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THE MANUFACTURE AND SALE
OF
SAINT EINSTEIN

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5 THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

At the turn of century, Sergei Nilus, a Russian Orthodox theologian of good reputation, published a purported transcript of a Judeo-Masonic conspiracy to take over the world. It received little attention at the time, but when it was republished in 1917, and when numerous translations appeared after the First World War, Europeans and Americans realized that the events of the Russian Revolution and the World War fulfilled many of the plans laid out in the “Protocols of the Learned Elders of Zion”, which was first published many years before these events began. This cast suspicion over the Jews of the world, who had long been the primary proponents of revolution and the leading warmongers around the globe.

“*The Times* has not as yet noticed this singular little book. Its diffusion is, however, increasing, and its reading is likely to perturb the thinking public. Never before have a race and a creed been accused of a more sinister conspiracy. We in this country, who live in good fellowship with numerous representatives of Jewry, may well ask that some authoritative criticism should deal with it, and either destroy the ugly ‘Semitic’ bogey or assign their proper place to the insidious allegations of this kind of literature.”—*THE LONDON TIMES*, 8 MAY 1920, PAGE 15

“For it is the day of the LORD’s vengeance, and the year of recompences for the controversy of Zion.”—*ISAIAH* 34:8

“A more bloodthirsty and vindictive race has never seen the light of day. They regard themselves as the Chosen of the Lord and believe they are destined to annihilate and torture all Gentiles. The first and foremost task they expect their Messiah to accomplish is that he shall murder and slay all human beings with his sword. From the very earliest days they have undertaken all in their power to practically demonstrate this to the Christians and have continued to do so whenever they could.”—MARTIN LUTHER⁷¹³

5.1 Introduction

We know that the Rothschilds intended for one of theirs to become the King of the Jews. According to Jewish mythology, this King would be the Messiah of the Jews and would own all the wealth of the world and rule over the entire world from Jerusalem. In order for this plan to work without divine intervention, it would require an organized plan.

Jews had been ardent students of politics and political psychology from their beginnings, and their religion is more political, than it is spiritual. The Rothschilds' plan for Messianic rule of the world must have included the incorporation of the ideas of political writers, statesmen, and political sycophants like Machievelli and Maurice Jolly. It would not be surprising to find such ideas discussed by the Rothschilds and their Zionist agents.

The Czar of Russia created a secret police force, in large part to counteract the Jewish revolutionaries, who sought to unseat him and destroy Russian society and mass murder the Russian people. This police force employed Jewish spies to watch over the meetings of Jewish leaders and listen in on the lectures Jewish subversives often gave in synagogues and on street corners. The Czar's police probably had a very good notion of what it was that the Rothschilds and their agents had planned for the world. It is possible that a copy of this plan fell into the hands of patriotic Russians. If the Czar's police forged *The Protocols of the Learned Elders of Zion*, as many who dispute the authenticity of the *Protocols* claim, it would still not be likely that they entirely fabricated them through plagiarism. Given that the *Protocols* so closely anticipate the methods of the Jewish Bolsheviks and the Zionist Nazis, it appears that whoever wrote the *Protocols* had a very good knowledge of what the Rothschilds and their Zionist agents had planned for the world.

Christians tend to overlook the fact that the so-called "Jewish conspiracy" to take over the world did not appear for the first time in the allegedly forged *Protocols*, but is Judaism itself. Critics of the Jews did not fabricate the Jewish plans to take over the world, rob it of its wealth, destroy all other religions, rule the world in an autocracy headed by a Jewish King descended from David, and then exterminate the "unrighteous Jews" and the Goyim; which plans are plainly stated in the Old Testament,⁷¹⁴ the *Zohar*, the Talmud, and numerous other Jewish religious writings. Jews created these ancient plans and iterated them in the Hebrew Bible, the Talmud and in their Cabalistic writings. Christians see the Old Testament as the work of God, and whether the individual Christian believes these supposedly divine prophecies have already been fulfilled, or were transferred to Christians to be ultimately fulfilled as in the *Revelation*, or are yet to be fulfilled for the allegedly divine race of Jews—God's chosen people, the Christian has often been duped into becoming an agent of the Jewish plan to destroy humanity, a plan better known as "Judaism".

The *Protocols* were effective in revealing this plan, not because they differ substantially from Judaism—they do not, as is revealed by Michael Higger's book *The Jewish Utopia*⁷¹⁵ and by the Old Testament itself—rather, the *Protocols* effectively alerted Christians, because, like the Talmud and *Zohar*, they appeared after Christianity appeared and ridiculed the Christians, just as the Old Testament ridicules and advocates the genocide of the non-Jew. Judaism has remained consistent in its plans. Christians have accepted its myths, because they believe them to have been made Christian. The Christians' blindness to the Judaic plan for their demise is best unmasked by works the Christians do not view as divinely inspired—even if those works simply repeat the Judaic plan for world domination laid out in the Old Testament.

