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THE MANUFACTURE AND SALE
OF
SAINT EINSTEIN

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2 THE DESTRUCTIVE IMPACT OF RACIST JEWISH TRIBALISM

Jews have an ancient tradition of racism and of deliberately segregating themselves from all other peoples. Jews even segregate each other into separate subdivisions of Sephardim and Ashkenazim. Sephardim have traditionally considered themselves to be more “racially pure” than Ashkenazim, and, therefore, “racially” superior to Ashkenazim. Ashkenazim have traditionally viewed themselves as “racially” superior to Gentiles. Since they cannot claim “racial” superiority over the Sephardim, the Ashkenazim use tribalistic politics to kill them off.

“Jews have not troubled themselves to justify, on any rational ground, the tenacious fight of their race against the storms of nineteen centuries of persecution. The fight has been its own justification. Obviously, a race that has endured what theirs has withstood must have some glorious mission to perform; to define that mission would be an element of positive weakness, since their enemies would then have a chance to meet them on the ground of reason, where their peculiar virtues, tenacity, single-mindedness, and pliant heroism, would avail them nothing.”—RALPH PHILIP BOAS

“The position of the Jews is unique. For them race, religion, and country are interrelated, as they are interrelated in the case of no other race, no other religion, and no other country on earth. By a strange and most unhappy fate it is this people of all others which, retaining to the full its racial self-consciousness, has been severed from its home, has wandered into all lands and has nowhere been able to create for itself an organized social commonwealth. Only Zionism—so at least Zionists believe—can provide some mitigation of this great tragedy.”—ARTHUR JAMES BALFOUR

2.1 Introduction

In the United States in the early 1920's, scholars became increasingly concerned by the invasion of racist and tribalistic “Russian or Polish Jews”, who had been pouring into America since the 1880's. These immigrants allegedly sought to take over American universities and to Judaize American society. Harvard University opened the question of whether or not it was in the best interests of American society to allow Jews from Poland to obtain majority control over highly influential American colleges and universities.

In 1917, Ralph Philip Boas, who was himself Jewish, discussed the tribalistic, segregationist and racist attitudes common among Jews of the era—and throughout history,

“DESPITE the fact that we are ceasing to persecute people who disagree with us in religion or politics, we only dimly realize that one of the greatest evils of persecution is the fact that it saves its victims the trouble of justifying themselves. Persecution begets martyrdom, a glory as lacking in reason as its progenitor. Whether Sir Roger Casement was right or not is now only an academic question; his execution, by enshrining him forever in the Pantheon of Irish martyrs, makes the heart rather than the mind his judge. So it is with the Jews. Jews have not troubled themselves to justify, on any rational ground, the tenacious fight of their race against the storms of nineteen centuries of persecution. The fight has been its own justification. Obviously, a race that has endured what theirs has withstood must have some glorious mission to perform; to define that mission would be an element of positive weakness, since their enemies would then have a chance to meet them on the ground of reason, where their peculiar virtues, tenacity, single-mindedness, and pliant heroism, would avail them nothing.

It is, therefore, a happy chance for the American Jew that his age-long persecution has either ended or has degenerated into petty social discrimination. For he must now realize that the day has gone when he could justify himself by recalling his heroic miseries. In other days and other countries he faced only the problems of existence. New ideas and opportunities could not pass the walls of the ghetto; custom made adherence to old ceremonies and beliefs not only easy but imperative. The Sabbath was the one day on which the Jew could be a man instead of a thing; the recurrent holidays gave him his one outlet for the emotions rigidly suppressed in daily life; the study and analysis of the Law and the Talmud furnished the intellectual exercise that his eager mind was denied in the schools and the learned circles of the country which tolerated him. The very fact that he was confined within a pale, therefore, made it easy for him to keep his race a distinct entity.

But now, if he is unable to find a rational ground for his religious and racial unity, he will meet a foe more insidious than persecution—the gradual disintegration of race and religious consciousness within the faith. Ironically enough, what pales, pogroms, and ghettos could not accomplish, freedom promises to bring to pass. So the time has come when the Jew in America must decide what he is going to do with and for himself; his enemies can no longer save him the effort of decision.

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What is true of Europe is true also of the United States: the Jew occupies a position the importance of which is out of all proportion to his numbers. Hence the problem of Judaism is of real interest in America, because the influence which the Jew can have upon social life and the current political

and financial situation depends almost entirely upon his mode of life and manner of thought. [***] What the Jew is going to do with this self-consciousness may, to Christians, seem of little moment. It is not of that loyal kind which moves men to blow up munition factories, or to plant bombs in steamships. For others, doubtless, its implications are not of great importance. For himself, however, they are everything. His self-consciousness colors his whole point of view. It is not a simple thing. It is compounded of many factors. It is both racial and religious; it makes him both hopeful and despondent; it gives cause both for pride and for a feeling of inferiority; it makes him clannish, and it makes him long for a wider field of acquaintance. [***] Judaism is clannish. Jews undoubtedly hang together. The combination of persecution with its inevitable concomitant, self-justification, acts as a centripetal force in driving Jews upon themselves. Just as Jews have the almost grotesque notion that a man will make his philosophic and religious convictions 'jibe' with his birth, so they have the wholly grotesque notion that a man should choose his friends and his wife from the small group among whom he happens to be born, though later education and environment may move him a thousand miles away. The results of this clannishness are paradoxical. For instance, the average Jew is sure that the chief reason why Anti-Semitism is everywhere ready to show its ugly head, is jealousy of the splendid history and the extraordinary business ability of the race. At the same time he subconsciously assumes the inferiority which has long been attributed to him, covering his feelings, however, by uncalled-for justification and bitter opposition to all criticism. It is torture to him, for example, that *The Merchant of Venice* should be read in the public schools. Who can blame him? For Shylock, although undoubtedly an exaggerated character, nevertheless makes concrete those qualities the portrayal of which hurts because it bears the sting of truth.

The development of committees 'On Purity of the Press' in Jewish societies, and the extraordinary wire-pulling over the Russian treaty and the Immigration bill, show to what lengths this consciousness can go. It is impossible for the Jew to be entirely at ease in the world. He is introspective and suspicious, often unhappy, always sure that, for good or ill, he is a marked man among men.

There are three attitudes which Jews in this country take toward their problem—a few as a result of having thought it through, the majority as a result of the forces of inertia, environment, or chance, forces of which they themselves are perhaps not aware. Some Jews attempt to get rid of their self-consciousness by separating from the group. They deliberately set out to convince themselves that there is no difference between them and other men, and that they can act and live in all respects like other American citizens. A second group find their fellow Jews entirely satisfactory. They are conscious of a difference between themselves and others, but, living as they do in large cities where the Jewish community numbers hundreds of thousands, they feel no need of association with non-Jews other than that which they get in

business. They are rich, or at least well-to-do; they have all the comforts that money can buy; they occupy fine streets and build expensive synagogues. They are willing, not only to accept their group-consciousness, but to develop it to the fullest extent by means of societies and fraternal orders. In the third place, there is a small group of Jews keenly conscious of their race, who would like to make Judaism vital as a great religion and a great tradition. They differ from the second group in that they not only accept their individuality but try to justify it. It is not sufficient for them that there should be enough Jewish organizations and undertakings to make a respectable year-book: they are interested in showing why such organizations should exist. They not only *are* Jews, but they *want to be* Jews; they want to feel that Judaism really has a mission to fulfill and a message to carry to the questioning world.

The Jew who attempts to solve his problem by separating from his community must leave the great centres of Jewish life and go to some small town where he may make a fresh start. There he will find himself in an anomalous position. He will have neither the support that comes from rubbing elbows with one's own kind, nor the mental and moral stiffening that comes from active opposition. He will be simply an odd fish, and as such will be subject, not to antagonism, but to curiosity. What cordiality he meets with is the cordiality of curiosity. He is a strange creature, similar—on a far lower scale of interest—to a Chinese traveler or a Hindu student. He is engaged in conversation on the 'Jewish problem,' or Jewish customs and history, until he sickens with trading on the race-consciousness that he is striving to forget. With cruel kindness his friends impress upon him that his Judaism 'makes no difference,' with the result that he finds himself anticipating every imminent friendship by a clear statement of his race, lest the friendship be built upon the sands of prejudice. His social relations must be above reproach. A hasty word, an ill-considered action, in other men to be put down to idiosyncrasy, in him is attributed to his birth. Even when there exists the frankest and most open friendship, he is continually seeing difficulties. The fathers have eaten a sour grape and the children's teeth are set on edge. The self-consciousness that he learned in youth reappears in maturity. Whether he will or no, a Jew he remains.

If he finds his situation intolerable he may, of course, utterly and completely deny his Jewish affiliation. He may consort with Christians, join a Christian church, marry a Christian wife, and tread under foot the old associations that will occasionally cast a disagreeable shadow across his life. Unfortunately for such a solution, a cloud still hangs about the idea of apostasy. Such a refuge seems to a man of honor despicable. It is a cowardly procedure, surely, to deny one's birth and sail under false colors, the more so since, though it does no harm to others, it gains advantage for one's self. Why should it be treason for a Jew to abandon his religion and forget his birth any more than for a Frenchman or a Swede to do so? Probably for the reason that no one cares whether a man was born in France or not, whereas

in certain circles it makes a great deal of difference if a man was born in Jewry. Furthermore, Christians feel strongly that the Jew who forsakes the religion into which he was born, does so, not because his eyes have been opened upon the truth, but because he sees in apostasy definite material advantages. The Jew who would take this means of obtaining peace, therefore, would find himself cursed by an irrational idealism which can disturb while it cannot fortify and achieve.

If, however, he returns to some great centre of Jewish life and attempts to affiliate with his own people, he is in a perilous position. He is more than likely to meet with distrust where he seeks sympathy. Jews are so extremely sensitive to criticism and so keenly conscious of the social discrimination which they encounter from Christians, that they can hardly believe that a man who seems to have lived for several years on an equal footing with Christians has not either denied his birth, in which case he has been a traitor, or has not certain qualities of mind which, since they have been palatable to Christians, must be severely critical of Jews.

And, indeed, they have, perhaps, a measure of justice in their position. It is impossible for a Jew to live apart from his race for several years without looking upon his people with a new light. For one thing, distance has enabled him to focus. He has learned to sympathize more than a little with those hotel-keepers whose ban upon Jews is a terrible thorn in the flesh of the man whose money ought to take him anywhere. He has come to see that the clannishness of Jews serves only to intensify what social discrimination may exist, and to make present in the imagination much that does not. He has realized that persecution is not necessarily justification, and that because a Jew was blackballed at a fashionable club does not prove that he was a man of first-rate calibre. And finally, he has perceived that there is an arrogance of endurance as well as an arrogance of persecution, and that for a man to be continually assuming that people are taking the trouble to despise him for his birth, is to postulate an importance that does not exist.

On the other hand, he has, because of his distance, idealized Judaism. In his retirement he studied the history of his people; he thrilled with their martyrdom; he marveled at their tenacity and their fortitude. He built up for himself on the cobweb foundation of boyhood memories, visions of the simple nobility of Jewish ritual and ceremonies, and vague ideals of an inspiring religious faith. He may, perhaps, have met, far more frequently than ill-will, a sentimental and unbalanced adulation of Jews. The cult of the new is with us, and the history, the folk-lore, the literature, and the customs of Judaism have, for many people who pride themselves on their social liberality, the fascination of novelty. It is the easiest thing in the world for a Jew to yield to this sentimental tolerance, and to view his people in a rosy light.

It is, therefore, something of a shock to him when he reënters a great Jewish community, for he finds that the great mass of American Jews have sunk into a comfortable materialism. What persecution could not accomplish,

success in business has brought to pass. The innate qualities of the Jew could not save him from the fate of the Christian who has become rich in a hurry—grossness and self-conceit. That Jeshurun waxed fat and kicked is as true now as it ever was, and there is little reason to expect that the race which was hopelessly cankered by national prosperity in the days of Solomon can escape a similar fate in the twentieth century. [***] The sad result is that in prosperity the Jewish self-consciousness ceases to be religious and becomes merely racial.

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The number of immigrants, or children of immigrants, from countries where for centuries they have been trained in an atmosphere of slavish cunning and worship of money, who become rich, is almost incredible. In Russia, Galicia, or Roumania, they cultivated a self-respect by rigid adherence to dignified and beautiful customs; in America the florid exuberance of newly acquired wealth cannot be dignified. Clannishness, exclusion from circles of good taste and good breeding, the infiltration of the parvenu East-European Jews, and imitation of the most obvious aspects of Americanism—its flamboyant and tasteless materialism—all combine to make the thoughtful Jew sadly question what hope lies in the bulk of the Jews who live in the great American cities.

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[Zionism] is actuated by a spirit of helpfulness and by an ideal of racial unity. [***] Aided by persecution and poverty, [American Judaism] furnished admirable discipline to a race naturally stubborn and tenacious. Persecution, poverty, and discipline gone, what is left?—an indistinct monotheism joined to an ethical tradition never formulated into a system, and only vaguely defined. None of the great Jewish philosophers ever succeeded in establishing a Jewish creed; indeed, there was no need of one when common suffering wrought so effectual a bond. [***] At all events it must be remembered that, since the problem of Judaism comes from intense self-consciousness, persecution and sentimental tolerance are both bad for the Jew. The one saves him the trouble of seeking out his reason for existence; the other flatters him into a belief that there is no necessity for the search. If men will treat Jews like other people, instead of nourishing their age-long notions of peculiarity, they will make it easier for time to settle the Jewish problem as it settles all others.”⁸³

In 1845, an article appeared in *The North American Review*, which revealed that governments were concerned by Jewish Messianic aspirations and the resultant disloyalty of Jews,

“The Jews in Russian Poland have lately been subjected to military service; and to the soldier’s oath the government has added, for Israelitish recruits, the following clause: ‘I swear to be faithful to my standard, and never desert it, even should the Messiah come upon earth.’”⁸⁴

Frankist Jews in Poland asserted in the 1700's and throughout their later history that the Messiah had arrived in the person of Jacob Frank. They formed revolutionary and destructive bands, which tore apart Polish society. Frank began a dynasty of Messiahs, whose soul alleged migrated from one Messiah to the next through the process of Metempsychosis. It was the duty of the Messiah to utterly destroy the Gentile world.

