

CURSE ON CAIN PROVEN

(Part Two)

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Repeating: The topic of this discussion is based upon Gen. 4:11-12, where Cain had murdered Abel, which states: “¹¹ **And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;** ¹² **When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.** *[underlining mine]*”

Before we jump to any conclusions, we will have to examine just what kind of a situation we have here. The first thing we have to grapple with is the fact that only Adam was created to be a farmer, Gen. 2:5:

“And every plant of the field before it was in the earth, and every herb of the field before it grew: for Yahweh Elohim had not caused it to rain upon the earth, and *there was not an [Adam-] man to till the ground.*”

Let's pause for a moment and contemplate what we are faced with here. It is evident that Adam was 100% farmer. And, since Eve was made from one of Adam's ribs (something curved like the spiraled helix of our DNA), it is obvious that Eve was endowed with the same Yahweh-given proclivity for farming as Adam. Inasmuch as Cain had half of the chromosomes of the serpent, and half of the chromosomes of his mother Eve, he (Cain) was only a half-ass farmer at best. And, the half that he did have, Yahweh cursed! I will now quote a flawed article from the Internet concerning Jewish farmers in New Jersey at:

jewishfarmersofamerica.wikispaces.com

“New Jersey is central to the history of Jewish farmers in America. During the first half of the twentieth century, thousands of Jews started farms in the Garden State. For the most part they started egg farms due to poor soil for crops and because egg farming is what their uncles and friends were doing. Jews were some of the first people to have large egg farms. In her book about the Jewish farming community of Farmingdale, New Jersey, Gertrude Dubrovsky writes, ‘Jewish farmers took chicken raising out of the backyard and made an industry of it.’ Jewish owned egg farms ranged anywhere from 3,000 to 10,000 birds, small by today's standards but large at the time, bringing in around \$4,000 a year in the early 1950's.

“Around the First World War, Jews started settling in loose-knit groups on farms in south central New Jersey. Some of the bigger Jewish farming communities were in Tom's River, Farmingdale and Lakewood. By 1920, 50 families belonged to the Toms River Community of Jewish Farmers. Around 1945, the organization had 360 families, which included refugees from Europe. In the early 1950's, there were 1,200 farms in Farmingdale, Lakewood and Toms River. At their peak, they raised 16 million chickens and 240 million eggs a year.”

Now, the curse on Cain was not in respect to raising cattle or poultry, but grain, vegetables, or fruit. But where did these jews get the chicken-feed to allow their flocks to mature? There could've only been one way, and that would be to allow the chickens to run wild and let them happen on whatever worms, insects or wild seed they could find. Either that, or purchase chicken-feed from some Adamic farmer. The Adamic farmer raises the grain for feeding the chickens, while the jewish grain dealers rob the Adamic farmer blind at starvation prices, and resells it to large jewish-run poultry corporations, who hire aliens to process the product. Excerpt from:

Hog River Journal at: hogriver.org

“Connecticut’s Jewish farmers have been thought of as a novelty since they began to arrive in the 1890s. Who ever heard of Jewish farmers? Jews typically aren’t associated with farming-and certainly not with successful farming. Forbidden from owning land in Russia, Jews still came to America with some agriculture skills gained through cattle dealing, tenant farming, or raising cows, goats, or chickens. But in Connecticut, Jewish farmers pioneered the adoption of foodstuffs – such as eggs, milk, and broilers – that could be raised on worn-out, rocky New England soil. Large-scale use of scientifically designed chicken coops, the Jewish farm agent, the Jewish farm newspaper, and the Jewish farmers’ cooperative all became highly visible and successful aspects of Jewish farming in Connecticut. The first farmers’ credit union in the United States was formed by the Jewish Agricultural and Industrial Aid Society in 1911 in Fairfield, Connecticut, creating a model used across the country.” Again, being prohibited from raising cattle or poultry is not the curse on Cain! A jew could even be a veterinarian!

