



Val Kyrie

Presents

Hervé Ryssen

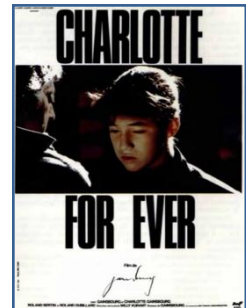
Jews, incest and hysteria

<http://herveryssen.hautetfort.com/>
<http://herveryssen-leslivres.hautetfort.com/>

The extent to which incest is practiced in Jewish families is unknown. There are no statistics on the subject. But through literature and movies in particular, I was able to realize having practiced an extensive harvest, that this theme of incest comes back frequently among artists, and intellectuals of this community, both among the Sephardic Jews originally from the Mediterranean, than among Ashkenazi Jew, originally from Eastern Europe.

Most of the time, the theme is mentioned ambiguously, suggested more or less strongly.

As for example, in the 1986 movie by Serge Gainsbourg: *"Charlotte for ever"* And, in his song of 1984: *"Lemon Incest"* [puns w/: zest of lemon] *"A zest of lemon.... Lemon incest...."* Serge Gainsbourg was from a Jewish family of Russia.



But incest among writers and filmmakers Jewish is also often projected on non-Jews.



The novelist, Christine Angot was born to an Ashkenazi Jewish mother: Rachel Schwartz. In her 1999 book, *"L'Inceste"*, she already reveals her incestuous relations with her father, supposedly a non-Jew, who is unknown. Page 206: *"Her father forced her to eat clementines on his sex, he sodomized her, only after he would go buy Vaseline to the drugstore."* In 2012, in her novel *"Une semaine de vacances"* [A week of holidays], she evokes again this theme, we read in the weekly *"L'Express"* from September 2012: I quote: *"The frightened reader will discover 20 pages of fellatio in the toilet."* And on page 40, this sentence: *"I love you Dad."* In the *"Obs"* magazine dated November 22, 2012, I read: *"The reader refrains not to vomit."*

And we note here, what we already explained in our books, specifically, the phenomenon of incestuous generations.

"A child who is a victim of incest would tend to act in the same way with his own children." In her 1994 novel: *"Léonore toujours"* [Always Leonore] Christine Angot wrote: (I quote) *"I understand the sexual attraction for ones child, ones daughter, since I feel it. I said it. It's my right to say it, since I feel it."*

In the movie *"Chinatown"* from 1974, Roman Polanski which comes from a Jewish-Ashkenazi family in Poland, also projects an incest story on a non-Jewish family. Here, the *"villain"* is a rich landowner who got his own daughter pregnant. She is brutalized by the private detective, played by Jack Nicholson, he wants to know who is this girl she is hiding, we learn that, she is both her daughter, and her sister.





The famous journalist, Claude Sarraute, daughter of the novelist, Nathalie Sarraute, born Tcherniak, came from a Jewish family in Russia. In a 2009 interview, she confessed it: *"My husb... Sorry, my father, fondled me in every way, I had almost been raped by one of his best friends, who had the same taste for little girls, I liked my father, but the other one was drunk, he frightened me very much.. "*

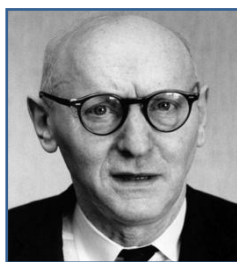
Elsa Boubilil, wife of Philippe Torreton, who comes from a Jewish family from Tunisia on her father's side, hosts a Jazz show on *"France Inter"* [French radio]. In her book published in the Spring of 2015, entitled *"Body blues"* she also confesses to having been raped by the rabbi of the family. I quote: *"[I was] 6 years old the first time."*

Sophie Jabès is also a Sephardic Jewess. Her novel, *"Carole assassine"* published in 2004, is the story of a 7 years-old little girl, who has, I quote: *"A pure work to accomplish: Kill her mother, and flee an infernal family. She dreams of her absent father, but one day he comes back, but he is worse than the others, alcoholic and incestuous."*

The singer Barbara was a Jewish-Ashkenazi, of a Jewish-Russian mother and her father was an Alsatian-Jew. In September 1998, her unfinished memoirs were published under the title: *"Il était un piano noir"*. [There was once a black piano] And on page 25, Barbara reveals her incestuous relationship with her father, who inspired her with the song, *"L'Aigle Noir"* [The Black Eagle].



Now, here is an excerpt from an Israeli film entitled *"Far from My Father"*, directed by Keren Yedaya in 2014. Moshe forces his daughter, Tamy -nickname for Tammar- to sleep with him, prisoner psychologically, she is totally dominated by this perverse man. [Unsurprisingly, this movie got 6 nominations at the Cannes Film Festival in 2014.](#)



The Yiddis novelist, Isaac Bashevis Singer, 1976 Nobel Prize in Literature had also invoke the subject, in a novel entitled, *"The Impresario"* in *"The Death of Methuselah and Other Stories"* book he tells the story of Vania, a Polish-Jewess. I quote: *"At 19,"* Singer wrote, *"she already had a flock of at least 20 lovers, among which, her own father. She had also done some lesbian experiences, and eventually tasted everything: Sadism, masochism, exhibitionism, all possible kinds of perversions."* [And we could continue ...](#)

[perversions that appear today on all TV screens.](#)

Elie Wiesel, the super champion of the Holocaust story left some ambiguous remarks about incest. In his book entitled *"Hasidic celebration"*, 2nd vol. published in 1981, he spoke about the Besht, the Baal Shem Tov, founder of the Hasidic movement in Poland, in the 18th Century, speaking, once more, in an elliptical way, I quote Elie Wiesel: *"Between father and daughter there existed a real friendship, a kind of complicity."*



One has the feeling that the Besht was closer to his daughter than to his wife."



The precise references of all these books are in my own books. *"Psychoanalysis of Judaism"*, published in 2006. *"Le fanatisme juif"*, published in 2007 *"Le miroir du Judaïsme,"* published in 2009. The psychoanalysis of Judaism is addressed in the 3rd part each time, that is to say at the end of the books.



Eve Ensler, who was an American dramatist, is the author of a successful feminist play entitled *"The Vagina Monologues"* in 1996, had also been abused by her own father.

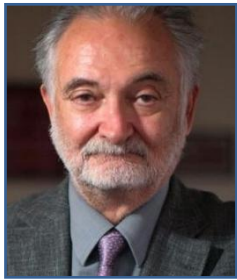
In 2004, during a visit in Israel, with her companion Ariel Orr Jordan, she confessed it. and Ariel Orr Jordan himself also, that they had both been raped by their father during their childhood.

This is the true origin of feminism. And effectively, historically the feminist movement was launched by Jewish women, who project on the European society the guilt they feel, instead of simply accusing their father or rabbi. Sigmund Freud will not say otherwise, with his so-called *"Oedipus Complex"*, which in reality concerns only the Jewish community.

At the beginning of the 20th Century, the German Socialist Clara Zetkin, was the first in 1910 to propose the creation of the *"International Women's Day"*. Then, there was the Russian anarchism, Emma Goldman, the American, Betty Friedan, or Judith Butler, for example, the queer feminist theorist. In France, Gisèle Halimi and Elisabeth Badinter are both prominent figures of militant feminism. So, a Sephardic and an Ashkenazim. But, there is evidently as usual - the contagion having touched the non-Jews - and in this case, it's Simone de Beauvoir who fulfills the role of the non-Jewish activist for a typically Judaic cause.



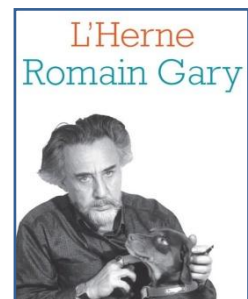
Now, incest can also be a matter between a mother and her son.



The very influential Jacques Attali, for example, mentioned this issue in several of his books, at least four of them, and in this case, it is rather a girl and her father once again here it's about his first novel *"La Vie Eternelle"*, published in 1989. It's the bewildering story of a small people who lives in space, I quote: *"One day, she had even waited for one of her servants, insisted in a small circle that her grandfather was also her father, which, he said, explained both the lethargy of the mother and the seclusion of the girl."* Clearly, his grandfather had slept with his own daughter.

The novelist, Romain Gary, who was a Jew of Russia, celebrated by all literary critics, seemed also worried by this question. Regarding his novel entitled *"Europa"*, one reads in the weekly *"Le Point"* of December, 2nd 2010: I quote: *"Erika, the schizophrenic of Europa, is betrayed by fate which makes her the daughter of her lover. She commits suicide in a white dress."*

In the study of Romain Gary in 2005, *"The Herne"* notebooks tell us that his work reflects in many places the neurosis of Judaism. I quote: *"Incestuous fantasies unfold in all their ambivalence. With the young women he meets, Momo, the hero of one of his novels, hesitates between love chat up and maternal quest."* *"Under the cover of a universal love, John sleeps with a woman who could be his mother."*



You can see that I am not the one who is delirious, I am not inventing anything, I am only observing things.



In our books, in this case the three books I have mentioned: *"Psychoanalysis of Judaism"*; *"Jewish fanaticism published,"* and *"The mirror of Judaism,"* we have also extracted other major allusions to physical incest in other authors well known, such as Alain Finkielkraut, for example, who raised this issue in his book, *"Le Juif Imaginaire"*, published in 1980. Bernard-Henri Levy, who talks about it in his novel, *"Le Diable en Tête,"* in 1984. And Philip Roth, an well-known American, in *"Portnoy's Complaint"* in 1967.

But, I have many other references in the books. The books are probably much more convincing than this short video.

Elisabeth Badinter, the rich heiress of the Publicis empire, explains that all this is natural. In her book, *"L'un et l'autre"* published in 1986, she wrote, I quote: *"The erotic bond between mother and child is not limited to oral satisfactions. It is she, who by her care awakens all his sensuality, initiates him to pleasure and teaches him to love his body. A good mother is*

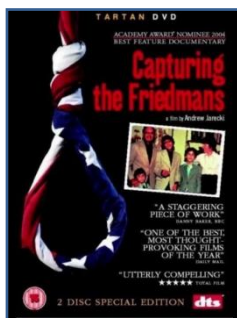


naturally incestuous and pedophile. No one would think of complaining about it. And all want to forget it, including mother and son."

In other passages of the book, she makes squarely the apology of incest. *"Today we know,"* she said, *"that the endogamous unions are no more harmful than the others. Sexual relations between siblings and especially between parents and children are declared pathological and source of tragedy, but for the first time some dare to claim openly the right to incest, and others are working to de-dramatize it. It is time to recognize that incest is not necessarily a perversion or a form of mental illness, but can sometimes be beneficial."*

Elie Wiesel, in his book *"Talmudic celebration"*, in 1991, takes a random example to explain the Talmud, listen to this, I quote: *"A woman wanted to submit a serious problem to Rabbi Elie Zer, but he refused to help her. Then she went to Rabbi Yehoshua's house. which was more welcoming. What was the problem? Here it is: 'לויש הבכור בן לאבא שלי הצעיר הבן,' she said. 'The father of my youngest son is my eldest son.'"* And Elie Wiesel adds, *"Jewish mothers are always guilty of what happens to their beloved sons."* Wiesel expresses himself here elliptically, I quote: *"As a good Jew, he loved his mother, a little too much."*

Is it me who is wandering here? There is also a problem visibly between fathers and sons.



The American documentary *"Capturing the Friedmans"* by Andrew Jarecki was released in 2003. It's a story that made a lot of noise in the United States. In 1987, Arnold Friedman had been charged in Long Island, a suburb of New York for dozens of rapes on very young boys who came to take computer classes in his home. For years, one learned, He had raped his son Jessie, before raping underage boys. It is only in the 51st minute of the film that we understand that it is a Jewish family, and the final image also shows a star of David, on the criminal grave.