5.2 The Protocols of the Learned Elders of Zion

The following is an English translation of the *Protocols*, which translation was first published in 1920, in the book, *The Protocols and World Revolution Including a Translation and Analysis of the "Protocols of the Meetings of the Zionist Men of Wisdom"*, Small, Maynard & Co., Boston, (1920), pp. 11-73:

“Protocols of the Meetings of the Zionist Men of Wisdom

PROTOCOL NO. I

LET us put aside phraseology and discuss the inner meaning of every thought; by comparisons and deductions let us illuminate the situation. In this way I will describe our system, both from our own point of view and from that of the GOYS. [*Footnote: The GOYS—the Gentiles.*]

It must be remembered that people with base instincts are more numerous than those with noble ones; therefore, the best results in governing are achieved through violence and intimidation and not through academic discussion. Every man seeks power; every one would like to become a dictator if he possibly could; and rare indeed are those who would not sacrifice the common good in order to attain personal advantage.

What has restrained the wild beasts we call men?

What has influenced them heretofore?

In the early stages of social life they submitted to brute and blind force; afterwards—to the Law, which is the same force but disguised. I deduce from this that according to the laws of nature, right lies in might.

Political freedom is not a fact but an idea. One must know how to employ this idea when it becomes necessary to attract popular forces to one's party by mental allurements if it plans to crush the party in power. The task is made easier if the opponent himself has contradicted the idea of freedom, the so-called liberalism, and for the sake of the idea yields his power. It is precisely here that the triumph of our theory becomes apparent: the relinquished reins of power are, according to the laws of nature, immediately seized by a new hand because the blind force of the people cannot remain without a leader even for one day, and the new power merely replaces the old, weakened by liberalism.

In our day the *power of gold* has replaced liberal rulers. There was a time when faith ruled. The idea of freedom cannot be realized because no one knows how to make reasonable use of it. Give the people self-government for a short time and it will become corrupted. From that very moment strife begins and soon develops into social struggles, as a result of which states are set aflame and their authority is reduced to ashes.

Whether the state is exhausted by internal convulsions, or whether civil wars deliver it into the hands of external enemies, in either case it can be

regarded as hopelessly lost: it is in our power. The despotism of capital, which is entirely in our hands, holds out to it a straw which the state must grasp, although against its will, or otherwise fall into the abyss.

To him who, because of his liberal inclinations, would contend that arguments of this kind are immoral, I would propound the question: If a state has two enemies, and if against the external enemy it is permitted and it is not considered immoral to use all methods of warfare, and as a protective measure not to acquaint the enemy with the plans of attack, such as night attacks or attacks with superior forces, then why should the same methods be regarded as immoral when applied to a worse foe, a transgressor against social order and prosperity?

How can a sound and logical mind hope successfully to guide the masses by means of reasonable persuasion or by arguments if there is a possibility of contradiction, even though unreasonable, but which may appear more attractive to the superficially thinking masses? Guided entirely by shallow passions, superstitions, customs, traditions, and sentimental theories, the people in and of the mob become embroiled in party dissensions which prevent all possibility of an agreement, even though it be on a basis of perfectly sound reasoning. Every decision of the mob depends upon the accidental or prearranged majority, which, owing to its ignorance of political secrets, pronounces absurd decisions, thus introducing the seeds of anarchy into the government.

Politics have nothing ill common with morals. The ruler guided by morality is not a skilled politician, and consequently he is not firm on his throne. He who desires to rule must resort to cunning and hypocrisy. The great popular qualities—honesty and frankness—become vices in politics, as they dethrone more surely and more certainly than the most powerful enemy. These qualities must be the attributes of GOY countries ; but we by no means should be guided by them.

Our right lies in might. The word ‘right’ is an abstract idea, unsusceptible of proof. This word means nothing more than : Give me what I desire so that I may have evidence that I am stronger than you.

Where does right begin? Where does it end?

In a state with a poorly organized government and where the laws are insignificant, and the ruler has lost his dignity as the result of the accumulation of liberal rights, I find a new right, namely, the right of might to destroy all existing order and institutions, to lay hands on the law, to alter all institutions, and to become the ruler of those who have voluntarily, liberally renounced for our benefit the rights to their own power.

With the present instability of all authority our power will be more unassailable than any other, because it will be invisible until it is so well rooted that no cunning can undermine it.