Jewish agriculture colonies in the Russian Empire from: wikipedia.org

“Jewish agricultural colonies in the Russian Empire were first established in Kherson Governorate in 1806. The *Ukase* of December 9, 1804 allowed Jews for the first time in Russia to purchase land for farming settlements (*Koloniya*). Jews were provided exemption from military service, tax abatements, and reduced land prices as incentives. It was initially an attempt to demote Jews from their *mechshanin* or *kupets* (‘urban commoner’ or ‘merchant’) *sosloviye* (social group) inherited from the Polish Partitions to the lowerranking *Krestyane* (peasant-agricultural) class. Other colonies in New Russia and Western Krai followed. In 1835 an abortive attempt to establish Jewish colonies in Siberia was made. Another major colonization was initiated in Yekaterinoslav Governorate in 1846. In 1858, 18 Jewish agricultural colonies were registered in Podolia Governorate, involving over 1,100 families. One of the largest and most successful was Staro Zakrevsky Meidan. By 1900 there were about 100,000 Jewish colonists throughout Russia.

“In early 1890s an English writer, Arnold White, visited the Kherson colonies to investigate the status of Russian Jews by commission from Baron Hirsch. He noted that colonies grew due to natural population increase since the inception despite hardships and after 80 years there was not enough land. He also made a note that Jewish women were not permitted to do field work.

“Jewish agricultural colonies became more successful than the Russian government initially expected. Some Jewish agricultural colonies turned into full-fledged

Jewish shtetls with thriving merchant businesses not related to the agricultural activities originally chartered. Other *Koloniya* became the centers for new cash crops such as sugar beets, winter wheat, sunflowers, which particularly made Ukraine the breadbasket for all of Europe. The sugar beet industry produced more sugar for Europe's insatiable sweet tooth than any other source, until tropical sugar cane crops took over in the 20th century. The Russian sugar beet industry was controlled by Jewish families associated with the Jewish agricultural colonies, such as the wealthy Brodsky family, financial magnates based in Kiev.

"Jewish agricultural colonies became models for communal agricultural efforts worldwide. Karl Marx cited the *Koloniya* as examples of workers taking control and lifting themselves up through hard work. Jewish Zionists in the early 20th century used *Koloniya* as models for Kibbutzim in Israeli, particularly in the Second Aliyah after 1904. After the Russian Revolution of 1917, the Bolshevik government carried out collectivization efforts during 1920-1938. Many *Koloniyas* were turned into *kolkhozes* during this period."

We know the curse on Cain didn't go away, so there must have been some White Adamic Ukrainian farmers overseeing the operations! Either that or it was a Russian government project. After all, we're talking about the early 1800s, long before the Bolsheviks took over Russia.

Three Part History of Jewish Farming In America at:

jewishfarmersofamerica.wikispaces.com

"I . Jewish Farm Settlements 1882-1900: Thousands of Jewish immigrant families attempted to settle on farm colonies during this period. Many of the colonies were part of the secular and communal Am Olam movement. Many colonies were sponsored by Jewish philanthropic groups such as the Hebrew Immigrant Aid Society and the Baron De Hirsch Fund that purchased large tracts of uncleared land far from cities and attempted to settle groups on them. With few exceptions, such as in Southern New Jersey (Woodbine) and Connecticut (the Colchester and Ellington area), the colonies were short-lived failures. Due to disease, unfavorable weather, inexperience, poor land and other obstacles, the colonies averaged no more than five seasons.

"II. Jewish Farm Communities. 1900-1960: During the early 1900s, attempts at group settlement and collective ownership gave way to settling individual families on farms. In 1900, the Baron De Hirsh Fund founded the Jewish Agricultural and Industrial Assistance Society (JAIAS). Because of the failures of early large scale group settlements, the JAIAS from the start focused on settling individual families on abandoned farms near metropolitan areas. The JAIAS provided loans to thousands of Jewish farmers and advised them on how to farm by sending out experts and published for fifty years a magazine called the *Jewish Farmer*.

"Jewish farming communities arose in coastal southern New Jersey (poultry and eggs, vegetable truck farming), Petaluma California (eggs), New York, Connecticut (dairy, vegetables, cattle), Florida (citrus, tomatoes), Ohio and Michigan (fruit and vegetables). The communities were very cohesive and started their own cooperatives and other mutual aid associations (insurance, loans). Many were 'intact' Jewish communities with shuls, shoichets, and burial societies.