One must also speak of Tim Roth, the actor who plays in *"Reservoir Dogs"* Who is also the director of a film called *"War Zone"* in 1999. It is the story of Tom who discovers incestuous relationships between his father and his sister. And this is just the beginning, the horror ends when Tom and his sister stab their father. Tim Roth, this actor, denounces here the silence surrounding this violence, especially since he confesses himself to have been the victim of sexual abuse by his father.



It will also be necessary to learn one day what happened between Kafka and his own father, since we know the problems he had with his father, he already exposed it, but he did not expose this incest stories, but in my opinion it is a path to follow.

Incest exists also between brother and sister.

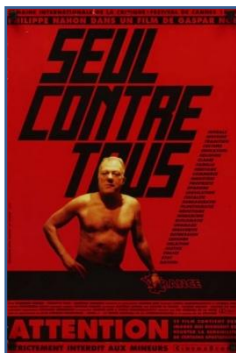
The magazine *"Lire"* of March 2008 was devoted to Jewish literature. Page 26, an article presented to the writer Henri Roth. In an autobiographical book entitled *"A Diving Rock on the Hudson"*, the hero, Ira Stigman, pictured Henri Roth himself. Here is what we could read in the magazine, I quote: *"Ira confesses the ineffable and immolates himself literally while confessing his incestuous relationship with his sister Mimmie."* The hero, we learn, will have to face anti-Semitism, vexations and sneaky offensives, blah, blah, blah.



In his novel, entitled *"The Horn of Aries"*, the novelist, Isaac Bashevis Singer, depicted the manners of certain Polish-Jews in the 17th Century, who were then persuaded that the Messiah would finally arrive, had finally arrived in the person of Sabbataï Zevi. After feasting, I quote Bashevis Singer: *"Fathers intimately knew their daughters, brothers their sisters, sons their mothers, etc."*

We find this theme of incest in the movie frequently, but projected on the non-Jews.

Thus, in the film *"Teeth"* by Mitchell Lichtenstein in 2008, a story between a brother and his sister; in *"Kadoch"*, by Israeli director Amos Gitai in 2007; which is also a story between a brother and his sister. *"Terre de Lumière"* by Stephane Kurc who is a Ukrainian Jew, again a story between a brother and his sister. *"Le pacte des loups"* by Christophe Gans in 2001, there is a physical incest between a brother and a sister.

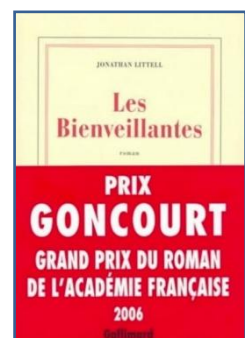


In *"Seul contre tous"*, by Gaspar Noé, in 1998, it's clearly a projection, a reversal accusatory. It is the story of a butcher, fifty, unemployed, released from prison, who arrives in Paris after beating his pregnant wife. He has only his daughter, placed in an institution. I quote: *"This monster with fascist, homophobic and racist tendencies, loves his daughter with an incestuous love."*

It's clearly a reversal accusatory. Or a projection, if you prefer.

In *"The Color Purple"* a 1986 film by Steven Spielberg, we have the same theme that is being discussed. The story takes place in a Black community in the deep South of the United States, the heroine is a Black girl, submitted to her father who raped her, and gets her pregnant with two children.

In the novel of Jonathan Littell entitled *"Les Bienveillantes"*, things are still much clearer. The novel won the Prix Goncourt in 2006, inevitably. The hero is a homosexual SS-officer who wants to become a woman, and is also madly in love with his twin sister Una. There are frankly pornographic scenes, and I quote: *"She used me as a woman until all the distinctions disappeared and I said to her: 'I am your sister, and you are my brother, and she:' 'You are my sister and I am your brother.'"* (p. 814)



It was evidently a projection, classic with Jewish intellectual.



The hero, like Littell, was born on October 10, like him, he spent his life in the South of France, he experienced the separation of his parents, etc. Indeed, interrogated in *"The Figaro"* on December 29, 2006, Jonathan Littell confessed: *"I could say it's me."* It's clear.

Now, Colette Mainguy, journalist at the *"Nouvel Observateur"*, had published in 2001, a novel entitled *"La Juive"*. Here is a review that was found on the Internet, I quote: *"Ninth of a family of ten children, caught with incestuous brothers, a big sister whom she admires, but who manipulates her, a little sister anorexic who makes her feel guilty, an absent or ambiguous father, and a castrating mother. The author relates the untold suffering of the abused child."*



The author projected her neurosis on the *"Nazis"*. On the back of the book we read: *"I was born a Jewess of an Aryan mother, and a Kapo sister in a concentration camp. ID number 9 I am the ninth child of a family of ten. Five girls, five boys. I rediscovered my Jewishness after five years of analysis. Since all this time, I had recurring Germanic dreams, The Germans pursue me, they machine gun me, I perish in a cover-up truck, criss-crossing the Vercors, I am caught in raids of Jews. I reproach my mother for leaving me in a camp. I am a journalist and comments on life in a ghetto before being locked up in it. I do fellatio to Nazis, the Gestapo knocks on my door. Always I escape. My fallback positions are dark cellars, squalid cupboards, frightful labyrinths. One night I confront my sister Beth, she is head of the Gestapo in a concentration camp."*

Well, if it can give you an idea of all the delusions that can be seen in the films about WWII, there, it can perhaps enlighten you on this point.

The novelist, Isaac Bashevis Singer, had also projected this feeling of guilt on the Christians. In his novel entitled *"Scum"*, in 1991 he wrote p. 54, I quote: *"In Argentina, Peru, Bolivia, Chile, and elsewhere, girls are raped by their father, brothers sleep with their sisters, a mother has relationships with her own son, people are not always arrested for such crimes. They go to the priest, confess, and with a little holy water, the latter absolves them."* This is clearly a reversal accusatory.

In the frankly delirious type, one finds again the thesis of Roger Zagdoun in 2002, I quote that much more in *"Le Miroir du Judaïsme"* in 2009.

Roger Zagdoun wonders about the Hitler phenomenon. The title of his book is rather revealing: *"Hitler et Freud un transfert paranoïaque ou La genèse incestueuse d'un génocide"*. So listen to that, I quote: *"The collective subject 'Germany' experienced a lifting of the unconscious desire of incest, which is desire to return to nothingness before birth. He expressed this desire after having projected it on the minority constituted by the Jews."*

There, so if you are interested. It is rather comical, it should be read a little more extensive. If you are interested, it is in *"Le miroir du Judaïsme"*.

In the same type, we have Jean-Gérard Bursztein who published in 2010 a book entitled *"Nazisme et Shoah"*. Page 52, the author made a confession in the reflection of the mirror: we read, indeed, I quote: *"The Nazi myth represented the possibility of returning to the disconnection between Nature and Culture, that is to say on the prohibition of incest. Hence its success, indeed, by its encoded Oedipal content, this myth represented for those Germans caught up in collective hysteria, the possibility of putting into practice their incestuous fantasies, to return to this prohibition of incest."*

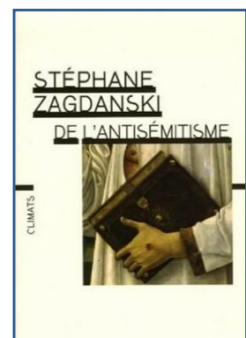
Now you understand a bit what is anti-Semitism, you understand the origin of anti-Semitism, because, thanks to the Jewish intellectuals, one understands very easily the Hitler phenomenon for example.



Daniel Sibony is another small French intellectual. He wrote in the book *"Le racisme ou la haine identitaire"*, in 1997, I quote: *"The racist struggle with the prohibition of incest."*

That's the kind of analysis we're entitled to. So, if you do not actually have a good reading grid, you do not understand anything about what's going on. If, to understand the contemporary world, you go to the *"FNAC"* [large bookstore] and you buy the books in display, at the end aisle displays or on the stalls, you can be sure to understand nothing about the society in which you live.

In his book entitled, *"De l'Antisémitisme"*, in 1995, Stéphane Zagdanski also warns us, that it is necessary to decipher his intention, and turn his sentence right side up. Regarding the anti-Semites he wrote, I quote: *"To decrypt: They devote themselves egotistically to this obscure enjoyment of incest, which they have forbidden us access. The anti-Semite, you understand, is very strongly shattered by incest, which is logical, since he suffers from a deficiency of his borders."*



Stéphane Zagdanski on TV - Anti-Semitism works... It's very simple... It's a delirium, always. That is to say, anti-Semitism has always been a form of paranoid delirium, -collectively most often throughout history- And paranoid delirium how does it work? How does anti-Semitism work? It operates in two ways, that all psychologists, all the people you see in psychiatric hospitals permanently, a paranoid, a type who thinks he is being persecuted (and all anti-Semites believe they are being persecuted by the Jews). There is, on the one hand, what is called: *"projection"*, that is to say, it's very simple: that one projects on oneself, feelings one receives oneself.

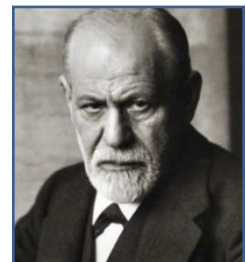
Here you go. And it is they, these cosmopolitan intellectuals, -or Jews, to be exact- who accuse the anti-Semites of projecting their guilt on the poor Jews, who are always innocent, who have never done anything.



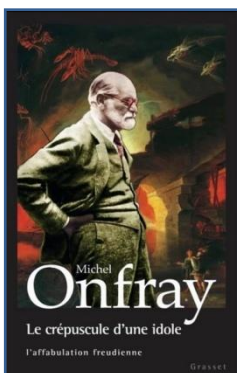
Stephane Zagdanski on TV - Let a law be made to say that, in schools, henceforth, it is absolutely forbidden to say: *"Dirty race!"* To be called names like: *"Dirty black, dirty Arab, dirty Jew!"* It's forbidden. The child who does that, should have his parents summoned and he should receive a very severe punishment. A guy who refuses to rent his apartment to a Black person, should be fined very severely. As this will not be done by good feelings, it will not be through moral lessons that we are going to be able to eradicate this, The only way to curb a little -if one can curb racist and anti-Semitic hatred- It is to make very strict laws, which will perhaps, help calm it down after a few generations.

So here we have not been able to cite all that we find in all these countless books written by the Jewish intellectuals, but we hope that at least in this small video what you have been given, and presented here, will be enough to give you an idea of a certain specificity, a certain Jewish singularity.

So, Sigmund Freud had evidently inspired the manners of his community to elaborate his theory on the primitive horde, for it is only in the Jewish community that the father possesses all the women, including his own daughters, and nowhere else. No one had asked hitherto about this theory, this primitive horde concept, which for a European, a normal non-Jew corresponds strictly to nothing. What is incredible is that since 100 years everyone swallowed Sigmund Freud, without understanding anything to it. Everyone thought that the Oedipus complex was something normal, when no one has ever felt it.



I always ask the people I meet: *"Do you want to make love to your father or your mother?"* Everybody answer: *"What the F***?! No!"* But no one has analyzed this problem.



And certainly not, Michel Onfray. Michel Onfray who published in 2010 a very critical book on the founder of psychoanalysis- who, let's dare to say it, has strictly understood nothing. Nothing at all. Quite simply, because he did not know Judaism. Michel Onfray could not understand the psychoanalysis of Sigmund Freud, because he knew nothing of Judaism.

