

sense with respect to policy, and when you want to talk about policy, they say it is anti-Semitic. Well, come on the floor, let's debate it. Because my friend from Virginia admonishes me. Referring to me he says, 'I suggest he should learn from history before making accusations.' I didn't make any accusations. I stated facts. That is their policy. That is not my policy."

Former Illinois Congressman Paul Findley experienced first hand the ability and willingness of Zionists in more recent times to defame those who call for open public debate on issues the Zionists would rather suppress, or would have told from their heavily biased perspective and from their perspective only. Findley has written several books exposing the Zionists' ability to unfairly smear him and others, and to force silence through intimidation on any who would otherwise side with Findley in his efforts to involve the American people in an honest and open dialog about the rights of Palestinians.⁵⁹⁶ Just as the Zionists have often sought to suppress public discussion of the Palestinians' rights and an honest discussion of what is in America's best interests, as opposed to the Zionists' perceived self-interests, political Zionists—and indeed like minded Marxist-leaning Socialists—have often obstructed public debate about Einstein's plagiarism from the moment Einstein became their most famous and important spokesman.

Many have been wrongfully and viciously smeared as alleged "anti-Semites" because they refuse to discriminate in their opposition to racism, including but not limited to, their opposition to political Zionist racism. The vast majority of Jews initially opposed political Zionism due to its expressed racism. Their leaders were smeared. After the founding of Israel, debate was largely stifled.

Prof. Tony Martin was attacked when he added the book *The Secret Relationship Between Blacks and Jews*⁵⁹⁷ among his offerings in the school bookstore at the university at which he taught. In his book, *The Jewish Onslaught: Despatches from the Wellesley Battlefield*, Majority Press, Dover, Massachusetts, (1993); Prof. Martin details the organized attacks he faced when exposing Jewish involvement in the slave trade and Jewish racism towards blacks. Prof. Martin exposts upon the fact that the Hamitic myth, the "curse of Ham", which condemns Blacks to perpetual slavery and degrades the stereotypical phenotype of a black person or "Canaanite", stems from the story of Noah and his son Ham in the Old Testament (*Genesis 9:20-27*); and from the racist Talmudic interpretations of this story; as well as their misuse to justify the injustice and inhumanity of Black slavery, which was a profitable industry for Jews, especially the trade to Brazil, where the Jews also profited from agriculture—in particular sugar cane.⁵⁹⁸

Genesis 9:20-27:

"20 And Noah began *to be* an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered within his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not

their father's nakedness. 24 And Noah awoke from his wine, and knew what his younger son had done unto him. 25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren. 26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant. 27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Harold Brackman wrote of the evolution of the Hamitic myth in his PhD dissertation in 1977,

"The opening centuries of the Christian era constituted an interregnum in the native African record of historical achievement separating Cush's era of ancient prominence from the medieval accomplishments of the great Negro states of the Sudan. These same centuries formed the seedbed of rabbinic Judaism. And this fateful coincidence goes far toward explaining why they also formed such fertile soil for the growth of Jewish lore demeaning the Negro. The most famous of these anti-Negro legends cluster about Ham and Noah's cursing of Canaan [***] There is no denying that the Babylonian Talmud was the first source to read a Negrophobic content into the episode by stressing Canaan's fraternal connections with Cush [***] The Talmudic glosses of the episode added the stigma of blackness to the fate of enslavement that Noah predicted for Ham's progeny [***] According to it, Ham is told by his outraged father [Noah] that, because you have abused me in the darkness of the night, your children shall be born black and ugly; because you have twisted your head to cause me embarrassment, they shall have kinky hair and red eyes; because your lips jested at my exposure, theirs shall swell; and because you neglected my nakedness, they shall go naked[.]"⁵⁹⁹