From temporary evil to which we are now obliged to have recourse will emerge the good of an unshakable government, which will reinstate the orderly functioning of the mechanism of popular existence now interrupted

by liberalism. The end justifies the means. In laying our plans we must turn our attention not so much to the good and moral as to the necessary and useful. Before us lies a plan in which a strategic line is shown, from which we must not deviate on pain of risking the collapse of many centuries of work.

In working out an expedient plan of action it is necessary to take into consideration the meanness, vacillation, changeability of the mob, its inability to appreciate and respect the conditions of its own existence and of its own well-being. It is necessary to realize that the power of the masses is blind, unreasoning, and void of discrimination, prone to listen to right and left. The blind man cannot guide the blind without bringing them to the abyss; consequently, members of the crowd, upstarts from the people, even were they men of genius but incompetent in politics, cannot step forward as leaders of the mob without ruining the entire nation.

Only the person prepared from childhood to autocracy can understand the words which are formed by political letters.

The people left to themselves, that is to upstarts from among them, are ruined by party dissensions created by greed for power and honors, and by the disorders resulting therefrom. Is it possible for the masses of the people to direct the affairs of the state without rivalries, and without interjecting personal interests? Are they capable of protecting themselves against external enemies?—This is impossible, since a plan divided into as many parts as there are minds in a mob loses its unity, and consequently, becomes incomprehensible and unworkable.

Only an autocrat can outline great and clear plans which allocate in an orderly manner all the parts of the mechanism of the government machinery. From this it is concluded that the government which is the most efficient for the benefit of a country must be concentrated in the hands of one responsible person. Civilization cannot exist without absolute despotism, for government is carried on not by the masses, but by their leader, whoever he may be. A barbarous crowd shows its barbarism on every occasion. The moment the mob grasps liberty in its hands it is speedily changed to anarchy, which is in itself the height of barbarism.

Look at those beasts, steeped in alcohol, stupefied by wine, the unlimited use of which is granted by liberty. Surely you cannot allow our own people to come to this. The people of the GOYS are stupefied by spirituous liquors; their youth is driven insane through excessive study of the classics, and vice to which they have been instigated by our agents—tutors, valets, governesses—in rich houses, by clerks, and so forth, and by our women in the pleasure places of the GOYS. Among the latter I include the so-called ‘society women,’ their volunteer followers in vice and luxury.

Our motto is Power and Hypocrisy. Only power can conquer in politics, especially if it is concealed in talents which are necessary to statesmen. Violence must be the principle; hypocrisy and cunning the rule of those governments which do not wish to lay down their crowns at the feet of the

agents of some new power. This evil is the sole means of attaining the goal of good. For this reason we must not hesitate at bribery, fraud, and treason when these can help us to reach our end. In politics it is necessary to seize the property of others without hesitation if in so doing we attain submission and power.

Our government, following the line of peaceful conquest, has the right to substitute for the horrors of war less noticeable and more efficient executions, these being necessary to keep up terror, which induces blind submission. A just but inexorable strictness is the greatest factor of governmental power. We must follow a program of violence and hypocrisy, not only for the sake of profit, but also as a duty and for the sake of victory.

A doctrine based on calculation is as potent as the means employed by it. That is why not only by these very means, but by the severity of our doctrines, we shall triumph and shall enslave all governments under our super-government.

Even in olden times we shouted among the people the words ‘ Liberty, Equality, and Fraternity.’ These words have been repeated so many times since by unconscious parrots, which, flocking from all sides to the bait, have ruined the prosperity of the world and true individual freedom, formerly so well protected from the pressure of the mob. The would-be clever and intelligent GOYS did not discern the symbolism of the uttered words; did not notice the contradiction in the meaning and the connection between them; did not notice that there is no equality in nature; that there can be no liberty, since nature herself has established inequality of mind, character, and ability, as well as subjection to her laws. They did not reason that the power of the mob is blind; that the upstarts selected for government are just as blind in politics as is the mob itself, whereas the initiated man, even though a fool, is capable of ruling, while the uninitiated, although a genius, will understand nothing of politics. All this has been overlooked by the GOYS.

Meanwhile dynastic government has been based upon this, that the father passed to his son the knowledge of the course of political evolution, so that nobody except the members of the dynasty could possess this knowledge, and no one could disclose the secrets to the governed people. In the course of time the meaning of the dynastic transmission of the true is understanding of politics has been lost, thus contributing to the success of our cause.

In all parts of the world the words ‘ Liberty, Equality, and Fraternity’ have brought whole legions into our ranks through our blind agents, carrying our banners with delight. Meanwhile these words were worms which ruined the prosperity of the GOYS, everywhere destroying peace, quiet, and solidarity, undermining all the foundations of their states. You will see subsequently that this aided our triumph, *for it also gave us, among other things, the opportunity to grasp the trump card, the abolition of privileges; in other words, the very essence of the aristocracy of the GOYS, which was the only protection of peoples and countries against us.*

On the ruins of natural and hereditary aristocracy we built an aristocracy

of our intellectual class—the money aristocracy. We have established this new aristocracy on the qualification of wealth, which is dependent upon us, and also upon science, which is promoted by our wise men.