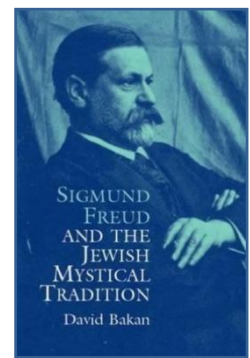
For that matter, Michel Onfray, for example and especially, does not believe for one second, that the patients referred to by Sigmund Freud, could have been sexually abused by their father. He does not believe it. He believes in the theory of seduction. It is no longer the girl who was raped by her father, but it's the little girl who wants to seduce her own father, who is in love with him, like the little boy who

wants to seduce his mother. The fact is that in Vienna, at the end of the 19th Century, Freud's female patients were all from Ashkenazi-Jew families, it's obvious. Freud had naturally deduced, quite rightly, that incest was the source of hysterical pathology. Since that's what interested him: why are these girls hysterical? Until 1897, when he suddenly returned the equation, and there, the hysterical woman had not suffered incest during her childhood, but it was now she who fantasized about her father. The latter was now washed, cleared of all suspicion, the parents were no longer guilty, one had to believe now that the children were in love with their opposite-sex parent, and wanted incestuous relationships.

Freud had evidently undergone strong pressure from his entourage, not to reveal to the public the secret of Judaism, and very classically he had projected the problem on the whole of humanity, using an old Greek legend, and calling it "*Oedipus complex*". where in fact, one must speak of course of: "*Complex of Abraham*" or "*Complex of Israel*" or "*Moses Complex*". Call it whatever you want.

Jewish intellectuals say it very clearly.

In his book entitled "*Freud et la tradition mystique juive*", in 1963, David Bakan wrote for example, I quote: "*The custom of early marriages*," (Because Jews, whether Jewish Askenazes or Sephardic Jews in their community, married their children at the age of 12 or 13.) so, I quote: "*The custom of early marriages*," wrote Bakan, "*perhaps got its justification, not only from the realism generally applied to the sexual impulses that existed among the Jews, but also in the need to overcome incestuous tendencies.*" And David Bakan concluded: "*The incestuous temptations, which are perhaps, as Freud indicates, universally prevalent, being particularly marked among the Jews, prompting the elaboration of intense buttresses, and as a result, an excessive sense of guilt.*"



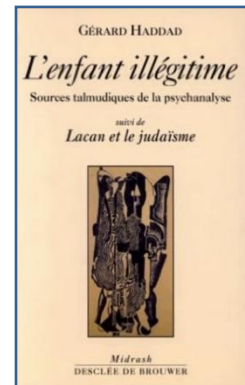
So if you are interested, this is in the 3rd part of "*Le Fanatisme juif*".

"*Psychoanalysis was a Jewish affair*," justly writes author Georges Valensin, a Jew from Algeria. And there are enough quotations from Jewish intellectuals themselves to be convinced of this. There are also plenty of stories of incest in the Old Testament, that should not not have escaped anyone.



And there are also the stories of all the prohibitions of incest, especially in Leviticus. "*If a man takes for wife his sister, his father's daughter or his mother's daughter, And if he sees her nudity, and if she sees his, it is an ignominy.*" It's Gershom Scholem, Jewish scholar, who quotes this sentence from the "*Old Testament*", from the Torah. But a scholar like Gershom Scholem adds this: "*The Hebrew word used for 'ignominie': 'hessed' is the same that is usually found in the Bible with the meaning of: 'tenderness'.*"

And Gerard Haddad, another Jewish intellectual, in his book entitled, *"Les sources talmudiques de la psychanalyse"*, explains the equivocal of the word "Hessed": *"Etymologically,"* he writes, *"this term means 'incest', but it commonly indicates the benevolent act: 'grace', and by extension, 'religious piety'."* The "Hassid" is the very pious man, (you know, Hasidic Jews who are dressed all in black, with their hat and kaftan) The "Hassid" is the very pious man, a term chosen by Baal Shem Tov to name his famous sect, but literally, it would be the *"incestuous"*.



There you go: *"The very pious man"*, or the *"incestuous"*.

And Freud, as if by chance, Freud precisely, was born in an Jewish-Hasidic family. He even admitted that his father was a pervert.

Now, here is the testimony of a 56-year-old Jewish woman, published on the Internet on August 1st, 2007. She had been married twice and had had a son from her second marriage. She speaks here of Zada, her grandfather, I quote: *"At the synagogue, I stayed near Zada, and I played with the fringes of his Talit. I loved the songs, the calm of the faithful. I did not know what Zada had done with his daughter.* (That means his own mother, the mother of the talking woman.) *I did not know that incest could be transmitted from generation to generation. I just knew that what was happening at home, I should not repeat it to anyone. I was 15 when Zada died, my life was turned upside down."* (I refer to this testimony in *"Le miroir du Judaïsme"* at the end, page 316.)

I continue... *"During the years following the death of his wife, the mother of his 4 children, Zada had slept with his eldest daughter, as if she had been his wife. My father also abused his two daughters for years. The shame of incest has lived in me throughout my life. From the age of 7 until the age of 16, I continually was raped by my father. I never told anyone. I loved my father. He said it was what people did when they loved each other, but I had to tell nobody. Today, I feel a shame to be from a family of Cohanim, (the Cohen) My sister told that we had been abused by my father, but no one believed her. These things were to remain secret. The day she brought back a Catholic boyfriend, my father entered a mad rage, he tore his shirt, and declared her dead, according to the rite of Shiba. He ordered my mother, and myself not to speak to her anymore. When another aunt asked me if my father had abused us, I lied to protect him. Today, I wish to bear my maiden name and not be ashamed. "*

This woman added yet, I quote: *"Incest exists in Jewish families, in the long term the effects of incest during childhood are there: Fear, anxiety, depression, anger, sexual deviance, Poor self-esteem, a tendency to drugs, and difficult relationships with those around them. Since the Talmud there have been abuses of incest in the Jewish community, this it not new. We need to open our minds, and hearts in the Jewish community, to begin to understand the survivors of incest. Like the survivors of the Holocaust. I know I'm not alone."*



On May 1st, 1989, an American, Vicki Polin testified in a television show, about what she had experienced in her family. Vicki Polin, subsequently decided to denounce systematically the acts of the pedo-criminal rabbis. On her website: theawarenesscenter.blogspot.com, we find the names and the stories of hundreds of pedo-criminal and incestuous rabbis. [Here is the video with Vicki Polin](#), which is still available on the Internet.

On the individual level, hysteria is common in the Jewish community, since incest seems to be practiced more than in any other community. But in truth, everything in intellectual Judaism corresponds to the manifestations of hysteria. Histrionism, egocentrism, anxiety, chronic paranoia, intolerance to frustration, great emotional fragility, fantasizing, selective amnesia, identity and sexuality ambiguity, megalomania, etc. etc. And here it's no longer a question of "*chosen people*", but medical diagnosis.

Eric Zemmour, French-Jewish writer - There are too many children who don't speak French well. There is a decline in knowledge. This is reality.

Christine Angot - Stop this speech!!!

Eric Zemmour - This is the reality.

Christine Angot - But it's not possible! One cannot hear such a thing!!!

Eric Zemmour - This is not a speech, this is reality.

Christine Angot - But this is not true!!!

Host: Ruquier - Eric Zemmour, they are going to learn French.

Christine Angot - It's called a deeply racist speech what you're doing!!



So, that's what I tried to explain to the president of the 17th Correctional Chamber of Paris, on November 10, 2016, but I do not think it will save me.

In any case, she didn't let me list all the quotations, that I presented to you here, in part, because there were many others, I could not explain all that, I did not have time, it was questions and answers, I had to answer briefly.

So, I'm afraid the game is rigged. But all I say is true, and that's what I told her, even if there was a guillotine in the courtyard of the Law Court, I stand by what I say, because it corresponds to the Truth.

Jewish Fanaticism

<https://www.toqonline.com/blog/jewish-fanaticism/>

<http://storage.canalblog.com/29/53/516490/47626715.pdf>

Editor's Note: The following short text by Hervé Ryssen is a description of his book *Le fanatisme juif* (*Jewish Fanaticism*). Eventually, we will publish a review of the entire book. In the meantime, this should whet your appetites.

Translated by Greg Johnson

The Jewish people have a plan for humanity; a grandiose plan that they have pursued on all fronts for centuries: universal peace on earth. The concept of “peace” is, indeed, at the heart of Judaism, and it is not just chance that this word (*shalom*, in Hebrew), is frequently used by Jews the world over.

In this perfect world that they would build, all conflicts will have disappeared from the face of the earth, especially conflicts between nations. This is why the Jews militate incessantly for the removal of borders and the dissolution of national identities. Nations being the causes of wars and disorder, it is thus necessary to weaken them and, in the long term, to abolish them in favor of a world government that can only make happiness and prosperity reign on earth.

Whether they are leftists or rightists, Marxists or liberals, believers or atheists, Zionists or “perfectly assimilated,” the Jews are always the most fervent supporters of the multicultural society, planetary miscegenation, and global Empire. When all other identities disappear, only the Jewish people will remain, recognized by all as the “chosen people” of God.

Jewish Fanaticism, first off, is the thirty million deaths, Russians and Ukrainians liquidated in the Communist adventure of 1917 to 1947. One can never say enough about the appalling role of Jewish ideologues, Jewish bureaucrats, and Jewish torturers in this story.

Jewish Fanaticism, it is this systematic eagerness to make Europeans feel guilty, to make them hang their heads and fall to their knees for crimes they did not commit, or for crimes for which Jews themselves might feel a little guilty but prefer “to transfer” to others. One thinks here of the leaders of the black slave trade, for example, or the shameless exploitation of the wealth and raw materials of the Third World.

Jewish Fanaticism, it is this unrestrained propaganda, conveyed through all the media, in favor of immigration and the multicultural society. Jewish intellectuals, Jewish politicians, and Jewish financiers bear most of the responsibility for the immigration invasion that has disfigured France in only 30 years. It is necessary to say it again and again: immigration is not a natural phenomenon but the result of a tireless campaign of cosmopolitan propaganda which is part of the politico-religious plan of the Jewish people.

Jewish Fanaticism, it is also warmongering politics that ultimately amounts to whipping up the hatred of the Western masses against any nation that still refuses democratic domination and the hegemony of Israel. Today they are preparing us for a war against Iran, as they once stirred up wars against Iraq, Afghanistan, Serbia, and Germany.

Jewish Fanaticism, it is also this “great intolerance of frustration,” to give it a medical diagnosis. Anyone who has the audacity to say one word against the “Jewish lobby,” Israeli policy, or Jewish “over-representation” in the media immediately finds himself dragged through the mud by the whole media system, covered in spit, calumniated, vilified, delivered to the feet and fists of a hysterical mob hypnotized by the buzzwords of Big Brother.

In this new book of 400 pages, I base my case once again primarily on the writings of Jewish intellectuals, ancient and modern. Thus my conclusions are incontestable. If I speak about “Israeli hegemony,” it is because explicit documents allow us to say that the Jews seek to establish world domination. And if I write “the Jews” and not “certain Jews,” it is because my sources are now sufficiently many and varied to support such generality.

September 2007

Satan in Hollywood: A Documentary by Hervé Ryssen

<https://geostrategieblog.wordpress.com/2016/10/31/satan-in-hollywood/>

<http://herveryssen.hautetfort.com/herve-ryssen-satan-a-hollywood.html>

A covert war has been declared against the Christians of this world in general, and the Catholic Church in particular. Indeed, on television and in cinema, Christians are frequently depicted as being bigoted, sectarian, racist, and homophobic, while the clergy – especially the Catholic clergy – is commonly portrayed as a den of paedophiles, psychopaths and killers.

In this compelling documentary, Hervé Ryssen decodes the messages hidden in Hollywood productions, demonstrating that images on the big screen are all too often used as means to stigmatise Christianity.

We learn that it is no coincidence that Christianity, as opposed to all the other religions in the world, is systematically targeted by Hollywood directors and producers, the vast majority of whom belong to one particular religious community which, by its very nature, is virulently anti-Christian.

