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Israel

and

The White

Slave Trade

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Translated from French by Jim Warburton

Since the collapse of the Berlin wall in 1989, hundreds of thousands of young women from Eastern Europe have been lured into prostitution networks and taken away from their homes to far-flung destinations. *The International Organization for Migration* estimates that 500,000 young women from the former Soviet Union have fallen into the hands of criminal gangs. The media remains extremely quiet on the matter. And yet, in May 2000, an *Amnesty International* report revealed the extent of the problem, and identified Israel as being the central hub of this traffic.¹

1. Sex Slave in Israel

The collapse of the Soviet Union in 1999 had triggered a dramatic decline in the population's living standards. To escape poverty and feed their families, many young women from Russia, Ukraine and Moldavia responded to enticing job adverts published in newspapers. Unfortunately for them, these offers to

¹ Les éditions francophones d'Amnesty International. <http://efai.i-france.com>. *Human Rights Abuses of Women Trafficked from Countries of the Former Soviet Union into Israel's Sex Industry*.

work abroad often turned out to be traps set by traffickers who ran international prostitution networks.

This phenomenon was so widespread that the highly cosmopolitan *New York Times* was obliged to publish a special report, which began with an article on “*Naive Slavik Women*” written by Michael Specter. The journalist recounted the heartbreaking story of a beautiful 21 year old Ukrainian woman, who had responded to an advert in her local village newspaper and then ended up in Israel, forced into prostitution. In the article, we are told that the girls were sent as far away as Japan and Thailand by networks run by members of the “Russian” mafia, based in Moscow. You may recall that, at that time, the media talked about the terrifying “Russian mafia”.

On the 13 January 1998, *The Jerusalem Post* took up the story. The newspaper reported that in Israel there were more than 10 000 prostitutes, almost all of whom were Russian and Ukrainian. The girls, after having been bought and then sold, were held captive in bars and brothels, where they would earn up to 50 to 100 thousand dollars per year for their owners.

The first report on the white slave trade seems to have been published by CEDAW² on 8 April 1997. This demonstrated that the traffic of white women held captive in Israel continued to grow. The nightlife in Tel Aviv swung to the rhythm of hundreds of bars, night clubs and brothels. At the time, one of the most popular brothels was the *Tropicana*, where twenty Russian women worked (eight during the day, twelve at night). The clients were Israeli soldiers, business men, rabbis and immigrant workers, who faced immediate deportation if they had sexual relations with Israeli women. The club’s owner declared that: “Israeli men adore Russian women. They have blonde hair, good bodies, and look desperate, which is very appealing. They are prepared to do anything for money”. The girls were not paid and would only earn tips. They worked non-stop, seven days a week, and didn’t have a single day off, except when it was Yom Kippur.

Kidnapped, held captive, beaten, raped

Amnesty International’s lengthy report presents the accounts made by several of these young women. They had been lured under false pretexts and then handed over to prostitution networks. They were bought and sold like cattle to the highest bidder, often at auctions. They were then held captive by their “owners” in houses or flats and could not go outside without being accompanied. Their passports and other travel documents were confiscated by the traffickers to prevent them from leaving

² *Committee on the Elimination of Discrimination against Women*

the country. They were often beaten up if they refused to have sex with certain clients or if they attempted to escape. Numerous reports support the fact that the women were tortured, raped or subject to other forms of sexual abuse. The traffickers sometimes threatened to kill them and their families if they tried to leave Israel, give information to the police or testify in court, meaning that it was difficult to convict those responsible for this illegal trade. In any case, the Israeli government did nothing to investigate the assaults and prosecute the perpetrators. Moreover, the women were generally treated like criminals rather than victims. Indeed, under Israeli law, almost all the girls were considered to be illegal immigrants, because they were staying in Israel without a work permit or did so with false documents. For this reason, many were detained by the Israeli police following raids on brothels and massage parlours. Many were held in custody for just a short period before being deported. But others were detained for longer as the Israeli ministry of justice had, in some cases, made a ruling which prevented them from leaving the country before testifying in court. Many of the women imprisoned, then, had endured severe physical and psychological trauma, and there was no counselling available to address their needs.

In April and May 1999, the *Amnesty International* delegation visited the women's prison Neve Tirza, in order to talk to the victims, who were awaiting repatriation, and record their account of their experience as a prostitute. Anna, a 31 year old woman from St Petersburg, tells her story. She was a physics teacher in Russia, and had been lured into Israel by the prospect of earning 1000 dollars per month, which was twenty times greater than her salary in Russia. The Israeli citizen who had made her the offer did warn her that the job was related to the sex trade, but what he told her was very far from the truth. In October 1998, Anna arrived in Israel using a tourist visa. She was met at the airport, where she was then taken away, had her passport confiscated and then locked in a flat with six other women from the former Soviet Union. Anna was then sold at an auction on two separate occasions. The second time she was bought for 10 000 dollars and taken to Haifa, where she was held captive with two other women. The windows were barred and, when they were allowed to go out (which was rare), they were always accompanied. A large proportion of the money they earned was extorted from them in the form of fines imposed by their pimps.

Anna was arrested in March 1999 for prostitution, following a police raid on the flat where she was held prisoner. She had signed statements in which she had admitted to the police that she had worked as a prostitute. But all the documents were written in Hebrew, a language she could neither read nor write. It was only later during the court hearing that she learnt that she was accused of running a brothel. She was never allowed to

contact the Russian consulate and remained imprisoned for about a month, before being deported.

This is what Anna said: “I don’t know the outcome of the trial. I only know that Abraham, the pimp, is free. I spoke to him on the telephone. When the police arrested us, they didn’t let us take our belongings, which are still over there. Abraham³ knows my address and phone number in St Petersburg because he kept my passport. I left my eight year old daughter in St Petersburg. He threatened to come and find me in Russia if I didn’t do what he wanted.”

Tatiana, who is Belorussian, had arrived in Israel in April 1998 with a tourist visa. She was promised a job as a chamber maid, in a hotel situated in the seaside resort of Eilat, and was told that her salary would be sufficient for her to care for her mother and her son. When she arrived in Eilat, she was greeted by a man who claimed that he had been sent by the hotel where she would work. In fact, he took her away to a place where she was forced into prostitution. She was told that she had to reimburse her “sale price” and her travel costs.

Tatiana had devised various escape plans, but, in the end, she was liberated following a police raid; one of her friends had contacted the Belorussian consulate, which informed the police. As she was considered to be an illegal immigrant, Tatiana was then sent to Neve Tirza prison, where she awaited deportation. Three days after her arrest, she found on her bed an anonymous letter, which warned her that she and her family would be killed if she told the police what had happened to her. Tatiana wanted to testify but feared reprisals by the traffickers, who had recorded all the information on her passport and knew the address of her family in Belorussia. So an appeal was made to the police chief, explaining that it would be far too dangerous for Tatiana to testify in court without police protection. To which he responded that the Israeli police could not guarantee the security of any individual outside of Israel. Nevertheless, Tatiana did testify before the court in June 1999, and was deported the same month. Although she had requested to be sent to Poland or Lithuania, which would have allowed her to drive back to Belorussia, the Israeli authorities had sent her directly to Belorussia, where she was met by one of her family and taken to an undisclosed location.

Let’s now look at the case of Valentina, a twenty seven year old woman from Ukraine. She had come to Israel in August 1998, thinking that she had found work as a representative. The Israeli national who had offered the job took care of her visa and her travel arrangements. Met at the airport, she was taken to a hotel. The next day her passport, her money and her return ticket

³ The authors of the *Amnesty International* report had chosen the name “Arthur”

were confiscated. She was then taken to a flat, where she was held captive for two months.