Our triumph was also made easier because, through our connections with people who were indispensable to us, we always played upon the most sensitive chords of the human mind, namely, greed, and the insatiable selfish desires of man. Each of these human weaknesses taken separately is capable of killing initiative and of placing the will of the people at the disposal of the buyer of their activities.

Abstract liberty offered the opportunity for convincing the masses that government is nothing but the manager representing the owner of the country, namely, the people, and that this manager can be discarded like a pair of worn-out gloves.

The fact that the representatives of the nation can be deposed, delivers them into our power and practically places their appointment in our hands.

PROTOCOL NO. II

IT is necessary for us that wars, whenever possible, should bring no territorial advantages: this will shift war to an economic basis and force nations to realize the strength of our predominance; such a situation will put both sides at the mercy of our million-eyed international agency, which will be unhampered by any frontiers. Then our international rights will do away with national rights, in a limited sense, and will rule the peoples in the same way as the civil power of each state regulates the relation of its subjects among themselves.

The administrators chosen by us from among the people in accordance with their capacity for servility will not be experienced in the art of government, and consequently they will easily become pawns in our game, in the hands of our scientists and wise counselors, specialists trained from early childhood for governing the world. As you are aware, these specialists have obtained the knowledge necessary for government from our political plans, from the study of history, and from the observation of every passing event. The GOYS are not guided by the practice of impartial historical observation, but by theoretical routine without any critical regard for its results. Therefore, we need give them no consideration. Until the time comes let them amuse themselves, or live in the hope of new amusements or in the memories of those past. Let that play the most important part for them which we have induced them to regard as the laws of science (theory). For this purpose, by means of our press, we increase their blind faith in these laws. Intelligent GOYS will boast of their knowledge, and verifying it logically they will put into practice all scientific information compiled by our agents for the purpose of educating their minds in the direction which we require.

Do not think that our assertions are without foundation: note the successes of Darwinism, Marxism, and Nietzscheism, engineered by us. The demoralizing effects of these doctrines upon the minds of the GOYS should be already obvious to us.

It is essential that we take into consideration the modern ideas, temperaments, and tendencies of peoples in order that no mistakes in politics and in guiding administrative affairs may be made. The triumph of our system, parts of whose mechanism must be adapted in accordance with the temperament of the peoples with whom we come in contact, cannot be realized unless its practical application is based upon a résumé of the past as related to the present.

There is one great force in the hands of modern states which arouses thought movements among the people. That is the press. The rôle of the press is to indicate necessary demands, to register complaints of the people, and to express and foment dissatisfaction. The triumph of free babbling is incarnated in the press; but governments were unable to profit by this power *and it has fallen into our hands.* Through it we have attained influence, while remaining in the background. Thanks to the press, we have gathered gold in our hands, although we had to take it front rivers of blood and tears.

But it cost us the sacrifice of many of our own people. Every sacrifice on our part is worth a thousand GOYS before God.

PROTOCOL NO. III

TO-DAY I can tell you that our goal is close at hand. Only a small distance remains, and the cycle of the *Symbolic Serpent*—the symbol of our people—will be complete. When this circle is completed, then all the European states will be enclosed in it as in strong claws.

The modern constitutional scales will soon tip over, for we have set them inaccurately, thus insuring an unsteady balance for the purpose of wearing out their holder. The GOYS thought it had been sufficiently strongly made and hoped that the scales would regain their equilibrium, but the holder—the ruler—is screened from the people by his representatives, who fritter away their time, carried away by their uncontrolled and irresponsible authority. Their power, moreover, has been built up on terrorism spread through the palaces. Unable to reach the hearts of their people, the rulers cannot unite with them to gain strength against the usurpers of power. The visible power of royalty and the blind power of the masses, *separated by us*, have both lost significance, for separated, they are as helpless as the blind man without a stick.

To induce the lovers of authority to abuse their power, we have placed all the forces in opposition to each other, having developed their liberal tendencies towards independence. We have excited different forms of initiative in that direction; we have armed all the parties; we have made authority the target of all ambitions. We have opened the arenas in different states, where revolts are now occurring, and disorders and bankruptcy will shortly appear everywhere.

Unrestrained babblers have converted parliamentary sessions and administrative meetings into oratorical contests. Daring journalists, impudent pamphleteers, make daily attacks on the administrative personnel. The abuse of power is definitely preparing the downfall of all institutions and

everything will be overturned by the blows of the infuriated mobs.

