

[Confronting the Judeocracy: The Six Stages of Enlightenment](#)

April 23, 2021 by [Thomas Dalton, Ph.D.](#)

Anyone who has spent even a short time battling against the Judeocracy has surely experienced the frustration of attempting to persuade a trusted friend or colleague of the gravity of the situation—only to fail. This is undoubtedly one of the most discouraging and troubling aspects of those who take up the mission for truth and justice. We repeatedly encounter intelligent and well-read individuals who, we believe, surely must share our sense of concern and outrage. If they do not, it can only be from lack of knowledge; therefore, a short chat or a targeted reading or two, we think, will do the trick. The facts are indisputable, and hence it is merely a matter of information. Once our friends have the requisite facts, they will surely—*surely*—see things our way. And yet, time after time, they do not.

Why is this? What are they thinking? What is their logic? How is it that they can fail to be fully convinced of the severity of the Jewish Question? Or even just be sympathetic to our stance? Why is it that they occasionally even become outright hostile—not to them, but to *us*? How can they be in denial of what is, from a rational and objective standpoint, surely one of the major problems facing civilized humanity? Undoubtedly this could be the topic of a book-length treatment, and I can only outline a few basic ideas here. But I think there is some merit in examining the basic categories of response and denial by those confronted, perhaps for the first time in a serious manner, with the Jewish Question and with the many problems of living under *de facto* Jewish rule.

At its most basic level, the situation is one in which the relative novice is confronted with a difficult, troubling, and potentially catastrophic scenario: profound social corruption by wealthy and powerful Jews. (I stress the ‘relative’ here; everyone, even the functionally illiterate, has heard *something* negative about the Jews, likely many negative things.) It is a ‘bad news’ story of the highest magnitude. And the last thing many people want in their lives these days is another bad news story. God knows we’ve had enough troubles in recent years: political upheaval, riots in the streets, a global pandemic, economic gyrations, unrestrained immigration, environmental decline, opioid crises, surging crime, falling lifespans. Who needs yet one more disaster heaped upon their plates? The Jews? Really? Are you serious? And I suppose [the Holocaust never happened!](#) (Hint: [it didn’t](#)—not in the way described.) What are you, some kind of Nazi? A White supremacist? On and on.

Despite all this, many of us persevere. We realize that public education is one of our primary weapons in the Great Struggle, and we are bound and determined to press ahead and inform as many as possible of the nature of the problem. Therefore, it is of some use to understand more precisely how people typically respond to our overtures, in order to be more effective in our communication. After all, we are pursuing a noble cause, and we sincerely want people to be well-informed and, ideally, to join us in our mission. Apart from our opponents, we genuinely want people to like and appreciate us. You don’t get very far coming off like a fanatic or a jerk. I’m quite confident that virtually none of us relish making enemies for the sake of making enemies. We have no driving urge to be antagonistic or rabble-rousing. Generally speaking, what we have are facts, experiences, and informed opinions on the Jews; these, combined with a general sense of concern for social welfare, justice, and the state of the world, incline us to undertake unusual, unpopular, but highly valuable actions to educate others, and to articulate possible solutions. It is the prototypical ‘thankless task,’ and yet we do it all the same.

That said, it is helpful to have a model of how people react to the Jewish Question. The approach I will outline here derives from another famous model describing how people react to a different crisis situation: death. In the 1950s and 60s, Swiss (later, American) psychiatrist Elisabeth Kübler-Ross developed a well-known scheme that came to be known as “the five stages of grief.” When confronted with imminent death, she said, people typically progress through five relatively distinct mental phases: denial, anger, bargaining, depression, and acceptance. *Denial*: “No, this isn’t true, it can’t be happening. There must be some mistake.” *Anger*: “How could this happen to me? It’s just not fair! Someone is to blame. God, how could you let this happen!” *Bargaining*: “Please, God, get me through this and I promise to do x, y, z. Or, doc, you have to help me; I’ll do whatever it takes.” *Depression*: “There’s no use, nothing will work. I’m doomed. What’s the use of even trying?” And finally, *Acceptance*: “Everyone dies, and I guess my time is up. So be it. Time to meet my Maker.” This schema was first described in her initial book, *On Death and Dying* (1969).