As Ryssen demonstrates, Hollywood films are not just innocent entertainment. Indeed, big-budget films are in fact a very effective means of propaganda, the ultimate aim of which is to discredit Christian values, which constitute the foundation of European nations. In this way, Hollywood productions psychologically condition minds for the unification of the world, which is considered by some to be a prerequisite for the coming of their messiah.

The documentary has been translated into English by Jim Warburton. **The English version can be downloaded for free:**

<http://www.mediafire.com/file/1918a4dmb3g6tc6/SAH-EN+allégé.mp4>

<https://archive.org/details/SatanHollywoodHervvRyssen>

In the following interview, Hervé Ryssen talks to Jérôme Bourbon (*Rivarol* magazine) about the documentary:

Many of our readers are already familiar with your work as each year we review your latest book. Regarding Judaism, you have said yourself that you have “covered all the issues”. So what have you been working on over the past few months?

Over recent years, I have written seven books, all running to some 400 pages, on Judaism and the Jewish mind. This work constitutes the most comprehensive study of this subject ever carried out. So you are right to point out that I have “covered all the issues”. I continue my research by reading books and watching films produced by Jewish intellectuals, and I can’t see that there any new themes to add. Any new literature would just confirm what has already been explained, whether it concerns the globalist project inherent in Judaism or that mind-set which is highly singular and so very different from ours.

I am, however, obliged to continue to create if I wish to make a living from my research. This year I took a risk: I put aside writing to focus on a documentary on “the image of Christians in cinema”. Indeed, this will form part of the title.

For some time now, I have noticed that Christians, and especially Catholics, are badly treated by many film makers, though, admittedly, not all of them are Hollywood directors. So I embarked upon a systematic review. I took all the scenes which illustrated the point in the clearest fashion and organised them according to themes, in exactly the same way as I had done for my books. And I can assure that, once again, the result is quite incredible!

What do you mean?

By this I mean that these scenes, most which have been taken from mainstream films, demonstrate a deep and systematic hatred of Christianity. If we were talking about minor films which occasionally appeared on our screens to be greeted with indignation or sarcasm, then we could just about tolerate this, provided that other religions were treated in the same way.

But I see that Christianity and Catholicism – especially Catholicism, this must be stressed – have been systematically attacked for decades by film directors whose films attract multi-million dollar budgets. When you see all the scenes I have compiled, you will be alarmed by the extent to which the religion of our parents has been vilified and blackened.

What are themes that have you been able to identify? How have you gone about presenting this overview of Christianophobia to the public?

Remaining faithful to my methodology, I begin with what’s most visible and then go beyond the surface in order to show the viewer what may have escaped him. As we are dealing with video images, I began my documentary by looking at “big-budget” films with a certain picture quality. The very first film I examine is Jean-Jacques Annaud’s “The Name of the Rose”, which opens the chapter devoted to “historical” films.

Here we see that certain film directors convey their hatred of Christianity with carefully crafted scenes and tailor-made characters, whether the film is set in the Antiquity period, the 18th century or during the Second World War.

I then examine a dozen or so films in which Christianity today or in the future is portrayed as being an omnipresent and oppressive force. I then review the films in which the Christian character plays the role of the bastard, when he is not portrayed as being narrow-minded, uptight or ridiculous. Indeed, the Christian can also be bigoted, racist, anti-Semitic, a kidnapper of children, a child abuser or quite simply a dangerous psychopathic killer. And let’s not forget the killer monks as well as the bitter and twisted nuns.

In the fourth part of the documentary, I review the scenes in which Catholic ceremonies are deliberately interrupted. In several of the films examined in the early part of the documentary, the viewer is so disgusted by what he has seen of Christianity that he is delighted to see the priest or the bishop get killed. And here, I assure you, we are not talking about small-budget films.

All this lead to the logical conclusion: the best way to make people abandon Christianity is to glorify sexuality. This is based purely on the films reviewed in the documentary, but this is sufficient to understand the intentions of the film directors in question.

What did you want to show with this documentary? What conclusions can we come to regarding this hatred of Christianity? To put it bluntly, do the people who make these films all belong to one particular community?

There are violently anti-Christian films which have been made by directors from Christian families. But they had turned aggressively atheist either because they had become Marxist or just by a desire to conform. From what I have observed, the hatred of Christianity can also be rooted in homosexuality.

But it appears to me that these cases are fairly rare. The fact is that the majority of these films have been produced by filmmakers who are not Christian and who do not come from Christian families. But what is really important to understand – and this is what I explain when I make one of my appearances in the documentary – is that the producer also takes part of the blame. The producer finances the film right from the start and stipulates his terms and conditions, and is more likely to do so if the director does not enjoy great fame.

In the US, the film belongs entirely to the producer, who alters the message of the film according to his wishes. If the director is not happy, he can always release a DVD of his own version: this is what's known as the "director's cut". Anyway, to answer your question in the most consensual fashion possible and without taking too many risks, I would say that these directors come from all communities and all walks of life. Nevertheless, film directors from a particular community, well-known for its influence in the world of media, do form a clear majority.

And I do believe it's not the Muslims this time!

The aim of this documentary is not just to open the eyes of Catholics to the true nature of those who attack them. It is true that the problems which the West encounters with the Muslim world mean that many of our fellow citizens see Islam as being the biggest danger. In the spirit of objectivity, **I wanted to show that the attacks against our ancestral religion do not stem from Islam.** Muslims suffer the same treatment as Catholics in Hollywood films, albeit on a more moderate scale, because it really is Catholics, and not Muslims, who are insulted the most.

I also wanted to show Catholics that those who denigrate their religion are also the most fervent supporters of the "liberation of morals": the destruction of the patriarchal family, homosexuality, "transgenderism", mixed marriages and the multicultural society.

It's all linked. At several points in the documentary – between film extracts – I explain the details of this egalitarian fanaticism which corresponds precisely to the hope that a messiah will one day come to this earth. In this way, I hope to gain the support of honest Catholics for our cause, which is **not merely the defence of Christianity but the defence of our entire civilisation.**

You are now a film director as well as a writer. As this not your specialism, did you encounter any technical problems?

I have been working on this project for a year, and I can tell you that there have been numerous problems. Seeing the time I wasted to solve a problem which an expert could have solved in a few hours, I would say to myself I could have already written a book and that I would never try this again. And then, because I kept working at it, I succeeded. The guiding rule is the same for my books: it is essential not to say everything but to lead the reader or the viewer to the conclusion, to hold their attention right to the end.

A video will undoubtedly allow you to reach a much wider audience, in particular young people, who watch videos more than they read books.

I don't entirely agree. Indeed, I don't get the impression that the young generation reads less. Most of the people who ask me to sign books at the end of a conference are young people. True, I would have more readers if the internet and Youtube with its millions of free videos did not exist. But everyone knows the empty feeling after having spent hours on the internet as opposed to the feeling of fulfilment and tranquillity after having read a few pages of a good book. It is true that the documentary will allow me to reach a new audience. But I also hope, in this way, to find new readers, because I believe that my books are essential to understanding the operation of this system and the "matrix" in which we live.

You have, I believe, finished your documentary but that the DVD has not yet been produced...

Indeed, the DVD has not yet been produced. But I publically launched the project some weeks ago, giving people the possibility people to make a pre-production order of the DVD. In other words, readers of Rivarol can now order the DVD, bearing in mind that I will send it to them once I have raised the funds necessary to produce the disc and the accompanying booklet. As I'd explained in a recent video, I would prefer that the DVD be packaged in a booklet rather than a plastic box, so that the appearance is in keeping with the books that our readers already have on their shelves. In this way, I hope to raise a sum equivalent to 300 pre-production sales at 22 euros each (20 euros + 2 euros for postage and packaging). As over a hundred orders have already been placed, I am hopeful.

A quick word by way of conclusion?

Well, precisely, hope. That's what's so essential.

Hervé Ryssen: Cosmopolitan Intellectuals and their Planetary Hopes

<https://geostrategieblog.wordpress.com/2016/11/26/herve-ryssen-cosmopolitan-intellectuals-and-their-planetary-hopes/>

<http://herveryssen.hautetfort.com/les-esperances-planetariennes.html>

You have just published a long book with a slightly mysterious title. Could you explain to us what it's about?

It's quite simple. I have made an in depth analysis of cosmopolitan literature and philosophy. By cosmopolitan, I mean the ambition to remove national borders and unify the world. I realised that the term "hope" cropped up fairly frequently in the texts and perfectly suited what I wanted to demonstrate. As for the term "planetary", the meaning is very clear. I prefer this term to "globalist" which is too imbued with ideology.

What did you want to demonstrate?

I wanted to show that **the multicultural society is not a natural phenomenon but the result of an ideological point of view** constantly repeated over decades. This planetary ideology gained strength following the collapse of the Berlin Wall, and today all our intellectuals agree that a world government is an ideal to be attained.

The 1990s thus saw a tremendous rash of books, flaunting unbridled cosmopolitanism. The works of Jacques Attali, Alain Minc, Alain Finkielkraut, Marek Halter, Guy Sorman, Pierre Bourdieu, Jacques Derrida, Edgar Morin, Albert Jacquard, Bernard-Henry Lévy, Guy Konopnicki, to name but a few, illustrate this point very clearly.

These works make a very clear call for the multiracial society and the abolition of nations. One example of this is particularly amusing. Take Jacques Attali's book, entitled *The Dictionary of the 21st Century* and choose the passages supporting this ideology of world unification; then arrange them in chronological order and the result is very similar to a highly controversial text published in Russia at the turn of the 20th century. It is very surprising. But the surprise is even greater when you see that the dozens of other authors, whose work I analysed, all have the same point of view, whether they be French, Russian or American. We even find this with German or Viennese authors at the turn of the century (Einstein, Hannah Arendt, Freud, Stefan Zweig, Joseph Roth, etc.). The concepts, the mentality, the methods used to evade questions and the ideological contortions are all identical from author to author.

What are the main themes of the book ?

I began by describing the scientific aspect of this planetary ideal. Since the discovery of a three million year old Australopithecine skeleton in the African Great Lake region, it is assumed that every single person in the world has a common ancestor and that Lucy – that's what they called her – is the grandmother of humanity. Accordingly, at school, it is currently fashionable to claim that we are all "African". Meanwhile, we await further discoveries which will allow us to say we are "Chinese" or "Turco-Mongol"... Saying this sort of thing, it has to be said, also avoids laying oneself open to dreadful accusations.

There is another revolution of major importance. The decoding of the human genome proves that races do not exist and that we are all brothers and sisters. In any case, this is what professor Axel Khan is keen to tell us. These themes obviously support the idea of world unification.

After having outlined the planetary ideal (the global village, the nomadic lifestyle, the glorification of mixed race marriages, the destruction of the “patriarchal” family, etc.), it was then necessary to address the methodology used by the planetary intellectuals. This is where we see, in all its glory, the utter contempt that the cosmopolitan authors have for the traditional cultures of sedentary populations.

Bernard-Henri Lévy excels in this field, but he is closely followed by Daniel Cohn-Bendit and Alain Minc. An entire chapter is devoted to guilt as well as immigration, which today constitutes the most effective weapon in the deadly war, waged by the global empire against ethnic groups which resist globalism. Needless to say, my work is backed up with hundreds of quotes. Indeed, I am surprised that this groundwork hasn’t been done before.

You didn’t tackle the European issue.

No, in actual fact I did. Again, if you read Jacques Attali, for instance, we see that our intellectuals had already stated they consider this project to be a stepping stone to world government. It’s written very clearly in black and white, and there is no need to go searching for this in old pre-war documents. Of course, I had the immense pleasure of concluding this chapter with the referendum of 29 May 2005, an enormous slap in the face for the globalists.

Just a quick anecdote, here, if I may. During a televised debate, Daniel Cohn-Bendit, mad with rage, severely insulted Philippe de Villiers. We can forgive him for not reacting to this on TV because, after all, it is better that the electorate sees you as a martyr than a violent hothead. But Cohn-Bendit’s burst of anger seemed very revealing to me. Indeed, it has to be understood that the times we live in make people like Cohn-Bendit very jumpy.