The racist Talmud states in *Sanhedrin 70a*,

"Ubar the Galilean gave the following exposition: The letter *waw* [*and*]⁴ occurs thirteen times in the passage dealing with wine: *And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine and was drunken; and he was uncovered within his tent. And Ham the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon their shoulders, and went backward and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him.*⁵ [With respect to the last verse] Rab and Samuel [differ,] one maintaining that he castrated him, whilst the other says that he sexually abused him. He who maintains that he castrated him, [reasons thus;] Since he cursed him by his fourth son,⁶ he must have injured him with respect to a fourth son.⁷ But he who says that he sexually abused him, draws an analogy between '*and he*

saw’ written twice. Here it is written, *And Ham the father of Canaan saw the nakedness of his father*; whilst elsewhere it is written, *And when Shechem the son of Hamor saw her [he took her and lay with her and defiled here]*.⁸ Now, on the view that he emasculated him, it is right that he cursed him by his fourth son; but on the view that he abused him, why did he curse his fourth son: he should have cursed him himself?—Both indignities were perpetrated.^{1,600}

The racist Talmud states in *Sanhedrin* 108*b*,

“Our Rabbis taught: Three copulated in the ark, and they were all punished—the dog, the raven, and Ham. The dog was doomed to be tied, the raven expectorates [his seed into his mates mouth], and Ham was smitten in his skin. [*Footnote*: I.e., from him descended Cush (the negro) who is black-skinned.]”⁶⁰¹

The racist *Midrash Rabbah* (Genesis 36:7) states,

“7. AND NOAH AWOKE FROM HIS WINE (IX, 24): he was sobered from his wine.

AND KNEW WHAT HIS YOUNGEST SON HAD DONE UNTO HIM. Here it means, his worthless son, as you read, *Because the brazen altar that was before the Lord was too little to receive the burnt-offering*, etc. (I Kings VIII, 64).¹

AND HE SAID: CURSED BE CANAAN (IX, 25): Ham sinned and Canaan is cursed! R. Judah and R. Nehemiah disagreed. R. Judah said: Since it is written, *And God blessed Noah and his sons* (Gen. IX, 1), while there cannot be a curse where a blessing has been given, consequently, HE SAID: CURSED BE CANAAN. R. Nehemiah explained: It was Canaan who saw it [in the first place] and informed them, therefore the curse is attached to him who did wrong.

R. Berekiah said: Noah grieved very much in the Ark that he had no young son to wait on him, and declared, ‘When I go out I will beget a young son to do this for me.’ But when Ham acted thus to him, he exclaimed, ‘You have prevented me from begetting a young son to serve me,² therefore that man [your son] will be a servant to his brethren!’ R. Huna said in R. Joseph’s name: [Noah declared], ‘You have prevented me from begetting a fourth son, therefore I curse your fourth son.’³ R. Huna also said in R. Joseph’s name: You have prevented me from doing something in the dark [sc. cohabitation], therefore your seed will be ugly and dark-skinned. R. Hiyya said: Ham and the dog copulated in the Ark, therefore Ham came forth black-skinned while the dog publicly exposes its copulation. R. Levi said: This may be compared to one who minted his own coinage⁴ in the very palace of the king, whereupon the king ordered: I decree that his effigy be defaced and his coinage cancelled. Similarly, Ham and the dog copulated in the Ark and were

punished.⁵⁹⁹⁶⁰²

Moses Maimonides, a famous Jewish philosopher and a racist, wrote in the Twelfth Century in his *Guide of the Perplexed*,

“Now I shall interpret to you this parable that I have invented. I say then: Those who are outside the city are all human individuals who have no doctrinal belief, neither one based on speculation nor one that accepts the authority of tradition: such individuals as the furthestmost Turks found in the remote North, the Negroes found in the remote South, and those who resemble them from among them that are with us in these climes. The status of those is like that of irrational animals. To my mind they do not have the rank of men, but have among the beings a rank lower than the rank of man but higher than the rank of the apes. For they have the external shape and lineaments of a man and a faculty of discernment that is superior to that of the apes.”⁶⁰³

The racist cabalistic doctrine of the *Zohar*, I, 73a, associates Blacks with the racist Jewish legend that Eve copulated with the serpent and produced a demonic race that descends from Cain, who slew his brother Abel. Racist Jews claimed that the dark skin of Blacks was the “mark of Cain” (*Genesis* 4:10-12, 15), and the “curse of Ham”. The *Zohar* states,