I’ll not debate the merits or demerits of Kübler-Ross’ theory here. Some have found it helpful, and others dismiss it as largely irrelevant or at least unsubstantiated. Still, based only on common sense, I think we can see that there is some insight here, and that many people—perhaps some we have known personally—indeed experience such stages in varying

degrees. Obviously not everyone passes through all five stages, and not necessarily in the prescribed order, but nonetheless, these stages do describe some essential aspects of human response to the looming tragedy of one's own demise.

Inspired by this model, let me then propose something analogous: *The Six Stages of Enlightenment on the Jewish Question*. I claim no real scientific grounding here, and I have done no exhaustive surveys or interviews. This is based simply on my own personal experience, over several years, of confronting people—students, family, friends, strangers—on the dangers of the Judeocracy. My six stages are as follows:

1. Denial
2. Irrelevance
3. Impotence
4. Misplaced Anger
5. Acceptance
6. Righteous Anger and Action

As with Kübler-Ross's theory, I do not claim that all people experience all of these stages, nor that they necessarily progress through them in order. But I do think that many people, when confronted with the data, do experience some or most of these stages. Let me briefly describe each in turn, and then outline some of the relevant facts that make the case for enlightenment.

DENIAL. Upon first hearing a serious claim that Jews have outsized and detrimental influence in society, or dominate the ranks of the wealthy, or run the media, or control politics, the usual initial response is denial: "No they don't. That's ridiculous. There are no more Jews in power than anyone else. That's just an anti-Semitic canard." This, even from highly-educated people. Fortunately, this is an empirical question; an overwhelming Jewish presence can be easily proven, given the relevant data. Below I offer a concise version of this argument.

IRRELEVANCE. Once it is shown that Jews are massively over-represented in key sectors of society, the standard reply is that this fact does not matter. "Ok, there are lots of Jews in media, finance, and politics, but this doesn't really matter. People are just people. There are good ones and there are bad ones. If Jews hold lots of influential positions, that only means that they worked hard and succeeded. And anyway, they're just doing their jobs. If they didn't do them, someone else would."

This seems like a common-sense view, but to make such a claim is to hold an extremely naïve and ill-informed view of the world. It's true that most decent people, and especially most Whites, tend to view others as individuals; there are likely evolutionary reasons for this, which I won't elaborate here, but see Kevin MacDonald's book [Individualism and the Western Liberal Tradition](#) for a good recent account. If we judge everyone as basically well-intentioned individuals, then of course, it doesn't really matter if Jews or any other minority dominates society. If Jews are disproportionate, then it can only mean that they are that much smarter or industrious than others, and thus they deserve their standing. (Nathan Cofnas is doing his best to make this thesis academically respectable—[refuted](#) in several places, most recently by [Andrew Joyce](#)). And if some Jews commit crimes or other unethical actions, we have to judge and punish them individually, on a case-by-case basis. Or so they say.

The Jewish critic must then respond to this stance with a demonstration that it *does* matter, that Jewish over-representation has a long-standing and deep-rooted grounding in anti-White and even anti-human actions, and that it is remarkably detrimental to social and human well-being. This is a longer and more difficult argument to make, but it can be done; again, I outline this case below.

IMPOTENCE. Once we have shown the deleterious effect of Jewish dominance, the next reply is typically something like this: "Ok, if Jews have so much power and influence, then you can't possibly win. They are just too strong. So why fight them? It can only hurt yourself and your family. Better to just ignore the whole situation and live your life as best you can."

Certainly, this is a pragmatic view, and many otherwise well-intentioned critics adopt this line. But ultimately it means surrender: a moral capitulation to a malevolent ruling power. To yield to evil is itself a great evil. It is to condemn one's

own future, and that of your children and grandchildren, to a life of increasing brutality and coarseness, of deprivation and suffering, of conflict and war. No truly concerned person can accept this. We must confront the situation head-on. *To fight against evil, even in the face of likely defeat, is noble; it actually makes life worth living.* Even if victory is a long way off—and ultimate victory for our side is *inevitable*, once we understand the history—it is still a fight worth pursuing. Living in a Judeocracy means that every major aspect of society is affected. If you have any concerns or causes in this world that you think are worth fighting for—the environment, social justice, education, human rights, health, democracy—then you need to engage in the fight against Jewish rule because it has a negative impact on virtually every other social issue. To paraphrase Spengler, impotence is cowardice.