Valentina gives us an account of her ordeal: “The living conditions were appalling. A girl who had worked in a cellar for eight months caught TB because it was so damp. Most of the girls suffered from various venereal diseases. I wouldn’t wish upon my enemies what was inflicted upon us...I had a nervous breakdown. I wanted to escape but the windows were barred and the guards were always there, day and night. One day, I had asked a client to help me but he was a member of their group and the owners beat me up. I had nowhere to go...”

Valentina, nonetheless, managed to escape with another woman by jumping from the first floor window of a building. When they went back to the brothel to help one of their friends escape, they were arrested by the police who were there at the time. Valentina was arrested in March 1999 for unlawful residence. She was relieved that the police had intervened but was afraid to testify because the traffickers knew where her family lived in Ukraine. Valentina did not know how long the Israeli authorities would keep her in prison.

Nina, a nineteen year old Belorussian from Minsk, had also arrived in Israel in late 1998 with a tourist visa, not knowing what was in store for her. She was held captive for three months in a brothel in Haifa and was then kidnapped at gunpoint, sold for 1000 dollars, beaten up and raped. After having fled, she went back to the first brothel, in the hope to earn enough money for a return ticket to Belorussia. In March 1999, during a police raid on a massage parlour in Tel Aviv, Nina was arrested and sent to Neve Tirza prison, where she awaited deportation. Haifa’s district attorney prohibited her from leaving Israel, in order that she might testify against the three men who had kidnapped her. She had declared that: “I want to go back home, but it is likely that Moses (the man accused of having raped her) will not be brought to trial for another six months yet. I also want to be sure that Moses⁴ will go to prison”

The spokesman for the Haifa police explained that: “She is a criminal. She had stayed in Israel without a residence permit. There is no doubt that she wouldn’t testify if she weren’t in prison.” Nina was finally deported in June 1999, after having been detained for more than two months.

Amnesty International was unable to obtain any data on the number of criminal proceedings brought against the traffickers. Equally, they couldn’t obtain any information on the prosecutions and the sentences imposed on the traffickers.

⁴ The authors of the report just write « X »

We find a similar account in an article published on 13 July 2000 by the *Jerusalem Post*, in article which follows the trial of eighteen year old Boris Yasser. In Israel, he was charged with kidnapping, threats, forgery of documents, assault and battery, procuring and rape. Boris Yasser was accused of having helped his father bring four young Ukrainian women illegally into the country and then forcing them into prostitution. The women, aged from 19 to 22, who were also arrested for having illegally entered the national territory, explained that they had been offered jobs as sales assistants. After having accepted the job, they were taken to Israel, via Cyprus. Once they arrived in Haifa, their passports were confiscated and they were given counterfeit Israeli identity cards. Two of these women were then sold to a brothel in Tel Aviv at a price of 3000 dollars each. The other two were held captive in a flat, located in Rishon Lezion, and were forced into prostitution. Boris Yasser took the young women to the clients, who numbered about 15 and 20 each day. The girls didn't get a penny. One of them was seriously assaulted after having tried to escape. Subsequently, she managed to phone her parents in Ukraine for help, and they contacted the Ukrainian embassy.

In 1998, Andrea Horvath, the Hungarian consul in Tel Aviv, had complained to the Israeli authorities that four young Hungarian women, who had met their future employer in a Budapest nightclub, were apparently being held in houses in the city and were forced to work as prostitutes.

The American magazine *Moment* ("the magazine of Jewish culture") had published in April 1998 an article in which we learn that Israeli clients were very fond of Russian girls. Among these clients, there were lawyers and police officers. But, in particular, there was a high proportion of ultra-orthodox Jews, who came to see the girls because religious prohibitions meant they were forbidden from having sex with their wives.⁵ On Thursday afternoons, bus loads of them would make the journey from Jerusalem to Tel Aviv.

Among the prostitutes, there were Arab women, who had been virtually reduced to a state of slavery. Some of their Jewish clients would come following a terrorist attack to vent their anger on Palestinian prostitutes. But the pimps would also profit from Arab anger, according to *La terre promise, pas encore*, a book published in 2002. This is what the author writes about the "Russian" mafia in Israel: "The Russians are the white Africans. They grab anything that shines. They're prepared to do anything to succeed, the worst schemes, the worst crimes. I read in the newspaper that a Russian man made his prostitutes wear military uniform in the occupied territories. Not such a bad idea. After

⁵ Regarding the religious prohibitions, see *Psychanalyse du judaïsme* (2006), p. 360 and *Le Fanatisme juif*, (2007), p. 313.

being constantly beaten up by Israeli soldiers that must give Arab men certain urges".⁶

The report published by the *Haifa Feminist Centre* provides another source of information. It draws mainly on the interviews of 106 victims of this traffic. The interviews were carried out between 2001 and 2002 in Israeli prisons and various women's shelters. The authors of the report highlight the inability of the different authorities to tackle the criminal gangs and criticised the involvement of certain police officers, who were not only clients but also collaborated with the traffickers.

The women who were interviewed had been sold at a price varying from 5000 and 10 000 dollars. They had worked non-stop, as they were not allowed to take days off, even when they had their periods. A third of them were subjected to violence on a daily basis. The clients and the pimps treated them like objects and would beat them constantly. About ten per cent of them had hardly been fed. Half of them confirmed that many Israeli police officers would frequently come to the brothels and that they were not only friends with the pimps but were also in business with them.

Agence France Presse reported on the findings of an Israeli parliamentary enquiry report, disclosed on 23 March 2005, according to which the industry was still booming in 2005. The white slave trade in Israel generated an annual turnover of about a billion dollars. The report stated that between 3000 to 5000 women each year entered illegally into Israel to work as prostitutes. These women were held captive in 300 to 400 houses located in various regions across the country. They were sold for at a price varying from 9000 to 10 000 dollars and were used as sex slaves seven days a week for 14 to 18 hours per day.⁷ They were paid just 20 shekels (4 dollars) out of the 120 which each client would pay on average. The rest of the money would be taken by the trafficker. But some girls were not paid at all. The report, carried out at the behest of the commission, also showed that the Israeli public opinion did not consider the white slave trade as being a human rights violation.

The commission highlighted the weaknesses of the Israeli justice system in the matter. Indeed, establishing the case for prosecution was lengthy, which gave the traffickers enough time to threaten and even murder the plaintiffs. At the same time, we even learn that judges were often bribed by the traffickers. The public prosecutors pushed for extremely minor sentences and

⁶ Michaël Sebban, *La terre promise, pas encore*, Ramsay, 2002, p. 99. Jews from Russia (over a million since the collapse of communism) are called "Russians" by the Israelis.

⁷ Christian women of child-bearing age today constitute approximately just 2% of the human race. For the traffickers, they are a scarce "commodity" and are much sought-after.

didn't even demand that damages be paid to the victims. The judges also obtained immunity for the traffickers, in exchange for which they would, it was claimed, act as informants in the criminal underworld.

Several Israeli film directors have made films about the ordeal of these young European women. This is very much to their credit. *What a Wonderful Place* (2005), a TV film directed by Eyal Halfon, shows Ukrainian women who come to Israel in the hope of earning some money. But, contrary to what they were promised, they find themselves reduced to slavery, forced into prostitution, and raped by their pimps. The film also shows Thai labourers working like slaves on an Israeli farm.

