**Douglas Reed 1895 – 1976**

<http://en.wikipedia.org/wiki/Douglas_Reed>

 

**Douglas Reed** (1895-1976) was a [British](http://en.wikipedia.org/wiki/United_Kingdom) [journalist](http://en.wikipedia.org/wiki/Journalist), [playwright](http://en.wikipedia.org/wiki/Playwright), [novelist](http://en.wikipedia.org/wiki/Novelist) and [author](http://en.wikipedia.org/wiki/Author) of a number of [books](http://en.wikipedia.org/wiki/Book) on political analysis. His book *Insanity Fair* (1938) was one of the most influential in publicising the state of Europe and the megalomania of [Adolf Hitler](http://en.wikipedia.org/wiki/Adolf_Hitler) before the [Second World War](http://en.wikipedia.org/wiki/Second_World_War). According to his [obituary](http://en.wikipedia.org/wiki/Obituary) in [*The Times*](http://en.wikipedia.org/wiki/The_Times), Reed was a "virulent [anti-Semite](http://en.wikipedia.org/wiki/Antisemitism)." [[1]](http://en.wikipedia.org/wiki/Douglas_Reed#cite_note-0)

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**Biography**

At the age of 13, Reed began working as an office boy, and at 19 a bank clerk. At the outbreak of the [First World War](http://en.wikipedia.org/wiki/First_World_War) he enlisted in the [British Army](http://en.wikipedia.org/wiki/British_Army). He transferred to the [Royal Flying Corps](http://en.wikipedia.org/wiki/Royal_Flying_Corps), gaining a single kill in aerial combat and severely burning his face in a flying accident. (*Insanity Fair*, 1938) Around 1921 he began working as a telephonist and [clerk](http://en.wikipedia.org/wiki/Clerk) for *The Times*. At the age of 30, he became a sub-[editor](http://en.wikipedia.org/wiki/Editing). In 1927 he became assistant correspondent in [Berlin](http://en.wikipedia.org/wiki/Berlin), later transferring to [Vienna](http://en.wikipedia.org/wiki/Vienna) as chief [central European](http://en.wikipedia.org/wiki/Central_Europe) correspondent. He went on to report from various European centres including [Warsaw](http://en.wikipedia.org/wiki/Warsaw), [Moscow](http://en.wikipedia.org/wiki/Moscow), [Prague](http://en.wikipedia.org/wiki/Prague), [Athens](http://en.wikipedia.org/wiki/Athens), [Sofia](http://en.wikipedia.org/wiki/Sofia), [Bucharest](http://en.wikipedia.org/wiki/Bucharest) and [Budapest](http://en.wikipedia.org/wiki/Budapest).

According to Reed, he resigned from his job by expostulant letter in protest at the [appeasement of Hitler](http://en.wikipedia.org/wiki/Appeasement_of_Hitler) after the [Munich Agreement](http://en.wikipedia.org/wiki/Munich_Agreement) of 1938 and that following the Second World War], Reed retired to [Durban](http://en.wikipedia.org/wiki/Durban), [South Africa](http://en.wikipedia.org/wiki/South_Africa). In his *Insanity Fair*, Reed was informed that he had to leave Germany quickly, and there was concern as to his whereabouts in diplomatic circles.

Richard Thurlow noted that Reed was one of the first antisemitic writers to deny Hitler's persecution of the Jews. In a review of Reed's *Lest We Regret* written in 1943, [George Orwell](http://en.wikipedia.org/wiki/George_Orwell) compared Reed's outlook to that of the Nazi [Otto Strasser](http://en.wikipedia.org/wiki/Otto_Strasser) and the fascist [Oswald Mosley](http://en.wikipedia.org/wiki/Oswald_Mosley), stressing Reed's continuing denial of Nazi persecution of the Jews.

