

Dark Age Holocaust

What's the truth about a new "holocaust of the Jews" being claimed by fanciful mainstream historians?

WHILE THE ALLEGED HOLOCAUST OF WWII often takes center stage among the mysteries of mass Jewish disappearances, a clique of mainstream Jewish historians has quietly engineered a much greater "Holocaust"—the destruction of dozens of Jewish communities and hundreds of years of Jewish history with the sweeping "scholarly" denial that these Jews ever existed. The motive is simple—the involvement of their Dark Age brethren in slave trading, coining and usury is so undeniable that only a lie can stifle the truth.

By William A. White

Evidence of Jewish life in post-Roman Western Europe is extensive. All of the major histories—those of Gregory of Tours and Isidore of Seville not least among them—make frequent references not only to individual Jews, but to organized Jewish communities. Twentieth-century French historian Henri Pirenne wrote extensively about the Jewish role in the Dark Age European economy, and Jewish historians have traced the development of a Jewish principality in the Narbonne in southern France in the Languedoc-Roussillon region. Lest we forget, the civil war that ultimately destroyed the Carolingian Empire began with a revolt against Jewish influence at the court of Louis the Pious.

That being said, the facts about Jewish life in the 5th to 10th centuries don't fit the politically correct narrative

of Jewish purity versus oppression pushed by modern Zionism and, needless to say, this does not sit well with the court historians operating today.

Thus Michael Toch of *The New Cambridge Medieval History*, for instance, has decided to make the usurious, slave-trading Jews of Dark Age France, Spain and Italy simply disappear. According to Toch, all of the vast his-

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torical material from the period (and after) is not evidence of "actual living Jews," but a byproduct of the anti-Semitism of the Catholic clergy who authored these histories. They are, according to Toch, "Catholic allegories," fueled by a bigotry designed "to drive home moral and theological messages for internal Christian consumption."

Take, for instance, a scene from Gregory of Tours, in which Gregory describes a visit of the Merovingian King Guntram of Orleans. Gregory tells us that:

A vast crowd of citizens came out to meet [Guntram], carrying flags and banners, and singing songs in his praise. The speech of the Syrians contrasted sharply with those using Gallo-Roman, and again with that of the Jews. . . . [A]nd the king was heard to say: “Woe to the Jewish people. . . . They sang my praises [solely] . . . in the hope that I should give an order that the synagogue, which was destroyed sometime ago by the Christians, should be rebuilt from public funds.”

There is much that one can glean from this. The first is that there were enough Jews in Orleans, capital of one of the Merovingian French states, that their voices and their language made them a distinct portion of the adoring crowd. Second, the Jewish community of Orleans was sufficiently well-organized to have had a synagogue. And, third, when this synagogue was burned by Christians, the Jews had enough political influence to expect it to be rebuilt at state expense.

Similar evidence attests to Jewish communities in the Narbonne, where a contender for the Jewish Exilarchy in Babylon settled in the 7th century, to Marseilles, the major south Gallic seaport and a hub of Jewish slave exporting, to Trier, former capital of the Roman tetrarchy, where Slavic slaves were purchased from German adventurers venturing farther east. Slaves were imported from Britain down the west coast of France by the Jews of Bordeaux, and sent down to Venice by the Jews of Cologne and the Rhine. Many Jewish slave traders we know by name, and we have substantial documentation of Vatican efforts to purchase and liberate Christian slaves.

But Hebrew scholars like Toch don't like the truth about Jewish history, and, so “poof”—with one swoop of the pen, the Jews of Gaul, Spain and Italy disappear, holocausted away into a historical void where they reside, presumably, with the 6 million Jews who did not disappear during World War II.

In Toch's imagination, “an escalating obsession with Judaism as an enemy to be eradicated,” an obsession fueled solely by the teachings of Jesus Christ, and not by