[2.2 Do Not Blaspheme the “Jewish Saint”](#)

When Einstein arrived in America in early April of 1921, shortly after Einstein, himself, declared that anyone who disagreed with him must *ipso facto* be anti-Semitic, the Board of Aldermen of the City of New York met to vote on a proposal to grant Chaim Weizmann and Albert Einstein the “freedom of the city”. Alderman Bruce M. Falconer voted against the proposal and was immediately assaulted, threatened with severe retaliation and smeared as an “anti-Semite”—an accusation he emphatically denied. *The New York Times*, which was owned by a Jewish publisher named Adolph S. Ochs,⁸⁵ published Alderman Falconer’s name, occupation, and home address, on the front page together with the charges of anti-Semitism, a description of the assault against him, and a report of the threats to destroy him, as well as his denials of any prejudice.

Several stories describing the spectacle appeared in *The New York Times*, beginning with 6 April 1921,

“HOLDS UP FREEDOM OF CITY TO EINSTEIN

Alderman Falconer Blocks Move
to Grant Official Honors
to Two Scientists.

NEVER HEARD OF HIS THEORY

Alderman Friedman Shakes Fist
in Face of Opponent and
Calls Action an Insult.

There is at least one man in New York who never heard of Professor Albert Einstein, whose theory of relativity has been discussed for many months in newspapers and magazines. He is Alderman Bruce M. Falconer, whose lack of acquaintance with Professor Einstein's fame caused a row in the Board of Aldermen yesterday and resulted in the freedom of the city being temporarily refused to both Professor Einstein and Professor Chaim Weizmann, chemist and inventor of the high explosive trinitrotoluol.

At the request of Aldermanic President LaGuardia, Mayor Hylan has called a special meeting of the Board for next Friday at 1:30 P. M., to take action on the resolution.

'I am expressing the feeling of the entire Board when I ask you to call this meeting in order that the desires of the people of this city may be carried out in extending this call to these distinguished people,' he said to the Mayor.

Professor Weizmann is President of the International Zionist Organization, and, with Professor Einstein, M. M. Ussischkin and Dr. Benzion Mossinson, is here to confer with American Zionists. They were received at the City Hall yesterday by Mayor Hylan and a committee of citizens. More than 5,000 Zionists filled the plaza in front of the City Hall.

It was thought that the granting of the freedom of the city to the two visitors would be a mere formality. So it would have been but for Alderman Falconer, who is a lawyer and lives at 701 Madison Avenue. After the ceremony the Aldermen went to their Chamber and a resolution was introduced by Alderman Louis Zeltner, Moritz Graubard and Samuel R. Morris in honor of the visitors. Every one was ready to vote favorably when Alderman Falconer arose. He confessed that until yesterday he never had heard of either Professor Einstein or Professor Weizmann. He asked to be enlightened, but nobody offered to explain the theory of relativity. Mr. Falconer said that he thought the freedom of the city had been too often granted, and, although his objection had nothing to do with racial or religious prejudices, he believed that caution should be exercised.

A storm broke about Alderman Falconer's head. Laughter and protests came from every side, and several members tried to tell him the records of the two men, but their recital made little impression upon the Alderman.

Rules Committee Dodges.

A motion that the resolution be made a general order for next week when it could be passed over Alderman Falconer's protest precipitated a parliamentary row, and in a few minutes the board was tangled up in rulings. President LaGuardia came in and took the chair. He ruled that the point of order to make the resolution a general order was debatable, and about this time the Committee on Rules, led by Alderman Kenneally, slipped out of the room.

Alderman Falconer was obdurate, and at the end of the debate the Rules Committee came back and an attempt was made to get around his objection.

It was moved to suspend the rules, when the resolution could be passed over his objection. But Alderman Falconer suspected the purpose of the motion, and objected. Alderman Friedman then asked that the resolution be withdrawn.

After the incident was officially closed there were angry arguments in the boardroom. Alderman Friedman shook his fist under Mr. Falconer's nose and said that his action was an insult and that he would carry the issue into Mr. Falconer's district. Judge Gustave Hartmann tried unsuccessfully to tell Mr. Falconer what Professor Einstein had done in science.

After the adjournment of the meeting Judge Hartman charged Alderman Falconer with having made his objection to the resolution because of purely anti-Semitic motives. This brought a denial from the Alderman and when Judge Hartman repeated his charge Mr. Falconer said: 'You're a liar, I am most certainly not opposed to the Jewish people as a race.'

'I will not let this matter drop,' said Judge Hartman. 'Not only will I bring the matter before the people of the city and the intelligent Jewry, but I will also press this matter in the council of the Republican Party. I am firmly convinced that your attitude in this matter was prompted by anti-Semitism, and I will not be satisfied until you are retired from public life.'

When Professors Weizmann and Einstein arrived at the City Hall, accompanied by their wives and other members of the delegation, they were escorted to the Mayor's office by James F. Sinnott, Secretary to Mayor Hylan, and the Committee of Welcome led by Magistrate Rosenblatt.

'As Mayor of this city, which is the home of more than one-third of all the Jews in America,' said Mayor Hylan, 'I gladly join in felicitating those who have already accomplished so much toward the restoration of Palestine. The success thus far achieved may be regarded as a happy augury that continued endeavor will result in the final and complete attainment of the hope and aspiration of the Zionist organization.'

'May I say to Dr. Weizmann and Professor Einstein that in New York we point with pride to the courage and fidelity of our Jewish population, demonstrated so unmistakably in the World War.'

George W. Wickersham, former Attorney General, also spoke of the achievements of the two leaders of the delegation.

Professor Weizmann thanked the Mayor and Mr. Wickersham for their welcome, which he accepted as showing sympathy for the cause he represented.

Mrs. Einstein lost a gold lorgnette with a chain attached during the reception at the City Hall. It was an heirloom."

Intimidation, threats of retaliation and retaliatory actions are common practice among Einstein advocates. The judge threatening and smearing the attorney was and is not unique to the legal profession and political life. American Zionism was headed by United States Supreme Court Justice Louis Dembitz Brandeis and represented by Judge Julian William Mack of the United States Circuit Court of Appeals for the

Seventh Circuit. There have been accusations of Jewish American judges allowing guilty Zionist criminals to go free and otherwise preventing justice.⁸⁶ The Talmud and other Judaic literature encourage Jews to favor one another at the expense of Gentiles and to forgive crimes Jews commit against Gentiles. For example, *Sanhedrin 58b* states that a Gentile who strikes a Jew must be killed, because striking a Jew is like striking God. Yet according to *Sanhedrin 57a*, a Jew who murders a Gentile without cause will not be put to death and is not civilly liable for the crime.⁸⁷ Furthermore, a Jew may steal from a Gentile and may keep the stolen goods with both criminal and civil immunity under some interpretations of Jewish law.

Numerous physicists of international renown have complained directly to your author that their works in opposition to relativity theory, and which expose Einstein's career of plagiarism, have been refused publication without grounds and are often met with angry personal attacks and threats of retaliation as well as reactionary and unjustified accusations of anti-Semitism. Some peer reviewed journals and scientific conferences regularly refuse to even consider works and lectures which question relativity theory, or Einstein's originality. Even Jewish opponents are attacked as if *ipso facto* anti-Semites for daring to utter a syllable of truth about Einstein's plagiarism and the fallibility of "his" theories. Helen Dukas (Einstein's secretary) and Bannesh Hoffmann wrote,

"Einstein had become a figure of enormous symbolic importance to Jews. In 1923, when he visited Mount Scopus, the site on which the Hebrew University was to rise, he was invited to speak from 'the lectern that has waited for you two thousand years.'"⁸⁸

Dennis Overbye tells the story of Ilse Einstein's letter to Georg Nicolai of 22 May 1918 in which she complains of Albert Einstein's perverse sexual advances towards her. Albert Einstein was conducting an incestuous and adulterous relationship with her mother, Else Einstein, at the time. Albert Einstein was related to his cousin Else through both his mother and his father. Einstein was perhaps dissuaded from his perverse wish to marry Ilse Einstein by his uncle Rudolf Einstein's (Rudolf Einstein was Elsa Einstein's father and Ilse Einstein's grandfather, as well as Albert Einstein's uncle and father-in-law) dowry of 100,000 Marks, which Albert Einstein accepted when he married his cousin Else—Albert thereby continued to have access to Ilse.⁸⁹ Albert Einstein was behaving like a Frankist Jew.

Overbye states that Wolf Zuelzer preserved the letter,

"despite pressure from Margot Einstein, Helen Dukas, and lawyers representing the Einstein estate to surrender it or destroy it. The tale, an example of the difficulties scholars have faced in telling the Einstein story, is preserved in Zuelzer's correspondence in the American Heritage archive at the University of Wyoming."⁹⁰

It is rather embarrassing for an ethnic "Saint" and national hero to be exposed as

a pervert and a plagiarist, and Einstein had become both an ethnic saint and a national hero for Jews. Bruno Thüring used these facts to characterize Einstein as a rabid nationalist, who used his pacifistic preaching as a front to promote his Zionist agenda. Thüring recounted that the *Jüdische Rundschau* quoted the Zionist David Yellin's welcoming address to Einstein in the name of Jerusalem on 15 March 1929 and Einstein's response:

„Du hast den Namen ‚Gaon‘ verdient, den das jüdische Volk seinen erwählten geistigen Führern gibt — dies aber nicht nur wegen deiner genialen Leistungen in der Wissenschaft, wiewohl wir sie recht zu schätzen wissen — noch mehr aber bist du uns ein Gaon, weil du die Fahne der nationalen Wiedergeburt hoch in der Hand hältst und die hebräische Universität in Jerusalem gefordert hast.“

Und Einstein antwortete darauf:

„Der heutige Tag ist der größte meines Lebens. Heute ist das wichtigste Ereignis in meiner Lebensgeschichte geschehen. Im Laufe meines Lebens lernte ich die Verirrung der jüdischen Seele, die Sünde der Selbstverleugnung des Volks-Jüdischen kennen. Und so freue ich mich, daß Israel seine Bedeutung in der Welt wieder zu erkennen beginnt. Diese Tat, die Befreiung der jüdischen Seele, wurde von der zionistischen Bewegung vollbracht.“⁹¹

Einstein wrote to Paul Ehrenfest on 12 April 1926,

“I do believe that in time this endeavor will grow into something splendid; and, Jewish Saint that I am, my heart rejoices.”⁹²

The German Consul General in New York reported on 21 March 1931,

“Es ist ein Charakteristikum für die New Yorker Volkspsyche, daß die Persönlichkeit Einsteins, ohne daß deutlich erkennbare Gründe dafür anzuführen wären, Ausbrüche einer Art Massenhysterie auslöste, und zwar nicht nur bei den hierfür besonders veranlagten Gruppen von „Friedensfreunden“ und den schwärmerischen Phantasten neu entstandener mystischer Religionsgesellschaften, sondern auch in relativ so kühlen Kreisen, wie z. B. bei den amerikanischen Förderern des Palästinaerkes. Inwieweit hierbei der Umstand eine Rolle spielte, daß sich unter den sieben Millionen Einwohnern New Yorks annähernd zwei Millionen Juden befinden, und ob in der Wechselwirkung zwischen Presse und Publikum erstere ihre zahllosen Spezialartikel über Einstein brachte, weil die Leser sich beehrten, oder ob letztere sich hierfür interessierten, weil die Zeitungen dieses Interesse schon vor Einsteins Ankunft erweckten und alsdann wachhielten, wird schwer zu entscheiden sein. Nicht ganz belanglos erscheint in letzterer Beziehung aber vielleicht das Scherzwort eines Rundfunkredners zur Zeit des Höhepunktes der Einstein-Begeisterung, daß wohl nicht 50

Personen wüßten, warum der Gelehrte überhaupt hier sei . . . Einsteins Ausführungen brachten die Anwesenden in einen Begeisterungstaukel, der sich auch darin äußerte, daß zahlreiche Personen Einsteins Hände und Kleidungsstücke küßten.”⁹³

Philipp Frank wrote,

“The Jewish population of America itself regarded Einstein’s visit as the visit of a spiritual leader, which filled them with pride and joy. The Jews felt that their prestige among their fellow citizens was raised by the fact that a man of Einstein’s generally recognized intellectual greatness publicly acknowledged his membership in the Jewish community and made their interests his own.”⁹⁴

Chaim Weizmann recalled his visit with Einstein to New York in 1921,

“We had reckoned—literally—without our host, which was, or seemed to be, the whole of New York Jewry. Long before the afternoon ended, delegations began to assemble on the quay and even the docks.”⁹⁵

The ethnic, racial and religious prejudice of Einstein and his followers, even if in the understandable and forgivable form of misguided pride, has no place in science. Many unscrupulous individuals have dishonored the victims of the Holocaust and Pogroms by disingenuously smearing any person who dares to question Einstein or the theory of relativity as an “anti-Semite”, in order to change the subject from the critic’s legitimate arguments, to a disingenuous personal attack against the legitimate critic, which evokes powerful emotions. They not only dishonor those who were murdered, by invoking the memory of the dead to distract from Einstein’s errors and misdeeds, they inhibit the progress of science and the accurate portrayal of history, in the names of those who were murdered at the behest of racist Zionist Jews.

The saga of Alderman Falconer’s exercising of his rights to oppose the award of the “Freedom of the City” to Weizmann and Einstein continued across the pages of *The New York Times* and newspapers around the world. *The New York Times* reported 7 April 1921,

“RELATIVITY AT CITY HALL.

Alderman FALCONER wants everybody to understand that when he said he had never heard of Professor ALBERT EINSTEIN he didn’t know it was the famous EINSTEIN, the destroyer of time and space. The Alderman’s reasoning is intelligible even if its result was rather unhappy. Two gentlemen were coming up to be formally endowed with such freedom as can still be granted in this well regulated city. Who were they? Mr. EINSTEIN and Mr. WEIZMANN. And how was any one to know—unless he had read the

papers—that this EINSTEIN was the celebrated EINSTEIN? He was coming to New York not as a scientist but as a Zionist, in which capacity he hasn't been working long enough to become celebrated. Any nobody would have suspected that a Mayor hostile to art artists would be asking the freedom of the city for a couple of mere science scientists.

So Alderman FALCONER was led into the blunder in which he is now trying to justify himself. He says EINSTEIN is a German. True, he is German-born, and recently he spent a year or two in Berlin. But genuine blown-in-the-glass Germans of the Reventlow type would fling their hands and howl if they heard EINSTEIN called a German. One of the reasons for his leaving Berlin, apparently, was the attacks made on him by some of the reactionary monarchist organs. They had three counts against EINSTEIN—he is a Swiss citizen, a Jew and a democrat. Nobody but the Staats-Zeitung can seriously believe that 'hatred of the Germans' is behind this opposition to EINSTEIN.