A contemporary reader mostly remembers Douglas Reed for his book "The Controversy of Zion". Ivor Benson wrote in its preface: “In Europe during the years immediately before and after World War II the name of Douglas Reed was on everyone's lips; his books were being sold by scores of thousand, and he was known with intimate familiarity throughout the English-speaking world by a vast army of readers and admirers.” He generalized: “Everything that has happened since Reed wrote those last sentences in 1956 has continued to endorse the correctness of his interpretation of more than 2000 years of troubled history.”

**Works**

* *The Burning of the Reichstag* (1934)
* *Insanity Fair: A European Cavalcade* ([Jonathan Cape](http://en.wikipedia.org/wiki/Jonathan_Cape), 1938)
* *Disgrace Abounding* (do., 1939)
* *Fire and Bomb: A comparison between the burning of the* [*Reichstag*](http://en.wikipedia.org/wiki/Reichstag_%28building%29) *and the bomb explosion at* [*Munich*](http://en.wikipedia.org/wiki/Munich) (do., 1940)
* *Nemesis? The Story of Otto Strasser* (do,1940)
* *A Prophet at Home* (do., 1941)
* *All Our Tomorrows* (do., 1942)
* *Lest We Regret* (do., 1943)
* *The Next Horizon;: Or, Yeomans' Progress*, novel (do., 1945)
* [*Downfall*](http://en.wikipedia.org/w/index.php?title=Downfall_%28play%29&action=edit&redlink=1), play (do., 1945)
* *From Smoke to Smother (1938-1948): A Sequel to Insanity Fair* (do., 1948)
* *Somewhere South of Suez* (do., 1949)
* *Far and Wide: A further survey of the grand design of the twentieth century* (do., 1951)
* *The Battle for Rhodesia* ([HAUM](http://en.wikipedia.org/w/index.php?title=HAUM&action=edit&redlink=1), 1966)
* *The Siege of Southern Africa* ([Macmillan](http://en.wikipedia.org/wiki/Macmillan_Publishers), Johannesburg, 1974), [ISBN 0-86954-014-9](http://en.wikipedia.org/wiki/Special%3ABookSources/0869540149)
* *Behind the Scene* (Part 2 of *Far and Wide*) ([Dolphin Press](http://en.wikipedia.org/w/index.php?title=Dolphin_Press&action=edit&redlink=1), 1975; [Noontide Press](http://en.wikipedia.org/wiki/Noontide_Press), 1976, [ISBN 0-911038-41-8](http://en.wikipedia.org/wiki/Special%3ABookSources/0911038418))
* *The Grand Design of the 20th Century* (Dolphin Press, 1977)
* *Galanty Show*, novel
* *Reasons of Health*, novel
* *Rule of Three*, novel
* *Prisoner of Ottawa*
* [*The Controversy of Zion*](http://en.wikipedia.org/w/index.php?title=The_Controversy_of_Zion&action=edit&redlink=1) (Veritas, 1985)[[2]](http://en.wikipedia.org/wiki/Douglas_Reed#cite_note-ContAuthsOnlie-1)

**External links**

* [Douglas Reed.co.uk](http://www.douglasreed.co.uk/) Comprehensive compilation of his works

**References**

1. [**^**](http://en.wikipedia.org/wiki/Douglas_Reed#cite_ref-0) [Michael Billig](http://en.wikipedia.org/wiki/Michael_Billig), Methodology and Scholarship in Understanding Ideological Explanation, in Clive Seale (ed), Social Research Methods: A Reader [[1]](http://books.google.com/books?id=Abj_PoRJHdQC&pg=PA16&lpg=PA16&dq=%22Douglas+Reed%22+times+obituary&source=web&ots=7ywHYNLquq&sig=8uvCehgOSUIXN8fbhtL-oO6H8l4#PPA16,M1), accessed 27 January 2008
2. [**^**](http://en.wikipedia.org/wiki/Douglas_Reed#cite_ref-ContAuthsOnlie_1-0) [Douglas Reed, 1895-1976](http://galenet.galegroup.com/servlet/BioRC) (HTML). *Contemporary Authors Online*. Thomson Gale, 2007 (2007). Retrieved on [2007](http://en.wikipedia.org/wiki/2007)-[08-28](http://en.wikipedia.org/wiki/August_28).
* Thurlow, Richard; "Anti-Nazi Antisemite: The Case of Douglas Reed", in [*Patterns of Prejudice*](http://en.wikipedia.org/wiki/Patterns_of_Prejudice) (London, vol. 18, no. 1, (January 1984), pp. 23-34.