They believe that everything today is in their favour and that humanity is finally on the verge of entering the messianic age. **In the Jewish tradition, the coming of the messiah coincides with the unification of the world** and the disappearance of conflicts, whether they be of a national or social nature. Again, their books are very clear on this matter (Emmanuel Lévinas, Jacob Kaplan, George Steiner, etc.).

Consequently, the fact that the French voted against the EU in the referendum derailed a vital step, which had been eagerly awaited by the planetary intellectuals. Just put yourself in the place of Cohn-Bendit. For 3000 years, he has been waiting for the messiah. Finally, he is told he will arrive, that he is just around the corner, and then crash! Everything collapses because a handful of stupid reactionaries who understand absolutely nothing preferred to keep their petty national freedom rather than embracing the messianic age. You have to admit there is every reason to be furious!

Do you mean to say that both the action and the ideas of cosmopolitan intellectuals are governed by the fact that they await their messiah?

For Jewish intellectuals it is fundamental. It is the central issue for the Mosaic mind in so far as it coincides with the idea of unifying the entire planet. It is essential to understand that

Jewish intellectuals live in hope that their messiah will come and this state of permanent tension gives meaning to their acts and their words. It is very rare for them to write something neutral. When I analysed the books and the films, I realised that their productions are inevitably imbued with the messianic ideology.

It therefore follows, without any doubt, that **the establishment of the new world order involves the destruction of Catholicism and the European world**. To understand just how far this furious urge to destroy can go, you have to have read the works of Wilhelm Reich and the “Freudo-Marxists”. Indeed, the theme of vengeance is present in both the religious texts of the 16th century and in the works of contemporary authors, such as Albert Cohen.

It was these leitmotifs which stood out the most to me. They have survived intact for centuries, having been passed down from generation to generation. There is nothing secret about this. Indeed, all the books I used for my research can be found in the public libraries in Paris.

What made you think to delve into all these books?

I wrote this book quite by chance, after having discovered Solzhenitsyn’s book (*Two Hundred Years Together*, published in 2003) which highlights the role of the “repressed” community in the Bolshevik revolution.

As I had been a fervent “Bolshevik” in my student days, I was surprised not to have been aware of this aspect before. So I re-read one by one all the major works in “Sovietology” (Stéphane Courtois, François Furet, Ernst Nolte, among others) and I realised that all the great historians raised this issue but did so in a very anecdotal fashion. This topic forms the second part of the book which I entitled “The End of the Messianic Dream”.

The third part of the book, which is equally important as the first, looks at how Jews explain anti-Semitism as well as examining the cosmopolitan mentality in general. It also looks at a selection of current issues: anti-Semitism in the black community, the mafia, recent cases of large-scale fraud (whether they be financial or intellectual), the exaggerated attention that the media gives to certain issues and not others, etc.

You are aware, I hope, that you have taken on a tough opponent?

It’s funny you should say that. It’s exactly the expression used by a character in one of Patrick Mondiano’s books! But I’ll tell you something: I don’t attack anybody. I merely make a level-headed analysis of what I discover here and there. If the truth is against the law, the duty of the judge, as a man of the law, is to condemn it. As an author, my duty is to write the truth. In that respect, then, I believe everything is in order, especially as I confine myself to compiling what others have said. On the other hand, I think that the problem is located upstream, if I may put it that way. Indeed, I think it should be forbidden to insult us in our own country. When Mr Bernard Henri-Lévy writes that French regional culture “disgusts him”, we should force him to pay a very heavy fine, in proportion to his colossal income. Am I going too far by saying that?

**The Eschatological War – End Times in the Great Religions:
An interview with Hervé Ryssen**

<https://geostrategieblog.wordpress.com/2016/08/11/the-eschatological-war/>

<http://herveryssen.hautetfort.com/la-guerre-eschatologique-entretien-avec-herve-ryssen.html>

The author Hervé Ryssen grants an interview to Jérôme Bourbon for the French political review *Rivarol*

Your ninth book has been published this week. This time you look at eschatology. Could you first of all explain to us what eschatology is ?

To put it simply, eschatology is the study of “end times”. In the three great monotheist religions – Judaism, Christianity and Islam – there is the belief that our world was created by God but that one day it must end. Catastrophes, wars and all sorts of terrifying prophecies are found in each of the great traditions as well as in ancient Aryan tradition and in Nordic mythology. From the ultimate war against the forces of evil, a new world will be reborn, from which the non-believers and heretics will have been banished. We find the same pattern every time.

What have you learnt from your research ? Given the close relationship between the three religions, can we say it's possible to conceive a common future?

Eschatology teaches us precisely that the three religions are incompatible with one another for the very simple reason that their visions of the future differ on one particular and fundamental point : in the end, one – and only one – must triumph. The others must convert (in the case of Christianity and Islam) or quite simply disappear. Indeed, the Jews do not have this desire to convert the others to Judaism. The propaganda of Jewish intellectuals (what they say, their films, their novels, etc) consists of discrediting among non-Jews the idea of religion, race, homeland and any feeling of belonging in order to elevate the Jews above the mass of goys. Once all the nations have been destroyed and transformed into multi-cultural societies, once all the religions have been annihilated, and once a world government has been established – probably after a world war – an “absolute and final” peace will reign on earth, according to them. It is then that their much awaited messiah will come. The Jews will have kept their traditions and so will be recognised by all as being “God’s chosen people”.

But Jewish supremacism is no exception. The Muslims also seek to dominate this world.

There is, indeed, in Islam the idea that the whole world must submit and accept the message of the Holy Prophet. But, as I was saying, it is a question of converting others and not destroying them. Islam is not a closed sect, like Judaism, but is an open and universalist religion, similar to Christianity for that matter. But we must not forget that the Koran mentions several times the idea of fighting the infidel, with weapons if necessary, which does give me an uncomfortable feeling around the neck!

Certain French patriots believe that, faced with the rise of Islam in Europe, the Jews, or certain Jews at least, can be allies. What's your opinion on this?

For some ten years now, we have seen a handful of Jews, who were at one time fervent supporters of immigration, turn their guns and transform themselves, magically, into super French patriots, “more French than the French”, ever since they realised that all those Muslim immigrants, whom they helped to get into the country, are not necessarily their friends.

Moreover, **the rhetoric against “Islamic fascism”** (Bernard-Henry Lévy used the term *fascislamisme* as early as 2006) **is a way of mentally preparing people for a war against Iran**, a country which does not threaten the French in a way at all, but which is an obstacle for the Zionist state in the Middle East.

So this fallacious rhetoric is a confidence trick. As far as we are concerned, we are totally opposed to mass immigration from the third world, regardless of whether the immigrants are Muslims or not. And from an international point of view, we completely support Syria and Iran as well as all the other countries which oppose the Western-Zionist axis. Let the Jews fight their own wars for a change !

How do Muslim theologians envisage the end of this battle between the Western world and Zionism ?

Theologians, such as Imran Hosein, have perfectly understood that the “Christian” West is today very much Jewish owing to a constant stream of cosmopolitan propaganda in the media. “Abortion, homosexuality, lesbianism, adultery are all legal today...” he writes. He quite rightly says that the Europeans “have become Jewish”. He also vehemently condemns moves by the West to establish a world government. For him, in any case, things are very clear : God punished the Jews with a Babylonian army ; he punished them a second time with a Roman army; the third punishment will be a Muslim army, only this time it will be for real!

As for the Christians, who have not been able to protect themselves from Jewish nihilism, they will be obliged to stop venerating Jesus as if he were God and “will be forced to recognise him as a prophet”. Here we can see a difference in tone between the Muslims, who recognise Jesus as a prophet, and the Jews who, in the Talmud, insult Christ and consider that he is the son of a prostitute and a Roman soldier. In Muslim eschatology, Jesus is sometimes considered to be the “Mahdi “(he who is guided by God), who will defeat the Anti-Christ at the end of time. For the Muslims also have the idea of an “Anti-Christ”. They call him the “Dajjal” and, as in Christianity, the Anti-Christ, who will persecute the faithful before finally being defeated, will come from the Jewish sect, which is hardly surprising!

According to you, what are the differences between Christian eschatology and Muslim eschatology?

The essential difference is that the Muslims, like the Jews, believe in a triumph in this world, whereas the Christians, in particular the Catholics, seem to have renounced all idea of a victory in this world. Catholic eschatology is not clear, to tell the truth, and does not stir people into action in the same way as eschatology does for the Jews or for the Shia Muslims, who strive to bring the messiah to this world. A very small number of texts suggest the evangelisation of all nations, the Church’s “sixth age”, which precedes the great apostasy, as described by Venerable Bartholomew Holzhauser. We read that, in the following age, that of the Anti-Christ, “the only victory possible for the Christians in these terrible times will be to be defeated, persecuted, tormented and put to death, while remaining true, faithful and resolute”. This is revealing. We see that Christians are morally defenceless and that they are turned into martyrs, whereas they could have been heroes.

In the Conciliar Church, in accordance with the Second Vatican Council (1962-1965), the eschatology is even less galvanising. This time, the Church seems to have taken up the cause of Judaism. It must be humble and seems to be waiting impatiently for world government and the reign of the Anti-Christ! What about the conversion of Jews? This is postponed for the end of time and is never due to the evangelical zeal of Catholics. There is therefore no messianic activism. “Nobody will miss our gothic cathedrals”, fruit of our “pride”, writes a theologian with the authorisation of the diocese of Paris. We really do get the impression that there is a death wish. In such circumstances, therefore, it is not surprising to see our enemies gaining ground while we retreat.

What of the pagan “Weltanschauung” ? Could you tell us a little about this?

The pagan world is generally based on an eschatology which is very pacific. It is very easy to understand why. For decades, the intellectual leader of this school of thought, Alain Benoist, has continued to trot out the idea that pre-Christian history in Europe was cyclical and not linear, and all the adherents of this movement, following him, have repeated *ad nauseam* Nietzsche’s phrase: “We must not hold back what must fall, but push it”. This means that, quite naturally, a number of militants within this movement believe that the best thing to do is to watch this civilisation die and even encourage its demise, as they are convinced that a new cycle will begin once everything has been destroyed. They no longer even realise that, at the end of the cycle, the white man will be dead and buried and they will have left the door open to their enemies.

The “traditionalists”, who are less political in their way of thinking, are followers of René Guénon and Julius Evola. According to this school of thought, history is a long decline, a gradual separation from the “Primordial Tradition”, and this has been the case for tens of thousands of years (or for several hundreds of thousands, depending on the many different interpretations!)

Following the Golden Age, there was the Silver Age and then the Bronze Age. We are today in the fourth and final age, the Iron Age, which has lasted for more than six thousand years, but which will soon come to an end and complete the great cycle. Do you all not feel tired? We have to wait for it all to end, asserts Julius Evola; it is absolutely futile to attempt to do anything to fight against the tide of decline!

With this mind, we understand better why the Jews and the Muslims are in the ascendant! Everything comes down to eschatology.

Aside from that, in the third chapter I give some ideas which will, I think, allow readers to understand the workings of the psychological war which we must fight. In short: for us, to doubt is tantamount to betrayal!

The Jewish Mafia

An interview with Hervé Ryssen

<https://www.toqonline.com/blog/the-jewish-mafia/>

<http://storage.canalblog.com/21/91/516490/47626766.pdf>

Editor's Note: In the following interview, from *Réfléchir et Agir*, September 2008, Hervé Ryssen talks about his book *La mafia juive* (*The Jewish Mafia*) (Levallois-Perret: Éditions Baskerville, 2008). We hope eventually to run a full-length review of the book.