MISPLACED ANGER. At this point, your friend is likely to start getting irritated—with you. As a typical semi-thoughtful but uncritical television viewer, he has likely absorbed and internalized the conventional pro-Jewish mantra: Jews are a beleaguered and innocent people who have been unjustly attacked over the centuries, most notably during the Holocaust, and thus we owe them vast amends. Furthermore, being a typically decent person, he thinks that anyone attacking Jews, or any minorities, is a morally-deficient racist or neo-Nazi—and now, this is you! For God’s sake, everybody hates a racist! Even Tucker Carlson hates racists!—as he informs us every night, in his unthinking, dim-witted, and duplicitous manner. Since you clearly hate Jews, you are now officially a ‘hater.’ And everyone hates a hater—don’t they?

Sensing that he has lost the argument, your friend then launches into either subtle or overt *ad hominem* attacks against you. Rational discussion is out the window, and emotion rules the day. You are now simply a ‘bad person’; no further need to debate with you. Having demonstrated your incivility and cruel-heartedness, you are either pitied or detested. Critically, the focus has shifted to *you*; Jews are suddenly nowhere in sight, even though this was the sole issue at hand. They are suddenly off the hook. How convenient; the Jews themselves couldn’t have scripted a better outcome.

Sadly, many people remain stuck in this mode for a long time, perhaps for their entire lives. They never address the real issue, but continue only to think negatively of you and you alone. This is a relatively good outcome for them; the social problem is not a multitude of wealthy, powerful, and ethnocentric Jews, but little ol’ you, and perhaps a few of your like-minded hater friends. It’s much easier, and much less threatening, to deal with you and your “ilk,” rather than a potent, dispersed, malevolent force like world Jewry.

Sometimes, though, and often in surprising ways, there is a shift in attitude. Your friend becomes curious. He investigates, he reads, he asks questions. Slowly, slowly, he comes around to your side. “You know, I’ve been thinking, and I think you’re on to something. Those Jews are everywhere, once you learn how to spot them. No one criticizes them. No one questions the Holocaust. No one is even willing to simply name the Jews. They get away with everything...” Thus we arrive, with luck, at ACCEPTANCE. Yes, Jews in fact dominate key sectors of society. Yes, Jews in fact are the major wire-pullers in politics and business. Yes, Jews couldn’t care less about human well-being, and they would just as soon cause mass suffering and even death, if it profited them in any way. The denialism has been overcome.

Once at this phase, it is only a short step to the final stage: **RIGHTEOUS ANGER**—now against the real enemy—and corresponding **ACTION**. Anyone with a conscience, with a sense of moral outrage, and with a larger sense of justice, will be utterly appalled at the situation. They will now become activist, speaking out, writing, informing others. They will develop the moral backbone to confront Jewish power and its proxies directly. Being truly knowledgeable and well-informed, they will make a formidable opponent. The movement will have taken one more small step forward. And victory will be one day closer.

Constructing the Case

Given that nearly everyone begins at some level of the ‘denial’ stage, it is worthwhile to offer some specific facts that can help build the case against it. The goal, again, is to show that Jews are massively disproportionate amongst the wealthy and powerful in society. This is the core truth from which all the rest proceeds. Fortunately, as I said, this is an entirely empirical matter. Basic research will reveal the truth. Of course, the names vary from nation to nation, and they change constantly over time. A specific case must be made at a given point in time, and in a specific nation of interest. Since I am an American, and the data here is extensive, let me briefly review the case in the present-day USA. Even a cursory overview demonstrates the failure of denial.