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[**www.revisionists.com/revisionists/reed.html**](http://www.revisionists.com/revisionists/reed.html)

Douglas Reed was a noted journalist, author and playwright who for years served on the editorial staff of the London *Times*, but whose considerable influence waned greatly after he wrote frankly about Jewish-Zionist power.

Douglas Launcelot Reed was born in London on March 11, 1895. At the age of 13 he began working as an office boy in a publishing firm. In 1914, not long after he began working as a bank clerk, he quit to enlist in the British armed forces. During the First World War he served in the infantry, and then as an aviator. He was twice wounded and was mentioned in dispatches.

At the age of 26, and "relatively unschooled" (as he once described himself), he began working for the London *Times* as a telephonist and clerk. In 1925, at the age of 30, he became a sub-editor.

From 1928 through 1935, he was the paper’s assistant correspondent in Berlin , where he witnessed first-hand the growing popularity of Hitler and his National Socialist movement, and the first years of the Hitler regime. His work during that period including reporting on the dramatic Reichstag arson trial of Communist leaders.

From 1935 to 1938 he was based in Vienna as the *Times*’ Central European correspondent, reporting, for example, on Austria’s incorporation into the German Reich. During those years he also reported for the *Times* from Warsaw, Moscow, Prague, Athens, Sofia, Bucharest, Budapest and other European centers.

In an obituary notice published in 1976, shortly after his death, *The* *Times* noted Reed’s distrust of the Hitler regime. Reed was, the paper remarked, “wiser than some of his countrymen in his view of the significance of Hitler and in his alarm at the policy of 'appeasement,' His was, in truth, a prophetic reading of the situation in Berlin and in Central Europe as he observed it from day to day.”

Reed left *The Times* in October 1938, almost simultaneously with the publication of his book *Insanity Fair*, which sold very well (including its US edition) and brought him world fame. He later wrote: "I let off all this pent-up steam and said just what I thought about the coming war and the folks who were letting it happen in a book, *Insanity* *Fair*." A year later came another bestseller, *Disgrace Abounding*, and then others, including *Prophet at Home*, *All Our Tomorrows*, *Lest We Regret*, and *Somewhere South of Suez*. Reed also found time to write four novels and a play. He also sometimes worked as a free-lance journalist, reporting, for example, as a war correspondent in Normandy in 1944.

Throughout his career, Reed provided readers with elegantly-crafted reporting and analysis based on seasoned but common-sense observations of the world scene. Although he addressed all the major issues of the day, it was his forthright writing on the machinations and impact of the Zionist movement that got him into trouble.

In *Somewhere South of Suez* ( London: 1950), for example, he wrote:

“... During all that period and to the present time, it was not possible freely to report or discuss a third vital matter: Zionist Nationalism. In this case the freedom of the press has become a fallacy during the past two decades ... When I came to America I found that this ban, for such it is in practice, prevailed even more rigidly than in my own country.... In daily usage, no American or British newspaper, apparently, now dares to print a line of news or comment unfavorable to the Zionist ambition ... The inference to me is plain: the Zionist Nationalists are powerful enough to govern governments in the great countries of the remaining West.”

In his next book *Far and Wide* (London: Jonathan Cape, 1951), Reed took a skeptical look at the much-hyped claims of six million Jewish wartime deaths. He wrote:

“During the Second World War I noticed that the figures of Jewish losses, in places where war made verification impossible, were being irresponsibly inflated, and said so in a book. The process continued until the war's end when the figure of six millions was produced (and the Arabs were immediately chastised). A transparently worthless estimate was not only being used for mass-delusion through newspapers, but even given official status.… No proof can be given that six million Jews 'perished'; proof can be adduced that so many could not have perished ...”