But the professor probably felt quite at home in the City Hall, with or without freedom. Relativity was being practiced in those quarters long before EINSTEIN discovered it as a theory. The rays of logic emanating from the Mayor's office are bent as badly as EINSTEIN'S rays of light. EINSTEIN proved that things are not where they seem to be, but that is no news to gentlemen elected on a program of economy who have raised the city budget to unheard-of figures. And a man who has annihilated space may be able to provide our municipal Government with some happy thoughts on the rapid-transit problem.

And perhaps Alderman FALCONER has done no real harm. Mrs. EINSTEIN, emerging from the crowd which had gathered for the reception at the City Hall, missed a valuable gold locket; so no doubt she and her husband are vividly impressed, already, with the freedom of our city."

Einstein and his advocates would sometimes flip-flop on the issue of Einstein's citizenship over the course of many years, often to avoid fulfilling national or political duties, or purely to allege bigotry, arbitrarily changing Einstein's status to fit the accusation and to emphasize and aggravate social divides for political profit.⁹⁶ Einstein was also dishonest about his religious status and misrepresented it to suit the occasion and encouraged his friend Paul Ehrenfest to do the same. Ehrenfest had more character than Einstein and Ehrenfest stood by his convictions.⁹⁷ The political Zionists had successfully vilified Germans, and America's participation in the war which resulted from this deliberate vilification intensified the ill-will.

Political Zionists have, from the very beginnings of their movement, employed smear tactic as their preferred response to legitimate criticism. Nachman Syrkin stated in 1898,

"Only cowards and spiritual degenerates will term Zionism a utopian movement."⁹⁸

At the Sixth Zionist Congress in 1903, Max Nordau stated,

“After barely [*sic*] than a year’s activity it called this Congress into being, a body to which none, but a few crazy Jewish opponents, denies the quality of legitimately representing the Jewish people. All serious people recognise that we are the executive and deliberate representatives of the Jewish people.”⁹⁹

The New York Times reported on 16 January 1917 on page 3,

“‘We protagonists of universalism,’ said Dr. Philipson, ‘are being laughed to scorn. Our claim that Israel is an international religious community is being held up to ridicule. We are told that Israel can only survive by stressing its separatistic nationalism; that only by drawing ourselves off from our fellow inhabitants in the lands in which we live as a separate nationalistic group can we perpetuate Jewish life.’”

The New York Times published a statement by Professor Ralph Philip Boas on 16 December 1917, Section 4, page 4—not long after the Balfour Declaration. Boas stated, *inter alia*,

“Moreover, Zionism is continually emphasizing the breach between Jew and Christian which most of us are trying to bridge. As the child of anti-Semitism, it thrives on persecution. Its central argument is that Jews can never be at home in a ‘foreign’ land. It makes capital of every instance of petty intolerance and nourishes itself upon the ill-will which Jews are prone to fancy even when it is not present. The chip which many Jews bear more or less ostentatiously now that the yellow badge has been removed, some Zionists magnify into a veritable Pilgrim’s burden which can drop from the bent back only upon the soil of Palestine. Zionists are continually heaping abuse upon the non-separatist, upon the man who has no desire to be different from other human beings and is very grateful that he does not have to be a marked man among men.”

The truth is that the vast majority of Jews rejected the political Zionists. Political Zionist smear tactic was routine for Einstein supporters. *The New York Times* reported,

“EINSTEIN TO HAVE FREEDOM OF STATE

*Senate Passes Resolution Honoring
Visiting Scientist—Measure
Before Assembly Today.*

Special to The New York Times.

ALBANY, April 6.—The Board of Alderman having failed yesterday to extend to Drs. Albert Einstein and Chaim Weizmann, the Zionist emissaries, the freedom of the City of New York, the Senate today, by unanimous vote, extended to the distinguished visitors the freedom of the entire State of New York.

The resolution on which action was taken was sponsored by Senator Nathan Straus Jr. of New York, who characterized the failure of the Alderman to act on the Zeltner resolution as ‘a disgrace.’

The text of the Straus resolution follows:

‘Whereas Albert Einstein of Switzerland and Chaim Wezmann of Great Britain are now visiting our State; and

‘Whereas the purpose of their visit is to cement the bonds of unity between the United States and her neighbors abroad in the great struggle for human progress and happiness, and especially to unite the old world and the new in establishing a cultural centre for the Jews of the World in Palestine; and

‘Whereas the achievements of Dr. Einstein in the spheres of physics and astronomy have commanded the attention and the admiration of the entire civilized world, and the record of Dr. Weizmann as a chemist during the World War has made the people of the allied and associated powers his debtors, and,

‘Whereas it the desire of the Commonwealth of New York to make these distinguished visitors feel that every true American heart goes out to them in cordial welcome; therefore,

‘Be it resolved that (if the Assembly concurs) the people of the State of New York extend to Dr. Einstein and Dr. Chaim Weizmann and their associates the handclasp of fellowship and a heartfelt welcome.’

Senator Bernard Downing, another Democrat member from New York City, warmly eulogized the two Zionists and extolled their services to science and to mankind.

The Assembly had adjourned for the day when the Straus resolution was adopted, but upon reconvening tomorrow will have the measure before it for concurrent action.

FALCONER IS DENOUNCED.

Owasco Club Condemns Alderman
for Blocking Welcome to Einstein.

Resolutions denouncing Alderman Bruce Falconer for his action in blocking the resolution in the Board of Aldermen offering the freedom of the city to Professor Albert Einstein and his colleagues were passed at a meeting of the Owasco Club, the Democratic organization of the Seventeenth Assembly District, yesterday.

‘The conduct of Alderman Falconer manifests a spirit of bigotry, narrow-mindedness and intolerance, and displays him as a champion of anti-Semitism, which is only a stepchild of anti-Americanism,’ said the resolution.”

The Judge found political opportunists who sought to make good on his threats and repeat his smears. One can only conclude that such hysteria in New York, such vicious and highly publicized smears and vindictive opportunistic attacks, must have had a chilling effect on the debate over relativity theory and Einstein’s alleged originality. Such was the ignoble birth of the modern myth of St. Einstein’s infallibility and originality—opposition was too often shouted down by smear tactic and intimidation—even by formal decree.

Falconer tried to calm and reassure the hysterical mob, who defamed him and sought to destroy his life. *The New York Times* reported on 9 April 1921

“FREEDOM OF CITY GIVEN TO EINSTEIN

Alderman Honor Relativity Discoverer
and Prof. Weizmann
Despite Falconer’s Protest.

HE DEFENDS ADVERSE VOTE

Cites Courtesies to Dr. Cook, De
Valera, Mannix and Mrs.
MacSwiney as Mistakes.

Professor Albert Einstein, the noted mathematician and discoverer of relativity, and Professor Chaim Weizmann, British chemist now have the freedom of New York City. It was voted to them yesterday at a special meeting of the Board of Aldermen, made necessary by the refusal of Alderman Bruce Falconer to consent to the passage of the resolution when

it first came up on Tuesday, when the two scientists were welcomed by Mayor Hylan at City Hall.

Alderman Falconer cast the only negative vote yesterday, and in so doing said he was not actuated by race prejudice, but that he had in mind the dignity of the honor which has been given to some of the greatest Americans, and thought it should not be conferred on any one unless he were known to every person in the city. He said his first ancestor in this country came as secretary to Lord Cornbury, the first person to receive the freedom of the city, in 1702.

Alderman William T. Collins, leader of the Democrats, seized upon the mention of Alderman Falconer's ancestors with avidity and ridiculed it.

'We on this board are just as proud of our city and of the conferring of the freedom of the city on guests as is Alderman Falconer,' he said. 'It was only narrowness and bigotry that made the one member of this board object to granting the freedom of the city to Dr. Weizmann and Professor Einstein.'

Alderman Falconer said that Alderman Friedman did him a great injustice in saying that his objection was based on race prejudice, and said that his private physician is a Jew and that many of his friends are Jews.

'In 1909,' he said, 'the keys of the city were unfortunately given by the Board of Alderman to Dr. Cook, who pretended to have discovered the North Pole, but were afterward officially withdrawn from him. After that the freedom of the city was not again extended for ten years, until the second year of the Hylan Administration, when it was given to Eamon de Valera, at a meeting which occurred when I happened to be away from the city.'

'Since that time it has been extended to Cardinal Mercier, King Albert of Belgium, the Prince of Wales, Archbishop Mannix and Mrs. MacSwiney. At the time the resolution was suddenly proposed in connection with Archbishop Mannix, I did not vote in favor of conferring the honor upon him.'

'The next and last individual upon whom this honor was conferred was Mrs. MacSwiney. I did not vote for it, and if I had had a proper chance would have objected.'

'I have been assured,' he said, 'that Professor Einstein was born in Germany and was taken to Switzerland, but returned to Germany prior to the war. He is consequently a citizen of Germany, of an enemy country, and might be regarded as an alien enemy.'

Alderman Friedman told Alderman Falconer that Professor Einstein was not a citizen of Germany, but of Switzerland, and Alderman Vladeck, leader of the Socialists, also said that Professor Einstein was far from being a German citizen.

Alderman Ferrand, the Republican leader, in moving the question, said:

'For what has occurred I make no apology to this board or to the citizens of the city. It can be charged to no party. It can only be charged to an individual who is arrogant and ignorant. We will have to take it from whence it comes.'

Professor Einstein visited the College of the City of New York yesterday, and attended a class in mathematics and physics, where he listened to an explanation of his theory by Prof. Edward Kasner of Columbia University. President Sidney Mezes, of the City College, and a number of advanced students were present. Prof. Einstein, who understands English, although he does not speak it well, complimented Prof. Kasner on his presentation of the subject, and later made a twenty minute talk.

It was announced at Princeton University yesterday that Professor Einstein would be the guest of the University from May 9 to 15 and would give five lectures in that time on relativity.”

On 11 April 1921, *The New York Times* began to see that Falconer had made a good point,

**“A Ceremony
in Need
of Revision.**

Now that the implacable FALCONER has been beaten and Dr. EINSTEIN possesses formally and officially the ‘freedom of the city’ that actually is granted to anybody from almost anywhere, it might be well to abandon the use of a phrase that long since ceased to have any meaning even remotely related to the words composing it. Then the ground would be cleared for its replacement by a designation indicative of a special municipal welcome, accorded to visitors made worthy of it by great achievements or honorable services.

With the ancient ceremony thus revised and brought into accord with modern conditions, Dr. EINSTEIN certainly would be among those thus honored by an appreciation not less honorable to those who manifested it, and at least it is to be hoped that the honor less often would be cheapened, as ‘the freedom of the city’ has been cheapened several times in recent years, by giving it to persons who—well, to persons whose claims for admiration and respect, unlike his, were not firmly founded on the unanimous opinion of competent judges.”

It is noteworthy that the same newspaper which had called Einstein’s theory “much-debated” on the front page on 3 April 1921, claimed one week later that there was unanimous support for it.

When Einstein visited Boston, they refused to award him the freedom of the city. *The New York Times Index* does not name any stories covering this event under “Einstein”. All they list were their articles of May 18th and 19th of 1921. From 18 May 1921:

“EINSTEIN SEES BOSTON;

FAILS ON EDISON TEST

Asked to Tell Speed of Sound He
Refers Questioner to Text
Books.

Special to The New York Times.

BOSTON, May 17.—There was a large crowd at the South Station this morning to greet Professor Einstein of relativity fame and his party. From the station the visitors made an unexpected automobile tour through the north and west ends, Boston's Jewish quarters, and then proceeded to the Copley Plaza Hotel, where they sat down to breakfast with Governor Cox, Mayor Peters and some 75 distinguished guests.

Mrs. Weisemann, wife of Dr. Chaim Weisemann, of the visiting party, surprised the party when it came time to pass around the cigars by calmly producing a cigarette and lighting it. Her action was welcomed by the men. They wanted to smoke but hesitated to do so in the presence of Mrs. Weisemann and Mrs. Einstein, the only women present. Mrs. Weisemann's action in 'lighting up' paved the way and the men lit their cigars.

Professor Einstein gave out through his secretary the following message for Bostonians:

'I am happy to be in Boston. I have heard of Boston as one of the most famous cities of the world and the centre of education. I am happy to be here and expect to enjoy my visit to this city and Harvard.'

Of course the famous visitor had run into the ever-present Edison questionnaire controversy. He did not tackle the whole proposition but so far as he went failed and thereby became one of us. He was asked through his secretary, 'What is the speed of sound?' He could not say off-hand, he replied. He did not carry such information in his mind but it was readily available in text books.

Professor Einstein took issue with the famous inventor's contention that a college education is of little value. Professor Einstein said he believed education was a good thing. If a man had ability, he thought, a college education helped him to develop it. He stated he had not had an opportunity to study the Edison list of questions. He had heard of the American inventor in connection with the invention of the phonograph and electrical appliances.

Mrs. Einstein said that while Edison was an inventor who dealt with practical and material things, her husband was a theorist who dealt with problems of space and of the universe."

Einstein's "secretary" was Simon Ginsburg (a. k. a. "Salomon Ginzberg" and "Schlomo Ginossar"), who was the son of "Usher Ginsburg" (a. k. a. "Asher

Ginberg” and “Ahad Ha’am”), who published under the *nom de plume* “Achad Ha-am”. Ginsburg the elder was the secretary for the Odessa Committee for Palestine. On 19 May 1921, *The New York Times* reported,

“Einstein Honored at Boston.

BOSTON, May 18.—Professor Albert Einstein, the scientist, and his associate, Professor Chaim Weizmann, were guests of Governor Cox at luncheon today. Professor Einstein had spent the forenoon at Harvard University, where he was received informally by President Lowell and members of the faculty. At his request he was escorted through the various college laboratories and museums.”

In marked contrast to the long front page story *The New York Times* published upon Einstein’s arrival to America, the notices of his departure were far more humble. On 30 May 1921, *The New York Times* wrote on page 8,

“EINSTEIN SAILS TODAY.

**Dr. Weizmann Will Remain In
Interests of Zionism.**

Professor and Mrs. Einstein will sail for Europe today on the Celtic, leaving behind them some puzzled academic minds. Since he came to this country several weeks ago in the interests of the proposed University of Jerusalem Professor Einstein has been the centre of attraction for scientists who have heard him lecture on his famous theory of relativity. He has spoken at several universities and had the order of Doctor of Science conferred on him by Princeton University.

Dr. Chaim Weizmann of the World Zionist Organization and other members of the commission will remain here for a short time. Mrs. Weizmann, who is President of the Women’s International Zionist Organization, which is trying to raise \$5,000,000 for welfare work among Jewish women and children in Palestine, appealed yesterday for Jewish women to contribute their jewels and treasure, ‘gold and silver, new and old,’ to the fund.”

and buried back on page 14 of the *The New York Times* of 31 May 1921 was,

“Prof. EINSTEIN SAILS.