The people are shackled by poverty to heavy labor more surely than they were by slavery and serfdom. They could liberate themselves from those in one way or another, whereas they cannot free themselves from misery. We have included in constitutions rights which for the people are fictitious and are not actual rights. All the so-called 'rights of the people' can exist only in the abstract and can never be realized in practice. What difference does it make to the toiling proletarian, bent double by heavy toil, oppressed by his fate, that the babblers receive the right to talk, journalists the right to mix nonsense with reason in their writings, if the proletariat has no other gain from the constitution than the miserable crumbs which we throw from our table in return for his vote to elect our agents. Republican rights are bitter irony to the poor man, for the necessity of almost daily labor prevents him from using them, and at the same time deprives him of his guarantee of a permanent and certain livelihood by making him dependent upon strikes, organized either by his masters or by his comrades.

Under our guidance the people have exterminated aristocracy, which was their natural protector and guardian, for its own interests are inseparably connected with the well-being of the people. Now, however, with the destruction of this aristocracy the masses have fallen under the power of the profiteers and cunning upstarts, who have settled on the workers as a merciless burden.

We will present ourselves in the guise of saviors of the workers from this oppression when we suggest that they enter our army of Socialists, Anarchists, Communists, to whom we always extend our help, under the guise of the rule of brotherhood demanded by the human solidarity of our *social masonry*. The aristocracy which benefitted by the labor of the people by right was interested that the workers should be well fed, healthy, and strong.

We, on the contrary, are concerned in the opposite—in the degeneration of the GOYS. Our power lies in the chronic malnutrition and in the weakness of the worker, because through this he falls under our power and is unable to find either strength or energy to combat it.

Hunger gives to capital greater power over the worker than the legal authority of the sovereign ever gave to the aristocracy. Through misery and the resulting jealous hatred we manipulate the mob and crush those who stand in our way.

When the time comes for our universal ruler to be crowned, the same hands will sweep away everything which may be an obstacle in our way.

The GOYS are no longer accustomed to think without our scientific advice. Consequently, they do not see the imperative need of upholding that which we will sustain by all means when our kingdom is established, namely, the teaching in the schools of *the only true science, the first of all sciences—the science of the construction of human life, of social existence, which requires the division of labor and, consequently, the separation of*

people into classes and castes. It is necessary that all should know that *equality cannot exist, owing to the different nature of various kinds of work;* that there cannot be the same responsibility before the law in the case of an individual who by his actions compromises an entire caste and another who does not affect anything but his own honor.

The correct science of the social structure, to the secrets of which we do not admit the GOYS, would demonstrate to all that occupation and labor must be differentiated so as not to cause human suffering by the discrepancy between education and work. The study of this science will lead the masses to a voluntary submission to the authorities and to the governmental system organized by them. Whereas, under the present state of science, and due to the direction of our guidance therein, the people, in their ignorance, blindly believing the printed word, and owing to the misconceptions which have been fostered by us, feel a hatred towards all classes whom they consider superior to themselves, since they do not understand the importance of each caste.

This hatred will be still more accentuated by the *economic crisis*, which will stop financial transactions and all industrial life. Having organized a general economic crisis by all possible underhand means, and with the help of gold which is all in our hands, we will throw great crowds of workmen into the street, simultaneously, in all countries of Europe. These crowds will gladly shed the blood of those of whom they, in the simplicity of their ignorance, have been jealous since childhood and whose property they will then be able to loot.

They will not harm our people because we will know of the time of the attack and we will take measures to protect them.

We have persuaded others that progress will lead the GOYS into a realm of reason. Our despotism will be of such a nature that it will be in a position to pacify all revolts by wise restrictions and to eliminate liberalism from all institutions.

When the people saw that they obtained concessions and license in the name of liberty, they imagined that they were the masters, and rushed into power; but like every blind person, they encountered innumerable obstacles; *they rushed to seek a leader, with no thought of returning to the old one*, and laid power at our feet. Remember the French Revolution, which we have called 'great'; the secrets of its preparation are well known to us, for it was the work of our hands.

Since then we have carried the masses from one disappointment to another, so that they will renounce even us in favor of *a despot sovereign of Zionist blood, whom we are preparing for the world.*

At present, as an international force, we are invulnerable, because if we are attacked by one state we are supported by other states. The unlimited baseness of the GOY peoples, who grovel before force, who are pitiless towards weakness, who are merciless to misdemeanors and lenient to crimes, who are unwilling to tolerate the contradictions of a free social structure;

patient unto martyrdom in bearing with the violence of daring despotism—this is what helps our independence. They tolerate and permit such abuses from their modern premiers—dictators—for the least of which they would behead twenty kings.