(For more on this, see “Douglas Reed,” by M. Weber  <http://www.ihr.org/jhr/v19/v19n6p33_reed.html>])

After the publication of *Far and Wide*, Reed was all but banned by establishment publishers. Still, he remained undaunted. His final book, *The Controversy of Zion* (Veritas [Australia] and Noontide [USA], 1985), provides a detailed and literate dissection of the origins and international impact of the Zionist movement, including its corrupting influence in Britain and the United States.

Reed died in Durban, South Africa, on August 26, 1976. He was 81. In its obituary notice (Sept. 12, 1976), his old employer, the London *Times*, criticized him for “a headstrong quality [and], a temperamental lack of moderation,” while praising him as “able, informed where his interest was aroused, [and] resourceful as a descriptive writer.”

<http://knud.eriksen.adr.dk/reedandthejews.htm>

# Douglas Reed and the Jews

By Knud Eriksen

In *Dronten* *no. 4* (“*The Dodo*” at the address [Patriot.dk](http://www.patriot.dk)) I have dealt with the once world famous foreign correspondent and author, Douglas Reed, who went from being widely known and respected before, during and after the II.nd World War to becoming an expelled and completely forgotten person.

Why was he “forgotten”?

It was simply because he wrote about “The Jewish Question!”

International Jewry responded to his frank description of the problem with total censorship, so that his new books could no longer be printed and the old ones would disappear gradually from the bookstores and even from the library shelves.

After a short period of slandering he was no longer mentioned at all in the world’s media.

As the author Ivor Benson (who has himself written a book on this subject: *The Zionist Factor*) says in the foreword to Douglas Reeds masterpiece *The Controversy of Zion*, which had to wait 22 years before it could be published, “the adversity, which Reed encountered, would have made a lesser personality give up. But not he“.

After his expulsion from the zionist-controlled media-world, he found himself free to start this most outstanding work, which all the years as a foreign correspondent in Europe and his earlier books had only been a preparation and an education for. His vision expanded from year to year and from book to book. It was an education, which was not available in any university.”

He spent more than three years away from his family in the early fifties in New York Central Library or in front of his typewriter in modest surroundings in New York and in Montreal. He rewrote the whole book with an epilogue i 1956, where the uprising in Hungary and the Suez-war were scrutinized as further examples of the talmudic co-operation between communism and zionism. Then, as mentioned, the book had to wait 22 years for a possibility of getting published!

It is instructive to observe how Douglas Reed gradually penetrates deeper and deeper into the Jewish problem from  that time, when he had hardly even thought about it in 1935 (as he writes in *The controversy of Zion*) until he delivers his harsh judgement in the shape of *The controversy of Zion.*

The mood of gloom and doom is not his own, but due to the gloomy character of the subject, as he says in the epilogue to the book. In the cause of his work he has felt the evil as an almost physical presence in the plans, he reveals. As “forces from some dinosaur-lair projected into the twentieth century.” But, he says, it is not for him to judge, what is evil. God must have had an intention, in his wisdom, to allow this evil to exist, possibly for the progress of the soul. But in that case he, himself, feels like being also a part of God’s creation, who has the duty to reveal this evil, so that human beings can be set free from it.

Ivor Benson follows this line of thought in the epilogue to *his* own book on the subject (1986) *The Zionist Factor,* as follows: “There is no Jewish problem *per se*, only a gigantic 20th century problem, in which the fate and responsibility of Jews and Christians are inseperably intertwined”. The irresponsible world power, built on money and dominated by Jews, is, in its outstretched cob-web something, that we have all allowed to grow big and strong through our irresponsibility.

But if this power has now grown so strong, that it cannot be stopped, but must be allowed to continue its predestined course, until, finally, it devours itself like a worldwide wolf, what use is it then to us to get to know and fully understand what goes on in the world?”