In a similar vein, there is Amos Gitai's *Promised Land* (2005), which shows the ordeal of young Eastern European women who fall into the clutches of a prostitution network. Like cattle, they are sold at an auction, held at night in the desert, and then end up in brothels on the Dead Sea coast.

The "Russian" Mafia in Cyprus

Clearly, the situation in Cyprus was the same as in Israel, or at least it was in the Turkish occupied north. The zone conquered by the Turks in 1914 had become, as a European diplomat put it, "a rogue state", recognised by Turkey alone and used as a refuge by criminals. This state had hundreds of brothels and 37 casinos, where money from drugs and prostitution was laundered. Over 10 000 Muslims from Pakistan, Syria or Bangladesh came here every year, with a free visa granted by Turkey. They would then go to the south of the island, where they then entered into the European Union.

In theory, the north of the country was known to be poorer than the Greek south, but tourists could see the continuous procession of luxury cars. Houses, as large as castles, would pop up like mushrooms, and would do so at the same rate as the construction of multicoloured brothels around Turkish military bases. This place was, indeed, a mafia stronghold. On 28 December 2005, *Le Figaro* reported the statement of a European police officer: "A dozen British and Israeli gangsters have sought refuge here and cannot leave the territory. They thrive because drugs from Afghanistan are transported through Turkey and the money from this is laundered here."⁸

In the island's military brothels, East European girls were "broken in", before being sent to Albania and then to other European cities. Elena Potoran had just managed to escape this

⁸ The "British" gangsters were also Israeli nationals. The American *Centre for Strategic and International Studies* estimated that, at the time, 1 billion dollars of illegal funds were being transferred from Russia to Cyprus every month.

ordeal. Elena, twenty years old, was born in Chisinau, in Moldavia, and she will never forget what happened to her in Cyprus. Her nightmare began a year before when, after having signed a contract to work as a waitress, she had been sold to the owner of a brothel as soon as she arrived in Nicosia. The *Crazy Night* was located next to *Sexy Lady*, *Harem Night Club* and the *Lipstick*. In the evening, these clubs would be full of Turkish soldiers. Elena's "owner", a pimp named Ailan, had her raped by the clients. She was then sent to have an operation, performed in squalid conditions, to enlarge her vagina. While she was recovering, she managed to contact her father, in Ukraine. He contacted *Strada International*, a NGO specialised in defending the rights of the victims of human trafficking. In Cyprus, a Russian Orthodox priest, Father Savvas, acted as a relay and contacted the Turkish authorities. He recalls that: "The northern authorities said they could do nothing, that the nightclub owner was an influential figure". A European diplomat confirms this: "Those who have the power in northern Cyprus have all teamed up with the various mafia gangs which control the money"

Not giving up, the priest then contacted Matthew Palmer, the deputy to Washington's ambassador in Cyprus. He managed to have Elena released. The fact of the matter is that Ankara cannot refuse the Americans, who were the most fervent supporters of Turkey's entry into the European Union.⁹ Father Savvas explained that "Elena is now at home, but she is completely traumatised."

This tragedy was barely covered by the Western media, and we never hear politicians and show business celebrities speaking out against this odious trade. Now, just imagine what would happen if European men had forced thousands of young Jewish women into slavery and had subjected them to all forms of abuse. But, at the end of the day, the media's silence on this matter is easy to understand, when we consider the links which connect the mafia bosses with those from the small community who run the "international media".

2. The Golden Age of the White Slave Trade

The white slave trade didn't begin with the collapse of the Soviet empire. Indeed, as early as the nineteenth century, the public was already alarmed by it.

⁹ The influence of the Dönme in successive Turkish governments explains the close ties between Turkey and Israel. The Dönme have adopted the appearance of Muslims, but are Muslim in appearance only. C.f. *Psychanalyse du judaïsme* (2006), pp. 158-163

In central Europe, where the majority of European Jews once resided, the procurers would travel around the poor rural areas to convince farm workers that their daughter could earn money in the United States by working as a housekeeper. They explained to the parents that, after a while, their child would have reimbursed the cost of the journey and would then be able to live a better life in the land of freedom. This was how tens of thousands of girls found themselves working in the brothels of the New World, in New York, Rio de Janeiro or Buenos Aires. The daughters of farm workers were not, for that matter, the only victims. Female workers and immigrants formed the majority of potential victims to this trade.

In the Austro-Hungarian Empire, there was also a large Jewish population. In about 1900, in the capital of the Habsburgs, there were over 150 000 Jews. Here, as in Poland and Ukraine, those who ran the brothels and exported women to America and the East were members of this small community. They used the Austrian capital as a transit point between Galicia (Eastern Europe), Poland, Serbia, Turkey and Romania, and the public spaces were overrun by the suppliers, recruiters and traders of girls.

Galicia and Bukovina, in southern Poland, were the hot spots for the trade. Between 1904 and 1908, for example, the police in Galicia identified over a hundred Jewish sex-traders, including some forty or so women. The criminal networks which recruited girls often took the form of a family business. Some of them even had links to Argentina and India. For example, some fifty or more procurers from Chernivtsi (where 30 000 Jews resided), had contacts in Bombay. These families of gangsters, with a long tradition of specialisation in the white slave trade, were often managed by energetic and matronly women, who organised an international trade in prostitution, stretching from Constantinople to Buenos Aires. Rosa Langer, for instance, was at the head of a group which supplied “pleasure flesh” to the Baltic states.¹⁰ In 1896, she was arrested and sent to prison in Vienna.

Little Sister

It should be noted that the Jewish procurers didn’t just swipe Christian girls, but also got rich by exploiting girls from their own tribe. “Jewish traffickers were undeniably involved in the exploitation of girls from their own nation”, wrote Jacques Solé

¹⁰ Raphaël Viau and F. Boumand, pp. 91, 93, 97, in Georges Valensin, *La vie sexuelle juive*, Les Éditions philosophique 1981, pp. 65, 66.

in his book entitled *The Golden Age of Prostitution, from 1870 to the Present Day*.¹¹

In 1927, the French journalist Albert Londres had already written a book on the subject, entitled *The White Slave Trade – The Route to Buenos Aires*. His investigation led him to Poland, where poor Jewish girls were sent by their own parents to work as prostitutes in South America.

Albert Londres gives us a description of how the procurers worked: “Here they are, now arriving in Warsaw...They ply their trade in the family homes. They talk first of all to the parents and then, and only then, to the daughter. They are not kidnapping, they are trading...In Warsaw, Krakow, and Lvov, old women are paid all year round just to point out to them where they can find merchandise of quality. Such a home has no value: the girls are ill. Watch out for that family: the mother and father intend to demand a high price...Take the youngest, the eldest is lazy!...They are bought from the parents under contract, a fiercely negotiated contract, duly signed...The family asks for 150 zlotys per month, and for at least three years. The buyer offers only a hundred. The father’s beard quivers as he puffs with indignation. He brings his daughter closer. He shows her again. Is she a virgin? He swears on the holy Torah...A family is saved from poverty. Off we go to another one!”¹² This was how millions of Polish Jewish girls emigrated to the New World.