“Of the three sons of Noah that went forth from the ark, Shem, Ham, and Japheth, Shem is symbolic of the right side, Ham of the left side, whilst Japheth represents the ‘purple’, which is a mixture of the two. AND HAM WAS THE FATHER OF CANAAN. Ham represents the refuse and dross of the gold, the stirring and rousing of the unclean spirit of the ancient serpent. It is for that reason that he is designated the ‘father of Canaan’, namely, of Canaan who brought curses on the world, of Canaan who was cursed, of Canaan who darkened the faces of mankind. For this reason, too, Ham is given a special mention in the words, ‘Ham, the father of Canaan’, that is, the notorious world-darkener, whereas we are not told that Shem was the father of such-a-one, or that Japheth was the father of such-a-one. No sooner is Ham mentioned, than he is pointed to as the father of Canaan. Hence when Abraham came on the scene, it is written, ‘And Abraham passed through the land’ (Gen. xii, 6), for this was before the establishment of the patriarchs and before the seed of Israel existed in the world, so that the land could not yet be designated by this honoured and holy name. Observe that when Israel were virtuous the land was called by their name, the Land of Israel; but when they were not worthy it was called by another name, to wit, the Land of Canaan. Hence it is written: AND HE SAID, CURSED BE CANAAN, A SERVANT OF SERVANTS SHALL HE BE UNTO HIS BRETHREN, for the reason that he brought curses on the world, in the same way as the serpent, against whom was pronounced the doom, ‘Cursed art thou among all cattle’ (Gen. III,

14).”⁶⁰⁴

The stigmata of the “mark of Cain”, which Jewish racists placed on Blacks, had a lasting destructive effect and was used to justify slavery in the Americas and anti-miscegenation laws. A black slave named Phillis Wheatley published a poem in 1773, which evinces the racist accusation that blacks bear the mark of Cain,

“On being brought from AFRICA to
AMERICA.

’T WAS mercy brought me from my *Pagan*
land,
Taught my benighted soul to understand
That there’s a God, that there’s a *Saviour* too:
Once I redemption neither sought nor knew,
Some view our sable race with scornful eye,
‘Their colour is a diabolic die.’
Remember, *Christians, Negros*, black as *Cain*,
May be refin’d, and join th’ angelic train.”⁶⁰⁵

Congressman Paul Findley stated, among his many revealing remarks about Zionist influence,

“Journalist Harold R. Piety observes that ‘the ugly cry of anti-Semitism is the bludgeon used by the Zionists to bully non-Jews into accepting the Zionist view of world events, or to keep silent.’ In late 1978 Piety, withholding his identity in order not to irritate his employer, wrote an article on ‘Zionism and the American Press’ for *Middle East International* in which he decried ‘the inaccuracies, distortions and—perhaps worst—inexcusable omission of significant news and background material by the American media in its treatment of the Arab-Israeli conflict.’

Piety traces the deficiency of U.S. media in reporting on the Middle East to largely successful efforts by the pro-Israel lobby to ‘overwhelm the American media with a highly professional public relations campaign, to intimidate the media through various means and, finally, to impose censorship when the media are compliant and craven.’ He lists threats to editors and advertising departments, orchestrated boycotts, slanders, campaigns of character assassination, and personal vendettas among the weapons employed against balanced journalism.”⁶⁰⁶

Former Mossad agent Victor Ostrovsky wrote in his book *The Other Side of Deception: A Rogue Agent Exposes the Mossad’s Secret Agenda* (note that a “Sayanim” is a disloyal and deceitful Jew, who is prepared to betray his or her neighbors at any time in order to advance a perceived Israeli interest),

581. See: Letter from M. Planck to W. Wien of 9 July 1922 in J. L. Heilbron, *Max Planck: Ein Leben für die Wissenschaft 1858-1947. Mit einer Auswahl der allgemeinverständlichen Schriften von Max Planck*, S. Hirzel, Stuttgart, (1988), p. 127.