We can separately examine four sectors of American society: politics, academia, finance, and media. In politics, we have a strong Jewish presence in all three branches of government—Congress, the White House, and the Supreme Court. Regarding the latter, we currently have 2 Jews among the 9 justices: Elena Kagan and Stephen Breyer. Until the recent death of Ruth Bader-Ginsburg, the figure was 3 of 9, and if President Obama had had his way late in his final term, it would have been an astonishing 4 of 9, with Merrick Garland. (We can be sure that any future Biden nominee will be Jewish.)

The current US Congress has [38 Jews](#) among its combined 535 members, with 10 in the Senate and 28 in the House. This constitutes around 7% of the Congressional total, versus an American Jewish population of some 6 million, or just under 2% of the nation. Hence Jews are over-represented in Congress by a factor of 3.5, and in the Senate by a factor of 5. The record high for Jewish representation, incidentally, occurred in the aftermath of the 2008 federal election, when fully 48 Jews held seats in Congress (15 Senate, 33 House).

The Biden administration, like that of Trump, Obama, Bush, and Clinton, has an extensive Jewish presence. Start with the families of Biden and Kamala Harris. Remarkably, all three of Biden’s adult children married Jews: daughter Ashley married Howard Krein, son Hunter married “filmmaker” Melissa Cohen, and now-deceased son Beau married Hallie Olivere. Correspondingly, three of Biden’s six grandchildren are half-Jews. Biracial VP Kamala Harris married a Jewish lawyer, Doug Emhoff, back in 2014; they have no children.

Biden’s sympathies to the Jews extend, of course, to his highest-level administrative positions. Of 25 cabinet or cabinet-level positions, eight (32%) are held by Jews: Tony Blinken, Alejandro Mayorkas, Janet Yellen, Merrick Garland (yes, *that* Merrick Garland), Ron Klain, Avril Haines (half), Isabel Guzman (half), and Eric Lander. Other high-ranking Biden Jews include John Kerry (half), Rochelle Walensky of the CDC, Jeff Zients, Wendy Sherman, Gary Gensler of the SEC, David Cohen, “Rachel” Levine, Anne Neuberger, Andy Slavitt, Victoria Nuland, and Roberta Jacobson. And this is not to mention Judeophilic Gentiles like Jake Sullivan, or Gentiles with Jewish spouses, like Samantha Power. Below I offer some thoughts about why, exactly, this situation came to be.

What about academia? Here is one remarkable indication: It was [recently noted](#) that of the eight Ivy League schools—Harvard, Yale, Princeton, Columbia, Penn, Brown, Cornell, and Dartmouth—fully seven have Jewish presidents. In other words, 88% of these elite schools are run by Jews. We can be sure that this Jewish orientation then extends down into provosts and deans who are disproportionately Jewish, into faculty members who are disproportionately Jewish, and into the very curriculum itself, which undoubtedly caters to liberal-left Jewish interests.

Then consider university faculty more broadly. In an article published in 2006, Schuster and Finkelstein found that “25% of research university faculty are Jewish, compared to 10% of all faculty.”[\[1\]](#) An older study by Steinberg[\[2\]](#) found that 17.2 percent of faculty at “high ranking” universities were Jewish. By a different assessment, Harriett Zuckerman[\[3\]](#) examined just the “elite” scientific and research faculty. She found the following, by major discipline:

Law	36% Jewish
Sociology	34% Jewish
Economics	28% Jewish
Physics	26% Jewish
Poli Sci	24% Jewish

What about students? Experience shows that when Jews constitute more than just a few percent of the student body, they begin to dominate campus life. As it happens, there are [nine major American universities](#) with over 20% Jewish undergrads (in descending order: Brandeis, Tulane, CUNY-Brooklyn, Binghamton, Queens College, George Washington University, Columbia, Boston University, and Washington University-St. Louis). And there are another [23 major schools](#) with more than 10% Jews (Maryland, American University, Brown, University of Miami, Rutgers, University of Florida, Cornell, Penn, Syracuse, Michigan, New York University, Northwestern, University of Hartford, Wisconsin, Yale, Indiana, UC-Santa Barbara, Duke, University at Albany, Harvard, Cal State-Northridge, Florida State, and USC). Hence we have 32 major American universities, representing the intellectual elite of the nation, with a hugely disproportionate Jewish presence, top to bottom. Again, this in a nation of scarcely 2% Jews.