Ivor Benson answers this as follows: “a short answer is given in a christian concept with even older sources: “*Thou shalt know the truth and the truth shall set you free.”*

In 1938 Reed wrote his first major – and world famous – book, *Insanity Fair*, which was published in at least 35 editions in English and published in danish, also in 1938, in 5 editions. In Danish the title was “Galskabens Kavalkade” (can still be ordered from the library). It is scarcely 400 pages and is a mixture of an autobiography and a  political description of Europe up to- and during the Second World War.

His predictions of major political events were for many people surprisingly accurate at a time, when the “responsible politicians” of the West were acting in direct opposition to his advice and interpretations, and the unifying principle of the book is one long warning against the threat from Hitler-Germany.

But simultaneously he had, among other things, a few critical remarks about the jews, which he had observed and come to know during his many travels as a reporter in Europe. In his second book he deals with the subject of the jews a great deal more thoroughly.  All of two chapters out of 37 are dedicated to his “becoming clear as crystal“ on the subject, as he says.  This book from 1939 had the english title “*Disgrace Abounding*” and in danish (also 1939) “Grænseløs Skændsel”. (It can still be procured from deposit libraries). The book – almost 500 pages – was also a description of the prewar conditions, as he knew them in his capacity of being one of the leading foreign correspondents in Southeastern Europe, and through his close personal acquaintanceship with many of the leading politicians of the time. It was yet another long warning against Hitler-Germany and a reproach of the erroneous Western politics, in which he could not find the logic.

As far as the Jews are concerned, he is definitely far more crystally clear in this book than in the previous one, where there were actually just a few good-natured teasing remarks about them.

I have, in *Dronten no. 6,* (danish) reproduced both of these two chapters and a couple of other interesting descriptions of the Jews in Europe, seen through his eyes, under the menu (in *Dronten*): “Grænseløs Skændsel” (“Disgrace Abounding”).

By this time he no longer holds any doubt, that there is most certainly a serious Jewish problem. From the on he would get to study the problem thoroughly through the following ten years.

His well-intentioned advice, that the Jewish problem could only be solved by the Jews getting their own nation (but not by killing arabs), was abandoned by him again, when his studies of talmudic zionism, and the eventual establishment of Israel, demonstrated to him, that the Jewish question implied much more than just that, and was now so much bigger.

Also, he discovered,  it had in reality been laid down in an ancient plan for world-conquest.

He wrote a few more books which he managed to get published somehow (see the list in *Dronten no. 4,* under the menu “*Bibliography*”- and now (in english) the homepage *Douglas Reed Books,* red*.*).

After the books *Somewhere South of Suez* (1949) and *Far and Wide* (1951), which are not translated into danish, Reed was practically banned by the most important publishers and bookstorechains because of his ever more clear description of the Jewish problem. He does not end up by being optimistic concerning the solution to the problem, as he actually thinks that only God can solve it – in time. Nevertheless, it is also his opinion, that the suffering of mankind, including the Jews, which will result in the meantime, until this solution will appear, may be reduced and shortened by people learning the truth about “The Contorversy of Zion”. In this issue of *Dronten* (no. 6), I have translated, into danish, two more chapters of this – in my opinion – vital work. With the knowledge, which the book gives the reader, he understands the real background of the invasion of foreigners in The West, the globalisation and the break-down of nations, culture and morals. Here, finally, I will relay Douglas Reeds own description of the problems of the banning of *Disgrace Abounding* -  “*Aftertale*” in the book), and in this way introduce this, his encyclopaedic masterpiece, *The Controversy of Zion*”:

.........”Chance, and possibly my own sense of timing, enabled me to write additional chapters for Insanity Fair immediately after publication, and this time the same thing has happened again. But on this occasion chance has enabled me, in the additional chapter, to give you the best possible example of the way organized world-Jewry works and of the immense power it wields in goading world-opinion against Germany. I imagine anybody who has read these two books will realize that I hold Germany to be a menace to England, but that I do not identify the cause of England with that of the foreign Jews.

After I wrote Insanity Fair I was swamped by offers from American publishers for my next book. I signed a contract with one firm. When I began Disgrace Abounding I did not know that it would be an anti-Semitic book. The anti-Semitic part is the result of my observation of the Jews in the last year and of my conviction that the mass influx of Jews to England is a political mistake and a national misfortune.