How can such a phenomenon be explained, such an illogical conception on the part of the mass of the people towards events of seemingly the same nature? This phenomenon can be explained by the fact that these dictators through their agents whisper to their people that by these abuses they injure the states for a supreme purpose, namely, for the attainment of the happiness of the people, their universal fraternity, solidarity, and equality. Of course, they are not told that this unification will be achieved only under our rule. Thus, the people condemn the just and acquit the unjust, more and more convinced that they can do what they please. Owing to this, the people destroy all stability and create disorder on every occasion.

The word ‘Liberty’ brings all society into conflict with all authority, be it that of God or Nature. This is why, at the moment of our enthronement, we shall strike this word from the dictionary as being the symbol of brute power, which turns the masses into bloodthirsty beasts. It is true, however, that these beasts go to sleep as soon as they have drunk blood, and then it is easy to shackle them; but if the blood is not given to them they will not sleep and will struggle.

PROTOCOL NO. IV

EVERY republic passes through several states. The first stage is like the early period of insane ravings of a blind man throwing himself right and left. The second is the demagogy which breeds anarchy, which inevitably leads to despotism, not of a legal and open character and, consequently, responsible, but an unseen and unknown despotism, no less effective because exercised by some secret organization, acting even less ceremoniously because it is hidden under the cover and behind the backs of different agents. The change of these agents will even help the secret organizations, as it will thus be able to rid itself of the necessity of spending money to reward employees of long terms of service.

Who and what can overthrow an unseen power? For such is the character of our power. *External Masonry* [Footnote: The reference is probably to those Masonic Lodges in Continental Europe which, contrary to the fundamental principles of Anglo-Saxon Lodges, have been converted into quasi political and anti-Christian organizations. See Encyclopedia Britannica, Eleventh Edition, Article ‘Freemasonry,’ Vol. XI, p. 84.] *acts as a screen for it and its aims, but the plan of action of this power, and its very headquarters, will always remain unknown to the people.*

Liberty could also be harmless and remain on the state program without detriment to the well-being of the people if it were to retain the ideas of the belief in God and human fraternity, free from the conception of equality for such a conception is in contradiction to the laws of nature which establish subordination. With such a faith the people would be governed by the

guardians of the parish and would thrive quietly and obediently under the guidance of their spiritual leader, accepting God's dispensation on earth. It is for this reason that we must undermine faith, tearing from the minds of the GOYS the very principal of God and Soul, and substituting mathematical formulas and material needs.

In order that the minds of the GOYS may have no time to think and notice things, it is necessary to divert them in the direction of industry and commerce. Thus all nations will seek their own profit, and while engaged in the struggle they will not notice their common enemy. But in order that liberty should finally undermine and ruin the GOY's society, it is necessary to put industry on a basis of speculation. The result of this will be that everything, absorbed by industry from the land, will not remain in the hands of the GOYS, but will be directed towards speculation; that is, it will come into our coffers.

The intense struggle for supremacy, the shocks to economic life, will create, moreover have already created, disappointed, cold, and heartless societies. These societies will have complete disgust for high politics and religion. Their only guide will be calculation, *i.e.*, gold, for which they will have a real cult because of the material delights which it can supply. It will be at that stage that the lower classes of the GOYS, not for the sake of doing good, nor even for the sake of wealth, but solely because of their hatred towards the privileged, will follow us against our competitors for power, the intelligent GOYS.

PROTOCOL NO. V

WHAT form of government can be given to societies in which bribery has penetrated everywhere, where riches are obtained only by clever tricks and semi-fraudulent means, where corruption reigns, where morality is sustained by punitive measures and strict laws and not by voluntary acceptance of moral principles, where cosmopolitan convictions have eliminated patriotic feelings and religion? What form of government can be given to such societies other than a despotism such as I shall describe?

We will create a strong centralized government, so as to gather the social forces into our power. We will mechanically regulate all the functions of political life of our subjects by new laws. These laws will gradually eliminate all the concessions and liberties permitted by the GOYS. Our kingdom will be crowned by such a majestic despotism that it will be able, at all times and in all places, to crush both antagonistic and discontented GOYS.

We may be told that the despotism outlined by me is inconsistent with modern progress, but I will prove to you that the contrary is the case.