Jacques Solé wrote: “Jews quickly come to play an important role while organising the export of their women at home, in Turkey or overseas...At the end of the 1870s, the boldest or the most enterprising snuck away from Poland with their livestock to go to Argentina.”¹³

Promises of work or marriage convinced parents to let their fourteen year-old girls leave home. Regarding the Jewish traffickers from Galicia and Romania, an article, published on 3 October 1869 in the St Petersburg newspaper *Golos*, revealed that some of them “get married several times, in different locations, to young and beautiful Jewish girls in order to then sell them in Africa and in the East.”¹⁴

Between Russia and Germany, Jews who lived closed to the frontier helped the procurers get the women across the border. A small town in Austrian Galicia was used as a base before the

¹¹ Jacques Solé, *L'Age d'or de la prostitution - 1870 à nos jours*, Plon, 1993, p. 80. 1982. Solé based much of his research on a book written by a Jewish American historian, Edward J. Bristow : *Prostitution and Prejudice: The Jewish Fight against White Slavery, 1870-1939*, Clarendon Press, 1982.

¹² Albert Londres, *La Traite des Blanches*, 1927, 1984, pp. 144-150.

¹³ Jacques Solé, *L'Age d'or de la prostitution*, op. cit. , pp. 117-119.

¹⁴ Roger Gougenot des Mousseaux, *Le Juif, le judaïsme et la judaïsation des peuples chrétiens*, Plon, Paris, 1869, deuxième édition, 1886, p. 39 of the introduction.

journey across the border: Oswiecim, which today is better known as Auschwitz.¹⁵

In 1899, 22% of the women (1122 out of 5127) held in Ukrainian and Polish brothels were Jewish. The majority of prostitutes in Jewish brothels were, therefore, Christian women. Moreover, in 1908, the American consulate noted that the prostitution “business” was almost exclusively a Jewish affair.”¹⁶

The Lemberg Trial

From the early 1880s, the white slave trade began to outrage European public opinion. In 1892, in particular, the Lemberg (Lvov) trial caused a great stir. In this court case, 28 Jews were accused of procuring. The network consisted of recruiters, transporters and local agents in Turkey. The girls were sent to Constantinople, Egypt, South Africa, India and America.

In 1899, François Trocas, a French journalist who had spent 22 years in Austro-Hungary, published *L'Autriche contemporaine telle qu'elle est*, an interesting book on the situation in the country at the time:

“In Austria, the Jews have instilled in young women dissolute morals, shameful habits, an unprecedented debasement. The inherent baseness of their sentiments, coupled with money and a total lack of conscience, mean they have a singular predisposition for seduction. Thus, at each door, prostitution lies in wait for the girls in the large cities, girls who become, in such great numbers, the servants to Jews. It seems a safe bet to say that the majority of unfortunate girls who become prostitutes in Austria’s major cities were first corrupted by Jews...Of course, among the crimes brought to light, the Christians also have their share of responsibility; but, in Austria, they have never been blamed for the exportation of Christian virgins. This shameful speciality, which dishonours our century, belongs to Jews alone, and in an exclusive fashion. We ought to let them bear the shame of this. For a long time, the details were not known. We saw a large number of girls mysteriously disappear, without knowing what became of them. It was the 1892 trial, held in Lemberg, the capital of Austrian Poland, which finally gave us the answer. 28 Jews stood accused of abducting and trafficking girls. These wretches had lured a large number of Christian girls, most of whom were still at school, into a cleverly prepared trap. They had promised them the highest standards of living to convince them to go abroad. As soon as they had crossed the border, they were treated like slaves, and any attempt at escape was severely punished. Once they arrived in Turkey, they were

¹⁵ Edward Bristow, p. 124, in Jacques Solé, op. cit., pp. 121, 122.

¹⁶ Edward J. Bristow, *Prostitution and Prejudice*, op. cit., pp. 23, 63, 56

sold to brothels for, on average, a price of a thousand marks each. Now, who are the owners of such houses in Turkey? Jews, and Jews alone. Those poor victims who tried to put up a fight were locked up in underground cells and rendered docile by dint of violence. When the police had finally decided to step in, sixty of these girls were released. They were snatched from the clutches of these savages. But, alas, they were desperately lost. The trial lasted six days. It revealed the hideous details. It was clearly proven that the Limberg gang had driven hundreds of girls into shame, despair, illness and death. Owing to shortcomings in the law, the guilty were given but minor sentences. The gang leader, Isaac Shafenstein, got off lightly with just a one year prison sentence. All the others spent just a few months in prison before resuming their sinister business, adding slightly more guile and mystery. The most obscene aspect of this sad case is that, at the beginning of the trial, the signatory of the contracts for both sale and delivery had the audacity to declare, for all to hear, that he was not guilty “*You shouldn’t be dealing with me*”, he said to the judges. “*Whether I sell clothes, fruit, cattle or women, it makes no difference. I trade, and it’s nobody’s business.*” By talking in this way, the accused, as we know, was adhering precisely to the Jewish moral code, which allows all trade, provided that this is not forbidden by what the Talmud says in relation to animals.”¹⁷

Anti-Semites, of course, exploited the Lemberg trial. In 1918, there were again anti-Jewish riots in the city, which proves that the trafficking had not stopped. At that time, the Austrian parliament was debating the disappearance of Christian housemaids, who had been taken to brothels abroad.

According to François Trocase: “Two million Jews, who had settled in the country, possessed as many as female servants as did 28 million Austrian-Hungarians. Nine out of ten of them were Christian women. Often, their task was to satisfy the son of the house ‘*so that he should not be ill before marriage*’. François Trocase again mentions the role of Israelite employers. One of them, a large textiles manufacturer in Silesia, boasted that over a thousand of his female workers were in his possession. Trocase concludes: “The abuse of women committed by the Jews had greatly contributed to the outburst of anger which led to Austrian anti-Semitism...When discussing this, the hatred was beyond words.”¹⁸

Hitler made similar remarks in *Mein Kampf*: “The role which the Jews played in the social phenomenon of prostitution,

¹⁷ François Trocase, *L’Autriche juive*, 1899, in Léon de Poncins, *Israël destructeur d’empires*, Mercure de France, 1942, pp.88-92.

¹⁸ François Trocase, *L’Autriche contemporaine telle qu’elle est*, Éd. Pierret, Paris, 1899, pp. 148-157, in Georges Valensin, *La vie sexuelle juive*, op. cit. pp. 142-144. In the *Tractate Ketubot* from the Talmud (11a and 11b), the holy book of Judaism, it is written that Pharisees have the right to rape their non-Jewish (goy) servant women.

and more especially in the white slave traffic, could be studied here better than in any other West-European city, with the possible exception of certain ports in Southern France.”¹⁹ And Hitler added: “A cold shiver ran down my spine when I first ascertained that it was the same kind of cold-blooded, thick-skinned and shameless Jew who showed his consummate skill in conducting that revolting exploitation of the dregs of the big city. Then I became fired with wrath”.

In France, in 1936, Léon Blum became prime minister in a “Popular Front” government. In 1907, he had written a book entitled *Du Mariage*, a new edition of which was published just before he came to power. In this work, Léon Blum openly praises sexual promiscuity for Christian girls: “Let them give themselves whenever they desire to do so”, he writes (page 279). “Virginity, happily rejected and early on” was the solution, according to him (page 265). “Let women, before marriage, spend the most passionate and volatile part of their nature in their caprice; let them exhaust themselves in a countless number of romances.” Léon Blum stresses: “It is barbaric that a virgin should be obliged to restrain within her, for fear of deprivation and disgrace, that instinct which is the very flow of nature” (page 296). And he makes a direct appeal to French girls: “The sense of honour which protected you was artificial and stupid...(page 265) It was essential, therefore, put an end to these old prejudices conveyed by reactionary Catholicism: “I think that, in the future, nothing will remain of these attitudes” (page 280). “Your prejudice no longer means anything once we separate it from the primitive morals or from the religious asceticism which once supported it. It is, as it were, a relic from ancient civilisation” (292)

On the other side of the Rhine, in National Socialist Germany, Julius Streicher, the editor of the anti-Semitic newspaper *Der Stürmer* had written an article on Leon Blum’s book. His conclusion is perhaps somewhat brutal: “He claims to examine the problem of sex in this book. In truth, this work is an appeal for all Jews to systematically and methodically defile non-Jewish women and girls”.