“A good deal of these family farms went bust during the depression years. The ones that remained or got into farming around 1940 thrived during the Second World War with the high demand for eggs and other products. At its peak right after the war, the Jewish farm population in America consisted of around 100,000 people and 25,000 families (Jews in American Agriculture: The History of Farming by Jews in the United States. Jewish Agricultural Society. 1954). From 1950 to 1970, most Jewish family farms went out of business as farming got more concentrated (‘Get Big or Get Out’). A few maverick families bucked the trend and continued to farm.

“III. Organic and other New Jewish Farmers 1970-Present: Many a city or suburban born Jew has become an organic farmer since the organic movement picked up steam in the 1970s. Several have become highly successful owners of national companies: Gary Hirshberg (Stonyfield Yogurt), Sam Kahn (Cascade Farms), Ben and Jerry, Drew and Myra Goodman (Earthbound Farm). Others run large farms (Michael Doctor in Connecticut., Steve Pincus of Tipi Produce in Wisconsin [sic]). The majority like myself [*whoever ‘myself’ is*] run smaller, part-time operations. Considering the interest of young Jews in agriculture, the number of Jewish-American farmers should only rise. One common mistake is to think that the first period represents the entire history, that all Jewish attempts to farm were idealistic failures. Another mistake is to think that the third period represents the entire history. The middle period, the largest and most successful [sic] period, is what is often overlooked.” What we observe here is the fact though it might appear for a while that Cain is thriving at farming, something comes along to cause him to fail. From *The History of The Jews* by Abram Leon Sachar, pp. 381-383, we read in part:

“4. SOVIET RUSSIA: In March 1917, after three disastrous years of war, which brought millions of casualties, the old Russia collapsed. The Tsar abdicated and a liberal provisional government, headed by Alexander Kerensky, took control of the country. For a brief moment it seemed that the blessings of democracy were to be extended to the oppressed Russian masses and that the persecuted minorities were to share fully in the promises of the new day. The subject provinces, Poland, Finland, Lithuania, Latvia, and Estonia, were granted a generous degree of autonomy, and all the anti-Jewish legislation which had embittered six million lives was automatically swept away.

“There was no opportunity, however, to test the generous intentions of the new government. Kerensky, under great pressure from the Allies, agreed to continue with the war effort. But the people were sick to death of bloodshed, and in the months which followed the March revolution Russia, demoralized by economic distress and military disaster, drifted rapidly into anarchy. In November the vigilant, aggressive Bolshevik minority seized the reins of government and established a proletarian dictatorship. One of its first acts was to sign a separate peace treaty with Germany.

“Theoretically the new revolution made no change in the Jewish situation. In the very first week of the Bolshevik coup the government announced the abolition of all restrictions and privileges. Yet the new revolution was destined to disrupt the lives of the Russian Jews more completely than any other event in their varied history.

“To begin with, a deadly civil war broke out between the Bolsheviks and those who wished to maintain the old economic order. The opposition parties, sensing greater danger to their way of life from the Reds than from invaders, willingly accepted assistance from foreign armies. The irreconcilables, patriotic and selfish, liberal and reactionary, assailed every frontier, and the Russian people sank further in the sanguinary abyss.

“The Jews, as usual, were caught between the warring hosts. The conflict raged most fiercely in the cities of the south and west, where the Jews were concentrated. Three million souls lived in the stricken Ukraine, and every invading army plundered them, the Poles because they were Bolsheviks, the Bolsheviks because they were not, the Germans because they were Ukrainians, Petlura’s guerrilla bands because they were Jews, Denikin’s robber forces because they were worth plundering. Nearly two thousand pogroms were perpetrated, in which, by conservative estimates, more than a hundred thousand Jews were destroyed, and, by other estimates, nearly a quarter of a million. The year 1920 brought back all the horrors of Chmielnicki’s day, three centuries before.

“For five years, until well into 1922, the Soviet government fought desperately against its enemies. One by one the foreign interventionists withdrew and gradually the remarkably organized Red armies re-established order. The Bolshevik leaders were then able to turn with clearer minds to the vast problems of internal reconstruction.

“Already a fundamental economic revolution had taken place. It was decreed that all the resources of the nation were to be controlled by the state. The institution of private property disappeared as competition was outlawed. The substitution of state planning for private enterprise eliminated the middleman and smashed the bourgeoisie.

