

## SAVAGE INGRATITUDE

How The Jewish Left And The Protestant Elite Sabotage America

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To Those Who Went Through:

Life in Hell

Shot and Shell.

Fire and Ice

Lead and Lice.

—My gratitude

Translation of archaic Hebrew from front cover:

“And the Lord said unto Moses,  
Go get thee down; for thy people,  
which thou broughtest out of the land of Egypt,  
Have corrupted themselves...” Exodus 32:7

Cicero

To the Roman Senate 63 BC

First Oration Against Cataline

For how much longer, Catiline, will you abuse our patience? How much longer will your madness mock us? What limit have you set to your unbridled audacity...?

Do you not see...

the guards posted at night on the Palatine Hill?

Do you not see...

the watches posted throughout the city?

Do you not see...

the alarm of the people and the coming together of all good men?

Do you not see...

the precaution taken of assembling the Senate in this most defensible place?

Do you not see...

the looks and grim faces of this venerable body here present?

Does this move you not at all?

Do you not feel that your plans are detected? Do you not see that your conspiracy is already arrested and made powerless by the knowledge everyone here possesses of it? What is there that you did last night, what the night before-where you were-who was there with you by pre-arrangement? Do you think we don't know all this? What plot did you hatch there that you think we are unaware of?

What a time this is! What decay! The Senate is aware of these things; the Consul sees them; and yet this man lives. Lives! Not only lives, he even comes into the Senate. He takes part in public deliberations; he is watching and marking down and checking off for slaughter every individual among us. And we, gallant men that we are, think that we are doing our duty to the republic if we keep out of the way of his frenzied attacks!

You ought, O Cataline, long ago have been led to execution by command of Consul. That destruction which you have long been plotting against us ought to have already fallen on your head....

#### NOTICE TO ALL READERS

Because the Introduction provides the background material essential to understand the body of the text, I strongly advise reading it before proceeding to Chapter 1.

Notice to any readers who may prefer an abridged version of the text:

The following schedule will provide an essential summary of the principle ideas in the text:

Introduction

Chapter 1

Chapter 16

Chapter 26

Chapters 32-39

Conclusion

Introduction

Problem

If there were no problem, there would be no need for this book. The problem is that the Liberty that we enjoy is at risk. The risk is not from foreign invasion, or domestic terrorism. The risk is from internal assault upon the principles that serve as the foundation for our liberty. We are at risk of losing freedom of speech, freedom of worship, freedom of association, and all of the other rights which we have enjoyed for over two centuries. The necessary precondition for all these rights is private ownership of property; absent this, all the other rights, satellites of the first, will collapse. We enter the twenty-first century in possession of liberty; will we leave it, and our descendents, with as much?

I am a Jew. As such, I am a member of a race that has suffered more than any other race from the lack of liberty. I am also of the race that has benefited the most from the enjoyment of liberty. Reason would predict that the greatest champions of liberty would be those of my race.

In fact, the reverse is true. In the United States, at the onset of the twenty-first century, the most lethal threat to liberty is the Jewish Left.

My purpose in writing this book is to explore this enigma.

A warning to mainstream Jewry: We ignore the Jewish Left at our peril. Most of us are too engaged in life to be consciously aware of their actions and the extent to which they pollute our image. I remind mainstream Jewry of the old truism: Trotsky makes the revolution, but Braunstein pays the price.

Caveat: let no one think that only Jews form the threat from the Left. The reality is that most members of the radical Left are not Jews, and that what the Jewish Left have been able to do could not have been done by them alone. This book also explores the role of the Protestant Left, which worked and works synergistically with the Jewish Left. However, my chief concern will be with the Jewish Left. Let the Protestants bury their own.

### The Old Paradigm

Although we Jews are, and have been always been, highly educated, the behavioral pattern we have evolved to preserve our race is as old as the race itself. This pattern is remarkably resistant to change. We came into being as a people small in number.