In Rio and Buenos Aires

Stefan Zweig, an Austrian Jewish author who sought exile in Brazil when Hitler came to power, gives us an account of the prostitutes in Rio de Janeiro. In August 1936, he wrote: “Topless negro girls, black as the night with bouffant hair, give you a vacant and indifferent stare, like wooden statues; French girls in make-up, wearing revealing blouses and racy shorts, sing to themselves and call you; Jewish girls from the East promise

¹⁹ Bristow, p.84, *Mein Kampf*, Nouvelles Editions Latines, p. 66.

you wild lust; there are also mulatto girls in all the different shades of white coffee...”²⁰

Brothels were a well-known feature of Brazilian society. In 1879, thirty nine Jewish procurers were expelled from the country. But despite a whole series of such deportations, the procurers remained in the country up until the First World War.

From Hamburg, the girls would first land in Buenos Aires. The famous Hamburg-American Line, owned by the Jewish businessman Albert Ballin, collaborated in the supply of pretty girls to the brothels in Buenos Aires. Here, Edward Bristow quite aptly notes one of the characteristics of a highly singular mentality: “For those girls who had until now maintained a few delusions, the sea voyage was the moment of truth. The change in the attitude of their protectors, confined with the task of debasing them, was enough for them to see their tragic destiny.”²¹

The “Brazilian” historian described the situation in the following fashion: “Some among them toured Europe to find beautiful Jewish girls to marry. After marriage, the procurer would say he had to leave for business and would give his wife a ticket for Buenos Aires, promising to meet her there. When she arrived in Argentina or in Brazil, her husband would not be there, but a woman would meet her, claiming to be his aunt. It was in this way that the girls, not much older than 18, would fall into the prostitution networks. Many committed suicide.”

Writing in the 1920s, the journalist Albert Londres, recounts what he saw: “Compared to the ‘Franchuchas’ (French women), who form the aristocracy of prostitution in Buenos Aires, the ‘Polaks’ are the third estate: two pesos” Here, again, their procurers were Jews from Poland: “They publically claimed to be fur traders”. But, in fact, they were mostly just pimps²².

Throughout this period, their importation journeys didn’t stop: they made from three to six per year. In the 1890s, this vice industry was organised as a sort of syndicate, called the Zwi Migdal. In 1906, the gangsters then created a legally recognised association. With the support of police and corrupt politicians, their network of brothels and girls became a genuine force during the 1920s²³. The group was ruled by a certain Dickenfaden, “true Napoleon of the Jewish procurers in Buenos Aires”, wrote Jacques Solé. He came to Warsaw in 1885 and died there in 1927, rich and highly respected.

²⁰ Stefan Zweig, *Journaux, 1972-1940*, 1984, Belfond, 1986, p.266.

²¹ Bristow, p.124, in Jacques Solé, *L'Age d'or de la prostitution*, op. cit., pp. 121-123

²² Albert Londres, *La Traite des Blanches*, 1927, op. cit., pp. 144-150.

²³ Jacques Solé, *L'Age d'or de la prostitution*, op. cit., pp. 122, 123.

The Zwi Migdal bosses would organise bona fide auctions to sell women. Once the girls had arrived in Buenos Aires or Montevideo, they would go straight to their brothel or, after being completely undressed, would sometimes be auctioned²⁴. Meanwhile, the stylishly dressed traffickers, with diamond rings on their fingers, would go to the theatre or the opera to be seen. They had their clubs, their organisations and their secret codes.

Out of the 199 brothels identified in Buenos Aires in 1909, 102 were run by Jews who had Jewish surnames (but it is well known fact that many Jews change surnames), and over half of the prostitutes were Jewish women. The numerous suppliers should be added to the figures. The various agents of this trade were frequently deported from Brazil and driven back into Poland, but they always came back into Argentina, while maintaining their connections in Warsaw. In 1930, there were 400 profiteers from prostitution in Buenos Aires, while in Warsaw there were 600 people suspected of supporting the illegal trade.

Marc Raizaman notes that the Portuguese for “pimp” is “cafetão”, and he explains that the word is derived from “kaftan”, the name used for the long black coats worn by Orthodox Jews from Eastern Europe. Edward Bristow confirms this: “In Rio de Janeiro, the Jewish immigrants from Russia, Poland, Hungary and Romania were so closely identified with procuring that, in the late 1880s, the ‘kaftan’, the long coat traditionally worn by Jews, became a synonym for procurer” (p113)

The Zwi Migdal still reigned supreme in the 1920s, with its hundreds of brothels and thousands of girls. The gangsters at the head of this organisation had also invested in other criminal activities: the smuggling of cocaine and heroin, extortion, racketeering, burglaries and, in Prohibition-era United States, the illegal trade of alcohol.

The Jewish population in Brazil today totals 150 000, of whom 70 000 live in São Paulo, the commercial heart of the country, and 30 000 in Rio. Marc Raziman is very proud to give us the names of all the Jewish figures who have succeed in commercial affairs, in show business, and in the sphere of culture and entertainment. In the late 1990s, Fernando Henrique Silva Cardozo was the Brazilian president, and his daughter had married a Jew. “He has a grandson, whose surname is Zylberstein”, writes Raizman. The historian adds that Cardozo is a “converso” surname, that is to say of somebody who appears to be a good Catholic, but is Catholic in appearance only.

²⁴ Bristow, p. 309, in Jacques Solé, *L'Age d'or de la prostitution*, op. cit. p. 135.

Multicultural societies, as we know, always provide the ideal environment for raising the children of Israel.²⁵

From London to New York

Before the First World War, London was also a key location for Jewish procurers. Many girls ended up in brothels disguised as family homes.²⁶ In East London, Isaac Bogard, dubbed “Darky the Coon” because of his very dark curly hair, was the boss who controlled the local prostitutes and clubs in the early 20th century. In addition, there was Harry “Little Hubby” Distelman. According to Chaïm Bermant, writing in the *Jewish Chronicle* on 15 January 1993, there were 151 foreigners in England during this period (1903-1909); the majority were Jews, and they all ran this type of establishment.²⁷

From London, the girls could find themselves rapidly dispatched to the United States. In the 1870s, the procurers had set up brothels in New York, but it was the 1890s which marked the heyday of the Jewish prostitution kings. In the United States in 1914, there were 6000 procurers, possessing no fewer than 30 000 prostitutes, and their main motivation was doubtless the desire to get rich.

According to accounts given at the time by Jews, this community considered procuring to be a legitimate activity for those who were poor and young. The pimp in this world offered a model for social success. There was competition from Italian and French procurers but, as was the case in Buenos Aires, the Jews had the upper hand owing to their talent for organisation.²⁸ Some among them skilfully slid into the world of politics, and were thus able to count on police support.

There were many young French women in New York brothels. Edward Bristow states that, in 1907, French and Jewish women formed the majority (p.165). Indeed, the Americans called the brothels “French houses”, even though the owners were in fact Jewish. In 1912, Motche Goldberg ran eight brothels and controlled 114 girls. At that time, he was one of the vice kings²⁹.