Translated by Greg Johnson

Réfléchir et Agir: You have published a fourth book on Judaism, a volume of 400 pages. Why another? Haven't you said all there is to say?

Hervé Ryssen: I thought so too! But Judaism is a very closed world, very secret, thus after all these years of study, one still learns new things. This time, I explored the criminal world operating within the international Jewish community, and what one discovers there is, strictly speaking, incredible. The fact is that the Jewish Mafia is the main Mafia that exists today on this planet: racketeering, prostitution, drug trafficking, arms trading, contraband diamond smuggling, traffic in works of art, murder for hire, organized swindles, armed robberies, etc. Pornography, casinos, and discotheques are also largely held by Jewish gangsters.

R&A: You claim that international drug trafficking is mainly in the hands of the Jewish Mafia. Are you quite certain you are not overstating your case?

H. R.: I do not claim that the Jewish mafia controls most of the international illegal drug trade, since there are no statistics on the subject, but it does not appear incredible to me, judging by all information I could gather. The fact is that from the Chinese opium traffic of the nineteenth century to the present day, this mafia has been quite active in this field. In the traffic of ecstasy, one can say for certain that the Jewish mafia holds a monopoly. Today, ecstasy is the drug that is most harmful to European young people. A pill of ecstasy gives a feeling of strength and well-being for a few hours, but it is above all a veritable chemical garbage bin. Its long-term effects are alarming because irreversible: memory loss; behavioral, sleep, and concentration problems; brain lesions in the children of druggie mother. The premier producer is Holland, but the big traffickers who were arrested ten years ago in France, Belgium, the United States, or Australia, all have Israeli passports. The business of ecstasy is 100% in the hands of Jewish gangsters, not all of whom come from Russia, since there are Sephardic traffickers as well. If you buy a pill of ecstasy, in every instance, you can be certain you are financing the Jewish mafia. Certain big ecstasy traffickers are also deeply involved in the heroin and cocaine trade.

R&A: Is the Jewish mafia connected with the famous Colombian drug cartels?

H. R.: There is no doubt. Here is just one example: on February 16th, 1993, the Russian police of Viborg, close to the Russo-Finnish border, near Saint Petersburg, seized more than a ton of Colombian cocaine disguised as cans of corned beef. It was an Israeli resident in Bogota, Elias Cohen, married to a Colombian in cahoots with one of the clans related to the Cali cartel, who managed the network along with one Yuval Shemesh. The final destination

of the cocaine was a group of Israeli traffickers established in the Netherlands, headed by one Jacob Korakin, a kippa-wearing religious Jew from the diamond district of Antwerp.

R&A: Certain diamond traders of Antwerp, New York, and Tel-Aviv play a large role in the Jewish mafia, particularly in money laundering.

H. R.: Diamond traders are at the heart of money-laundering operations for the Colombian cartels. In Manhattan, 47th Street, which is the heart of their activity, is also the largest drug money laundry. A Rabbi Yosef Crozer was arrested in February 1990 while going to Brooklyn with suitcases and bags stuffed with small-denomination banknotes. He carried \$300,000 every day. His co-operation with police made it possible the following month to arrest around 30 people in the Orthodox Jewish community. One of them was Avraham Sharir, another pious Jew who owned a gold shop on 47th Street and who proved to be one of the key characters in drug money laundering in New York. Sharir, an Israeli citizen of 45 years, confessed to laundering \$200 million on behalf of the Cali cartel. His employees, who counted banknotes, were regularly obliged to go out for fresh air, because so many of the small bills had been rolled for use in snorting cocaine.

R&A: Certain religious Jews do not seem to have too many scruples, one might say . . .

H. R.: Even Hassidic Jews are deeply implicated in drug trafficking. In 2001, the police broke up a ring directed by Sean Erez, a Hassidic Jew who trafficked in ecstasy. The drug had been smuggled in the hats and prayer scrolls of these pious Jews, whom customs officers were not supposed to suspect.

In July 1998, the small diamond cutting community of Antwerp was strongly shaken by a series of arrests of Lubavitchers. It had been discovered that the diamond business in the Flemish city was a cover for the international heroin traffic. Fifteen kilos had been seized. An Orthodox Jew, Dror Hazenfratz, was the head of the network. Born in Haïfa, Hazenfratz had an Israeli passport as well as a Belgian identity card. Before the court, he appeared in traditional black garb—caftan, cap, and curls—which did not prevent him from being condemned to eleven years in prison. There are many other examples.

R&A: You go back to the “American” gangsters of the Thirties . . .

H. R.: Yes, I was also interested in these mythical gangsters who had worked with the Sicilian mafia. The Jewish gangsters were particularly involved in “Murder Incorporated,” a kind of mutual insurance company of assassination thanks to which a local leader could profit from the services of killers coming from another locality and thus avoid blame. Murder Incorporated was a gang made up of mainly Jewish gangsters, who took care of the crime syndicate’s dirty work. It is estimated that from 1933 to 1940 the organization was responsible of more than 700 assassinations, but some speak of 2000. Because firearms are too easily traceable, they preferred to kill their victims with drowning, knives, bats, piano wire, and especially ice picks. All this is also part of the history of the Jewish people.

R&A: Why don’t people talk about this?

H. R.: It is always the famous reflex of “projection” about which I spoke in my two preceding books. Jewish intellectuals always project on others that about which they feel guilty. They say they were victims of Communism, for example, when in fact they were the main

instigators. In the same way, Freud projected a problem specific to the Jewish people—rampant incest—on a universal level, and everyone fell into the trap.

In the 1990s, the media spoke about the terrible “Russian Mafia.” But truth to tell, all the “Russian” gangsters who were arrested had Israeli passports. The biggest one, Semion Mogilevitch, a major trafficker of weapons who also prostituted hundreds of Russian and Ukrainian girls in Prague and Budapest, was stopped in Moscow in January 2008. In France, the *Courrierinternational* was the only newspaper that reported it, but obviously his Jewishness was not mentioned: he was “Russian”!

Likewise, in Hollywood cinema, the drug traffickers, gangsters, “bad guys,” if they are not Sicilian, are very often Nordic white men: never Jews! The cosmopolitan directors undoubtedly have something to do with this sleight of hand.

The Religious Origins of Globalism

An interview with Hervé Ryssen

<https://www.toqonline.com/blog/herve-ryssen-part-1/>

Translated by Greg Johnson

***Mechanopolis:** Hervé Ryssen, you have just published a book, Les Espérances planétaires [Planetary Hopes] (Levallois-Perret: Éditions Baskerville, 2005) which finally exposes the logic of globalism and its religious foundations. For far too long, intellectuals of the nationalist movement have shied away from such controversial topics and avoided denouncing cosmopolitan propaganda. Could you first of all clarify the title of your book for our readers?*

Hervé Ryssen: I considered the writings of Jewish intellectuals to attempt to understand their vision of the world. After having read dozens of political essays, novels, and narratives of all sorts, I noticed that the word “hope” appeared regularly in these texts. Of course for them it stands for expectations of a better world, the Messiah, and the “promised land.” Let us recall that although the Christians have accepted their Messiah, the Jews still await theirs. This Messianic expectation is the heart of the Hebraic religion and the Jewish mentality in general, including that of atheistic Jews. This is the fundamental point. As for the term “planetarian,” it is a neologism which simply means the desire for a world without borders.

My work is exclusively focused on Jewish intellectuals. Contrary to what most people think, the use of the word “Jew” is not yet against the law. I know that many in the nationalist milieu begin sweating at the simple mention of the word, probably because they fear hearing anti-Semitic remarks which are indeed strongly punished today. Personally, I am not afraid of this, since my work is exclusively based on researching Jewish sources. Let us say that I have a rational and I daresay completely dispassionate approach to the subject.

***Mechanopolis:** One often hears Jews speak of the “promised land” and the “messiah,” but we have always misunderstood what these concepts mean. Isn’t the “promised land” the state of Israel?*

Hervé Ryssen: Historically, it is the land of Canaan, which Yahweh gave to Abraham, as one reads Genesis, the first book of the Torah. But even before the destruction of the second Temple by the Roman legions of Titus and the dispersion of the Jews, many Jews already lived in the diaspora. There they remained until 1917, when the Balfour declaration created a “Jewish homeland in Palestine,” and certain Jews thought that by recovering the “promised land,” Messianic times were finally at hand. But it should not be forgotten that other Jews, far more numerous, thought at the same time that the promised land was located more to the North, in the immense Soviet Union where, after the revolution of October 1917, so many Jews appeared at the highest levels of power. However, if one reads slightly older texts, in the 19th century, it was France—the land of human rights—that raised Jewish hopes and constituted, in the eyes of Jews around the world, the “promised land.” Vienna at the beginning of the 20th century, or Weimar Germany between the wars, also could be regarded as “promised lands,” since culture and finance, in particular, were very largely influenced by bankers, intellectuals, and artists of Jewish origin.

This hope always ends in cruel disillusion. The state of Israel is no “haven of peace,” to say the least. As for Judeo-Bolshevik Russia, it turned against the Jews who were evicted from power after the Second World War. The France of “human rights” is today in the process of Third-Worldization, and since 2001 some Jews have decided to flee this “anti-Semitic” country where Jews increasingly suffer the anger of young Arabs. In short, for the Jews, it always seems to end badly, no matter where they go, no matter what they do.

For a long time, the “promised land” was incarnated in the American dream. In the 1880s, millions of Jews left Central Europe for the United States where they hoped for a better life, far from the Cossacks, the pogroms, and the hated Tsar. But the most recent “promised land” was obviously Russia after the collapse of the USSR. In a few years, a handful of “oligarchs” had their hooks in most of the privatized Russian wealth. Best known among them, the billionaire Khodorkovski, sleeps today in the prisons of the new Russia of Vladimir Putin. Obviously, this new “promised land” did not work out either! In short, one must understand that since their departure from the ghetto, the Jews have never ceased changing “promised lands,” and their wandering ends systematically in disappointment. Only the United States still represents in their eyes this Eldorado and still nourishes their hopes. But for how long?

Mechanopolis: You speak of history and geography, but aren't messianism and the idea of the promised land religious concepts instead?

Hervé Ryssen: Here we come back to the heart of the matter. If you talk with a rabbi in the rue des Rosiers, he will immediately tell you that the Jews aspire above all to the creation of a world of peace, a world in which all conflicts will have disappeared, whether they are social conflicts or conflicts between races or nations. It is necessary to arrive at this world of universal peace, since they identify the world of peace with Messianic times. The authors are rather clear here. Here is what the philosopher Emmanuel Lévinas writes on this subject: “One can group the promises of the prophets in two categories: political and social. The alienation which introduces arbitrary political power into the whole human enterprise will disappear; but social injustice, the hold of the rich person on the poor, will disappear at the same time as political violence. . . .” As for the future world, our text goes on to define it as “humanity linked in a collective destiny” (*Difficile liberté* [*Difficult Freedom*] [Paris: Albin Michel, 1963], pp. 85-86.).

In *Le vrai Visage du judaïsme* [*The True Face of Judaism*] (Paris: Stock, 1987), Jacob Kaplan, the Chief rabbi of the central Consistory, points out the famous passage which is one of the sources of the Jewish messianism: “the wolf will live with the ewe; the tiger will rest with the kid; calf, lion cub, ram will live together, and a young child will lead them” (Isaiah, xi, 6-9). Kaplan adds: “It is obviously an image of the relations which will be established between the nations, happy to maintain unity and concord between them.”

In his book on messianism, David Banon confirms this vision of the world: “The Messianic era such as it was described by the whole of the prophets consists of the suppression of political violence and social injustice” (David Banon, *Le Messianisme* [Paris: Presses universitaires de France, 1998], pp. 15-16.).

Hebraic prophecies thus promise the progression of humanity towards a unified world, and parallel to that, the suppression of social inequalities. Here one can see the primitive sources of Marxism as well as the inspiration of our planetarian ideology at the beginning of third millennium, which, propagated by the media, is the dream of so many of our fellow citizens.