582. Letter from A. S. Eddington to A. Einstein of 1 December 1919, *The Collected Papers of Albert Einstein*, Volume 9, Document 186, Princeton University Press, (2004), pp. 262-263, at 263.

583. *The Collected Papers of Albert Einstein*, Volume 9, Documents 203, 220, 227, 238, 249, 253, Princeton University Press, (2004).

584. See, for example: “Literarische Mitteilungen”, *Jüdische Rundschau*, Volume 25, Number 33, (21 May 1920), p. 254.

585. *The Collected Papers of Albert Einstein*, Volume 9, Documents 177, 180, 182, 185, 186 and 194, Princeton University Press, (2004).

586. M. Born, “Physics and Relativity”, *Physics in my Generation*, second revised edition, Springer, New York, (1969), p. 110-111.

587. M. Born, “Physics and Relativity”, *Physics in my Generation*, second revised edition, Springer, New York, (1969), p. 100.

588. J. Stachel, “Einstein’s Jewish Identity”, *Einstein from ‘B’ to ‘Z’*, Birkhäuser, Boston, Basel, Berlin, (2002), pp. 57-83, at 59.

589. M. Born quoted and translated in: D. A. Buchwald, *et al.* Editors, “Einstein’s Encounters with German Anti-Relativists”, *The Collected Papers of Albert Einstein*, Volume 7, Princeton University Press, (2002), p. 109, footnote 52.

590. M. Born, “Physics and Relativity”, *Physics in my Generation*, second revised edition, Springer, New York, (1969), p. 112.

591. Political Zionist Theodor Herzl wrote on 12 June 1895, “Jewish papers! I will induce the publishers of the biggest Jewish papers (*Neue Freie Presse*, *Berliner Tageblatt*, *Frankfurter Zeitung*, etc.) to publish editions over there, as the *New York Herald* does in Paris.”—T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 84. *THE DEARBORN INDEPENDENT* which became an anti-Semitic paper, praised the *New York Herald*. “When Editors Were Independent of the Jews”, *THE DEARBORN INDEPENDENT*, (5 February 1921).

592. “Prof. Einstein Here, Explains Relativity”, *The New York Times*, (3 April 1921), pp. 1, 13, at 1.

593. A. Einstein, “Jewish Nationalism and Anti-Semitism”, *The Jewish Chronicle*, (17 June 1921), p. 16.

594. M. T. Cicero, *Pro Flaccus*, Chapter 28; translated by C. D. Yonge, *The Orations of Marcus Tullius Cicero*, Volume 2, George Bell & Sons, London, (1880), pp. 454-455.

595. K. A. Strom, Editor, *The Best of Attack! and National Vanguard Tabloid*, National Alliance, Arlington, Virginia, (1984), p. 66.

596. P. Findley, *They Dare to Speak Out: People and Institutions Confront Israel’s Lobby*, Lawrence Hill, Westport, Connecticut, (1985); **and** *Deliberate Deceptions: Facing the Facts about the U.S.-Israeli Relationship*, Lawrence Hill Books, Chicago, (1993); **and** *Silent No More: Confronting America’s False Images of Islam*, D : Amana Publications, Beltsville, Maryland, (2001).

597. Historical Research Department of the Nation of Islam (Chicago), *The Secret Relationship Between Blacks and Jews*, Chicago, Latimer Associates, (1991). **For counter-argument, see:** H. D. Brackman, *Ministry of Lies: The Truth behind the Nation of Islam’s The Secret Relationship between Blacks and Jews*, Four Walls Eight Windows, New York, (1994); **and** “Jews Had Negligible Role in Slave Trade”, *The New York Times*, (14 February 1994), p. A16. **Contrast these with Brackman’s own statements in his PhD dissertation:**

H. D. Brackman, PhD Dissertation, University of Californian, Los Angeles, *The Ebb and Flow of Conflict—History of Black-Jewish Relations Through 1900*, University Microfilms International (Dissertation Services), Ann Arbor, Michigan, (1977); **and see:** T. Martin, *The Jewish Onslaught: Despatches from the Wellesley Battlefield*, Majority Press, Dover, Massachusetts, (1993). **See also:** L. Brenner, Letter to the Editor, *The New York Times*, (28 February 1994), p. A16; **and** “Harold Brackman Believes in Recycling Garbage”, *New York Amsterdam News*, (11 March 1995). **See also:** M. A. Hoffman II, *Judaism’s Strange Gods*, Independent History and Research, Coeur d’Alene, Idaho, (2000), pp. 66-67.