Paving the Way for the Inquisition

Starting in the early 700s, Muslim armies from North Africa commanded by Tariq ibn Ziyad and others were able to begin the conquest of Spain by defeating the Visigothic Christian armies of Roderick at the Battle of Guadalete near Medina Sidonia. According to most accounts, Roderick and a large number of Visigothic nobles were killed, thus ending effective Christian resistance in Visigothic Spain. The Muslim victory at the Battle of Guadalete thus opened the way for the Muslim armies to proceed to the capital city of Toledo. Both Catholic and Muslim chroniclers attest to the fact that the Jews of Toledo willingly and quite happily threw open the gates of Toledo, thus allowing the fanatical Muslim armies to enter and occupy the city. (Evidently the Jews of the region were angry that their Christian hosts had repeatedly asked them to assimilate into Christian society by converting.) Looking to move swiftly to conquer other Spanish cities, ibn Ziyad and other Muslim commanders felt comfortable enough with the loyalty of the Jews to leave conquered Spanish cities in the hands of their Jewish inhabitants until their return. At this time—and in many Muslim nations today—Jews were afforded protected status by Muslim rulers and actually fought with the Muslims against the Christians. Jewish historians, of course, would rather ignore this fact, although it is attested to in numerous Muslim and Christian historical works of the period. Above, the so-called Jewish Gate of Toledo, Spain.

any Jewish provocation, caused all levels of Gothic society, from the peasants to the Church to the king, to imagine their societies were being plagued by a Jewish menace comprising “a single entity endowed with remarkable resources and posing a tangible threat.”

This anti-Semitic pathology, in Toch’s view an inborn, perhaps genetic hatred carried by the Germans, was so great it caused them to tear apart their own empire in A.D. 830, over Jewish influence, which, thanks to Toch, we now know didn’t exist. Agobard of Lyons, the brave bishop who spurred Louis’ sons to depose their father and stop the abuses of Jewish slavers, was just “obsessed” with this fantasy, as were all of the Frankish and German nobles who, having observed the Jews at court, devoted their lives and their retainers to this quest. Deep, indeed, must be the insanity of the gentiles.

For, in Toch’s world, history which has not been written by the Jews cannot be written about the Jews, either. “[T]he order of magnitude of Jewish life in Northern and Western Europe is strongly indicated by the veritable absence of a written record produced by Jews.” After all, how could they not have written their own history? Or, rather, how could they have left us with only the one history we do have from the period—the *Toldot Yeshu*, or “life of Jesus,” a book the Jews would rather blame on Christians for writing. Toch admits, the *Toldot Yeshu* is an “acerbic Hebrew travesty of the Christian gospel”—a document so offensive, it isn’t even mentioned today in the presence of modern Christians. This “written record” not being what Toch wants, he simply says that “no” written record exists.

Toch, though, is sure of one thing about these non-existent Jews—they were persecuted. Even though no “actually living Jews” existed in Merovingian and Carolingian France and Gothic Spain, “in the period 500-700, Jews . . . had to cope with mob attacks on their syna-



One of the most important historical sources from the early medieval period is *The History of the Franks* (originally called by the author *10 Books of Histories*), written in the late 500s by Gregory of Tours, a prominent Merovingian-era chronicler. Some politically correct scholars would rather say the factual histories of Gregory are the product of bigoted fancy. Here a depiction of St. Gregory is shown from an illuminated Catholic manuscript page.

gogues, usually fanned by zealous bishops.” The horror of these physical attacks in “Catholic allegories” didn’t stop there. These “allegorical” non-persons were also being compelled to convert. “The forced conversion of Jews as a collective became government policy and must surely have had some results.” After all, this we know is true because it is recorded in the histories the Jews didn’t write. As Toch says: “Conversion was serious enough a problem to trouble the most important sages.”

In short, Toch reads our quote, above, by Gregory of Tours, ignores the crowd of Jews and the demands for money, and reads only that “Their synagogue . . . was destroyed sometime ago by the Christians.”

One would think that this kind of Talmudic reasoning, where words of gentile scholars are to be read according to the laws of *middot*, may belong in the yeshiva, but not in the halls of academia. Think again.

To this, fellow scholar, Paul Fouracre, in an immensely philo-Semitic

introduction to *The New Cambridge Medieval History*, responds by endorsing Toch’s method, suggesting that the histories of the Dark Ages should not be considered as a faithful recording of the facts, but as “magically real” literary devices.

Though “sufficiently long, well provenanced and coherently written,” the millennium-old histories of Catholic monks are to be “analy[zed] in literary critical mode” until a horde of Soviet-trained English majors, schooled in the nuances of racism, sexism, colonialism and homophobia, have “undermine[d] confidence in the relevance and objectivity of the narrative.” In short, rather than confront Toch as a quack and possibly risk his tenure, Fouracre bows his head and allows Toch to cherry pick medieval history, accepting what he likes, and changing what he likes, without any limitation.