We came to live in a land (the Palestine Coast) that is exposed to mighty empires to the south, north, and east. To the west of Palestine stretches the Mediterranean basin, open to trade, but also to assault by any maritime power. The classical exposition of the behavioral pattern that I call the “Old Paradigm” is the story of Joseph in Egypt. In one form or another, we have repeated it from his time to our own. In the next few paragraphs I will present the paradigm as clearly as I can. But we, Jew and Gentile alike, must all acknowledge the force that drives this behavior. It is a product of the four-thousand-year-old longing for safety and security. Fear, not evil, is the motivating force.

Now for the primeval story that serves as prototype. Joseph was the leader of a small tribe which came to sojourn within a large nation. As a minority that wished to preserve its unique culture, to refuse to assimilate, the Jewish people became the archetypical “other.” To preserve “otherness” and be safe—that was the problem. Joseph’s success with Pharaoh was noted by the leaders of the Jewish people. They gleaned from his experience that the best way to ensure survival was to identify, and then to befriend the highest power in the state. To befriend a multiplicity of lesser powers would be expensive. It would also be dangerous in the face of the ever-shifting alliances of secondary powers. So the most efficient path to safety is to be at the foot of, or better yet, behind, the throne. The goal would be to become indispensable to the ruling power, to be its most loyal ally.

There follows from this predictable sequelae. One is the support of the person of the autocrat. (In this case, Pharaoh). This includes support of the office of the autocrat. Through the ages we will see that the Jews in the Diaspora acted according to this pattern. From this followed the support for those measures and policies that served to transfer power from lower to higher levels of government. In the course of this history, we will see many examples that confirm this. In our time and place, perusal of any daily newspaper will confirm that the Jewish Left is the most dependable supporter of the

process of upward concentration of power, whether it be from city to county, county to state, or state to federal levels.

### The New Wrinkle

As a consequence of the Enlightenment of the eighteenth century, there was an addition to the paradigm. It occurred as a consequence of the new definition of citizenship. What was added to the definition of citizen? Whether we look at the despotisms of Central Europe, or the proto-democracy of the First French Republic, a new idea was gaining currency. This was the belief that all citizens were, or should be, equal before the law. A citizen's status before a court of law should not be conditioned by his religion, class, or wealth. That, at least was the theory, and its appeal was rightly very strong. Any contentions in violation of this precept were hard to defend in serious discourse. Theoretical acceptance, of course, was no guarantee of universal practical application. But the ideal could not be rejected by fair-minded thinkers. Transferring the ideal to the everyday would make for a stunning advance in the status of European Jews.

Following closely on the heels of the Enlightenment came Karl Marx. If he could be described as a child of the Enlightenment, he would be its most prominent bastard. With him, the logic of equality took a giant step. If equality before the law is good, wouldn't equality in everything be better? But here the logic fails. Equality before the law is the precondition of liberty; equality in all things is a precondition for tyranny. Equality in all things, which can be voluntary in a religious community, can occur in the secular world only at the point of a bayonet. But it is easy to see how Marx would fall into this error. Seekers usually discover what they already believe.

Despite his atheism and burning hostility toward Jews, he was still a Jew, and his driving force was still the fear common to most secularized Jews. Paradoxically, it was his very Jewishness that informed his political philosophy. In essence, he tried to make a world in which all differences would disappear; in a world of enforced uniformity Jewishness could not possibly be a threat. Viewed from this perspective, he could be considered the most Jewish of Jews. The price, of course, is that if no race, nationality, religion, or self-defined culture is allowed to exist, Judaism itself also is over. Fear drove him to not only accept this solution, but to embrace it.