Consider, next, the realm of finance and wealth. When we run down the list of wealthiest Americans, we find a striking fact: around half of them are Jews. Among the top ten, we find five Jews: Mark Zuckerberg, Larry Page, Sergey Brin,

Larry Ellison, and Michael Bloomberg. Of the top 50 richest men, at least 27 are Jews, including Steve Ballmer, Michael Dell, Carl Icahn, David Newhouse, Micki Arison, and Stephen Ross.^[4] The combined wealth of these 27 individuals comes to roughly \$635 billion. Note: If Jews were proportionately represented among the top 50, there would be *one* individual; instead, there are 27.

More broadly, we can infer that this “50% rule” holds throughout much of the wealth hierarchy. In support, we may cite Benjamin Ginsberg, who wrote, “Today, though barely 2% of the [American] nation’s population is Jewish, close to half its billionaires are Jews.”^[5] At present, there are something like 615 American billionaires, which implies around 300 Jewish billionaires.

Or perhaps the figures are even worse than we suspect. A [recent study](#) of the most malicious “vulture” capitalists showed a heavy preponderance of Jewish names, far more than half. And [one ranking](#) from a few years ago of the richest hedge fund managers in the US listed 32 individuals by name; of these, at least 24 (75%) are Jews. It seems that the more we look, the worse it gets.

Even more impressively, consider total private wealth. In 2018, the total assets of all private households in the US hit \$100 trillion for the first time ever. The 50% rule suggests that the 6 million or so American Jews own or control, in total, some \$50 trillion. This works out to an average of \$8 million for every Jewish man, woman, and child—a truly astonishing figure.

So much for Jewish wealth. More importantly, these various sectors are deeply interconnected. Jewish wealth is directly related to Jewish political influence. Take, for example, Joe Biden’s top political donors. It turns out, unsurprisingly, that the vast majority of Biden’s political donations came from Jewish billionaires. As Andrew Joyce [writes](#), “of [his] top 22 donors, at least 18 are Jews,” followed by the list of names. This is perhaps extreme but not surprising, given that [Jews overall provide](#) at least 50% of Democratic political funding, and at least 25% of Republican funds. These are truly disturbing numbers for anyone who cares about political corruption. Note that there are literally hundreds of lobby groups, all donating to their favored candidates. And yet one lobby—the Jewish Lobby—provides 25 to 50%, or more, of major candidate funding. Imagine if, say, half of your income came from one person, and the other half came from a mix of 200 other individuals; who would you listen to? The answer is obvious.

Finally, take the media. Hollywood, as we all know, has long been a Jewish domain—reaching back to its origins in the 1910s and 1920s. It was constructed by the likes of Carl Laemmle (Universal Pictures), Adolph Zukor, Jesse Lasky, Daniel and Charles Frohman, and Samuel Goldwyn (Paramount), William Fox (Fox Films, later 20th Century Fox), and the four “Warner” Brothers—in reality, the Wonskolaser clan: Jack, Harry, Albert, and Sam. They were soon followed by Marcus Loew (MGM), William Paley (CBS), and Harry and Jack Cohn (Columbia), establishing nearly complete Jewish control over the film business.

Today the situation is little changed—and is neither disputed nor even controversial. A notable story published in the *LA Times* in 2008 openly proclaimed that “Jews totally run Hollywood”.^[6] It investigated every major studio and found nothing but Jewish bosses. Today the names have changed, but not the ethnicities. A recent survey of major executives or owners reveals the following:

20th Century Studios (S. Asbell)
Paramount (S. Redstone)
Disney Studios (A. Bergman, A. Horn)
Warner Bros Studios (T. Emmerich, A. Sarnoff, R. Kavanaugh)
MGM (M. De Luca)
Sony Pictures (T. Rothman, S. Panitch, J. Greenstein)
Lionsgate (M. Ratchesky, J. Feltheimer)
Relativity Media (D. Robbins)
Millennium Media (A. Lerner)
The Chernin Group (P. Chernin)
Amblin Partners (S. Spielberg)
Participant (J. Skoll, D. Linde)
Sister (S. Snider, E. Murdoch)