At the time when people considered rulers as an incarnation of the will of God, they subjected themselves without murmur to the autocracy of the sovereigns; but as soon as we inspired them with the thought of their personal rights, they began to regard the rulers as ordinary mortals. The holy anointment fell from the heads of sovereigns in the opinion of the people; and when we deprived them of their belief in God, then authority was thrown

into the street, where it became public property and was seized by us. Moreover, the art of governing the masses and individuals by means of cunningly constructed theories and phraseology, by rulers of social life, and other devices not understood by the GOYS, belongs, among other faculties, to our administrative mind, which is educated in analysis and observation, and is also based upon skillful reasoning in which we have no competitors, just as we have none in the preparation of plans for political action and solidarity. Only the Jesuits could be compared to us in this; but we were able to discredit them in the mind of the senseless mob as a visible organization, whereas we, with our secret organization, remained in the dark. After all, is it not the same to the world who will be its master—whether it be the head of Catholicism or our despot of Zionist blood? To us, however, the Chosen People, it is by no means a matter of indifference.

Temporarily, a world coalition of the GOYS would be able to hold us in check, but we are insured against this by roots of dissension so deep among them that they cannot now be extracted. We have set at variance the personal and national interests of the GOYS: we have incited religious and race hatred, nurtured by us in their hearts for twenty centuries. Owing to all this, no state will obtain the help it asks for from any side because each of them will think that a coalition against us will be disadvantageous to it. We are too powerful—we *must be taken into consideration. No country can reach even an insignificant private understanding without our being secret parties to it.*

Per me reges regnant—‘Through me the sovereigns reign.’ The prophets have told us that we were chosen by God himself to reign over the world. God endowed us with genius to enable us to cope with the problem. Were there a genius in the opposing camp, he would struggle against us, but a newcomer is not equal to an old inhabitant. The struggle between us would be of such a merciless nature as the world has never seen before; moreover their genius would be too late.

All the wheels of government mechanism move by the action of the motor which is in our hands, and *that motor is gold*. The science of political economy, invented by our wise men, has long ago demonstrated the royal prestige of capital.

To attain freedom of action, capital must obtain freedom to monopolize industry and trade; this is already being done by an unseen hand in all parts of the world. Such liberty will give political power to traders, and will aid in subjugating the people. At present it is more important to disarm peoples than to lead them to war; it is more important to utilize flaming passions for our purposes than to extinguish them; more important to grasp and interpret the thoughts of others in our own way than to discard them.

The most important problem of our government is to weaken the popular mind by criticism; to disaccustom it to thought, which creates opposition; to deflect the power of thought into mere empty eloquence.

At all times both peoples and individuals have mistaken words for deeds, as they are satisfied with the visible, rarely noticing whether the promise is

performed in the fields of social life.

Therefore, we will organize ostensible institutions which will prove eloquently their good work in the direction of 'progress.'

We will appropriate to ourselves the liberal aspect of all parties, of all shades of opinion, and we will provide our *orators with the same aspect, and they will talk so much that they will exhaust the people by their speeches and cause them to turn away from orators in disgust.*

To control public opinion it is necessary to perplex it by the expression of numerous contradictory opinions until the GOYS get lost in the labyrinth, and come to understand that it is best to have no opinion on political questions.

Such questions are not intended to be understood by the people, since only he who rules knows them. This is the first secret.

The second secret necessary for the success of governing consists in so multiplying popular failings, habits, passions, and conventional laws that no one will be able to disentangle himself in the chaos, and consequently, people will cease to understand each other. This measure would help us to sow dissension within all parties, to disintegrate all those collective forces which still do not wish to subjugate themselves to us; to discourage all individual initiative which might in any degree hamper our work.

There is nothing more dangerous than individual initiative; if it has a touch of genius it can accomplish more than a million people among whom we have sown dissensions. We must direct the education of the GOY societies so that their arms will drop hopelessly when they face every task where initiative is required. The intensity of action resulting from individual freedom of action dissipates its force when it encounters another person's freedom. This results in heavy blows at morale, disappointments and failures.

We will so tire the GOYS by all this that we will force them to offer us an international power, which by its position will enable us conveniently to absorb, without destroying, all governmental forces of the world and thus to form a supergovernment. In lieu of modern rulers, we will place a monster which will be called the Super-Governmental Administration. Its hands will be stretched out like pincers in every direction so that this colossal organization cannot fail to conquer all the peoples.

PROTOCOL NO. VI

WE will soon begin to establish great monopolies—reservoirs of huge wealth, upon which even the large fortunes of the GOYS will depend to such an extent that they will be drowned, together with the governmental credits, on the day following the political catastrophe.

You economists, here present, will please carefully weigh the significance of this scheme! . . .

We must develop, by all means, the importance of our supergovernment by representing it as the protector and reward-giver of all those who willingly submit to us.

The aristocracy of the GOYS as a political force is dead. We do not need

to take it into consideration; but as landowners they are harmful to its because they can be independent in their resources of life. For this reason we must deprive them of their land at any cost.

To attain this object, the best method is to increase land taxes—the indebtedness of the land. These measures will keep land ownership in subjection.