Marx begins by elimination of private ownership of property. Hence there is no difference between rich and poor. Marx considers the family unit to be a tool of oppression against women and children; hence marriage and family are abolished. Children and spouses are to be held in common. Adults may live together, or separate, as their urges dictate. All boundaries of race, religion, and creed are to be abolished. Sameness must rule. Today's Left continues his work. They expand the scope of that which is to be leveled by mandating no difference between fully abled and handicapped, and young and old. They seek to redefine marriage to include same-sex couples, but this is a ploy to further weaken the institution of marriage. Their plan is so to degrade marriage, that when they finally reveal their goal of abolishing it, there will be so little left to defend that the rest of us won't bother to do so. The mentally ill and mentally retarded are "mainstreamed," meaning that the educational and social norms are reduced to the lowest possible level. Although average and gifted children pay the immediate price, society pays in the long run. In the public schools, competitive games are

discouraged. Racial quotas not only dictate job and academic placement, but require specified worksite and academic outcomes. The old Chinese proverb, “all one under Heaven” applies here. The goal is to create a gray sameness, with everyone (except the administrators) as much alike as possible. A leveled society seems to offer the greatest degree of safety for a threatened “other.” Leveling also provides the authorities with a simple creed which appeals to the human emotion of envy. Envy is sanctified by being recast as “fairness.” This cynical manipulation of the masses is the greatest deception of modern times.

We now come to what I call philosophical Marxism. Accepting all the above, it is but a short step to define out of existence any difference between moral qualities. The questions regarding right and wrong, good and evil, ethical and fraudulent cease to have any meaning. The glue that holds civilized society together has been dissolved. The final apotheosis of the loss of all moral compass is the presumption that there is no moral superiority of man over animal. At this point, we have reached nihilism, and suicide, individually or as a species, becomes an option. In Western Europe, the population decline below replacement level is a manifestation of suicide at a national level.

So much is the creation of an apostate Jew and his followers. What is at base the creation of a frightened Jew seeking safety has grown into a rationale so elaborate that one may easily lose sight of its original purpose and fail to appreciate its underlying simplicity. Even its authors were overawed at their own creation, blinded by their own version of the golden calf.

#### The Frankenstein Effect

Now for the critical question: Did it work? No, it has never worked. Sooner or later, it invariably turns on its creator with homicidal fury. Eventually there will arise a “Pharaoh who knows not Joseph.” The ruler may have other titles, such as king, emperor, kaiser, or general secretary. Having helped collect the reins of power and having put them into the hands of the autocrat, those enablers of tyranny have done their job. The tyrant has no longer any indispensable use value for the tools that put him in power. Gratitude plays no role in an amoral society.

#### The American Miracle

A little over two centuries ago, a new nation came into being that melded the culture of Athens and Jerusalem into a unique whole. Our founders produced a living whole, one that has the capacity of self-correction without self-destruction. For the second time in human history, a nation came into being by self-definition. We defined ourselves into existence. (The only other instance was the self-definition of the Hebrew nation at the foot of Mt. Sinai.) The new American nation was open to all who wished to work, with no test of religion or ideology. Out of many we made one, but the one was the one of inclusion.

Now I can point out the failure of the Jewish Left. If we are charitable, we can say that it has failed to recognize that its old pattern for self-preservation is no longer necessary under the uniquely novel conditions of the New World, that the old behavior is atavistic and stereotypic, and is not applicable to this time and place. If we are less charitable, we can say that the Jewish Left recognizes the unique social order in this New World, but out

of unbridled arrogance has decided to mutilate what is into its perception of what should be. What we the people think is immaterial. That the majority do not wish to go down an uncertain road toward an uncertain end carries no weight with those who believe in their own self-arrogated moral supremacy. Is that how an immigrant minority, saved from extinction by the inherent goodness of a unique culture, shows its gratitude? It seems so.

#### Riding Two Horses (or trying to)

I address here the most common source of puzzlement about Jews in the eyes of non-Jews. The question asked is: "How is it that so many Jews are on the left, and at the same time, so many Jews are such successful capitalists?" Even more puzzling is that so often this duality may be seen in one and the same person. The contradiction is only apparent. All human society has to solve the problem of the production and distribution of goods and services. The problem is no less real for command economies than for market economies. In market economies, the forces of supply and demand are permitted to regulate production and distribution. In Socialist/Communist societies, these decisions are made by the nomenclatura. (The nomenclatura are the privileged bureaucrats of the Socialist state.) It is the presumption on the part of the Jewish Left that they will fill the positions in the nomenclatura. So nothing has really changed at the top; as Shakespeare might have said, "a boss is a boss is boss."