**Says Relativity Theory Is Receiving
‘Sympathetic Dealing’ Here.**

Professor Albert Einstein, who has been lecturing in the United States for several weeks on his theory of relativity, sailed for Liverpool yesterday on the Celtic. In lieu of an interview, he gave out a formal statement in which he said:

‘I would like to add that the respect and admiration that I always felt for American scientists have been greatly increased as a result of my personal contact with them. I have seen a sympathetic dealing with the theory of relativity and a truly detached scientific interest in it.’

Professor Einstein announced that he had refused to accept an invitation to be the guest of Lord Haldane in London, but gave no reason for his action. Mrs. Clara Louise Weizmann, wife of Chaim Weizmann, President of the World Zionist Organization, also was a passenger. Others who sailed were P. S. Hill, President of the Universal Leaf Tobacco Company; Martin Vogel, formerly Assistant United States Treasurer; Toscha Seidel, violinist; Karonongse, Siamese Minister to the United States; M. Ussichkin, Secretary of the World Zionist Organization, and Dr. George E. Vincent, head of the Rockefeller Foundation.”

The joke was on those who made such a show of defending Einstein’s “honor” and who went to such extraordinary lengths to cater to Einstein during his visit to America. Instead of exhibiting due gratitude, Albert Einstein ridiculed them and slandered America upon his return to Europe. He specifically attacked the American scientists whom he had earlier praised in his apparently scripted press statement quoted immediately above.

This spectacle did not go unnoticed in the foreign press.

While it is true that some of Einstein’s critics were closet (unknown to Einstein) or public anti-Semites, it is also true that many were proud Jews, or Gentiles without any anti-Semitic feelings. While anti-Semitism, which was common in Europe and America in the 1920’s—even Einstein was an anti-Semite, was likely to bias its adherents and foster resentment in them of Einstein’s public success, it did not in and of itself render legitimate scientific and philosophical non-race related arguments wrong, nor should it render such legitimate arguments taboo. The very bias of “race” prejudice provided an incentive for some to expose Einstein and the exposure of Einstein’s plagiarism and irrationality is a good thing, even though “race” prejudice is not.

Einstein should not be pardoned and science should not be stagnated merely because Einstein was criticized by some who may have had more than one motive for exposing him. If the racism of important historical figures, in word or deed, should make it impossible for present day scholars to rely upon their non-race related arguments, we must burn the Bible, the Constitution of the United States of America, the Declaration of Independence, as well as the other writings of many of the Founding Fathers of America, and the works of Aristotle, Herbert Spencer, Albert Einstein, and countless others. Any “race” prejudice some of Einstein’s critics may have had did not grant Einstein the license to plagiarize and deceive the public. Nor

did it grant him the privilege to hide from debate over the merits of the theory of relativity. Prejudice did not convert Einstein's plagiarism into non-plagiarism, nor did it turn Einstein's irrationality into rationality. In addition, nothing prevents a person who has expressed a racist bias on one occasion, from making a true statement on another occasion. Einstein, who was himself an anti-Jewish and anti-"Gojisch" racist and a complete hypocrite, took the coward's way out to cover up his misdeeds, but that does not mean that it was untrue when he claimed to have been descended from Jewish parents. It is certainly true that Einstein had no integrity as a scientist, as a man, or as a Jew.

While racist bias is a factor to be considered when weighing the value of an opinion expressed by an individual, it by no means excludes the possibility that a given expression of opinion or fact is legitimate, logical and factually correct. To pretend otherwise is to supplant logic and truth with reactionary and irrational emotion. To pretend otherwise is to be biased against reason and fact, and amounts to the irrational assertion that dislike of the messenger gives one a right to discount the truth when it is convenient to do so. A debtor might as easily and irrationally pretend that her dislike of a creditor gives her a right to refuse to pay off a legitimate debt. A true fact becomes no less of a true fact merely because it is iterated by someone with a bias or an ulterior motive for expressing it. A debt legitimately due is not paid back by a mere expression of dislike, even if the dislike is warranted.

Some well meaning individuals have been duped into believing that it is a good thing to suppress a legitimate criticism made by any person who has ever uttered an untoward word towards a "race", and to bar every other person from repeating the same legitimate criticism, or to ridicule the criticism itself as a matter of course, even if made before adopted by a person with a known bias. No doubt most of these dupes are rather selective in their sanctions, privileging and excusing some racists like Einstein, while exaggerating the degree and the impact of the statements of others. That aside, such dupes ought recognize the proven danger of excusing corrupt Jews from criticism by any method, including the method of pointing out that a given critic of corrupt Jews has iterated a generally anti-Jewish sentiment. This practice provides corrupt Jews with an incentive to create and sponsor anti-Semitism and to create a class of professional anti-Semites, whose pronouncements shield corrupt Jews from criticism. Ultimately, the practice of inhibiting the criticism of corrupt Jews, or any Jewish icon, or even any Jew, sponsors Jewish corruption and will inevitably lead to a severe and unjust backlash against all Jews.

It is not surprising that Jewish critics criticize obvious examples of corruption by Jews. That does not place Jews above criticism. Nor does it mean that a non-racist person becomes a racist by noticing and commenting upon the same corruption by a corrupt Jew, which a known anti-Semite has criticized. Nor does it mean that a non-racist criticism of a corrupt Jew becomes racist if noticed and encouraged by a racist. If such were the case, a corrupt Jew could hire another person to pose as an anti-Semite and criticize the corrupt Jew, and then be shielded for life from criticism. More broadly, corrupt Jewish leaders and corrupt Jewish organizations could hire stooges and *agents provocateur* to pose as anti-Semites and make ridiculous anti-Semitic statements, together with legitimate statements of fact, and thereby

stigmatize legitimate expressions of criticism as if the expression of “race hatred”, *per se*. Such things have happened. Corrupt Jewish financiers paid Hitler’s way,¹⁰⁰ and many who have legitimately criticized corruption by Jewish financiers have been likened to Hitler, who was paid by those same corrupt Jewish financiers to criticize them. Are we forbidden to criticize the financing of Adolf Hitler?

2.3 Harvard University Asks a Forbidden Question

In 1921, Ralph Philip Boas discussed a proposed quota system meant to prevent Jews, a small minority in America, from obtaining majority control over leading American universities. Boas employed racist apartheid arguments favoring Jewish domination of the universities, by attributing Jewish success in the colleges and universities to the alleged superiority of the Jewish “race”. Boas largely ignored the controlling effects of circumstance, religion and culture. Limiting Jewish enrollment to proportional numbers would have opened the door to more representation by Blacks and other minorities—whether or not those doors would have remained open is a separate issue. Boas wrote in his article, “Who Shall Go to College?”, *The Atlantic Monthly*, Volume 130, Number 4, (October, 1922), pp. 441-448, at 443-448:

“Such methods of admission have been in use in many of the larger colleges during the last few years, quietly and effectively; there is little reason to believe that they would have roused public discussion, had not Harvard, with candor worthy of her motto, thrown her cards upon the table and invited the country to discuss openly the question, Who shall go to college?

[***]

III

With the later immigration, however, the case was different. The great Jewish immigration, which began in the eighteen-eighties and still continues to the limit of the law, settled chiefly in the Eastern cities, especially, as it chanced, in or near the very cities where were the largest colleges: Philadelphia, New York, New Haven, and Boston. They brought with them an inherited tradition of education, intellects trained for centuries in the sharpest analysis and dialectic, a natural bent toward the professions, and—what, perhaps, is most important—the repression for years of their attempts to give these desires and characteristics free play. In time they acquired the economic independence necessary to send their children to college; where financial independence was lacking, those children undertook the burden of self-support with the tenacity of the race. There were no Jewish colleges founded for Jewish boys and girls, as with the Catholics, because there was no organized religious body to undertake their founding, and also because Jews have no desire for separation in anything except race and religion.

Now, it happened that Jews began to flock to the colleges at precisely the time when the colleges began to grow unwieldy in numbers and ill-assorted in membership. With the turn of the century, the old college simplicity began

to disappear. Old buildings were supplemented by costly modern edifices. The fraternity house and the private dormitory were established to ease the pressure upon the college building funds. Athletics began to develop their present overwhelming importance. Fraternities established hundreds of new chapters. It became necessary to harmonize the differences between rich and poor, between the yearning for scholarship and the cultivation of useful leisure. It was the time when the colleges were violently criticized for their organization, their curricula, and their student life.

Added, therefore, to a burden of cares, came the problem of racial equilibrium. The number of Jews in the eastern colleges gradually increased, until to-day Jews would, were they permitted, in many cases form as much as fifty per cent of the students. The problem of what to do with other groups—negroes, Armenians, Italians—is as nothing when compared with the problem of the Jews.

In the first place, other groups have not the Jewish desire for education. At one remove from the immigrant quarter, other groups do not go to college. Success does not come to them with great rapidity, nor have they the same racial background of learning and scholarship which is, in some degree, in every Jew's blood. Then, too, other groups have not the Jew's adaptability. The Ethiopian cannot change his skin; but Jewish boys and girls differ from their Gentile companions often only in a racial tie so faint that insistence upon it is but a galling reminder of a difference that seems almost academic. Moreover, Jews themselves are the most incoherent of racial groups, varying from the most cultivated, who have acquired the most conservative traditions of Americanism, to the most blatant, who know no traditions except those of oppression. And the urban environment of Eastern colleges has a full case of Jewish types, with the more noticeable, as always, setting the standard of judgment of the race as a whole. Finally, the Jew is the most successful of the newer groups in college. The success of Jews in scholarship is a byword. Rarely a list of honors appears which does not contain Jewish names. When a Jew puts his mind upon achievement, he usually secures what he aims for. He pursues success in scholarship with an intensity and a singleness of purpose which make him at least noticeable. What his hand finds to do, he does with all his might. Fatal gift! If only Jews would be content with mediocrity, the 'Jewish problem' might automatically disappear.

It is not the mere number of Jews, nor their undoubted prominence in scholarship, which complicates the problem. The American college is not, and never has been, an institution primarily for the acquisition of knowledge or the attainment of degrees. It is a social organization, with a very highly organized social structure. In most colleges this structure rests upon a basis of fraternities and clubs, with unwritten rules more rigid than those which govern the most exclusive society, administered with all the relentlessness of youth. It is hard to believe that young men have any inherent objection to their Jewish fellow students as individuals. But the organizations to which they belong have an inherent objection to Jews in the mass. In the admission

of Jews they see the subtle undermining of a social prestige which they must preserve, or perish. So far as the classroom is concerned, Jewish students are one thing; but at the 'prom,' or the class-day tea, the presence of Jews and their relatives ruins the tone which must be maintained if social standing is not to collapse. The result of the presence of a large number of students who are themselves not any too welcome at college affairs, and whose relatives are positively impossible, is necessarily disunion and strife within the social life of the college. Jews are naturally clannish, and the social discrimination which they constantly feel makes them doubly so. Isolated as they are, at a time of life and in an environment where isolation is poison, they create a group always sore, always aloof, always a thorn in the side of deans and presidents, who want unity above everything. Where Jewish fraternities and clubs are permitted, the situation becomes worse. Discontent, the gnawing sense of being unjustly treated, the rancor of a brilliant mind forced into social inferiority—these things become articulate and even vociferous; a sense of injustice crystallizes. Then too, the Jewish fraternities necessarily exclude some Jews, and there is left a poor, struggling, often unpleasant remnant, suffering from an aggravated inferiority complex, which makes them mere hangers-on of the collegiate society; men who are using the college for the financial gain of a college degree, men who make neither useful citizens of the college community nor alumni of whom the college can be proud.

The thought which comes into the mind of every right-thinking person is the essential injustice of the situation. In most cases Jewish students are men of good character and fair scholarship. As far as can be learned, they give no trouble to the disciplinary officers. Being what they are, they are despised and rejected; and, being despised and rejected, they develop all their worst traits instead of their best. Were charity, friendliness, forbearance, and kindness the outstanding characteristics of college men, students of unpleasant personality could be made better college men and better citizens. But these characteristics are no more true of college men than of any group of people. Rather less so, indeed, for young people are notoriously snobbish, hero-worshipping, and intolerant of eccentricity. College authorities, however good their will may be, have not the power to reform the social prejudices of college students. Hence arises a dilemma: either the social nature of a college body must be changed and a new point of view adopted—which seems impossible; or the groups of students who interfere with the harmonious functioning of this social nature must be limited—which rouses a storm of protest.

Those who know the colleges of the East will have little doubt of the outcome: it is easier to endure a storm of protest than to change a point of view. It must be remembered that the point of view has been the slow development of years, and is held alike by trustees, faculties, and alumni.

IV

If the American college were an institution which aimed to find the

sharpest brains of the country and to cultivate them, the problem of the limitation of enrollment would be simple. Jews would have nothing to fear from such a system. The bright minds would be admitted; the dull minds would be rejected; and among the successful would unquestionably be the high percentage of Jews who always succeed in an open competition where brains count most.

But, for good or ill, the endowed colleges are not looking for the sharpest brains. In general they would probably like to think of themselves as worthy of Hilaire Behloc's praise:—

Here is a House that armours a man

With the eyes of a boy and the heart of a
ranger,

And a laughing way in the teeth of the world

And a holy hunger and thirst for danger:

Balliol made me, Balliol fed me

Whatever I had she gave me again:

And the best of Balliol loved and led me,—

God be with you, Balliol men.

It is obvious that such a conception of college means a careful selection of students to form a type. It means scholarship, to be sure; but it means also, as the presidents of Brown and Bates have stated publicly, that scholarship shall be only one qualification for candidates. Character, personality, the chances of the student's being a header in life, social adaptability, the power to make friends, eligibility to social circles, conformity to discipline and to accepted thoughts and usages—these formally become the important criteria of admission, as they have been informally, in many cases, for several years. It is needless to say that such a conception of educational eligibility would exclude a large proportion of Jewish students, all negroes, and most members of other immigrant groups; and, with an ever increasing number of candidates for admission, would put a premium upon training in the great private schools.

Once accepted, this idea marks an epoch in American education, the full significance of which most people can hardly recognize, especially when it is remembered that, as the college is, so are large numbers of schools. It means the abandonment of scholastic achievement as the criterion of collegiate success; it means the creation of 'gentlemen's' colleges, as we have had, for a long time, 'gentlemen's' schools; it means the establishment of state universities which will be consciously for the masses, as opposed to 'aristocratic' groups; and it means that the colleges which, though perhaps grudgingly and even unconsciously, have been a powerful agent in Americanization, will now give up that work.