The Sergio Leone film, *Once upon a Time in America* (1984), the story of Polish immigrants who become gangsters in

²⁵ In 2007, the France of Nicolas Sarkozy, Jacques Attali and Bernard Kouchner is good example of this.

²⁶ L. Gartner, p. 183, in Georges Valensin, *La Vie sexuelle juive*, op. cit., p.264.

²⁷ Jacques Solé, *L'Age d'or de la prostitution*, op. cit., p.79.

²⁸ Jacques Solé, *L'Age d'or de la prostitution*, op. cit., pp. 125,126.

²⁹ Albert Fried, *The Rise and the Fall of Jewish Gangsters in America*, 1980, Columbia University Press. 1993 pp 8,18.

early 20th century New York, shows that these future TV heroes had no qualms when it came to prostituting their own sisters.

In 1908, an investigation carried out by the *US Immigration Commission* gave the following figures: out of 2093 cases, 1512 (three quarters) were women born in the country, of whom the majority were Jewish. Out of the 581 foreigners, 225 were Jewish, 154 were French, 64 were German, 31 were Italians, 290 were Irish, and 10 were Polish. Responsible for keeping order within the prostitution business was a group, which would even murder any girl who disobeyed.

At the time, there was a burgeoning body of literature devoted to this theme. Between 1911 and 1916, the American newspapers were full of stories about virgin girls sacrificed to vice, seduced women who were then sold and enslaved.³⁰

In 1910, the whole of New York was fascinated by the story of a virgin sold by a German Jew. There was, therefore, a genuine collective fear, which was clearly justified. Yiddish-speaking procurers would recruit mainly in dance halls or by means of placing a small ad, promising a career as a dancing instructor. Their naive victims were earmarked for export, chiefly to South Africa.³¹

1910 was also the date when the campaign to defeat the white slave trade had its greatest success. Between 1910 and 1915, over a thousand procurers were arrested. Accounts given by both the victims and the police, together with newspaper reports, confirm that their traffic was highly organised.

Of all the Jewish “madams” who ran brothels in New York between 1920 and 1930, Polly Adler, of Polish origin, was the most notorious. A little before her, Rosie Hertz was the most famous “madam” in town. With her husband Jacob, she had opened several brothels in the 1880s. During her trial, the judge called her “the godmother of prostitutes”. A century later, we know that this title was held by the famous Xaviera Hollender, whose book sold 17 million copies.³²

In South Africa

From 1895, the procurers and the prostitutes of New York came up against tougher police measures, and some of them left for Buenos Aires or Johannesburg, where they ruled the world

³⁰ Judith Walkowitz and Ruth Rosen, *Prostitution and Victorian Society Women*, Cambridge University Press, 1980. Ruth Rosen, *The Lost Sisterhood Prostitution in America, 1900- 1918*, John Hopkins University Press, 1982.

³¹ Howe, p. 96, in Georges Valensin, *La Vie sexuelle juive*, op. cit., pp. 65, 66.

³² For more about Xaviera Hollender, see *Le Fanatisme juif* (2007), pp. 314-318

of prostitution. Indeed, commentators in Johannesburg noted that a large number of the prostitutes were New York Jews, who were born in the Russian Empire. Together with the “Russian-American women” there were also black and mixed-race prostitutes from France and Germany. There were a great many Jewish procurers, the majority of whom also came from New York.

A so-called Joe Silver ruled this world of “Polish-Americans”. He was born in Poland in 1869, and he had worked as a recruiting sergeant for London’s prostitution business. In 1898, he took the boat from Southampton to South Africa. A rabbi, who saw him getting aboard the boat in this month of June, noticed that he was accompanied by fourteen acolytes and twenty five girls, together with his wife, who was herself a prostitute.

By dint of his organisational talent, he rapidly became the king of vice in Johannesburg. He established a local organisation for Jewish procurers, the famous “American Club”, of which he was president. In this way, Joe Silver tackled the supply problems related to this illegal trade, in particular the replenishment of “stocks”.

Polish Jews were not, of course, the only ones to engage in this activity. But they were by far the biggest operators, and they all had close ties with the criminal underworld.³³ Joe Silver was finally arrested in Pretoria in April 1899. He was condemned to exile for two years, a sentence which scarcely interrupted the routine of this cosmopolitan traveller. He left for Cape Town, accompanied by other procurers and their prostitutes.

As in Johannesburg ten years previously, the business world supported him, while Christian authorities protested. Europeans were especially shocked because the Jewish procurers would put black men with white prostitutes.³⁴ In 1902, draconian measures again forced him into exile. This time he left for Bloemfontein, but once again had to rapidly take his leave. He then took up residence in Durban but, in 1903, he was yet again forced to flee. So he went to Transvaal, personifying the peregrinations of the “wandering Jew”, always innocent, always persecuted for no reason.

³³ Charles von Onselen, *Studies in the Social and Economic History of the Witwatersrand, 1886-1914*, T.I, The New Babylon, Longman, 1982, p. 106, in Jacques Solé, *L'Age d'or de la prostitution*, p. 110.

³⁴ They strive to encourage immigration and inter-marriage in other communities, but defend their own gene pool from any form of foreign pollution. In the cinema, this obsession with inter-marriage often crops in their films. This is just one their trademarks, but there are others: drug abuse, transvestites, homosexuality, “splatter” films, attacks against the Catholic Church, the glorification of democracy and wars against “dictators”, etc. See the chapters on cinema in *Les Espérances planétaires, Psychanalyse du judaïsme et Le Fanatisme juif*.

From Constantinople to Bombay

The third largest hub for prostitutes, after New York and Buenos Aires, was Constantinople. In the brothels of the Ottoman capital, Greek and American prostitutes rubbed shoulders with women from Turkey's European neighbours and Central Europe. Once again, Jewish procurers played a major role. They made their "merchandise" travel roads which led from Budapest to Romania, but Odessa, on the Black Sea coast, was also major departure point for this trade.

From Constantinople, certain international procurers would then organise the exportation of prostitutes to Egypt, East Asia or South Africa.³⁵ For a long while, the authorities in Constantinople tolerated this trafficking, and only put a stop to it when the First World War broke out. In 1903, in Alexandria, most of the traffickers were from Galicia and Romania. As early as 1850 in Tunisia, the French historian and traveller mentioned "brokers of debauchery, practically all of whom are Jews."³⁶ A century later, *Je suis partout*, the pro-Nazi periodical noted that: "The Tunisian Jew is a procurer, purveyor of a myriad of secret brothels, and he engages in the trafficking of Aryan women"³⁷

In North Africa, Georges Valensin, a Jewish doctor from Algiers, confirms that "Jewish prostitution was, by way of exception, rife and very active until the present day". Before Algeria gained its independence, one could often read that Jews were "always ready to use a knife on their women", something which sickened religious leaders.³⁸ In his book, *Les Juifs de l'Afrique du Nord*, André Chouraqui notes that ever since the Jews emigrated to France, trafficking became increasingly widespread.³⁹

Going beyond the Suez Canal, Asia and East Africa became widely open to prostitution of European origin from 1870. There were still perhaps a greater number of Christian women in Asia: Ceylon, Calcutta, Bombay, Singapore or Manila. From Manchuria to Port-Arthur and even right up to Shanghai, Jewish prostitutes worked with French and Japanese women. Such an expansion explains why, in the everyday language of the world of 1900, a Jew was commonly considered to be a trafficker of human flesh and a potential procurer.