Spyglass (G. Barber)
Glickmania (J. Glickman)

As before, all of these individuals are Jews.^[7] With such dominance, we should scarcely be surprised to find pro-Jewish themes repeatedly appear in film: from the Holocaust and the ‘evil Nazis,’ to the Arab and Muslim ‘terrorists,’ to the ignorant and corrupt Whites, to support for various socially and ethically degrading behavior such as casual sex, homosexuality, interracial couples and families, recreational drug use, crude materialism, and rampant multiculturalism. All these themes serve Jewish interests.

The overall media situation is even more telling. The five largest media conglomerates in the US are: 1) Disney, 2) Warner Media, 3) NBC Universal, 4) Viacom CBS, and 5) Fox Corporation. A look at their owners, largest shareholders, and top officers is revealing:

- **Disney:** *Robert Iger*, executive chairman; *Alan Horn*, Chair, Disney Studios; *Alan Braverman*, exec VP; *Peter Rice*, chair, Content; *Dana Walden*, chair, ABC; *Lowell Singer*, senior VP.
- **Warner:** *Jason Kilar*, CEO; *David Levy*, Pres, Turner Broadcasting; *Jeff Zucker*, Pres, CNN; *Ann Sarnoff*, CEO, Warner Pictures; *Michael Lynton*, chair, Warner Music (Parent company: AT&T: *John Stankey*, CEO).
- **NBC Universal:** *Jeff Shell*, CEO; *Robert Greenblatt*, Chair, NBC Entertainment; *Bonnie Hammer*, Chair, Cable Entertainment; *Noah Oppenheim*, president, NBC News; *Mark Lazarus*, Chair, Sports; *Ron Meyer*, Vice Chair, NBCUniversal (Parent company: Comcast: *Brian Roberts*, CEO).
- **Viacom CBS:** An unusual situation: Viacom is a “public” company but voting stock is 100% owned by *Shari Redstone* and the heirs of *Sumner Redstone*. Leading individuals include *David Nevins*, CCO; *Susan Zirinsky*, president, CBS News; *David Stapf*, president, CBS TV.
- **Fox Corporation:** Similar to Viacom, a public company but 39% of voting stock is owned by *Rupert Murdoch* and *Lachlan Murdoch*.

All of these individuals are Jewish, with the possible exception of the Murdochs—although it seems certain that they are at least part-Jewish.^[8] And given the difficulty in ascertaining ethnicity, Jewish influence is certainly greater than shown here. Hence the above is undoubtedly a conservative estimate. It furthermore says nothing about the many Jewish underlings who implement day-to-day decisions. Once again, it’s difficult to convey the degree of dominance here. These five corporations produce the vast majority of all media consumed in the US, which includes all of the major news outlets and most of the major Hollywood studios. In fact, Jewish leadership or ownership at the top translates all throughout the organization, to middle-managers, staffers, reporters, television personalities, and editors. It has a very concrete effect on how the media is produced, what is presented, and what is *not* presented. It affects who we see, and who we *don’t* see.

And it’s not only the so-called liberal media outlets. The conservative venues also are dominated by Jewish interests—typically, via right-wing or neo-conservative Jews. Fox News, and its parent corporation Fox, owned and operated by the Murdoch family, is every bit as pro-Jewish and pro-Israel as the liberal outlets. Fox News anchors disagree vehemently with just about every liberal position, and yet, remarkably, they are fully on-board with all Jewish issues. They struggle to outdo their peers at CNN and MSNBC in their obeisance to Jewish and Israeli interests.^[9] This, again, is no coincidence. It is evidence of Jewish domination of American media, across the political spectrum and across all venues.