#### Purposes

By the time you have read this book, I hope my purposes have been met:

1. To explain to the Christian Right that their favorable vision of Jews as taken from the Old Testament cannot be applied uniformly to the Jews of today.
2. To solve for Christians supporting Israel the enigma of anti-Zionist behavior on the part of the Jewish Left.
3. To make clear to all Christians that the Jewish Left makes use of Christian guilt regarding the Holocaust. In so doing the Jewish Left stigmatizes legitimate criticism as "anti-Semitism." Further, to make known that the Jewish Left has its own degree of responsibility for the ravages of the Holocaust and therefore that its use of the event for its own purposes is to dishonor the actual Holocaust victims.
4. To embarrass mainstream Jewry into breaking its wall of silence regarding the destructiveness of its left-wing brethren.

#### Ingratitude

The AIDS virus attacks the human body by neutralizing its immune system. Its ill effects are mediated by using the body's resources against the body itself. In the instance of this virus, there is no moral issue involved. It cannot be called cunning, deceitful, or even evil. The nature of programmed behavior is adequate cause for exemption from moral censure.

What about destructive behavior that is intentional and purposefully aimed at destruction or mutilation of the host body? The contention of my book is that such a case exists here, with the Jewish Left being the chief destructive force. The behavior is especially heinous in that it is so solipsistic. The Jewish Left can only think of their own welfare and set no

limits on the “collateral damage” they will inflict on the greater society. Yet it is this free society that saved these very Jews from annihilation!

This behavior, for which I can find no parallel in political history, can only be described as—

Savage Ingratitude!!

## CHAPTER 1

### THE FORMATIVE YEARS

#### PHYSICAL GEOGRAPHY

There are many factors that contribute to the culture of a people, and they are not all operative for all cultures, and the weight of their influence is not uniform across cultures. In the evolution of the Jewish culture, the factor of insecurity has been of primary importance. A look at a topographical atlas of the eastern Mediterranean basin shows that the Mediterranean Sea has as its eastern border a straight north-south shoreline running from modern-day Egypt to the south, up to modern-day Turkey to the north. This shore, which is made up of Israel, Lebanon, and Syria, is the focus of the first part of our story (map I). Since there is no generally accepted term for this stretch of land, I will refer to it as Palestine. Our specific interest will be in ancient Israel, the southernmost of these three states. I will variously refer to it as Israel, the Holy Land, or by its Hebrew name, Eretz Israel (in Hebrew, Eretz means land).

But before discussing Eretz Israel further, we return to the physical map of Asia, looking at Egypt. Flowing out of east Africa is the Nile River, giving Egypt a very fertile south-to-north strip of land. This river and its valley are the lifeblood of Egypt (map I). Looking far to the north, at the opposite end of the coast of Palestine, is the Anatolian plateau, surrounded by mountain ranges. The runoff from these mountains produces the Tigris and Euphrates rivers (map II). As in the case of Egypt, these rivers create a valley of fertile land of enormous agricultural potential. Among historians this area is variously called “Mesopotamia” or the “Fertile Crescent.” In contrast, when we look at the coast and plains of Palestine, we see no such water source. So, two rich agricultural areas are separated by a long stretch of relatively arid land. Dating back to prehistoric times, the agricultural potential of Egypt and Mesopotamia allowed large populations with enough surplus wealth to support powerful kingdoms with large military potential. Thus were created two mighty rival empires, separated by a stretch of relatively arid and lightly populated land.

Given the human propensity for war, it was inevitable that these two empires should clash. The natural battleground was Palestine. The inhabitants of Palestine could count more on war than on water. The mindset of weak peoples situated between two strong empires is soon conditioned to deal with and make the most of positional weakness. Thus the earliest Jewish history is marked by the presence of geographically determined vulnerability.