The American publisher, after reading Disgrace Abounding, declined to publish on the ground that the Semitic part was 'slanderous and libellous'. Read the Jewish part for yourself and see if this is true. I, for my part, declined to have the book published anywhere without the Jewish chapters. The real meaning of that decision is that, in America, you may 'slander and libel' Germany as much as you like, and be paid for it, but you must not discuss the Jewish problem, you must not assert that there is a Jewish problem. Other American publishers declined the book on the grounds that they could not publish the Jewish chapters. One of them, not a Jew, said that an American publisher would court misfortune by publishing it, because 90 per cent of the American newspapers are Jewish, and the Jewish influence extends in similar proportion throughout the whole ring of trades connected with publishing.

I see very little difference between the Jewish and the Hitlerist method, in this matter of free speech and free discussion. The Jews are for free attacks on Germany, nothing else. The same thing happened in some of the Scandinavian countries, where Insanity Fair had great success and where publishers were clamouring for the next book - until they saw the Jewish chapters. They asked to be allowed to publish the book without them. I refused. The same thing happened in France even with Insanity Fair, where a publisher contracted for the book who apparently could not read English and only realized when he saw the French translation that there was a few passages in it which he did not consider sufficiently favourable to the Jews. He demanded their excision, I refused, and he sold the contract to another firm.

So only in England, as yet, and possibly in France -- although I do not yet know whether this book will appear in France -- may a non-Jew openly discuss the for and against of the Jewish question.

The importance of this, for you, is that you should realize that what is presented to you as 'American approval' or 'American disapproval' of this or that action of British policy is not American but Jewish opinion, and that this puts quite another face on the matter. If you are to fight Germany again, you must do it for England's sake. You must not allow yourselves to be egged on by Jews masquerading to-day as 'German public opinion', to-morrow as 'Czechoslovak public opinion', the day after as 'English public opinion', and the next day as 'American public opinion'. If England suffers disaster in coming years, the Jews who have come to England in these latter years will not suffer that misfortune in like measure; they will not feel it as Englishmen will feel it, they will prosper in chaos, and when they feel that a lean time is coming for them they will make up their minds to sail away.

As I came up the Thames I wondered what my own future would be. I had promised myself to decide within a very few days whether I would continue to write about the daily European scene or whether I would cut loose [ed: altogether?] together, go to Polynesia, Patagonia or Peking, write about other things than Hitler's eternal invasions.

I wondered whether, the next time I left England, I should go in one of those steamers white and gold to some far distant foreign clime. The decision lay before me. I had a few days' time. While I was locked up in the Legation at Prague, Disgrace Abounding was published - the most curious things happen to my books. After my departure from Prague I read the first reviews of it. Somebody spoke compassionately of my inferiority complex. I never knew, until I wrote Insanity Fair, what an inferiority complex was, or that I had one. To understand these things you have to sit at the feet of some venerable Jewish professor in Vienna, who soothes you by telling you that your faults are not your own but the products of your ancestors' hereditary alcoholism, or something of that sort, and this wise counsel gives you new strength. The gins of the fathers. - Kraft durch Freud.

I have no inferiority complex, but only the most normal longings for England to be better. I have a heavy foreboding for England, whose rulers have made every mistake they could. I want to see England safe at home and abroad. Safe at home for the British Derelict Aryans, not for the Foreign Non-Aryans. Safe abroad from Germany.

Neither of these things is being done. The danger of a German ultimatum has been drawing daily nearer. What shall it profit Britain if she lose her whole Empire and gain only the Jews? Now, at the last moment, a faint hope offers that a stand will be made - over Poland. Then why not for Czecho-Slovakia? Why have we handed over the Czech Army, the Czech Air Force, the Skoda Works, the Czech gold, to Germany? If we were from the beginning prepared to make this stand, we should have made it years ago. Then you would have had none of this trouble. You could have satisfied Germany's just grievances - but you could have compelled her to keep the peace.......”