The matter of justice does not enter into this discussion, provided state and municipal colleges are called into existence to give the education which is the right of every qualified youth in a democracy. It is education which counts as a right, not education in any specific college. If Harvard, Yale,

Princeton, Columbia, and other endowed colleges feel that social homogeneity is the most important thing in the world for them, they have the right to secure that homogeneity, so long as they maintain no monopoly of college education. It may matter intensely to the alumnus of a great college that his son should go to that college in the same environment which he enjoyed; the young man of immigrant stock, to whom that environment means nothing, ought not make the gratification of that desire impossible, so long as he personally can get his education elsewhere, and so long as the great graduate schools are free to all comers who are properly qualified. It is the thing which matters, not the place in which the thing is obtained. If, for good or ill, colleges wish to stand apart from the incoherencies and the clashings of our changing social life, they have a right to do so, as long as they encourage the founding and maintenance of new institutions which will provide an education for all qualified candidates. It is well to remember, however, that in the past the endowed colleges have opposed the establishment of state universities, and that some of them have already undertaken a policy of exclusion of Jews without informing the public, and without giving a thought, apparently, to the question where the rejected students are to be educated. One of the bad features of the present discussion is the reticence of most college authorities, who permit rumors and sensational news reports to take the place of frank and open discussion, so that the public mind is befogged and confused by anybody who chooses to start a sensational story.

Though the question of justice may be put aside, the question of wisdom may properly enter into the discussion. The important thing is, after all, not what charters permit colleges to do, but what their self-respect, their desire to serve their students and their community, and their best interests in the future tell them they ought to do. Under a policy of exclusion of certain racial groups, of preferring the development of social qualities to active scholastic competition, the colleges are bound to lose more than they will gain. They may be pleasanter places to live in, but they will no longer really represent the eager, heterogeneous, varied amalgam which is America. Young men will be protected from the presence of new Americans at the very age when they ought to be making contacts which will give them real knowledge of actual civic life. There is something disquieting, too, in the thought that their enthusiasm for democracy is so slight that they demand shelter from its perplexities and from its dangers. American college life, surely, ought to be more than a pleasant interlude; it ought to be a stirring achievement.

Most disquieting of all, however, is the feeling that, in the perpetual fight against bigotry, superstition, racial intolerance, and inverted nationalism, the colleges seem to be abandoning the side of the angels. It may be hard to see one's college harboring strange men with alien ways, to see the happy spirit of youthful friendship weakening beneath the fierce and relentless pursuit of knowledge which, to these strangers, is the whole of college life; but it is harder to see one's college the fostering mother of hates and racial

dissensions, the parent of bitterness which for years will be a canker in the minds of men. Colleges will doubtless say that, in selecting their students in their own way, they have no such purpose. However, what usually matters is not the purpose of an act, but its result.”

2.4 Americans React to the Invasion of Eastern European Jews

The effects of the Eastern European Jews’ influence on American society appeared not only in the universities, but in the motion picture industry, which Jews monopolized in the Teens of the Twentieth Century—a fact which is widely acknowledged and celebrated by Jews today.¹⁰¹ They did not use their monopolization of that industry, which was largely built by Thomas Edison, then stolen from him, to promote strong moral values and collegiate aspirations in their Gentile neighbors in America. They did not promote the dignity of Black Americans and encourage them to pursue higher education. On the contrary, the Eastern European Jews glorified crime, violence, perpetual war, and vice in the form of tobacco and alcohol consumption—industries dominated by Jews. Eastern European Jews created an intensely anti-intellectual spirit in American Gentile culture, which impacted most strongly and negatively upon American Blacks. Their apartheid anti-Black mythologies became self-fulfilling prophecies.

The Jewish movie moguls degraded Blacks,¹⁰² while stealing their cultural achievements in dance and music. The Jewish movie moguls sexually exploited actors and actresses and prompted their use of drugs, and promoted cultural decadence in general. In addition, some Jews corruptly kept Blacks from reaping the profits of their own labors and talents in the music industry. Jews, long engaged in the slave trade,¹⁰³ were the first racists to fabricate religious racial myths which relegated Blacks specifically, and Gentiles in general, to a sub-human slave status. These movie moguls, who were mostly Eastern European Jews, taught American Gentiles to loathe wealth accumulation and promoted the Communist myth of the “working-class hero” as an ideal aspiration for American youth. They also promoted the Communist ideal of “race” mixing. Jews generally taught their own children to segregate and pursue higher education and the professions.

Frederick T. Gates used Rockefeller’s money to finance institutions of higher learning which benefitted Jews, while promoting the idea that Gentile students should be readied for factory work and work as field hands and farmers.¹⁰⁴ Charlotte Thomson Iserbyt wrote in her book *The Deliberate Dumbing Down of America: A Chronological Paper Trail*, Conscience Press, Ravenna, Ohio, (1999), p. 9, which is available online: <http://deliberatedumbingdown.com/MomsPDFs/DDDoA.pdf>,

“1913

JOHN D. ROCKEFELLER, JR.’S DIRECTOR OF CHARITY FOR THE ROCKEFELLER FOUNDATION, Frederick T. Gates, set up the Southern Education Board (SEB), which was later incorporated into the General Education Board (GEB) in 1913, setting in motion ‘the deliberate dumbing down of America.’

The Country School of Tomorrow: Occasional Papers No. 1 (General Education Board: New York, 1913) written by Frederick T. Gates contained a section entitled 'A Vision of the Remedy' in which he wrote the following:

Is there aught of remedy for this neglect of rural life? Let us, at least, yield ourselves to the gratifications of a beautiful dream that there is. In our dream, we have limitless resources, and the people yield themselves with perfect docility to our molding hand. The present educational conventions fade from our minds; and, unhampered by tradition, we work our own good will upon a grateful and responsive rural folk. We shall not try to make these people or any of their children into philosophers or men of learning or of science. We are not to raise up from among them authors, orators, poets, or men of letters. We shall not search for embryo great artists, painters, musicians. Nor will we cherish even the humbler ambition to raise up from among them lawyers, doctors, preachers, politicians, statesmen, of whom we now have ample supply."

The book of *Obadiah* verse 8 teaches the Jews to destroy the intellectual class of non-Jews and deprive the Gentiles of knowledge,

"Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?"

Through their disproportionate wealth and their ownership of the mass media, as well as through disproportionate representation in colleges and universities, Eastern European Jews corrupted American culture to suit their own ends and to degenerate American Gentile society. Neal Gabler boasted in the film documentary *Hollywood: An Empire of Their Own*, Video Documentary by A&E, directed by Simcha Jacobovici, which originally aired as *Hollywoodism: Jews, Movies and the American Dream*, in 1997,

"They created their own America. An America which is not the real America, it's their own version of the real America. But ultimately this shadow America becomes so popular and so widely disseminated, that its images and its values come to devour the real America. And so the grand irony of all of Hollywood is that Americans come to define themselves by the shadow America that was created by Eastern European Jewish immigrants, who weren't admitted to the precincts of the real America."

The corruption of American culture by Eastern European Jews in the motion picture industry was already apparent in 1921, a few short years after it had begun. In the Nineteenth Century, composer Richard Wagner had criticized the Jewish monopolization and corruption of the opera. In 1921, Ralph Philip Boas, a Jew, criticized the Jewish monopolization of the motion picture and clothing

industries—as did *THE DEARBORN INDEPENDENT*.

German Jews owned sweat shops in Chicago and New York. German Jews exploited Eastern European Jewish labor in these clothing factories. The Eastern European Jews, descendants of the Frankists, took the opportunity to infiltrate American society with Communism and Anarchism by means of the labor unions, which they attempted to subvert—in many instances did subvert. Americans were leery of murderous Jewish Bolshevism, having witnessed the mass murders of millions of Russian Christians. Boas wrote in 1921,

“And of all non-Saxon groups Jews are the most obvious, because of their temperament, their appearance, their ability, and, above all, their fatal gift of complete absorption in the game of life. They have never acquired the habit of nonchalance. Every Jew has in him the making of a thoroughgoing fanatic. It is his greatness and his doom. It has placed him in the front rank of greatness and it has made him a marked man, the prey of a complex of repressions and of fears. He cannot hide himself if he would; and wherever he is, he must live with the eyes of the world upon him.

Jews are not accustomed to take stock of their own shortcomings. Persecution has saved them the trouble. To be alive at all after twenty centuries is in itself a triumph, which can excuse a few faults. Moreover, Judaism as a religion has been but little given to spiritual introspection. The consciousness of a guilty soul, the dread of eternal punishment, the longing to be one with God, the search for salvation, all the yearning mysticism which, to the Christian, is the very life and essence of religion, means comparatively little to the religious Jew. The Jewish religion is a stately monotheism, with a dignified and noble system of ethics and a theology and code of laws which lie at the basis of modern civilization. But this religion is an intellectual possession—it is not a haven for perturbed spirits, a beacon for the troubled wayfarer, a life-giving draught for parched souls. Jews, when attacked, do not rally to the defense of their religion: they rally to the defense of their good name as a social group. It is but rarely that Jews talk of religion: they take it for granted. But they talk vehemently of their rights as an oppressed people, or of social justice, or of their contributions to civilization. The triumph of prophetic Judaism over the Judaism of the Psalmist explains the shortcomings of Jews in the very points that are made most of by their critics. The greatest Orthodox rabbis are interpreters of the law; the greatest Reform rabbis are prophets of social righteousness. There are few to preach that teaching which Jews most need—personal consecration to righteousness, humility in success, a gentleman’s regard for the sensitiveness of others, a willingness to yield one’s legal rights before the quality of mercy. And yet it is this very preaching that thoughtful Jews the country over are craving, hardly conscious of what they crave. The time is ripe for the coming of a personality who will interpret in his life and his teaching the spirit that is dimly conscious in the hearts of many Jews.

These shortcomings of the Jews explain the concrete criticisms that Americans constantly make, not as conscious anti-Semites, but in all friendliness and good-will. They see that Jews form large settlements in our great cities. Are the cities better for their presence? They see that Jews virtually control certain businesses—for example, the clothing trade, the theatre, and the department store. They ask themselves if these businesses are the better because of Jewish control. Has Jewish domination of the theatre improved theatrical art and morals? Has Jewish domination of the clothing trade shown an example of the progress that can be made toward industrial peace? And these questions are asked, not by foolish theorists, who shrink at the spectacle of Jewish world-domination, not by anti-Semites, who are impervious to ideas of justice and fair play, but by thoughtful and fair-minded Americans, whose memories are long enough to recall a day when Jews were refugees from persecution, craving sanctuary in a land of freedom.

And it is these questions which Jews proud of their heritage and jealous of their good name would gladly avoid answering; for the truth is painful and disillusioning. There is but one answer. Theatres and clothing trade alike are controlled by two passions: a passion for wealth and a passion for power. Thoughtful Jews have no defense for the condition in which the theatre finds itself to-day: the drama gone, driven out by salacious and gaudy spectacle; the moving picture keeping just within the law, seemingly ignorant of any artistic responsibility, and as carefully devised for the extraction of dollars as a window-display of women's finery. It is the bald commercialism of the whole business that is so discouraging—its utter lack of moral and artistic altruism, its cultivation of a background of triviality and immorality. That the American public has allowed itself to be artistically debauched is no excuse for the men who have served up the poisonous fare. They have betrayed their heritage and their race; they have been worse than a wilderness of anti-Semites. For they have created a condition in which their success has furnished a fuel for racial attack that no amount of regulation anti-Semitic propaganda could have furnished; they have made the great refusal. A chance that no theatrical producers in the world have ever had was theirs, and they have, with deliberate cynicism, thrown it away. Their argument that they were merely giving the public what it wanted is worthless, for they have created their public. Nor is their other defense any better. What they have done, it is maintained, they have done, not as Jews, but as other Americans. Yet they remain Jews to themselves and to the world. And they are not as other Americans. They are marked men, heirs of the noble ideals of a race which gave Western civilization religion and morals. And they have betrayed their race for twenty pieces of silver.

In a lesser degree, the same is true of the clothing trade. Sweating of labor, cutthroat competition, an utter inability to coöperate and compromise, chicanery, pettiness, reaction—all these have characterized this industry. And although, fortunately, some of the great clothing manufacturers have shown a wisely progressive spirit in their relations with their employees, and have

set a standard that others would do well to follow, yet it is certainly true that in one of the greatest sections of the clothing-trade, obstinacy, an exaggerated individualism, and stubborn reaction characterize the employers; fanaticism and doctrinaire social theories characterize the employees. The sobering fact for the Jewish apologist is that, in too many cases, when Jews control an industry, they do not improve it: they merely make it more lucrative.

All this is, of course, only to say that Jews, being highly imitative and adaptable, have thoroughly mastered one kind of American business method, the method of driving and selfish efficiency. What the Steel Corporation has done on a large scale, the clothing manufacturers have done on a small scale. Jews have learned well the lesson of American industrial exploitation. But the defense, true as it is, will bear little weight with the public; for the Jews have the misfortune to control enterprises that are constantly before the public. Christian control of steel mills and copper mines may be even worse than Jewish control of clothing shops and motion picture theatres, but the steel mills and the mines are beyond the view of the great American public, while everyone comes in daily contact with the theatre and the clothing shop. Jews in their business life have a fatal obviousness—all the world reads their names on the signs of Fifth Avenue and Broadway; who visits the steel mills of Bethlehem, or the mines of Anaconda?”¹⁰⁵

Perhaps the examples Jews had set in the motion picture and clothing trades were among the reasons why Americans were reluctant to hand over influential American universities to “Eastern Jews”. *The World’s Work* published the following article in August of 1922,

“The Jews and the Colleges

THE ever-increasing importance which the Jewish question is assuming in American life is apparent in the way that it is agitating the colleges. Like every problem affecting Jewish immigration this one is primarily a city problem. It is only the colleges and universities located in or near large cities that feel the necessity of restricting their Jewish students. Again this particular phase of a daily increasing perplexity affects only one element among the Jewish citizenry—and that is the Russian or Polish Jews.

If the public can only get this latter fact clearly in mind the so-called Jewish question will appear in a clearer light. The large Jewish communities which are now found in most American cities are of comparatively recent growth. Jewish immigration to the United States has three well defined phases. At the time of the American Revolution there were only about 2,000 Jews in this country. Practically all of these were Spanish or Portuguese Jews, or their descendants; they had for centuries represented, as they do at the present time, the aristocracy of their race. They lived on the terms of the utmost friendship and respect with their Gentile compatriots; they occupy an

important position in Jewish history, for the new American Constitution completely freed and enfranchised them; they were thus the first Jews since the fall of Jerusalem that had ever been admitted as citizens of a free state on terms of exact equality with all other citizens.