Here is the heart of the Jewish vision of the world. One must start here if one wants to understand the mental universe of the Jews. This is what explains why the Jews always mouth the word “peace.” Their “combat for peace” is ceaseless.

For example, in March 2000, Chirac inaugurated a “Wall for Peace” on the Champ de Mars, conceived by Clara Halter, the wife of the writer Marek Halter. It is a kind of hall of glass, where little Clara wrote the word “Peace” in thirty-two languages, to deride, one imagines, the cadets of the military academy just opposite. These works have a religious significance that very few *goyim* can detect.

One can thus argue that the concept of “promised land” means nothing less than a hope of planetary dimensions, where all the nations will have disappeared. It is just what the philosopher Edgar Morin tells us, when he writes: “We do not have the Promised land, but we have an aspiration, a wish, a myth, a dream: to realize a global fatherland” (Edgar Morin, *Un nouveau commencement* [Paris: Seuil, 1991], p. 9). And it is also what Jacques Attali speaks about in *L’Homme nomade*: “to make world a promised land” (Paris: Fayard, 2003, p. 34). It is thus this unified, pacified world that will be the “promised land.” Sometimes these texts lend the impression that in the minds of certain intellectuals, the idea is taken in the literal sense: that is would be good if the whole Earth were promised to them! Which sometimes leads to behaviors that are a bit invasive . . .

Mechanopolis: Judging by the policy of US President George W. Bush, it does not appear that his numerous Zionist advisers are promoting the world of “peace” about which you speak. How do you explain this?

Hervé Ryssen: It is undeniable that the leaders of the American Jewish community bear a good part of the blame for the war in Iraq. One would have to be blind not to see it; one would have to be insincere to deny it. Their political weight has been important in each successive US government since the beginning of the 20th century. American nationalists like the famous aviator Charles Lindbergh denounced the pressures of the “Jewish lobby” (in the United States, it is a lobby among others) to push his strongly isolationist people into the war against Nazi Germany. Already in the 1920s, the manufacturer Henry Ford had grasped the magnitude of the problem and widely publicized it in a newspaper created for this purpose. One should also note that Madeleine “Albright” and the hawks of the American State Department threw their whole weight behind the war against Serbia in 1999. You are thus perfectly right to stress this contradiction between Messianic faith and “terrestrial operations,” so to speak.

But people will state in all sincerity that these wars are works of “peace”! Just listen to Elie Wiesel, winner of the Nobel Prize for “Peace,” who was naturally an ultra-warmlonger in 1991, when he agitated for war against Iraq: “It is not only a question of helping Kuwait,” he said then, “but of protecting the entire Arab world.” Thus all Westerners were to be mobilized against the “butcher of Baghdad,” guilty because he threatened the state of Israel: “Against war,” Elie Wiesel writes, “it is imperative to make war. Against destructive force employed against humanity, it is necessary to oppose a greater force, so that humanity can survive. For the sake of the safety of the civilized world, its right to peace, and not only for the future of Israel. . . . A thirst for vengeance? No: a thirst for justice. And for peace” (Elie Wiesel, *Mémoires* 2, [Paris: Editions du Seuil, 1996], pp. 144, 146, 152).

Note that he does not hesitate to drape himself in the grand ideals of peace and love when it is a question of destroying his enemy. But it is of course out of the question that the Jewish state itself should deal with this military grunt work. It is the task of the West, which must be convinced by “sensitivity” campaigns, to go to oust the dictator. Once your enemy is vanquished, your tireless combat for democracy and “peace” can be resuscitated whenever politically convenient. Indeed, after having crushed one’s enemies, one is always for “peace.”

Mechanopolis: You speak about “democracy.” What kind of relationship can there be between a political system and Messianic faith? Is democracy necessary for the arrival of the Messiah?

Hervé Ryssen: Democracy was not always the sole vehicle of planetarian hopes. For a long time, the Marxist ideal also played this role. It is well-known that Marx himself, and the great majority of the main Marxist ideologues and leaders, were Jewish: Lenin had Jewish origins, Leon Trotsky, Rosa Luxemburg, Georg Lukacs, Ernest Mandel, etc., just as were almost all of the leaders of May ’68. It is not an accident, and every Communist militant knows it. Marxism aspires to the establishment of a perfect world, where religions, like nations, will have disappeared along with social conflicts. This schema, we note, fits perfectly within the messianic framework. The thought of Marx is ultimately only the secularization of traditional Jewish eschatology.

George Steiner has presented Marxism from the point of view of biblical prophecies: “Marxism,” he says, “is at bottom merely Judaism in a hurry. The Messiah was too long in coming or, more precisely, in not coming. It is man himself who will found the kingdom of justice, on this earth, here and now . . . preached Karl Marx in his manuscripts of 1844, where one recognizes the transparent echo of the phraseology of the Psalms and the prophets” (George Steiner, *De la Bible à Kafka* [Bayard, 2002]).

Neither Marx, nor Lenin, nor Trotsky believed in a God, and yet their Jewish origins appear in full light within the framework of Jewish messianism. Political Marxism was nevertheless marginalized in Europe after the fall of the Berlin Wall. The fact is that, in the projects of planetary unification, democracy triumphed everywhere that Communism failed. It is obvious, however, that the groups of the extreme left continue to profit from all the media attention in Western society: it is because they represent the spearhead of the project of a leveling and multiracial society and channel in a globalist direction the radical oppositions aroused by the liberal system. This mobilizing Utopia is always necessary for a despairing democratic system, which offers nothing to its youth but trips to the mall. Thus Marxism ultimately renders its best services when it is nested *inside* democracy. Marxism and democracy are two absolutely complementary and mutually indispensable forces in the project of constructing a global Empire. Without Communism, the opposition would inevitably move towards nationalist currents, and the system would not survive it.

Mechanopolis: After the failure of state Communism, are multiracial democracy and “human rights” now the absolute weapon of the “planetarian” forces?

Hervé Ryssen: The objective of the globalists is to destroy rooted, traditional cultures to create a uniform world. This aspiration to unity was expressed by the Hasidic philosopher Martin Buber, who does not appear to realize that he is giving us an exact definition of totalitarianism: “Everywhere,” he writes, “one will find [in Judaism] the aspiration towards unity. Towards unity within the individual. Towards unity between the divided members of

the people, and between the nations. Towards the unity of man and all living things, towards the unity of God and of the world” (*Judaïsme*, 1982, p. 35). To arrive to this perfect world, it is thus necessary to mix, crush, dissolve all national resistances and ethnic or religious identities. “Unity” can be created only from human powder and the residues of great civilizations, and in this enterprise of destroying traditional civilizations, immigration plays a crucial role. The doctrines of “human rights” are here a weapon of war of a terrible effectiveness.

Here is what grand rabbi Kaplan says: “The advent of an era without menaces to mankind will depend largely upon the Universal Declaration of Human Rights. . . . Respect for the Universal declaration of human rights is an obligation so pressing that it is the duty of everyone to contribute to all the projects tending toward its universal and complete application.” The whole of humanity must submit to it. This amounts to saying that “human rights” are the tool privileged for carrying out the promises of Yahweh. Thus it is no accident that René Cassin, the inspirer of the 1948 declaration, was also the general secretary of the Alliance israélite universelle. In 1945, General de Gaulle appointed him the head of the Council of State. His body rests in the Pantheon, in the temple of the great men of the republic.

Mechanopolis: Is there unanimity among Jewish intellectuals on the question of immigration?

Hervé Ryssen: Jewish intellectuals can be liberals, Marxists, Zionists, religious, or atheists. But all these divergences do not at all invalidate the messianic foundation of their aspirations. And on immigration, I can assure you that they are unanimous. Here for example is what Daniel Cohn-Bendit, former leader of May '68 and assistant mayor of Frankfurt says: “In Frankfurt on the Main, the population is more than 25% foreign, but one can say that Frankfurt would not crumble if the percentage from abroad one day reached one third of the whole” (*Xénophobies*, 1998, p. 14).

This is perfectly in sync with the socialist Jacques Attali writing about Germany’s aging population: “It is indeed necessary that the naturalized foreign population reaches a third of the entire population, and half of that of the cities” (*Dictionnaire du XXI^e siècle*, 1998). One could, of course, encourage the German birthrate. But Jacques Attali does not consider it, because only a multiracial society guarantees the realization of the planetarian project. For France, Attali suggests the same solution: “It will also have to pursue the means to rejuvenate its population, to accept the entrance of a great number from abroad” (*L’Homme nomade*, 2003, p. 436).

A November 2005 report of the World Bank also encourages Russia to open its borders and to undertake a large-scale immigration policy, which would be “one of the main conditions of a stable economic growth” and would make it possible to face the ageing of the population. Let us note all the same that Paul Wolfowitz, the President of the World Bank, has never encouraged Arab immigration to Israel to support the wavering population of this country.

Remarks of this sort are found systematically in almost all Jewish intellectuals, be they Marxists like Jacques Derrida, socialists like Guy Konopnicki, or liberals like Guy Sorman or Alain Minc. Moreover, they all show an annoying tendency to treat us like morons, by telling us, for example, that immigration has not increased for twenty years or that insecurity would not in any case be related to this phenomenon. Cohn-Bendit ensures us straightforwardly that

“to stop racism, it would be best to further increase the number from abroad”! Their remarks on this subject are staggeringly brazen. For instance, Guy Sorman flatly states that the France of yesteryear, with its dialects and patois, was altogether “more multicultural than it is today” (*En attendant les barbares*, pp. 174-79). It is one example among many of this invincible brazenness, of which they are very proud, and which they call “*chutzpah*.”

The objective is to destroy the white world, and, in a more general way, all rooted societies. All these intellectuals assure us that this development is inescapable, and that consequently, there is no use opposing it. Note that in the Marxist schema, it was the classless society which was to be “inescapable.” According to Jean “Daniel”: “Nothing will stop the movement of impoverished populations towards an old and rich Occident. . . . This is why wisdom, reason, consists in from now on preparing to receive more and more immigrants” (*Le Nouvel Observateur*, October 13, 2005). You must understand that they seek to prohibit the very idea of defending oneself. The unanimity of cosmopolitan discourse on this subject is really astonishing.

Mechanopolis: One often hears that the Jews were regarded by the Nazis as an “inferior race.” Your research, I believe, tends to show that they regard themselves as “the superior race.” Please explain.

Hervé Ryssen: I can assure you that there is an immense pride in belonging to the “chosen people.” And among intellectuals this pride combines with a no less great contempt for the sedentary nations, considered to be very definitely inferior. Remarks on this subject are innumerable. For example Bernard-Henri Levy wrote, in the first number of the journal *Globe* in 1985: “Of course we are resolutely cosmopolitan. Of course all that is earthy, *bourrées*, bagpipes, in short typically French or chauvinist, is foreign, even odious to us.” “Fatherlands of any kind and their processions of old-fashioned things” disgust him utterly: all that is nothing but a “timid and exasperated retreat to the most impoverished identities.” “To speak patois, to dance *bourrées*, to march to the sound of bagpipes . . . such stupidity is nauseating” (*L’Idéologie française*, 1981, pp. 212-16).

The philosopher Emmanuel Lévinas has also expressed his faith in the virtues of rootlessness and nomadism. For him, the greatest backwardness, undoubtedly, was represented by the pagan civilizations of antiquity: “Paganism,” he writes, “is the local spirit: a cruel and pitiless nationalism. A forest humanity, a pre-human humanity.” Certainly all that is unworthy of the genius of the Bedouins of the desert: “It is on the arid ground of the desert where nothing is fixed, where the true spirit descended in a text to achieve itself universally. . . . The faith in the liberation of man can only be a shock to sedentary civilizations, crumbling away the heavy layers of the past. . . . It is necessary to be underdeveloped to take up their cause and fight on their behalf for a place in the modern world” (*Difficile liberté*, p. 299).