“Millions of Russians were reduced to poverty by the confiscation of fortunes and enterprises and by the destruction of their means of livelihood. But the Jews were affected more than all other groups; Tsarist restrictions had cut them off from most callings except those of middlemen. The Soviet attack upon their economic position was not launched because they were Jews; but they paid heavily for the accident of history which had given them disproportionate representation in the now tabooed economic categories.

“Gradually, after immense suffering, a complete realignment of Jewish life took place. Many thousands of the younger generation moved into government positions. The corrupt Tsarist bureaucracy had to be completely scrapped. There was unusual opportunity in the reorganized state service.

“In 1927 the Soviet officials announced the first of a series of Five-Year Plans by which they hoped to carry through the industrialization of Russia. The giant had slept too long. If he hoped to survive he must meet the challenges of the mechanized twentieth century. The Soviet blueprints which aimed ‘to overtake and surpass the advanced countries of the West’ called for labour, for willing hands to forge the shafts of steel for the new Russia. Hundreds of thousands of young Jews joined in the rush to fit into the new plans. They went into mines and timber regions, into oil fields and the metal trades. The best trained and the most gifted were placed in charge of technical enterprises in the giant cities which began to rear themselves in every part of the

country. The rank and file moved into the foundries, onto the girders, into the very bowels of the earth, forming a vast new proletariat of nearly half a million Jews.

“Simultaneously the Soviet leaders inaugurated a back-to-the-land movement through which they hoped to absorb another large segment of declassed Jews. Special consideration must be given to Jewish families, President Kalinin announced, for they had been denied legitimate creative outlets under Tsarist tyranny. Fertile areas were opened for colonization in White Russia, the Ukraine, Northern Crimea, and in the Far Eastern province of Biro-Bidjan. The program was placed under the direction of a special board, the *Komzet*, which supervised the land distribution, arranged for loans of seed and implements, and served as liaison between the workers and the government.

“Within ten years more than 250,000 Jews had been settled on the soil. The transition, of course, was not an easy one. Most of the colonists came from an urban environment and they were totally untrained and unprepared for their new mode of life. They had to learn how to clear the land, drain the swamps, build roads, and erect homes. But they gladly accepted these pioneering challenges, for they were now, at last, associated with enterprises which were blessed by the state.

“The creation of a Jewish proletariat and a Jewish farmer class involved far-reaching changes in Jewish life, in family relationships, in the social structure, in population distribution. But there were to be others, even more fundamental. A determined effort was made by the Soviet officials to root out the curse of anti-Semitism, which was condemned as counter-revolutionary activity. In 1917 Lenin wrote in a margin of a decree condemning anti-Semitism: ‘Pogromchiks and those who carry on pogrom agitation are to be considered outside the law.’ It was announced that those who were found guilty of inciting hatred of one group against another would be punished by death or long imprisonment. There were educational campaigns to teach the people to be on guard against the prejudices which could serve only the enemies of ‘the classless society’.

“After the first terrifying years of readjustment, most of the two and one-half million Jews who lived under the jurisdiction of the Hammer and the Sickle became an integral part of the Soviet social order. They lived on a plane with every other group, for there was no discrimination against them as Jews.

“Yet the story was not all honey and clover. Like the millions of other inhabitants in the state, the Jews shared the many repressions which are inevitable in a totalitarian tyranny. Human beings were robots, cogs in a vast economic machine, to be manipulated by the whim of the cocksure despots who arrogated all authority to themselves and ruthlessly shot or exiled those who dared to disagree. Jews in other lands who were unduly enthusiastic about the Communist ‘solution’ were often brought up sharply by the reports of purges and liquidations. A Russian court of justice evidently had only one wall It was a heavy price to pay for what was called economic security”

Abram Leon Sachar had every opportunity to brag on how well the Jewish back-to-the-land movement had succeeded, but he remained strangely silent in that department. Sachar also failed to explain that Ukraine was already occupied by White Ukrainian farmers before the so-called Jewish farmers settled there! Was all of this

genocide of the 20 million White Ukrainians farmers for the purpose of resettling the descendants of Cain in their place? Whatever the case, because of all of this murder, Russia nearly starved to death!