The second phase of Jewish immigration came from Germany and was part of the general German immigration that began in the 'forties. These German Jews had for centuries lived in an environment which, while cruelly intolerant and discriminating on the social side, had still opened to them most of the economic and educational advantages that go with a superior civilization. These German Jews represented a comparatively small group; they were intelligent and industrious and for the most part prosperous; their habits and tastes were not materially different from those of the people among whom they lived; their children attended the public schools and the higher institutions and mingled, frequently on terms of intimacy, always on terms of good feeling and tolerance, with the offspring of the old established breed. More often than not they were 'unorthodox' in religion; most of them had long since abandoned the dietary practices that cause the Jews to be regarded as a peculiar people. Among them had originated the so-called 'reform' movement in religion; this was fundamentally an attempt to make their religious services lose something of their exotic flavor and correspond somewhat to that of their Christian brethren. The question of the assimilation of the German Jews was hardly ever discussed; their capacity for citizenship was taken for granted and the high position that they frequently attained in the arts, in education, science, and the professions certainly indicated that they had qualities that would be useful in our common American life.

About 1881, however, the systematic persecution of the Jews began in Russia, and from that time dates that enormous influx of Russian Jews which only the recent immigration laws have temporarily checked. The coming of the Russian and Polish Jews—a better term is Eastern Jews—forms the third chapter in the story of Jewish immigration. These Jews were almost as alien to our Spanish and German Jewish population as they were to the native American stock. They came from a country where even the Christian population had for centuries lived in ignorance, uncleanness, and squalor; their lives had always been an almost hopeless struggle against disease and poverty; to them the old proverb, 'as rich as a Jew' certainly was a cruel misnomer, for as a mass they were extremely poor—as they are still. These representatives of their race presented far greater problems in assimilation than did their predecessors. A greater proportion were orthodox in religion; their racial consciousness had been sharpened by especially atrocious segregation and ill treatment; and as a mass they had had little training in the amenities and delicacies of civilized existence. In their struggles in the new country they developed a competitive zeal that usually made them the conquerors of the occupations in which they specialized. Their competition was especially directed against their own co-religionists. Before they came, the German Jew had been the master of the clothing trades; but the Russian

Jew eventually supplanted him; and so it was in other lines.

The second generation of this immigrant body has now reached college age; the Jews have always shown a great aptitude for education, and it is to be expected that they would enter the universities in great numbers. It is only the universities located in large cities that especially feel this pressure. In New York the City College has long been almost exclusively a Jewish institution; New York University is probably seventy-five per cent. Jewish; at one time Columbia had a quota of forty per cent. though the proportion is now believed not to be so large. Yale has a comparatively small number—perhaps 10 per cent.; such places as Dartmouth, Princeton, Williams, and Amherst have practically none; the reason is that the first is located in a comparatively small city, and thus has a smaller Russian Jewish colony to draw upon, while the others are located in the country. The point is that nearly all this Jewish influx comes from the university town itself. Harvard, being near a large urban community, naturally has a larger proportion. The newspaper reports place this at 20 per cent. and President Lowell, in a recent letter, apparently foresees the early day when this will amount to 40.

Such a proportion means more than that Harvard would become, to a great extent, a Jewish institution. It means that its character would be completely changed. Like Yale and Princeton, the Cambridge University is national in scope; it draws its students from all parts of the United States. But the Eastern Jews who are hammering for admission come almost entirely from the Boston community. Most of them live at their own homes and thus do not become part and parcel of the college life. If they number 40 per cent.—and this proportion is likely to increase as time goes on—Harvard will lose its national character to that extent, and be a place given up largely to educating the sons of a particular racial element living in Boston. That is the present function of the City College of New York and New York University, though at the beginning they too were educational institutions of wider scope. There is therefore every reason why the Harvard authorities should deal frankly with this situation.”¹⁰⁶

2.4.1 Jewish Disloyalty

Whereas the prejudice Eastern European Jews faced from Western Jews was principally racism, the “anti-Semitism” the Jews of Eastern Europe faced from Gentiles was primarily political and economic. It resulted from the Jews’ harboring loyalty only to the chosen “race” of the “House of Israel”, while being openly disloyal to the Nation States in which they resided.

For example, in Poland the Jews segregated themselves into Ghettoes, and sought to take Polish land and turn it into a Jewish nation. In 1914, Israel Zangwill wrote in his booklet *The Problem of the Jewish Race*,

“But if from the Gentile point of view the Jewish problem is an artificial

creation, there is a very real Jewish problem from the Jewish point of view—a problem which grows in exact proportion to the diminution of the artificial problem. Orthodox Judaism in the diaspora cannot exist except in a Ghetto, whether imposed from without or evolved from within.”¹⁰⁷

Paul Scott Mowrer wrote in 1921,

“The Ghetto, which the Jews had formed of their own free will, was now imposed on them by force.”¹⁰⁸

In 1923, Burton J. Hendrick wrote in his article, “The Jews in America: III. The ‘Menace’ of the Polish Jew”,

“The orthodox Jew in Poland not only lives, by preference, in crowded ghettos in the cities, but he dresses in a way—a long gabardine of black cloth reaching to his ankles and a skull cap trimmed with fur—which emphasizes his Jewish particularism.”¹⁰⁹

Burton J. Hendrick also wrote in 1923,

“[Polish Jews] always resented—as they do to-day—the idea that they were Poles or a part of the Polish State; they insisted on being Jews and nothing else. Nor does it seem to be the case that the Jews in Poland were compelled to lead a distinct existence by the Government as a part of an anti-Jewish policy; the Ghetto was their own creation and their own choice; the fact that they were able to enjoy this privilege and many others, was what made their sojourn in Poland so agreeable and so free from the persecutions to which they were subject in other countries.”¹¹⁰

Jan Drohojowski wrote in 1937,

“Let’s nevertheless consider the origins of the ‘ghetto’. To many it may seem that Jews have been mercilessly sequestered in ‘ghettos’ by cruel Poles or other Christians. The truth is that the ‘ghetto’ is a purely Jewish arrangement. The ‘erub ha-azaroth’, a chain or wire joining two, or more, homes permits the Jew to obviate some prescription regarding the Sabbath. Gradually entire Jewish districts were wired. In such manner Jews separated themselves from Christians.”¹¹¹

Adolf Eichmann stated in 1960,

“ I would not say I originated the ghetto system. That would be to claim too great a distinction. The father of the ghetto system was the orthodox Jew, who wanted to remain by himself. In 1939, when we marched into Poland, we had found a system of ghettos already in existence, begun and maintained

by the Jews. We merely regulated those, sealed them off with walls and barbed wire and included even more Jews than were already dwelling in them. The assimilated Jew was of course very unhappy about being moved to a ghetto. But the Orthodox were pleased with the arrangement, as were the Zionists. The latter found ghettos a wonderful device for accustoming Jews to community living. Dr. Epstein from Berlin once said to me that Jewry was grateful for the chance I gave it to learn community life at the ghetto I founded at Theresienstadt, 40 miles from Prague. He said it made an excellent school for the future in Israel. The assimilated Jews found ghetto life degrading, and non-Jews may have seen an unpleasant element of force in it. But basically most Jews feel well and happy in their ghetto life, which cultivates their peculiar sense of unity.”¹¹²

Polish Jews strongly resented any assertion that they ought to become Poles, and saw themselves only as Jews—Jews who spoke Yiddish, not Polish. Jewish apologists were obliged to recognize that modern anti-Semitism was largely a political reaction by Gentiles to anti-Gentile Jewish racism and Jewish supremacism. Racist Zionist Theodor Herzl believed that religious anti-Semitism was a thing of the past, and that political anti-Semitism is fully justified. In an article entitled, “The Jewish State Idea”, in *The New York Times*, 15 August 1897, on page 9, it states,

“Dr. Herzl says that anti-Semitism is economic and social, not religious—and the cure, therefore, is the establishment of the Jewish State. [***] In answer to his critics, Dr. Herzl reasserts his claims, and adds that the resettlement of Palestine by Jews would avoid European complications as to national interests there; that it would come to the aid of shattered Turkish finances by paying a tribute of \$500,000 per annum, guaranteeing a loan of \$10,000,000, and that this tribute should be increased in proportion to the increasing population.”

Paul Scott Mowrer wrote in 1921,

“This cause [of popular sentiment against the Jews] is neither religious, as is often averred, nor economic, as many believe; it is political. It is based on the observation that the Jews, through innumerable transmutations of time and place, not only have kept their identity as a people, but have opposed a vigorous, if passive, resistance to most attempts at assimilation. The Jew, in short, is regarded as a foreigner, whose ‘laws are diverse from all people’; and as such, he is considered to be an enemy to the state.

The underlying reason for Jewish exclusiveness is, perhaps, the law of Moses. The sole object of life, according to the teachings of the rabbis, is the knowledge and the practice of the law, for ‘without the law, without Israel to practise it, the world would not be. God would resolve it into chaos. And the world will know happiness only when it submits to the universal empire of the law, that is to say, to the empire of the Jews. In consequence, the

Jewish people is the people chosen by God as the depository of his will and his desires.’ This strong and narrow spirit, instead of diminishing with the lapse of time, seemed only to increase; until, with the victory of the rabbis over the more liberal Jewish schismatists, in the fourteenth century, the doctors of the synagogue, says Bernard Lazare, ‘had reached their end. They had cut off Israel from the community of peoples; they had made of it a being fierce and solitary, rebellious to all law, hostile to all fraternity, closed to all beautiful, noble or generous ideas; they had made of it a nation small and miserable, soured by isolation, stupefied by a narrow education, demoralized and corrupted by an unjustifiable pride.’ [***] The Ghetto, which the Jews had formed of their own free will, was now imposed on them by force. [***] But though many Western European Jews have been more or less assimilated during the last hundred years, there are still many others who, though emancipated so far as external restrictions are concerned, have not desired, or have been unable, to shake off the clannishness, the peculiar mentality, inbred by twenty or thirty centuries of almost unbroken tradition; they may not go to synagogue, or even to the reformed tabernacle, but they would be repelled at the idea of marrying outside the race, and they preserve a special and seemingly ineradicable tenderness for their fellow Israelites, of no matter what social stratum, or what geographical subdivision. [***] The restrictive measures of the prevailing governments have merely served to accentuate a distinction ardently desired by the Jews themselves, whose devotion to both the civil and religious aspects of the Jewish Law is here as fervent as it is complete. The net result is that the typical Polish Jew, like the Lithuanian, Bessarabian, and Ukranian Jew, is a being absolutely apart from his Christian neighbors. [***] We are thus, in the end, brought squarely back again to the surmise from which we started, namely, that the Jewish question is, above all, political, and may indeed be reduced to this one inquiry: Is it, or is it not, possible to assimilate the Jews?’¹¹³

In an article entitled, “Mr. Balfour on Zionism”, *The London Times* wrote on 12 February 1919 on page 9, that Arthur James Balfour, who had signed the “Balfour Declaration” and issued it to the Jewish financier Rothschild, stated that the Jews of Eastern Europe were racists and were disloyal to their home States,

**“MR. BALFOUR ON ZIONISM.
THE CASE FOR A NATIONAL
HOME.**

Mr. Balfour, in whose hands has been placed the interests of Palestinian Jewry at the Peace Conference, has written a preface to the History of Zionism, shortly to be published from the pen of M. Sokolow, one of the four leaders of the Zionist Executive Committee.

Mr. Balfour says that convinced by conversations with Dr. Weizmann in

January, 1906, that if a home was to be found for the Jewish people, homeless now for nearly 1900 years, it was vain to seek it anywhere but in Palestine. Answering the question why local sentiment is to be more considered in the case of the Jew than (say) in that of the Christian or the Buddhist, Mr. Balfour says:—‘The answer is, that the cases are not parallel. The position of the Jews is unique. For them race, religion, and country are interrelated, as they are interrelated in the case of no other race, no other religion, and no other country on earth. By a strange and most unhappy fate it is this people of all others which, retaining to the full its racial self-consciousness, has been severed from its home, has wandered into all lands and has nowhere been able to create for itself an organized social commonwealth. Only Zionism—so at least Zionists believe—can provide some mitigation of this great tragedy.

‘Doubtless there are difficulties, doubtless there are objections—great difficulties, very real objections. . . . Yet no one can reasonably doubt that if, as I believe, Zionism can be developed into a working scheme, the benefit it would bring to the Jewish people, especially perhaps to that section of it which most deserves our pity, would be great and lasting.’

The criticism that the Jews use their gifts to exploit for personal ends a civilization which they have not created, in communities they do little to maintain, Mr. Balfour declares to be false. He admits, however, that in large parts of Europe their loyalty to the State in which they dwell is (to put it mildly) feeble compared with their loyalty to their religion and their race. How, indeed, could it be otherwise? he asks. ‘In none of the regions of which I speak have they been given the advantages of equal citizenship; in some they have been given no right of citizenship at all.’

‘It seems evident that Zionism will mitigate the lot and elevate the status of no negligible fraction of the Jewish race. Those who go to Palestine will not be like those who now migrate to London or New York. . . . They will go in order to join a civil community which completely harmonizes with their historical and religious sentiments; a community bound to the land it inhabits by something deeper even than custom; a community whose members will suffer from no divided loyalty nor any temptation to hate the laws under which they are forced to live. To them the material gain should be great; but surely the spiritual gain will be greater still.’

Mr. Balfour goes on to consider the position of those, though Jews by descent, and often by religion, who desire wholly to identify themselves with the life of the country wherein they have made their home, many of them distinguished in art, medicine, politics, and law. ‘Many of this class,’ he says, ‘look with a certain measure of suspicion and even dislike upon the Zionist movement. They fear that it will adversely affect their position in the country of their adoption. The great majority of them have no desire to settle in Palestine. Even supposing a Zionist community were established, they would not join it. . . .

‘I cannot share these fears. I do not deny that, in some countries where

legal equality is firmly established, Jews may still be regarded with a certain measure of prejudice. But this prejudice, where it exists, is not due to Zionism, nor will Zionism embitter it. The tendency should surely be the other way. Everything which assimilates the national and international status of the Jews to that of other races ought to mitigate what remains of ancient antipathies; and evidently this assimilation would be promoted by giving them that which all other nations possess—a local habitation and a national home.”