A little more geography of Eretz Israel will be necessary to understand what is to come. Looking at the physical geography of Eretz Israel once again, on the whole it looks like a

corridor running north-south and forming the eastern end of the Mediterranean Sea. A closer look reveals that it is actually three north-south strips running parallel to each other. Going from west to east, that is from the Mediterranean coast inland, the first corridor is the coastal plain, which being flat, is easy for people (or chariots) to traverse. About thirty miles inland, also stretching north-south, is a chain of mountains. The third corridor is the land east of the mountain chain and contains bodies of water fed by the runoff from the mountains. Going from south to north, these bodies are the Salt Sea, the Jordan River, and Sea of Galilee.

The distinctions are important because the routes on either side of the mountain chain were trade routes for international commerce. The western route along the sea (Via Maris) facilitated Mediterranean trade, while the route east of the mountains (King's Highway) served trade involving the Red Sea (map I). The mountain chain, being the least hospitable, hence the least populated, was also the least well defended. Thus it was destined to become the initial focus of Hebrew settlement after the Exodus from Egypt.

Such was the land. Who were the people? There is an enormous amount of scholarly work regarding the early Hebrews, the review of which is beyond the scope of this book. Various sources place the time of Abraham from between 2100 BC to about 1800 BC. He came from people of nomadic shepherding tradition. These people came to Eretz Israel from farther east and adopted a more settled lifestyle. As most readers know, Abraham's grandson Joseph was sold into slavery in Egypt. The story of Joseph in Egypt becomes the prototype of a Jewish history repeated for five thousand years.

#### JOSEPH IN EGYPT

The Book of Genesis relates how Joseph came to be in Egypt and how he came to be the favorite of Pharaoh.

40. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. 41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42. And Pharaoh took off his signet ring and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43. And he made him to ride in the second chariot which he had; and they cried out before him, Bow the knee: and he made him ruler over all the land of Egypt. (Genesis 40:40–43: 40)

His family was also provided for:

The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest men of activity among them, then make them rulers over my cattle. (Gen. 47:6)

In the course of the famine years Joseph was a very capable steward of Pharaoh's interests. He acted as a very effective power in increasing the wealth and power of Pharaoh:

13. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan, fainted by reason of the famine. 14. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. 15. And when the money failed in the land of Egypt, and in the land of Canaan, all the



Egyptians came unto Joseph and said, Give us bread: for why should we die in thy presence? For the money faileth. 16. And Joseph said, give me your cattle; and I will give you for your cattle, if money fail. 17. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and the asses: and he fed them with bread for all their cattle for that year. 18. When that year was ended, they came to him the second year, and said unto him, we will not hide it from my lord, now that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: 19. Wherefore shall we die before thine eyes both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. 20. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his fields, because the famine prevailed over them: so the land became Pharaoh's. (Gen. 47:13–20)

The episode related above regarding the relationship between Pharaoh and Joseph will serve as the pattern of Jewish relationships to heads of state during the whole of Jewish history: the self-protective behavior of a people who are a small minority in large state.

An identified minority as such is at constant risk of negative discrimination, ranging from moderate inconvenience to outright annihilation. Lacking the numbers necessary for self-protection, it identifies the greatest source of Power in the land and makes itself useful to that Power. It helps to enrich that Power and to aid it in centralizing authority in the hands of that Power. The Jewish minority will be shown, in the course of history, to exercise keen judgment in seeking out the greatest Power, such as Pharaoh, rather than secondary sources such as the nobility or the clergy.