In addition to the above, various other media are also well-represented by American Jews. Among newspapers, the *New York Times* has been Jewish-owned and -managed since Adolph Ochs bought the paper in 1896; the current owner, publisher, and chairman is Arthur G. Sulzberger. *US News and World Report* is owned by Mort Zuckerman. *Time* magazine is owned by Warner Media, and its current chief editor is Edward Felsenthal. Advance Publications is a mini media conglomerate entirely owned and operated by the Jewish Newhouse family; it manages a wide array of venues including Conde Nast (*Vogue*, *The New Yorker*, *GQ*, *Glamour*, *Architectural Digest*, *Vanity Fair*, *Pitchfork*, *Wired*, and *Bon Appetit*), Discovery Channel, Lycos, and Redditt. And in broadcast media, we have National Public Radio (NPR), which has long been a Jewish preserve; its on-air staff is unquestionably more than half Jewish.^[10]

I think we can put to rest all thoughts of denialism here.

Is Jewish Dominance Irrelevant?

If we then proceed to stage two, Irrelevance, we must counter the view that Jewish dominance is inconsequential. Again, from the naïve standpoint, Jews predominating in government, academia, finance, and media seems not to matter. These Jews are largely invisible *as Jews*, and their Jewishness is rarely displayed explicitly. As before, the influence is generally manifest in myriad subtle ways—in which voices and views are presented (and which *not* presented), which individuals are allowed to speak (and which *not* allowed), which values are projected as good and positive, which causes are worthy of attention, and so on.

The central issues here are (a) that Jews tend to work collectively, in their own best interests, and (b) that they tend to have little regard for all non-Jews, and they tend to hold particular contempt for White Europeans, who have, historically speaking, proven to be their most formidable opponents. Jews work tribally, as a pack; they assist each other in attacking and undermining all perceived enemies. Jews in finance and academic Jews can count on media Jews to give them positive coverage and to downplay or bury any negative stories. Media Jews will slander an enemy even as finance Jews put the squeeze to that person's employer. It can be very effective when multiple actors in a trillion-dollar cabal are arrayed against you.

On occasion, these dominant Jews will indeed fight with each other, as when conservative right-wing Jews spar with their liberal leftwing brethren—such as the [recent rift](#) between the rightwing Murdoch Jews and the left-wing ADL Jews, especially Jonathan Greenblatt, over comments by Tucker Carlson. But this is only an internal dispute about the best way to promote Jewish interests, nothing more. Much of current political confrontation is mere show; Democratic-Republican squabbles are meaningless when both sides are backed by wealthy Jews. And Jews across the political spectrum love to use Gentile lackeys like Anderson Cooper, Chris Cuomo, Chris Hayes, Sean Hannity, and yes, Tucker Carlson, to cover for them. This again serves to obscure the real power structure.

But the fact that powerful Jews work with each other, against all others, is a well-established historical fact that has been well-attested, over the centuries, by some of the West's most brilliant thinkers. This topic literally requires a book-length treatment—see my book [Eternal Strangers: Critical Views of Jews and Judaism through the Ages](#) (2020), which is the first to fully document the historical record. It dates back over 2,000 years, at least to remarks by Hecateus of Abdera and Theophrastus circa 300 BC, proceeding to the likes of Cicero, Seneca, Tacitus, Porphyry, Thomas Aquinas, Martin Luther, Voltaire, Rousseau, Fichte, Kant, Hegel, Schopenhauer, Bakunin, Nietzsche, Mark Twain, H. G. Wells, Heidegger, and chess genius (and half-Jew) Bobby Fischer, among many others. It is an impressive list.

The criticisms are uniformly blunt and damning. Jews are “misanthropic and hostile to foreigners,” “the very vilest of mankind,” “look upon all other men as their enemies,” “an accursed race,” “the basest of peoples.” They are profoundly and deeply different—in a bad way—from the rest of humanity. Medieval theologians condemned the Jews for their usury and their abuse of Christians and Christianity. Luther called them “a heavy burden, a plague, a pestilence, a sheer misfortune,” adding that “we are at fault in not slaying them.” For Voltaire, they “display an irreconcilable hatred against all nations”; for Rousseau, the Jewish race was “always a foreigner amongst other men.” German philosopher Johann Herder called them “a widely diffused republic of cunning usurers.” Kant saw them as “a nation of deceivers.” Schopenhauer was especially blunt: “scum of humanity—but great master of lies.” Heidegger captured the situation well in just three words: “planetary master criminals”.[\[11\]](#)