While Balfour and other segregationist racists tried to lay the blame for “anti-Semitism” on the Czar and the Gentile governments of the East, those governments often tried to welcome the Jews to assimilate and become genuine and loyal citizens. Racist Jews did not want to assimilate and it was largely the racist Jews who created—insisted upon, the Jewish Ghettos of the East.

When the Czar tried to integrate the Jews into society and combat racist Zionism in 1903, the racist Zionist Jews attacked him and his Government and incited strikes and a bankers’ boycott of the nation, which crippled Russia’s economy. The racist Zionist Jews fomented a revolution against the Czar on a massive scale in the period of 1903-1905, and the Jewish bankers made the people of Russia starve. Jewish bankers also created the Russo-Japanese war in this period and financed Japan and Russian Revolutionary Jews against Russia, while concurrently blocking Russia’s access to international finance. The Jewish bankers did this, not to free the Jews from segregation, but rather to ensure that the Jews remained segregated and form a disloyal and subversive Jewish nation within the Gentile nations of the East. The Jewish bankers did this, not to free the workers of Russia from their chains, but rather to starve and enslave them, and to turn them against the Czar who was trying to save them.

While, due to the lies spread in the Jewish press, the striking workers blamed the Czar for their pain, their dire situation was caused by Jewish bankers who deliberately bankrupted the country. Jewish Communists deliberately tore down society in order to herd the hurting masses toward the cliff of revolutionary suicide. Though the press around the world blamed the Czar for the woes of the Russian people, the Czar tried to save his people from this foreign influence of Jewish bankers, which ruined the Russian People. Though the press, under the influence of Jewish financiers, told the world that the Czar was segregating the Jews and starving the people of Russia, the Czar was in fact trying to integrate the Jews into Russian society and rescue the Russian economy from the Jewish bankers who were deliberately burying it. A bit of truth did, however, filter out in the press.

The London Times reported on 2 September 1903 on page 3,

“THE RUSSIAN GOVERNMENT AND ZIONISM.

(FROM OUR RUSSIAN CORRESPONDENTS.)

A secret circular against Zionism issued by the Russian Minister of the

Interior to the Governors, Prefects, and other authorities is published by the Jewish Labour League. It begins with an explanation of the motives for the change in the Government policy towards Zionism which M. de Plehve hinted at in his letter to Dr. Herzl. The Zionists have, it is alleged, departed from their original purpose of creating a Jewish State in Palestine, and now endeavour to develop and strengthen the Jewish national idea, which encourages racial differences. This is inimical to the assimilation of the Jews with the other subjects of the Tsar and contrary, therefore, to the Russian Imperial idea. The circular then prescribes to Governors and others to take the following measures:—

(1) To prohibit the action of the ‘Mahids,’ or travelling agitators, who make speeches in the synagogues and at public meetings; (2) not to allow public meetings or assemblies of any kind; (3) to forbid conferences of delegates and members of the Zionist organizations; (4) to stop the collection of money for the Jewish National Fund and the circulation of shares issued abroad in connexion with that fund; (5) to compel the Zionist leaders to sign a document not to collect any more funds, to transfer all the funds which are at present in their hands to the Odessa Society for Helping Jewish Farmers and Artisans in Syria and Palestine, and to confiscate all the shares of the Jewish National Fund now in circulation in Russia; (6) to keep a close watch over schools, libraries for adults, and other institutions in which old Hebrew is taught, and which tend to keep the Jews as a race apart; (7) to report as to the Zionist inclinations of all candidates for the position of Rabbi and other offices.”

On 11 September 1903, on page 3, *The London Times* reported on the anti-racist, integrationist policies of the Czar, which racist segregationist Jews loathed,

“M. DE PLEHVE AND ZIONISM.

The *Jewish World* of to-day publishes the text of the secret circular to which allusion was made in a despatch from our Russian Correspondents in *The Times* of September 2:—

Strictly confidential.

Ministry of the Interior, Special Police Department.

To the Governors, City Prefects, and Chiefs of Police.

According to information at the disposal of the Police Department, regarding the so-called Zionist societies, they originally set themselves the task of furthering the emigration of Jews to Palestine in order to establish there an independent Jewish State. Now the realization of this idea is being put into the distant future and activity directed to the development and strengthening of the national Jewish idea by the endeavour to form an inner organization of Jews in their present place of domicile.

This tendency, which is hostile to the assimilation of the Jews with the other races, and which widens the national gulf between the former and the

latter, is against the fundamental principles of the State, and cannot, therefore, be tolerated. Consequently, I consider it necessary to make the following decision in regard to the Zionist organization.

You will please let me have immediately detailed information on the Zionist groups and gatherings in your district, as well as on their significance from Government and national points of view. But as I regard it as urgent to take measures for the checking and stopping the Zionist organization, which had at first been permitted, and to hinder its further development in that harmful tendency, I consider it my duty, even before a definite decision can be come to on the whole question, to give you the following instructions:—

1. The propaganda of the Zionist idea in public places, as well as in assemblies bearing a public character, is to be forbidden. In this respect it is necessary to stop the activity of the special agitators, the so-called Maggidim, who travel about preaching in synagogues and at general meetings in order to make their audiences, particularly those from the lower classes, become adherents of Zionism.

2. In the same way, so far as they extend their activity to public meetings and gatherings, all existing Zionist organizations, which are spread all over Russia, including Siberia, the kingdom of Poland and Russian Central Asia, must be suppressed and prohibited.

3. Congresses and conferences of members of Zionist organizations, no matter the purpose for which they be held, are always to be prohibited.

4. All collections not authorized by the Government for the shares and coupons of the London Jewish Colonial Trust, whose entrance into Russia was permitted according to No. 92, section I. of the Code of Laws for 1902; the collections for the Jewish National Fund; as also the general collections in some towns, among the general body of the Jews, all are, at the first information obtained, to be at once suppressed. The persons standing at the head of the Zionist organizations have to bind themselves in writing to withdraw from the management and not to institute any collection. The moneys in their possession are, as collections not authorized by the Government, to be handed over to a Jewish benevolent institution, such as, for instance, the Odessa Society for Assisting Jewish Agriculturalists and Artisans in Palestine and Syria. Shares and coupons of the Jewish Colonial Trust, and the stamps of the Jewish National Fund, are liable to confiscation, and the persons who have concerned themselves in their sale have to bind themselves in writing to stop their activity. The latter is the more harmful, as the persons contributing to the Zionist funds are mostly recruited from those who are least able to afford it.

5. The lectures delivered in the Jewish Chedarim, libraries, reading-rooms, and Saturday schools are to be constantly watched.

6. At the elections of Rabbis, assistant Rabbis, and communal officials it is necessary to be informed as to the measure of their participation in the Zionist organizations.

(Signed) PLEHVE.

LOPUKHIN.”

Racist Zionist Jews combated the Czar’s progressive anti-racist and integrationist policies. Jews bankrupted and eventually overthrew the Russian Government—mass murdering tens of millions of Gentiles. Far from protecting Jews from racism directed against Jews, racist Jews cheered Hitler’s racist policies, financed Hitler and anti-Semitic propaganda, and then put the Nazi Party into power—mass murdering tens of millions of Gentiles, in order to ensure that the Jews become and remain segregated and form a racist apartheid “Jewish State”.

Racist Jews were determined to not let holy Jewish blood mix with Slavic blood which they considered sub-human. Racist Jews were determined to ruin Russia in order to prevent the desecration of divine Jewish blood. Racist Zionist Israel Zangwill wrote in his book, *The Problem of the Jewish Race*, Judaen Publishing Company, New York, (1914), pp. 20-21,

“Moreover, while as already pointed out the Jewish upper classes are, if anything, inferior to the classes into which they are absorbed, the marked superiority of the Jewish masses to their environment, especially in Russia, would render *their* absorption a tragic degeneration. But if dissolution would bring degeneracy and emancipation dissolution, the only issue from this delimita is the creation of a Jewish State or at least a Jewish land of refuge upon a basis of local autonomy to which in the course of the centuries all that was truly Jewish would drift.”

Racist Jews blamed the ruin of the Russian people on those who tried to prevent it. The racist and intolerant Jews, who deliberately caused the famine, unemployment and slaughter, pretended that they were the innocent victims of racism and religious intolerance. Racist Jews even promoted anti-Semitism in order to keep the holy blood of Jews segregated from the Slavic “cattle”. The Zionists caused two World Wars and the genocide of the Russian people by the Bolsheviks, which cost the Russians many tens of millions of innocent lives, in order to fulfill the Zionists’ dreams of a “World Ghetto”¹¹⁴ for Jews in Palestine.

In 1922, Henry Morgenthau, a highly influential American Jew, reported on a Commission to Poland ordered by the Zionist President of the United States Woodrow Wilson,¹¹⁵ which Commission Morgenthau had led in 1919, and which revealed to Morgenthau, among other things, the duplicitous nature of the Zionist Jews of Poland,

“‘Mr. Dmowski,’ I said, ‘I understand that you are an anti-Semite, and so I want to know how you feel toward our Commission.’

Instantly he relaxed his severity. He replied in an almost propitiating manner:

‘My anti-Semitism isn’t religious: it is political. And it is not political outside of Poland. It is entirely a matter of Polish party-politics. It is only from that point of view that I regard it or your Mission. Against a non-Polish

Jew I have no prejudice, political or otherwise. I'll be glad to give you any information that I possess.'

He then sketched, with vigor, the arguments against Jewish Nationalism and touched on the Socialist activities of one section of the Polish Jews. He also said: 'There never was a pogrom in Poland. Lithuanian Jews, fleeing Russian persecution in 1908, spoke Russian obtrusively and banded together to employ only Jewish lawyers and doctors; they started boycotting; the Poles' boycott was a necessary retaliation. On the other hand, the Posen Jews speak either German or Yiddish, which is based on German: we want the Polish language in Poland.

[***]

'Pogroms?' Pilsudski had thundered when I first called on him. It was in the Czar's Summer Palace near Warsaw that he was living, and he received me in the 'library' where there was not a book to be seen. 'There have been no pogroms in Poland! Nothing but unavoidable accidents.'

I asked the difference.

'A pogrom,' he explained, 'is a massacre ordered by the Government, or not prevented by it when prevention is possible. Among us no wholesale killings of Jews have been permitted. Our trouble isn't religious; it is economic. Our petty dealers are Jews. Many of them have been war-profiteers, some have had dealings with the Germans or the Bolsheviki, or both, and this has created a prejudice against Jews in general.'"¹¹⁶

In 1921, Henry Morgenthau, one of the most prominent Jews in American history, clarified the fact that Zionist Jews were out to fulfill Jewish Messianic prophesies, which would make the Jews the exclusive rulers over the entire Earth,

"Zionism is a surrender, not a solution. It is a retrogression into the blackest error, and not progress toward the light. I will go further, and say that it is a betrayal; it is an eastern European proposal, fathered in this country by American Jews, which, if it were to succeed, would cost the Jews of America most that they have gained of liberty, equality, and fraternity. [***] Zionism is based upon a literal acceptance of the promises made to the Jews by their prophets in the Old Testament, that Zion should be restored to them, and that they should resume their once glorious place as a peculiar people, singled out by God for His especial favor, exercising dominion over their neighbors in His name, and enjoying all the freedom and blessings of a race under the unique protection of the Almighty. Of course, the prophets meant these things symbolically, and were dealing only with the spiritual life. They did not mean earthly power, or materialistic blessings. But most Jews accepted them in the physical sense; and they fed upon this glowing dream of earthly grandeur as a relief from the sordid realities of the daily life which they were compelled to lead."¹¹⁷

In its article "Jews", the *Great Soviet Encyclopedia: A Translation of the Third*

Edition, Volume 9, Macmillan, New York, (1975), pp. 292-293, at 293, wrote,

“After World War II, chauvinist tendencies and Zionist ideology, with its antiscientific assertion of the ‘messianic’ role of the Jews and the idea of the ‘chosen people,’ were artificially revived among Jews in the developed capitalist countries. Zionism has become an ideology of militant chauvinism and anticommunism, acting in the interests of international imperialism.”

In its article “Judaism”, the *Great Soviet Encyclopedia: A Translation of the Third Edition*, Volume 11, Macmillan, New York, (1976), pp. 311-313, at 312, wrote,

“Attempting to win over the masses of working Jews and to divert them from the world revolutionary labor and national liberation movements as well as to justify Israel’s expansionist policies, Zionism began to use the tenets of Judaism for its political aims (for example, messianism, which proposes the creation of a new, ‘ideal’ Israel, with Jerusalem as its center, that would include the whole of Palestine). Since the second quarter of the 20th century Zionism has found support among the most reactionary Jews, especially in the USA. In its chauvinist and annexationist policy Zionism makes use of Judaic dogma that the Jews are god’s chosen people and employs Judaism to substantiate the concept of a ‘worldwide Jewish nation’ and other reactionary positions.”

See also: N. S. Alent’eva, Editor, *Tseli i metody voinstvuiushchego sionizma*, Izd-vo polit. lit-ry, Moskva, (1971). Н. С. Алентьева, Редактор, Цели и методы воинствующего сионизма, Издательство Политической Литературы, Москва, (1971).

2.4.2 In Answer to the “Jewish Question”

Burton J. Hendrick, Associate Editor, published a series of articles in *The World’s Work* in 1922-1923, in which he launched a two-pronged attack, one against Henry Ford’s alleged anti-Semitism, the other against the segregationist tribalism of “Polish Jews”—the Jews of Eastern Europe who were migrating by the millions through Germany to England and eventually to the United States. Hendrick extolled the virtues of the Sephardic and German Jews who had emigrated to America long before, but obviously sought to curb the influx of Russian Jews into the United States. Hendrick’s articles are particularly noteworthy, because they evince the common view in Germany, England and America; that Eastern Jews were too often the dregs of society. Russian Jews were commonly seen as prostitutes, liquor and tobacco peddlers—the promoters and exploiters of vice, gangsters (such as Meyer Lansky, a Polish Jew from Grodno, born Majer Suchowlinski; and “Bugsy” Siegel, born Benjamin Hymen Siegelbaum, who was popular among the powerful Jews of Hollywood—organized crime has always been, and continues to be run behind the

scenes by Jews, many of whom are Israelis and Russian Jews, who deal in drugs, weapons and the white slave trade in women and children), revolutionary assassins, shyster lawyers, corrupt stock traders, corrupt politicians who sought to destroy America, and other despicable sorts. On the other hand, while acknowledging the stereotypes that were already pervasive in 1902, Dr. Maurice Fishberg wrote more enthusiastically about the Russian Jew in “The Russian Jew in America”, *The American Monthly Review of Reviews*, Volume 26, Number 3, (September, 1902), pp. 315-318; however, this journal was created by William T. Stead to promote the views of Cecil Rhodes, who was himself a Rothschild agent.¹¹⁸

The strongest prejudice Eastern Jews faced came not from Gentiles, but from their Western Jewish co-religionists who knew them best. Western Jews were often as intolerant and tribalistic as were their Eastern co-religionists. Ironically, both groups suffered from the intolerance they had passed on to the Gentiles in the forms of Christianity and Islam, and from the Gentiles’ reaction to Jewish tribalism and criminal behavior.

