Jones, *The Jewish Revolutionary Spirit and Its Impact on World History* (South Bend, IN: Fidelity Press, 2015), pp. 191-7.
- [53] Hofer, *St. John Capistran*, p. 279.
- [54] Hofer, *St. John Capistran*, p. 280.
- [55] Graetz, op. cit. p. 62. *Capistrano ... drohte ihm mit Hoellenstrafen und prophezeit ihm einen schlechten Ausgang des Krieges gegen den preussischen Ritterorden, wenn er nicht die guenstige Privilegien der Juden aufheben und die husstischen Ketzler dem Blutdurst der Geistlichen ueberlassen wuerde.*)
- [56] Ibid.
- [57] Hofer, *St. John Capistran*, p. 280.
- [58] Ibid.
- [59] Ibid.
- [60] Hofer, *St. John Capistran*, p. 281.
- [61] Ibid.
- [62] Ibid.
- [63] Ibid.
- [64] Ibid.

^[65] Hofer, *St. John Capistran*, p. 284.

^[66] <https://www.youtube.com/watch?v=glFLpkCnSPU>

^[67] Virtue signaling is the action or practice of publicly expressing opinions or sentiments intended to demonstrate one's good character or the moral correctness of one's position on a particular issue; see <https://www.urbandictionary.com/define.php?term=virching>

^[68] <https://www.youtube.com/watch?v=glFLpkCnSPU>

^[69] <https://www.jta.org/2019/06/17/united-states/this-jewish-lawyer-wants-to-break-the-back-of-violent-white-nationalists>

^[70] <https://forward.com/news/418633/white-supremacist-richard-spencer-gay-marriage/> The remainder of this in this chapter draws heavily from this source; many factual statements and, unless otherwise indicated, quotations, come from this source.

^[71] <https://forward.com/news/418633/white-supremacist-richard-spencer-gay-marriage/>

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^[81] https://www.washingtonpost.com/local/public-safety/james-a-fields-jr-sentenced-to-life-in-prison-in-charlottesville-car-attack/2018/12/11/8b205a90-fcc8-11e8-ad40-cdfd0e0dd65a_story.html In Virginia, a jury recommends the sentence, which the sentencing judge can reduce but not increase. As of this writing, the judge has not yet formally imposed sentence.

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