³⁵ Bristow p. 181, in Jacques Solé, *L'Age d'or de la prostitution*, op. cit., p. 127.

³⁶ A. Vilhau, in Georges Valensin, *La Vie sexuelle juive*, Les Éditions Philosophiques, 1981. Georges Valensin, a Jewish doctor from Algeria, published a number of works on sexuality.

³⁷ *Je suis Partout*, 11 décembre 1942.

³⁸ *Les Nouveaux Cahiers* 42.

³⁹ Georges Valensin, *La Vie Sexuelle juive*, op. cit., pp. 62, 65, 66.

3. A long tradition

The significant, if not exclusive, role of Jewish traffickers in international prostitution goes a long way back in history. As early as the Middle Ages, accounts testify to the frenetic activity of merchants from this community in the slave trade. During the High Middle Ages, they dealt in Christian slaves, and then they exported African slaves to the Americas. Women and children, as is known, were not spared, as they could earn money for the traffickers.

Following the Second World War, the Allied forces in Germany constituted a lucrative market for all sorts of illegal trade: food, alcohol, cigarettes and prostitutes. Yossef Buchmann, “a survivor from the crematoriums”, as Jacques Derogy puts it in his *Israel Connection*, profited from the chaos of the post-war period. He organised a small group to eliminate the competition. He and his partners disguised themselves as American military police agents, drove around in jeeps, and set up ambushes for other traffickers. They would apprehend them, confiscate their merchandise and then, pretending to be off-guard, they would let them escape. Derogy writes that: “A few months later, the young Polish refugee was driving a Kaiser jeep, wearing a suit, and would only go out if accompanied by his body guards and his girls, who were as seductive as they were compliant”.

Yossef then moved into the trafficking of dollars, both counterfeit and genuine. He had created a network, the profitability of which was such that his treasurer attempted to flee with hundreds of thousands of dollars in his suitcases, but his plans came to an end when he was stabbed.

Wherever there were American bases, Yossef Buchman thrived. Accordingly, then, Kaiserlauten became a notorious hub for prostitution, drugs and smuggled goods. Indeed, the American army newspaper *The Overseas Weekly* had exposed Yossef Buchman as the “city’s crime king”, but Buchman pressed charges, and the editor ended up in court for libel.

One cannot insult a holocaust survivor.

In the November 1977 edition of *L’Arche*, the community magazine, an article confirmed that, in 1945, “among the ruins of Berlin” there were indeed “groups of Jewish survivors who engaged in lucrative activities which were in no way ‘Catholic’ any more than they were kosher”. And the journalist adds that “they believed that they no longer had any moral obligations.”⁴⁰

The famous Moselstrasse in Frankfurt was Buchman’s creation. He moved here in 1956 and set up a brothel next to the

⁴⁰ See also a similar account written by Samuel Pizar, another “survivor”, who entered the business in Germany in 1945. *Psychanalyse du judaïsme*, pp. 119 - 122.

railway station. Forty prostitutes and strippers comprised the bulk of the staff. As a result, Frankfurt, the city of the Rothschild family, had become the hub for the European criminal underworld in the early 1960s.

Yossef Buchman and Israëlovitch, his friend and associate, undertook the construction of high rise flats, some fourteen to twenty floors high. These were the first Eros Centres. Buchman earned so much money that, within a few years, he became a prominent figure. He was now a welcome figure among German high society; he would often spend his time in ministries and the headquarters of political parties, not to mention, of course, the Israeli embassy. For “Yossele” Buchman remained a good Jew and a loyal Zionist, using what little free time business left him to go to Israel. Indeed, he made generous donations to the Israeli army, notably during the Yom Kippur War and the Six-Day War.⁴¹

In the 1970s, the traffickers continued to recruit Jewish women. The monthly magazine *L'Arche* had published in February 1976 an article on organised crime in Frankfurt. In this article, we read:

“In 1975, many of the girls who walked the streets of Frankfurt were from Israel just like their pimps. One out of three wore the Star of David. They spoke in Hebrew and remained in contact with their family. They left the German city when their pimps were given prison sentences for heroin smuggling”⁴²

Indeed, there is no doubt that prostitution almost always goes hand in glove with nightclubs, the drug trade, murder, racketeering and money laundering.

In 1980, Jacques Derogy, who is himself Jewish, was obliged to come to the same conclusion:

“Indeed, it is very strange that hundreds of Israeli criminals should come to settle in a Germany which has scarcely finished with Nazism...It is a very strange phenomenon this unstoppable rise of Israelis, who reach the high ranks of the German international mafia, which practically everywhere now consists of prostitution, drug smuggling, fraud or bank jobs”⁴³

Thirty years later, in early September 1999, the death of Ignatz Bubis, the president of the German Jewish community, led to an incident in Jerusalem, where his funeral was held. A Jewish man, who accused him of property speculation, had covered his grave with black paint by way of protest. Covering

⁴¹ Jacques Derogy, *Israël Connection*, Plon, 1980, pp. 170, 171.

⁴² Georges Valensin, *La Vie sexuelle juive*, Les Éditions philosophiques, 1981, p. 264

⁴³ Jacques Derogy, *Israël Connection*, Plon, 1980, p. 169.

the story, *Rivarol* confirmed that Ignatz Bubis had indeed misappropriated German government funds intended for the compensation of “holocaust” victims, in order to buy blocks of houses, which he then converted into brothels. He also paid for the construction of several Eros Centres, which were the source of his immense fortune.

The baron Sinclair

The baron Sinclair is another figurehead of this sex industry. He dealt exclusively in high-class prostitutes. He was first convicted with procuring in 1982. He then preferred to leave for the United States. When he came back to France in 1988, he resumed his usual activities until he was again arrested. In court, he categorically denied the charges. The “clients” were in fact “a group of extremely rich friends I was helping out.” He even mentioned his friendship with Faisal of Saudi Arabia: “I have known him for twenty years, we are very good friends. I introduced him to a girl with whom he had a child, so naturally...” He claimed to have simply been “a sort of middleman between my friends and my girlfriends.” But certainly not a pimp!

In his brand new Parisian flat in Place du Marché-Saint-Honoré, the police seized eleven priceless paintings. In the United States, he had traded stolen works of art. He declared: “I used to buy and sell paintings. I know a lot of people back there, I have so many friends...” The judge then remarked: “The paintings are in fact a form of investment for you. Besides, the art dealers say that you know nothing about painting.”⁴⁴

The big boss of the Italian car industry, though a friend, had the unfortunate habit of calling the baron Sinclair “Pinochio” because of his perennial lies. The police described him as being “funny” and called him Jacky because the “baron Sinclair” was mainly known to his girls as “Jacky Cohen”. He was an Algerian immigrant. His real name in fact was Isaac Sellam. He was a teenager when he landed in Marseille with his mother. On 3 May 1993, Isaac was sentenced to four years in prison and a fine of 1.2 million francs. When will these persecutions ever end ?

Talmudic Origins

Going back in history, we see that the Jews have a very long tradition in the white slave trade. “In the 17th century, Jews from the Ottoman Empire specialised in the auction of slaves, who were tutored in all forms of depravities, and the trade in girls belonged exclusively to them as did the brothels... In

⁴⁴ *Libération*, 4 May 1993. Emmanuel Ratier’s archives.