The North American Review, Volume 60, Number 127, (April, 1845), pp. 329-368, published an article, “The Modern Jews”, which revealed at pages 329-330, and 351, that the Jews were trying to catch up after lagging behind the Gentiles in the Enlightenment, and that some Jews believed that they bore the prophesied burden of telling Gentiles how they ought to think and to learn, as well as how to run their governments. Note the important, though spurious, linkage of Jewish persecution with the Messianic aspirations of some Western Jews (especially the Rothschilds and their agent Montefiore). These incompressibly wealthy Jewish racists also bought the services of merciless Christians and Moslems, who had been corrupted and cajoled behind the scenes by Western Zionist Jews (especially the Rothschilds and their agent Montefiore) and instructed to persecute Jews in order to force them into accepting segregation and ultimately Zionism—most anti-Semitism was artificially manufactured by Jewish leadership,

“A NEW and rapidly increasing interest in the affairs of the Jewish people has of late years pervaded Protestant Christendom. Among the Jews themselves, too, our day reveals new elements of life, struggling to break the stupor of centuries. Some strange changes are taking place, also, in the external condition of this people. In one country, we behold revived against them a persecuting popish inquisition; in another, an imperial edict is even now sending them, by hundreds of thousands, into exile; in a third,—a Protestant country, too,— the long established policy of excluding them from political privileges altogether has withstood a bold onset from the liberal spirit of the age, and triumphed. Our own land has recently witnessed the singular spectacle of Jews dictating to a Christian people, how the children of that people should be educated; and forbidding to teach, or even name, Jesus Christ in the public schools. Meanwhile, the Protestant church, especially in Great Britain, is putting forth fresh energies, in widely extended missionary enterprises, to win Israel to the acknowledgment of her Messiah, still looked for, though long since come,—perseveringly rejected, yet the object of her

fondest hopes. [***] The rank and power which many European Jews have acquired by their learning, or more frequently by their wealth, have been at times an important safeguard to their poor, despised countrymen. None can estimate the influence, in this respect, of the Rothschilds, who, a few years ago, were five in number, with houses at London, Frankfort, Paris, Vienna, and Berlin; guiding the commercial, and sometimes almost the political, destinies of Europe; ‘holding in their hands the purse-strings of the civilized world.’ One of the brothers was presented to the pope in 1838; and his brethren in Rome profited by his presence to obtain permission to work at their trades. The pope not only granted this request, but also distributed alms among the poor Jews. Sir Moses Montefiori, a princely Israelite of London, was one of the deputation to the Turkish Sultan to obtain relief for the persecuted Jews of Damascus and Rhodes, and was the chief agent in procuring the firman already mentioned. He profited by this occasion to visit Palestine, and manifested a lively interest in the condition of his brethren in that land. A Jewish banker of Antwerp, M. Cohen, has lately received a knighthood of the order of Isabella from Spain!”

The expulsion of the Jews from Spain and the Inquisition were a means by which racist Jews prevented the assimilation of Sephardic Jews into Catholic Spanish society and Moorish Islamic society. They were a means to maintain the “purity” of the “Jewish race” and were the product of Jewish racism, not Catholic intolerance. *The North American Review* wrote in 1845 (note that crypto-Jews, for example the Marranos of Spain and the Dönme in Turkey, were often the most observant members of their feigned religions—the most deceptive and subversive members of their societies, just as the crypto-Jews Reinhard Heydrich, Joseph Goebbels and Julius Streicher were the most vitriolic anti-Semites in Nazi Germany and deliberately brought about the downfall of Germany),

“No estimate can be formed of the number of Jews residing in Roman Catholic countries, particularly in Spain and Portugal, who conceal their religion under a Christian garb; probably, there are several hundred thousand of them. [***] Ferdinand and Isabella, after vanquishing the Moors, commanded all the Jews of Spain either to embrace Christianity, or to leave the kingdom within four months. Eight hundred thousand, according to the Spanish accounts,—according to the Jews, a million,—preferred exile, and suffered inconceivably in their emigration. Some of them took refuge in Portugal, whence, however, with all other Jews, they were soon expelled. Hundreds of thousands in both countries submitted to baptism in preference to exile; but in secret they still practised the rites of Judaism; some carrying dissimulation so far as even to take orders in the Roman Catholic church, and to become judges of the Inquisition, which, it is well known, was originally established in Spain about this time, principally to deal with relapsing Jews and Moors, who had preferred an outward profession of Christianity to banishment, and who were called ‘New Christians.’ In Spain, the Jews have

never since been openly tolerated. To Portugal they were readmitted by John the Sixth about the year 1817, because some Jews had imported large cargoes of corn during a scarcity; and, at the request of the pope, they were allowed the same privileges that were accorded to them in the Roman States. Previously, in that kingdom, the name of Jew was so odious, that a law was passed, giving impunity to any one so called, who should slay the offender on the spot; and there, as well as in Spain, the descendants of the 'New Christians,' who still are Jews at heart, maintain the deception; though in Portugal, where some degree of liberty of conscience has for a few years been enjoyed, these will probably, it is said, soon return to the synagogue. Most of the avowed Jews in that country, at present, are recent immigrants. No longer ago than 1827, a person was put to death in Spain for the heresy of Judaism. The dissemblers there, to make the deception complete, often affect unusual Christian zeal. If a Spanish dwelling superabounds with religious ornaments and utensils, there is good reason for believing the family to be dissembling Jews."¹¹⁹

Eastern Jewish emigrants to America sought to continue the noble ancient Jewish tradition of higher education, which had given the Western Jews great advantages in the world. The 1845 article in *The North American Review* continued (note the racism of Sephardic Jews directed against Ashkenazi Jews):

“The rank and power which many European Jews have acquired by their learning, or more frequently by their wealth, have been at times an important safeguard to their poor, despised countrymen. None can estimate the influence, in this respect, of the Rothschilds, who, a few years ago, were five in number, with houses at London, Frankfort, Paris, Vienna, and Berlin; guiding the commercial, and sometimes almost the political, destinies of Europe; ‘holding in their hands the purse-strings of the civilized world.’ One of the brothers was presented to the pope in 1838; and his brethren in Rome profited by his presence to obtain permission to work at their trades. The pope not only granted this request, but also distributed alms among the poor Jews. Sir Moses Montefiori, a princely Israelite of London, was one of the deputation to the Turkish Sultan to obtain relief for the persecuted Jews of Damascus and Rhodes, and was the chief agent in procuring the firman already mentioned. He profited by this occasion to visit Palestine, and manifested a lively interest in the condition of his brethren in that land. A Jewish banker of Antwerp, M. Cohen, has lately received a knighthood of the order of Isabella from Spain!

The Jews have nowhere preserved faithful genealogical records, but almost always have abundant traditions of their descent, which, of course, are unworthy of credit. Yet supposing that the twelve tribes are now generally amalgamated, some portions of the mass, taken separately, must be less mixed than others. There are, no doubt, among them, though the distinction cannot certainly be traced, not a few pure descendants of some tribes; and

none were so likely to keep themselves distinct as the tribe of Judah, claiming, as they did, preëminence. The Spanish and Portuguese Jews have always asserted a superiority in this respect; some said, that they were of the united tribes of Judah and Benjamin, including the Levites; others, that they were of pure descent from Judah; and others, still more arrogantly, that they were of David's royal line [which would make them the self-anointed bearers of the royal Messianic line—**CJB**]. Since they probably came from Judea about the time of the destruction of Jerusalem, they may undoubtedly be considered among the purest representatives of the two tribes. The German and Polish Jews, who were reinforced from the East, in the tenth century and subsequently, are of more heterogeneous elements. The latter are denominated Ashkenazim, from Ashkenaz, grandson of Japhet; [*Footnote*: Genesis, x. 3.] the former, Sephardim, from Sepharad, [*Footnote*: Obadiah, 20.] a name which the modern Jews have given to Spain. These are found interspersed with each other in most parts of the world; but in general, it may be said, that the Sephardim belong to the different countries, European, Asiatic, and African, upon the Mediterranean sea. Thus, the forefathers of most of the present native Jews in Constantinople and Palestine came, as exiles, from Spain and Portugal, at the end of the fifteenth and the beginning of the sixteenth century. They have everywhere separate synagogues, and refuse intermarriage with the Ashkenazim. If any of their number marries one of the inferior race, excommunication immediately follows. Early in the present century, the daughter of a Portuguese Jewish physician, at Berlin, married a German Jew, and her family went into mourning for her, as for one dead. In this country, the same distinctions and pretensions are found, gradually wearing away, however, under the combined influences of Jewish neology and American democracy. 'The Hebrew Portuguese Congregation' of Philadelphia has already been mentioned in another connection; this title itself indicates the still existing distinction. The Sephardim are generally more polished than the Ashkenazim; and in Europe, for the most part, are superior to them also in moral and religious principle. Along the shores of the Mediterranean, they have a dialect of their own, originally Spanish, but now modified by Hebrew words, phrases, and idioms, and called Judæo-Spanish. The Jews of Russia and Poland are represented as the worst to be found in any country; some would make them out to be little better than hordes of robbers; this, however, is an exaggeration. Bad as they may be, it is believed they are superior in morals to their Gentile neighbours: 'He lives like a Christian,' is with them an accusation of the grossest immorality."¹²⁰

Herbert N. Casson wrote in 1906, in his article, "The Jew in America",

"The Russian Jew, who was the last to discover America, but who will soon outnumber all the rest, has little education when he arrives. But he is hungrier for knowledge than for money. Scholarship—that is what he worships. He will live five in a room to let little Jacob go to college. And the young

Russian Jew will at any time prefer an Idea to a meal. On several occasions, in the North End of Boston and the East Side of New York, I have heard boys of nineteen discussing the poetry of Heine, the music of Mendelssohn, the philosophy of Spinoza, the revolutionism of Marx, as though they had no personal problem to solve in the slum and the sweat-shop.”¹²¹

The otherwise virtuous love of education often became a destructive force in the hands of tribalistic and racist Jews, who were obsessed with self-glorification and clannishly demanded obedience to their Jewish heroes of the arts and sciences. In so doing, these racist Jews stifled progress and discouraged reasonable persons from pursuing fields they otherwise would have entered. It was important to racist Jews that they not only accumulate disproportionate wealth, but also that they prevented others from accumulating enough wealth to pose an organized opposition to the Messianic goals of racist Jews. It was important to them to keep Gentiles comparatively poor and uneducated.

Note that Marx, Spinoza, Mendelssohn and Heine were not only second rate philosophers and artists, but that each was Jewish and a hero to these young Jews, who would impose their hero worship on all of humanity and who would dogmatically and vociferously resist any challenges to their adolescent cults of personality—apparently exclusively Jewish personalities. Seemingly, in their minds one would have to be an anti-Semite not to recognize the vast superiority of their mediocre heroes, who were largely plagiarists.

pp. 108-109; "Physics and Reality", *The Journal of the Franklin Institute*, Volume 221, Number 3, (March, 1936), reprinted: A. Einstein, *Ideas and Opinions*, Crown Publishers, Inc., New York, (1954), pp. 290-323, *see especially*: Section 4, "The Theory of Relativity", p. 307. Maurice Solovine quotes Einstein as supporting intuition, "Physics," he said, 'is essentially an intuitive and concrete science. Mathematics is only a means for expressing the laws that govern phenomena.'" Quoted in, *Einstein: A Centenary Volume*, International Commission on Physics Education, U. S. A., (1979), p. 9. *The New York Times* reported on 3 April 1921 on the front page, "One of his traveling companions described him as an 'intuitive physicist' whose speculative imagination is so vast that it senses great natural laws long before the reasoning faculty grasps and defines them."

72. *La Vieille* (Paris), Number 272, (20 April 1922), p. 15.

73. "Prof. Einstein Here, Explains Relativity", *The New York Times*, (3 April 1921), pp. 1, 13, at 1.

74. "Prof. Einstein Here, Explains Relativity", *The New York Times*, (3 April 1921), pp. 1, 13, at 1.

75. "Prof. Einstein Here, Explains Relativity", *The New York Times*, (3 April 1921), pp. 1, 13.

76. Letter from A. Einstein to P. Nathan of 3 April 1920, *The Collected Papers of Albert Einstein*, Volume 9, Document 366, Princeton University Press, (2004), p. 492. Also: *The Collected Papers of Albert Einstein*, Volume 1, Princeton University Press, (1987), p. lx, note 44. J. Stachel, "Einstein's Jewish Identity", *Einstein from 'B' to 'Z'*, Birkhäuser, Boston, Basel, Berlin, (2002), pp. 57-83, at 69. **See also**: P. A. Bucky, Einstein, and A. G. Weakland, *The Private Albert Einstein*, Andrews and McMeel, Kansas City, (1992), pp. 83, 86.

77. H. Goenner, "The Reaction to Relativity Theory. I: The Anti-Einstein Campaign in Germany in 1920", *Science in Context*, Volume 6, Number 1, (1993), pp. 107-133, at 112. "Kleinert (1979, 501-6) and Elton (1986, 95)" refers to: A. Kleinert, in H. Nelkowski, et. al. Editors, *Einstein Symposium Berlin 1979*, pp. 501-506; **and** L. Elton, "Einstein, General Relativity and the German Press", *Isis*, Volume 79, (1986), p. 95.

78. P. Michelmore, *Einstein: Profile of the Man*, Dodd, Mead, (1962), p. 87.

79. H. Dukas and B. Hoffmann, *Albert Einstein: The Human Side*, Princeton University Press, (1979), pp. 55-56.

80. A. Einstein quoted in A. Fölsing, English translation by E. Osers, *Albert Einstein, a Biography*, Viking, New York, (1997), p. 494; which cites speech to the *Central-Verein Deutscher Staatsbürger Jüdischen Glaubens*, in Berlin on 5 April 1920, in D. Reichenstein, *Albert Einstein. Sein Lebensbild und seine Weltanschauung*, Berlin, (1932). This letter from Einstein to the Central Association of German Citizens of the Jewish Faith of 5 April 1920 is reproduced in *The Collected Papers of Albert Einstein*, Volume 9, Document 368, Princeton University Press, (2004).

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