The results of this distortion of history are as bizarre as the myths that have cropped up around the Jewish

“holocaust.” In Spain, for instance, Toch states that “it stands to reason that, after 711, a sizable immigration [of Jews] from North Africa took place.” This stands to reason purely because Toch rejects the extensive histories which detail how the Jews already in Spain opened the gates of cities to Muslim invaders. Toch admits that Spain, after the Islamic invasions, had many “Jewish towns where there were no gentiles,” but asserts that these were solely the result of post-Islamic immigration.

The Jewish records of the migration to the Narbonne under the Goths, the Gothic histories, and the Islamic histories, written by men like ibn Khaldun, which mention Berbers and Arabs but no Jews in their train, are all wrong. Toch doesn't like them, Zionism has no use for them, and post-modernism finds they have no literary validity, so they can just be disregarded, and Jewish imagination and myth-making become a substitute for reality.

Germany is not spared this fanciful form of historical revision, either. Toch admits that Jewish communities thrived in Cologne and Trier, slave-trading centers for prisoners taken by Rome in Germania. Toch also admits that Jewish communities thrived in these cities after the

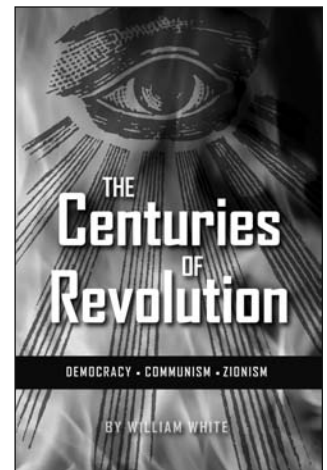
10th century. How could he deny Rashi, rabbi of the famous proto-Kabbalistic yeshiva? But, Toch asserts, “no continuity can be assumed from the Jews apparent in late antique centers like Cologne and Trier” because the “intellectual production of French Ashkenazic scholars” did not begin until after A.D. 900. How, Toch wonders, could a Jewish community have existed for 500 years before producing a single commentary on the Torah?

What Toch really does is illustrate a very different scholarly principle: That every inquiry that disagrees with the portrait of Judaism he feels comfortable with must be tossed out a window. Toch's approach to history is thus useless to the cause of advancing human knowledge. To the cultural Bolshevik, history is a fantasy and a lie, and every contradiction of this must be suppressed, slandered and “discredited” by controlled “academia.” ♦

WILLIAM WHITE is the author of *The Centuries of Revolution: Communism, Zionism, Democracy*. The book is available from TBR BOOK CLUB for \$25 plus \$5 S&H inside U.S. See page 64. Bill is currently a prisoner in the U.S. federal gulag for free speech crimes.

The Centuries of Revolution: Democracy, Communism, Zionism

One of the most hard-hitting, no-nonsense writers on the American scene today, William White has been reviled for his candor, bankrupted and railroaded into federal prison. But he remains undaunted. In his new book, *The Centuries of Revolution*, White has stepped forward with an unsettling—but consistently fascinating—exposé of the dark forces behind world subversion that have worked relentlessly on virtually every front to forcibly transform traditional white culture for the benefit of the financial and political power of one manipulative minority. Tracing the origins of this agenda back to pre-Biblical times, exploring the worship of the strange gods the Israelites encountered in Egypt, White demonstrates—with shocking clarity—that the underlying philosophy of revolution has been insidiously utilized to mesmerize and enslave the peoples of the West in order to achieve the ultimate dream of world domination. Democracy, Communism and Zionism are the tools. This panoramic overview of historical realities lays waste to much of the nonsense and historical misinformation (purveyed by “experts” on the Internet who are anything but that) circulating today about what is—and what is not—progress. This is an invaluable source of hidden history you'll study and reference time and again. *The Centuries of Revolution* (softcover, 200 pages, #617) is available from TBR, P.O. Box 15877, Washington, D.C. 20003 for \$25 minus 10% for TBR subscribers. Prices above do not include S&H: Inside U.S. add \$5 S&H on orders up to \$50; add \$10 on orders from \$50.01 to \$100. Add \$15 on orders over \$100. Outside the U.S. please email sales@barnesreview.org for S&H. Mail order using form on page 64 to TBR BOOK CLUB, P.O. Box 15877, Washington, D.C. 20003. Call TBR 1-877-773-9077 toll free to charge. Find this book and hundreds of other Revisionist titles at www.barnesreview.com.



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