598. H. D. Brackman, PhD Dissertation, University of Californian, Los Angeles, *The Ebb and Flow of Conflict—History of Black-Jewish Relations Through 1900*, University Microfilms International (Dissertation Services), Ann Arbor, Michigan, (1977), pp. 163-164.

599. H. D. Brackman, PhD Dissertation, University of Californian, Los Angeles, *The Ebb and Flow of Conflict—History of Black-Jewish Relations Through 1900*, University Microfilms International (Dissertation Services), Ann Arbor, Michigan, (1977), pp. 79-81. Cf. T. Martin, *The Jewish Onslaught: Despatches from the Wellesley Battlefield*, Majority Press, Dover, Massachusetts, (1993). L. Brenner, Letter to the Editor, *The New York Times*, (28 February 1994), p. A16; **and** “Harold Brackman Believes in Recycling Garbage”, *New York Amsterdam News*, (11 March 1995). M. A. Hoffman II, *Judaism’s Strange Gods*, Independent History and Research, Coeur d’Alene, Idaho, (2000), pp. 66-67.

600. I. Epstein, Editor, Sanhedrin 70a, *The Babylonian Talmud*, Volume 28 (Sanhedrin II), The Soncino Press, (1935), pp. 477-478.

601. I. Epstein, Editor, Sanhedrin 108b, *The Babylonian Talmud*, Volume 28 (Sanhedrin II), The Soncino Press, (1935), p. 745.

602. H. Freedman and M. Simon, Editors, *Midrash Rabbah*, Volume 1, The Soncino Press, London, (1939), pp. 292-293.

603. M. Maimonides, *The Guide of the Perplexed*, University of Chicago Press, (1963), pp. 618-619.

604. Translated by H. Sperling and M. Simon, *The Zohar*, Volume 1, The Soncino Press, London, New York, (1933), pp. 246-247.

605. P. Wheatly, “On Being Brought from Africa to America”, *Poems on Various Subjects, Religious and Moral*, A. Bell, London, (1773), p. 18.

606. P. Findley, *They Dare to Speak Out: People and Institutions Confront Israel’s Lobby*, Lawrence Hill & Company, Westport, Connecticut, (1985), p. 296.

607. V. Ostrovsky, *The Other Side of Deception: A Rogue Agent Exposes the Mossad’s Secret Agenda*, Harper Collins, New York, (1994), p. 32.

608. *See also:* N. G. Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering*, Second Edition, Verso, London, New York, (2003).

609. J. J. Mearsheimer and S. M. Walt, *The Israel Lobby and U. S. Foreign Policy*, Faculty Research Working Papers Series, Harvard University, John F. Kennedy School of Government, (March, 2006), p. 23.

610. D. Duke, *Jewish Supremacism: My Awakening on the Jewish Question*, Free Speech Press, Covington, Louisiana, (2002), pp. 200-205.

611. D. Reed, *Somewhere South of Suez*, Devin-Adair, U. S. A., (1951), pp. 8-10.

612. G. Vidal, *Imperial America*, Nation Books, New York, (2004), pp. 76-77; originally, *The Observer*, London, (15 November 1987), “But written as of March 1987 In *The Nation*.”

613. R. I. Friedman, “Selling Israel in America: The Hasbara Project Targets the U.S. Media”, *Mother Jones*, (February/March, 1987), pp. 1-9; reprinted “Selling Israel to America”, *Journal of Palestine Studies*, Volume 16, Number 4, (Summer, 1987), pp. 169-179, at 170, 178.