This 2,000-year history of hatred and contempt for the rest of humanity is played out in the present day, though with much stealth and deception. Jews often work in the background, hidden, out of the limelight; they are, as Hitler said, the “wire-pullers” (*Drahtzieher*) of contemporary society, using money and power to steer events in their favor. History tells us that Jews will stoop to anything—the most heinous, the most egregious, the most unethical—to promote their ends. Even war: there is an equally long and damning history of Jewish involvement in wars, from the Jewish-Roman wars in the first and second centuries to the present-day “war on terror”.[\[12\]](#) This is not speculation; all these facts are well-attested and well-documented. We need only do a basic bit of reading, from reputable sources.

The bottom line, of course, is that Jewish over-representation in major sectors of society *does* matter—it matters very much. Arguably it is the root cause of virtually all our present-day social problems, all of which have been created or exacerbated by powerful Jews. We can scarcely imagine what life could be like without their manipulating and malevolent presence.

This brief account of pernicious Jewish influence should help lay to rest the “irrelevance” stage. But impotence need not be the consequence. Accept the reality, and turn your anger onto the real targets. And then act. Bear in mind: Every

Jewish victory in past centuries has been ephemeral, and has instead been transformed into concrete action against the Hebrews—isolation, ghettoization, incarceration, expulsion, or worse. And so it will be this time. Either the Jews themselves will recognize that they are on the brink and voluntarily retreat to their “homeland” in Palestine, or else native peoples around the world will, once again, take action.

The path to enlightenment is hard. And yet it must be pursued, if humanity is to flourish and prosper.

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[1] J. Schuster and M. Finkelstein, *The American Faculty* (2006), p. 66.

[2] S. Steinberg, *The Academic Melting Pot* (1974), p. 103.

[3] H. Zuckerman, *Scientific Elite* (1977).

[4] Bloomberg Billionaires Index (2018).

[5] *The Fatal Embrace* (1993), p. 1.

[6] “How Jewish is Hollywood?” (19 Dec 2008).

[7] Until recently, we could have included the Weinstein Company (aka Lantern Entertainment), but the sex scandal surrounding Harvey Weinstein drove the corporation into bankruptcy in early 2018.

[8] Rupert’s mother, Elisabeth Joy Greene, appears to have been Jewish. See [here](#), [here](#), and [here](#). We could also cite Rupert Murdoch’s [award](#) from the heavily-Jewish group ADL in 2010, and his son James’ [\\$1 million donation](#) to the same group in 2017. If the Murdochs are not Jewish, they are in very good graces with them.

[9] Sean Hannity is particularly egregious in this respect.

[10] Current and recent individuals include, at a minimum: N. Adams, H. Berkes, M. Block, D. Brooks, A. Cheuse, A. Codrescu, K. Coleman, O. Eisenberg, D. Elliott, D. Estrin, S. Fatsis, P. Fessler, C. Flintoff, D. Folkenflik, R. Garfield, T. Gjelten, B. Gladstone, I. Glass, T. Goldman, J. Goldstein, J. Goldstein, R. Goldstein, D. Greene, N. Greenfieldboyce, T. Gross, M. Hirsh, S. Inskeep, I. Jaffe, A. Kahn, C. Kahn, M. Kaste, A. Katz, M. Keleman, D. Kestenbaum, N. King, B. Klein, T. Koppel, A. Kuhn, B. Littlefield, N. King, N. Pearl, P. Sagal, M. Schaub, A. Shapiro, J. Shapiro, W. Shortz, R. Siegel, A. Silverman, S. Simon, A. Spiegel, S. Stamberg, R. Stein, L. Sydell, D. Temple-Raston, N. Totenberg, G. Warner, D. Welna, L. Wertheimer, D. Wessel, E. Westervelt, B. Wolf, and D. Zwerdling.

[11] For an enlightening list of some 50 such quotations, see the website of Clemens and Blair, LLC publishing ([here](#)).

[12] See my book [The Jewish Hand in the World Wars](#) (2019).