It is not enough for these intellectuals to talk nonsense, to lull us with “human rights,” to bind us with repressive laws, and to inject us with alien cultural poisons. They also have to pour into our ears their contempt for our old cultures. But this contempt does not seem to fully satisfy their thirst for revenge. They must also insult us and spit in our faces: “ignoramus, xenophobes, paranoiacs, morons, lunatics, etc.” That is what we are. In *La Vengeance des Nations* (1990), Alain Minc, who explains to us the benefits of immigration, ensures us that it is “ignorance which feeds xenophobia” (p. 154), that it is thus necessary “to fight against the crazy xenophobes, and be done with this “French paranoia” (pp. 208). Toward this end, Alain Minc proposes systematically to favor immigrants over the native French, on the American

model. As media sensation Michael Moore proclaims in his 2002 book *Stupid White Men*, in the United States it is no longer really necessary to treat stupid white men with kid gloves, since they do not understand anything that is happening to them.

And I will not recount the innumerable films in which the cosmopolitan scriptwriters take their revenge against Christian civilization and the white man in general. It seems obvious to me, regarding all this logorrhea, that these people hate us. It could not be any more obvious if they wore flashing neon signs on their heads.

Mechanopolis: How do you explain this obvious lust for vengeance in [Jewish] religious texts that profess universal peace? What is the source of this vengefulness?

Hervé Ryssen: The spirit of revenge is found in quite a few texts. It appears in novels like Albert Cohen's *Frères humains* or Patrick Modiano's *La Place de l'Etoile*. The current American guru of Afrocentrism, Martin Bernal, who is "white," also evokes this sentiment: "My goal is to reduce the intellectual arrogance of Europeans." Now, if one plunges into the remote past, one realizes that these attitudes have traversed the centuries without so much as a wrinkle.

At the beginning of the 16th century, for example, Rabbi Shlomo Molkho, who was regarded by many Jews as a Messianic figure, wrote his very revealing prophetic visions in which one finds the idea of a "revenge against the gentiles" which will be achieved. He also assures us that "the foreigners will be broken" and that "the nations will tremble" (Moshe Idel, *Messianisme et mystique*, 1994, pp. 65-66). Moshe Idel comments: "the poem of Molkho clearly refers to the advent of a double revenge: against Edom and Ishmael," i.e., against Christendom and Islam, then he adds furthermore: "God reveals not only how to fight against Christianity . . . but still how to break the force of Christianity so that the Redemption occurs" (p. 48). Isn't it clear?

One can find this type of delirious prophecy in many other Jewish historical characters, such as Isaac Abravanel, who was the chief of the Jewish community of Spain before the expulsion of 1492, and who became one of the mythical heroes of the Jews of Iberian origin. He also quite explicitly calls for the revenge of the people of Israel against Christendom and invited "all the nations to go to war against the land of Edom" (the vision of Obadia, in Genesis 20:13, quoted in John-Christoph Attias, *Isaac Abravanel: La mémoire et l'espérance* [Paris: Editions du Cerf, 1992], p. 256).

For those who still wonder about the reasons for this secular hatred, here is a small explanation: "It is close the day when the eternal will take revenge on all the nations that destroyed the First Temple and which controlled Israel in the exile. And with you also, Edom, as you made at the time of the destruction of the Second Temple, you will know the sword and revenge (Obadia). . . . Any deliverance promised to Israel is associated with the fall of Edom" (Lamentations 4:22; p. 276).

This vengeful hatred, nursed for twenty centuries, was also expressed by the philosopher Jacob Talmon, who wrote in 1965: "The Jews have very old blood feuds to settle with the Christian West" (J.-L. Talmon, *Destin d'Israël*, [Paris: Calmann-Lévy 1965, 1967], p. 18). Pierre Paraf, the former President of the LICA (League against Anti-Semitism), writes, in the voice of a character of his novel republished in 2000: "So many of our brothers marked by circumcision groan under the whip of the Christians. Glory to God! Jerusalem will gather

them together one day; they will have their revenge!” (*Quand Israël aime* [Paris: Les belles lettres, 1929, 2000, p. 19). These people are tenacious in their resentment.

Mechanopolis: We really are far from the cinematic stereotype of the “poor little persecuted Jew.” In the end, can one take seriously the widespread idea, or “prejudice,” that “the Jews want to dominate the world”?

Hervé Ryssen: I do not have any personal ideas on this subject, and I am content to analyze what is written. Consequently, I cannot say that it is a general disposition of all Jewish intellectuals. But this idea was expressed by some of them. The book on Abravanel confirms this interpretation, on the basis of biblical texts: “At the time of the Messiah,” he writes, “Samuel thought that all the nations would be subjects of Israel, in accordance with what is written: ‘His empire will extend from sea to sea and from the river to the ends of the earth’” (Zechariah 9: 10, p. 181). “During the deliverance to come, a king of the house of David will reign” (Attias, *Isaac Abravanel*, p. 228). In fact “the great peace would reign on earth at the time of the King-Messiah” (Attias, *Isaac Abravanel*, p. 198). Here we have confirmation that Israel militates for “peace”!

Camille Marbo, in her novel *Flammes juives* (Paris: Les Belles Lettres 1936, 1999) tells the story of young Moroccan Jews who leave their *mellah* and settle in France in the 1920s. One explicitly speaks about the “conquest of the world by Israel” (p. 10). One also finds such passages: “‘Israel must control the world,’ said Daniel. . . . ‘They fear us,’ repeated the old man Benatar, ‘because we are the race of the Prophets’” (p. 18); “Our generation which can conquer Christendom has not yet come. You yourselves will lay the foundations, and your children will carry out the task. They will confound the Christians. Israel will lead the world as it must” (p. 126). There are many other texts on this subject.

Mechanopolis: Isn’t the desire to found a world government one of the delusions of the “enlightened,” as Taguieff would say?

Hervé Ryssen: It is quite clear that all this is being done to make us disavow our roots, our traditions, our history, our families, and our fatherlands, in order to make us more receptive to the “open” society dear to cosmopolitan hearts and to the idea of a world government. Alain Finkielkraut insists on this point: “Evil,” he writes, “enters the world with fatherlands and patronyms [*par les patries et par les patronymes*]” (Alain Finkielkraut, *L’Humanité perdue* [*Lost Humanity*], p.154.). The post-modern man must cease “pursuing traces of the past in himself as in others.” His claim to fame “is to be cosmopolitan, and to make war on parochialism” (Alain Finkielkraut, *Le Mécontemporain* [Paris: Gallimard, 1991], pp. 174-77). From there, one can finally admit the idea of a “planetary confederation,” as advocated by the sociologist Edgar “Morin” in all his books, or better yet, to work for the introduction of world government, as Jacques Attali expresses it: “After the installation of European continental institutions, the urgent need for a world government will appear” (*Dictionnaire du XXIe siècle* [*Dictionary of the Twenty-First Century*]). All that, obviously, will still not prevent the famous anti-fascist trapper Pierre-André Taguieff from being indignant at the wild imaginings of anti-Semites and to claim that the idea of world domination is an aberration or a “deception.”

Mechanopolis: One cannot deny however that the Jews experienced atrocious persecutions down through the centuries. How do they themselves explain their misfortunes?

Hervé Ryssen: It is probably the most stunning question of all. On this point as well, the explanations are all concordant and are usually based on the theory of the “scapegoat”: in difficult times the government or the people turn against a specially designated victim who is charged with “all” faults “past, present, or future.”

Those who should be most concerned to understand anti-Semitism often express a total incomprehension of the phenomenon. Thus for Clara Malraux (the wife of the writer) anti-Semitic hatred “is less hard to bear when one knows that it is totally and absolutely unjustified and that, by this fact, the enemy is transformed into the enemy of humanity” (Clara Malraux, *Rahel, Ma grande sœur* . . . [*Rahel, My big sister* . . .] [Paris: Editions Ramsay, 1980], p. 15.). The enemy of the Jews is the enemy of all humanity. This is also what Elie Wiesel means when he writes in volume 2 of his *Memories*: “Thus it is and cannot be otherwise: the enemy of the Jews is the enemy of humanity. . . . By killing the Jews, the killers undertook to assassinate all of humanity” (Elie Wiesel, *Mémoires*, vol. 2, [Paris: Editions du Seuil, 1996], pp. 72, 319). Indeed, to kill a Jew who is, so to speak, innocent by nature, is inevitably to attack every innocent person and every other community. Thus one is correctly defined as the enemy of humanity. But there is also another interpretation, more classical, which is based on the idea that the Jews alone are defined as humanity, the other nations deriving, according to a so-called formula of the Talmud, from “the seed of cattle.”

In his 2004 book *Le Discours de la haine* [*Hate Speech*], the philosopher André Glucksmann maintains that “hatred of the Jews is the enigma among all enigmas. . . . Jews are not at all the source of anti-Semitism; it is necessary to consider this passion in itself and by itself, as if the Jews which it hounds . . . did not exist.” (André Glucksmann, *Le Discours de la haine* [Paris: Plon, 2004], pp. 73, 86, 88.). You have to understand: “the Jew” is always innocent. These too are not isolated testimonies, and this attitude seems to be that of a majority of the Jewish intellectuals. Emmanuel Lévinas also expressed this opinion, just like another Jewish philosopher, Shmuel Trigano for whom the phenomenon of anti-Semitism “remained unexplained in spite of an immense library on the subject” (Shmuel Trigano, *L’Idéal démocratique... à l’épreuve de la shoah* [*The Democratic Ideal . . . the Test of the Shoah*] [Paris: Editions Odile Jacob, 1999], p. 17).

Mechanopolis: One also often hears that anti-Semitism is a mental illness.

Hervé Ryssen: Since anti-Semitism is unexplained, and the Jews are innocent, logically the problem can come only from the *goys*. Consider the testimony of Yeshayahu Leibowitz, philosopher of religions, found in the book entitled *Portraits juifs*: “It is a phenomenon which is historically incomprehensible. Anti-Semitism for me is not a problem of the Jews but of the *goyim*” (Herlinde Loelbl, *Portraits juifs*, 2003). In the first volume of his *Mémoires*, Elie Wiesel writes: “It is their problem, not ours” (Elie Wiesel, *Mémoires*, vol. I [Paris: Le Seuil, 1994], pp. 30, 31).

The explanation of anti-Semitism as mental derangement is very frequently found in the writings of Jewish intellectuals. Le livre de Raphaël Draï, *Identité juive, identité humaine*, publié en 1995, reprend cette idée : The 1995 book of Raphaël Draï, *Identité juive, identité humaine* [*Jewish Identity, Human Identity*], takes up this idea: “The anti-Semite attributes to the Jew the intentions that he himself nourishes. . . . The psychopathological dimension of such a construction cannot be ignored. . . . The presented Jews are really projected Jews; the “Judaized” image belongs to the delusions of anti-Semites” (Raphaël Draï, *Identité juive, identité humaine* [Paris: Armand Colin, 1995], pp. 390-92).

The Russian writer Vassili Grossman expresses the same idea: “Anti-Semitism,” he says, “is the mirror of the defects of a man taken individually, of civil society, of official systems. Tell me what you accuse the Jews of, and I will tell you what you yourself are guilty of. National Socialism, when it attributed to the Jewish people traits that it itself had invented, like racism, the will to dominate the world, or the cosmopolitan indifference to the German fatherland, had in fact given the Jews its own characteristics” (Vassili Grossman, *Vie et destin* [Paris: Ed. Julliard, 1960], pp. 456-58). In sum, the anti-semite rejects in the Jews his own tares. On this level, it does indeed fall into the realm of psychotherapy. But it remains to be seen whether it is really the *goyim* who need it most!