Constantinople, there were Jews whose sole purpose was to verify the virginity of the girls to be sold as prostitutes.”⁴⁵ But we could go back a little further: “In 1387 in Barcelona, a Jewish procurer was fined.”⁴⁶

Alexander Solzhenitsyn, the famous Russian novelist, gives another example of the role played by Jews in this illegal trade. In the 13th century, the Jews, who had been invited by the Tartars to settle in Kiev, where their supreme authority was located, incurred the wrath of the other citizens. Solzhenitsyn here quotes a certain Karamzine:

“Those people bought from the Tatars the right to collect the tribute. They would subject the poor to an extortionate usury and, when they could not pay, would declare them slaves and take them prisoner. The residents of Vladimir, Souzdal, Rostovo soon lost patience and rose up as one, to the sound of bells, against these cruel usurers: some of them were killed, others were driven out.”

We can see here that Jewish traders didn't just confine themselves to trading and exploiting Russian women, but would also enslave men and children. Jewish traders enjoyed enormous fortunes. Solzhenitsyn refers to the Jewish Encyclopaedia, published in Jerusalem in 1916: “Records from the 15th century mention the Jews of Kiev, tax collectors, enjoying considerable fortunes.”⁴⁷

Let's not forget that, in 1593, Pope Clement VIII issued a Papal bull, *Cum hebreorum militia*: Jews are forbidden from promoting prostitution, gambling, trading stolen goods and pederasty.

But perhaps we should simply go back to the main source. The Old Testament contains a very telling passage which may well justify Jews prostituting their own daughters:

“If a man sells his daughter as a servant, she is not to go free as male servants do. If she does not please the master who has selected her for himself, he must let her be redeemed. He has no right to sell her to foreigners, because he has broken faith with her. If he selects her for his son, he must grant her the rights of a daughter. If he marries another woman, he must not deprive the first one of her food, clothing and marital rights.” (Exodus 21:7-10).

⁴⁵ M. Yarden, dans *Les chrétiens devant le fait juif*, Éd. Beauchesne Paris, 1929, p.131, in Georges Valensin, *La Vie sexuelle juive*, op. cit., pp.65,66.

⁴⁶ M. Kriegel, *Les Juifs à la fin du moyen âge*, p.249 ; in Georges Valensin.

⁴⁷ Alexander Solzhenitsyn *Deux Siècles Ensemble*, tome 1, Fayard, 2002, p.21

Here, we once again find the issue of incest, which is pervasive in Judaism. This text is a chapter of our book⁴⁸.

As regards to the rape of Christian servant women or Russian girls by Israeli pimps, it could be justified by the Talmud. True, the Misnah (the “Oral Torah”) does stipulate that anybody forcing another person to have relations outside of marriage should be punished. But the Gemara (commentary on the Misnah) teaches that there are exceptions to this rule, in particular for female slaves. If she is sleeping, the servant girl is considered to be innocent. If she is conscious, then the Pharisee is guilty. Now, if he penetrates her unnaturally or if he withdraws before orgasm, the act is considered to be “mere sexual contact” without any moral repercussions. In this case, the Pharisee is “immaculate, as if she had been asleep”. We now have a better understanding of all those cases where psychiatrists or psychoanalysts were found guilty of having raped their female patients after having put them to sleep.⁴⁹

The Orléans Rumour

In May 1969, in the fine city of Orleans, a rumour began to spread. Apparently, some girls had mysteriously disappeared after having gone into clothing shops run by Jewish traders. They had allegedly been chloroformed and then taken away to be forced into prostitution on the other side of the Mediterranean. The rumour, which had been blown out of all proportion, had revived the most “sickening” form of anti-Semitism, which was redolent of “the darkest hours of our history”.

The famous Jewish historian Léon Poliakov offers his explanation:

“What happened in the quite city of Orléans in May 1969? Nothing much, at the end of the day. For several days, some secondary school pupils spread the rumour that the changing rooms of certain clothing stores, run by Jewish shopkeepers, formed the basis of a white slave-trade network. This mild delusion did, however, manage to capture the attention of a proportion of the city’s population. Meanwhile the local Jews, for their part, thought they saw, within the space of a few hours, the spectre of a pogrom suddenly reappear before them.”⁵⁰

The following year, similar occurrences, though less dramatic, took place in other French cities (in Amiens, in

⁴⁸ See our chapters on incest in *Psychanalyse du judaïsme* (2006) et *Le Fanatisme juif* (2007).

⁴⁹ On this matter, see *Le Fanatisme juif*, pp. 318-326.

⁵⁰ Léon Poliakov, *Histoire de l’antisémitisme*, 945-1993, Seuil, 1994, p. 141.

particular, but also in Chalon-sur-Saône, Dinan, Grenoble and Strasbourg), fuelling the most “insane” accusations.

Clearly, this wild rumour had persisted for several years: “In 1977, in a secondary school in the suburbs of Dijon, there were still rumours of kidnapping. Pupils would mysteriously disappear after having entered shop run by a Jew.”⁵¹

The Sephardic Jewish author Albert Memmi condemned these absurd rumours and the “bewildering accusation of serial rape, allegedly by Jewish shopkeepers, of their chloroformed female clients.”⁵²

Given the danger of a resurgence of anti-Semitism, the TV sociologist Edgar Morin (who is also a Sephardic Jew, his real surname at birth being Nahoum) felt obliged to write a 250 page book to explain to the French that it was in fact merely a grotesque rumour. In the book, he discusses just about everything (urbanisation, fashion, female psychology, middle-class teenagers, social class, etc) except the essential.⁵³

The reader was to understand that these accusations were completely insane. It was in fact “a great hoax” (page 35). “The fear became myth, insanity” (pages 37, 39). The rumour was “a faint echo of the great fears which persisted throughout the Middle Ages” and which revived “the same anti-Jewish psychosis”. Yet again, the Jew was “the scapegoat” “the inherently guilty party, embedded in two thousand years of Western Christianity” onto whom the Christians projected all their problems (page 52).

Therefore, it was in fact the Christians who were really guilty. The Jewish shopkeeper was assigned “the mission to determine and purge the guilt of a genuine libidinous fantasy and of a spurious white slave trade” (page 52). The Jew was “the fixative for the fear and guilt in the Western world” (page 56). We were given to believe, therefore, that the Europeans have basically had their minds destroyed by two thousand years of Christianity.

The white slave trade was, ultimately, a mere “myth”. Edgar Morin again stresses that: “It is insane to blame the Jews for the white slave trade” (page 73). And to those in Orléans and Amiens who had the audacity to say that there is “no smoke without fire”, Edgar Morin replies: “That amalgamation is outrageous” (page 239). “In the news, documentaries and mass media fiction on the white slave trade, the Jew is entirely absent,

⁵¹ *Le Matin*, 12 janvier 1978. Georges Valensin, *La Vie sexuelle juive*, op. cit., p. 146.

⁵² Albert Memmi, *Le Racisme*, Gallimard, 1982, second edition paperback 1994, p. 41 .

⁵³ Edgar Morin, *La Rumeur d'Orléans*, 1969, Points, 1982.

and the fact that it has become a subject of provincial rumours seems to be both surprising and absurd.”⁵⁴

These delusions, it would seem, were on a par with the accusation of ritual murders of Christian children by Jews. Equally, it is absurd to accuse the Jews of controlling the banks, the newspapers, the television, and the cinema in the Western world: this is just nonsense. Likewise, the Jews play no role in the porn industry, and play no role in the international trade of heroin, cocaine and ecstasy. They are not to blame for the wars against Muslim countries started by the West in these recent years. The Jews are innocent, fundamentally innocent, of everything we can accuse them of.

Paris, March 2008

⁵⁴ Edgar Morin, *La Rumeur d'Orléans*, p.48.