*Knud Eriksen, feb. 1998*

<http://www.ihr.org/jhr/v19/v19n6p33_reed.html>



# Institute for Historical Review



*Mark Weber*

As Egyptian journalist Mohamed Heikal notes in his foreword to the Arabic edition of Garaudy's Founding Myths, Douglas Reed was a very influential writer who was later consigned to public oblivion for writing frankly about Zionist power.

Born in Britain in 1895, Reed began working at the age of 13 as an office boy. At age 19 he worked as a bank clerk until enlisting in the British army at the outbreak of the First World War. At the age of 26, and "relatively unschooled" (as he once described himself), he began working for the London Times as a telephonist and clerk. He reached journalism at the age of 30 as a sub-editor. Three years later he was the venerable paper's assistant correspondent in Berlin, before transferring to Vienna as its chief central European correspondent. He went on to report, as a Times correspondent, from Warsaw, Moscow, Prague, Athens, Sofia, Bucharest, Budapest and other European centers.

He left The Times in 1938, almost simultaneously with the publication of his book Insanity Fair, which sold very well (including its US edition), and brought him world fame. He later wrote: "I let off all this pent-up steam and said just what I thought about the coming war and the folks who were letting it happen in a book, Insanity Fair." A year later came another bestseller, Disgrace Abounding, and then others, including Prophet at Home, All Our Tomorrows, Lest We Regret, and Somewhere South of Suez. Reed also found time to write four novels and a play.

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... During all that period and to the present time, it was not possible freely to report or discuss a third vital matter: Zionist Nationalism. In this case the freedom of the press has become a fallacy during the past two decades ... When I came to America I found that this ban, for such it is in practice, prevailed even more rigidly than in my own country.... In daily usage, no American or British newspaper, apparently, now dares to print a line of news or comment unfavorable to the Zionist ambition ... The inference to me is plain: the Zionist Nationalists are powerful enough to govern governments in the great countries of the remaining West!

In his next book Far and Wide (London: Jonathan Cape, 1951), Reed took a skeptical look at the much-hyped Jewish-Zionist claims of six million Jewish wartime deaths. He wrote:

During the Second World War I noticed that the figures of Jewish losses, in places where war made verification impossible, were being irresponsibly inflated, and said so in a book. The process continued until the war's end when the figure of six millions was produced (and the Arabs were immediately chastised). A transparently worthless estimate was not only being used for mass-delusion through newspapers, but even given official status!

... No proof can be given that six million Jews 'perished'; proof can be adduced that so many cound not have perished ... Certain mathematical rules govern destruction on such a scale; you need pursuers, jailers, prisons, camps, transport, executioners in numbers inconceivable ...

In a matter where nothing is verifiable, one thing seems sure: that six million Jews were never even contained in German-occupied territories ... Yet this massive assertion about the six millions was used by politicians in the highest places, by prosecutors at Nuremberg, and habitually by mass-newspapers which in lesser matters would print no statement unverified!

The familiar six million figure, Reed went on, is "one which not bear any scrutiny by independent investigators." Citing publicly available sources, he suggested that total Jewish wartime losses may have been between two and a half million and something more than three and a half million.

After the publication of Far and Wide, Reed was all but banned by establishment publishers. Still, he remained undaunted. His final book, The Controversy of Zion (Veritas [Australia] and Noontide [USA], 1985), provides a detailed and literate dissection of the origins and international impact of the Zionist movement, including its corrupting influence in Britain and the United States. Once again devoting several pages to the issue of Jewish wartime deaths, he concluded:

The starting point for consideration of this question [of Jewish wartime losses] is the fact that six million Jews, or anything approaching that number, cannot possibly have been 'done to death' or caused to 'perish' ... The very assertion, made before the Nuremberg court, was an affront to their 815,000 fighting-men, sailors and civilians, killed in all theatres of war, of which only the Western politicians of this century would have been capable.

However little known Douglas Reed may be today, his work -- as Mohamed Heikal's foreword to the Arabic edition of Roger Garaudy's book attests -- has not gone entirely unappreciated.

END