The wisdom of such discriminating choices provides a double benefit to the minority. It is far easier to please one master than many, and also the Supreme Master has the ultimate authority. It is thus the most parsimonious use of resources on the part of the suppliant minority. There is also benefit to the Supreme Power: He is able to use an identified minority (The Jews) as a tool in doing unpopular work, and thus to a certain degree the Supreme Power is shielded from the resentment and anger of the masses, while enjoying the economic benefits procured for him by a third party. He also has created a bureaucracy whose loyalty toward himself is guaranteed in proportion as the resentment of the masses toward the Jew removes from the Jew any security independent of the Supreme Power. Another advantage to the Supreme Power is that he can do without the Jew, but the Jew cannot do without him. It is a marriage of unequals.

The risks to the Jewish minority are obvious and great, and, unfortunately, after varying amounts of time, occur with depressing certainty. The peasantry develops an intense hatred toward the Jew because of his role as executor of the pecuniary and power demands of the Supreme Power; and the Supreme Power is only too happy to pocket the money and avoid the blame. Reading above the complete devastation of the Egyptian peasantry, it takes little imagination to guess its attitude toward Joseph and his family.

The other great risk, which ultimately goes from possibility to near certainty, is that Pharaoh no longer knows Joseph. In the case of Egypt, historians have postulated that the story of Joseph occurred during the course of rule in Egypt by a nonnative (Hyksos)

dynasty, which was subsequently overthrown by native Egyptians. That is why Pharaoh did not know Joseph.

To generalize, the “court Jew” helps the monarch centralize power and wealth in the hands of the state (which is usually under the control of an autocrat). Then, at a subsequent time, the autocrat (or central power) finds that Jew(s) have either served their purpose, or for some other reason are no longer useful or desirable. The Jews may even have become a political liability, or the autocrat may need a scapegoat for failed domestic or foreign policies. Sometimes the autocrat needs money or is in debt to Jewish bankers. At such time, the autocrat uses the power of the state (which he obtained with Jewish help) to harm Jews and Jewish interests. I call this the “Frankenstein Effect.”

## THE BEGINNING OF A PEOPLE

It is difficult to overstate the importance of the events at Mt. Sinai. That was the time and place of the most defining moment of the Jewish people. According to the Jewish Encyclopedia:

The Exodus from Egypt was a divine act which preceded the revelation at Sinai, the dwelling place of the God of Israel where the Torah [Genesis, Exodus, Leviticus, Numbers, and Deuteronomy] was given. According to tradition, the essence of Israel’s uniqueness as the chosen people was expressed at the revelation at Mt. Sinai... various analytical trends... see in the revelation at Sinai those historic days when the tribes were consolidated into a nation and their monotheistic belief purified under the leadership of an outstanding personality—Moses.<sup>1</sup>

The Torah provides a history that serves to unite the people, as well as the revelation of God’s will. The origin of the word Torah is related by Rabbi Daniel Silver below:

Torah comes from the root yarah, which originally meant “to throw” and came to denote the casting of lots, specifically casting lots to discover God’s will. In the Bible, the noun Torah defines the specific terms of God’s will and embraces many roles and duties. A torah was a commandment the community accepted as divinely ordained, and therefore, obligatory.<sup>2</sup>

Thus all of the laws found in the Five Books of Moses (found in Torah) are binding on observant Jews. Obedience to these laws formed a binding force holding the community together. It also helped to define Jewish particularity, i.e., emphasizing its separation from other peoples. There was no injunction to proselytize, the community considering itself a closed body. As we shall see in future chapters dealing with modern times, particularism became anathema to those forces promoting scientific socialism, of which the writing of Karl Marx is the most clear (and most fateful) example.

But there was something more than the written Torah. There was also an oral Torah, referred to in Hebrew as Mishnah. Tradition relates that the laws of Mishnah were related by God to Moses at Mount Sinai, but were intentionally not written down. The Mishnah, despite its oral form, was not considered any less authoritative than the written Torah; in fact, certain ancient and medieval scholars considered it more authoritative. The impact of the Mishnah as the key to the development of Rabbinic Judaism will be very important and will be explored in depth in future chapters. Just note here that Mishnah and its derivative works will serve to de-emphasize the role of the written Torah in ages to come,

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