The aristocracy of the GOYS, which as a matter of heredity is unable to be satisfied with small things, will soon be ruined.

At the same time it is necessary to patronize trade and industry vigorously, and more important, to encourage speculation, whose function is to act as a counterbalance to industry. Without speculation, industry will increase private capital and tend to the amelioration of land ownership by freeing it from indebtedness created by the loans granted by agricultural banks. It is necessary that industry should suck out of the land both labor and capital and through speculation deliver into our hands all the money of the world, thus throwing all the GOYS into the ranks of the proletarians. Then the GOYS will bow before us in order to obtain the mere right of existence.

To destroy GOY industry we will create among the GOYS as an aid to speculation the strong demand for boundless luxury which we have already developed.

Let its raise wages, which, however, will be of no benefit to the workers, for we will simultaneously cause the rise in prices of objects of first necessity under the pretext that this is due to the decadence of agriculture, and of the cattle industry.

We will also artfully and deeply undermine the sources of production by teaching the workmen anarchy and the use of alcohol, at the same time taking measures to expel all the intelligent GOYS from the land.

That the true situation should not be noticed by the GOYS until the proper time, we will mask it by a pretended desire to help the working classes and great economic principles, an active propaganda of which principles is being carried on through the dissemination of our economic theories.

PROTOCOL NO. VII

THE intensification of armament and the increase of the police force are essential to the realization of the abovementioned plans. It is necessary that there should be besides ourselves in all countries only the mass of the proletariat, a few millionaires devoted to us, policemen, and soldiers.

We must create unrest, dissensions, and hatred throughout Europe and through European affiliations, also on other continents. In this there is a twofold advantage: First, we will hold all countries under our influence, since they will realize that we have the power to create disorders or to restore order whenever we wish. All countries have come to regard us as a necessary burden. Second, we will entangle by intrigues all the threads stretched by us into all the governmental bodies by means of politics, economic treaties, or financial obligations. To attain these ends we will worm our way into parleys and negotiations, armed with cunning, but in so-called ‘official language’ we

will assume the opposite tactics of seeming honest and reasonable. In this way the peoples and the governments of the GOYS, taught by us to regard only the surface of that which we show them, will look upon us as benefactors and saviors of mankind.

We must be able to overcome all opposition by provoking a war by the neighbors of that country which dares to oppose us. Should, however, those neighbors, in their turn, decide to unite against us we must respond by a world war.

Chief success in politics lies in the secrecy of its undertakings. There must be inconsistency between the words and actions of diplomats.

We must influence the GOY governments to action beneficial to our broadly conceived plan, now approaching its triumphant goal, creating the impression that such action is demanded by public opinion which in reality is secretly organized by us with the help of the so-called 'great power,' namely, the press; the latter, however, with few exceptions that need not be considered, is already entirely in our hands.

In short, to sum up our system of shackling the GOY governments of Europe, we will show our power to one of them by assassination and terrorism, and should there be a possibility of all of them rising against us, we will answer them with American, Chinese, or Japanese guns.

PROTOCOL NO. VIII

WE must provide ourselves with the same arms our enemies can employ against us. We must seek the most subtle expressions and evasions of the legal dictionary to justify those cases in which we will be forced to announce decisions which may seem unnecessarily bold and unjust, for it is important that these decisions should be expressed in terms so forcible that they will appear as the highest moral rules of a legal character.

Our government must be surrounded by all the forces of civilization, in the midst of which it will have to function. It will surround itself with publicists, experienced lawyers, administrators, diplomats, and, finally, people educated along special lines in our special advanced schools.

These people will know all the secrets of social existence; they will know all languages composed of political letters and words; they will be familiar with the reverse side of human nature, with all its sensitive chords, upon which they must know how to play. These chords are the structure of the intellects of the GOYS, their tendencies, their failings, their vices, and their virtues, the peculiarities of classes and castes. It is evident that the highly talented members of our government, to which I refer, will be recruited not from the ranks of the GOYS, accustomed to performing their administrative duties without questioning their aim, and without thinking why they are necessary. The GOY administrators sign papers without reading them and work for profit or for pride.

We will surround our government by a whole world of economists. It is for this reason that economics is the chief science taught to the Jews. We will be surrounded by a crowd of bankers, traders, capitalists, *and most important*

of all, by millionaires, because in essence everything will be decided by a question of figures.

Meanwhile, as it is not yet safe to give the responsible government posts to our brother Jews, we will give them to people whose record and whose character are such that there is an abyss between them and the people; also to people for whom, in case of disobedience to our orders, there will remain nothing but condemnation or exile—thus forcing them to protect our interests to their last breath.

PROTOCOL NO. IX

IN applying our principles, turn your attention to the character of the people in whose countries you will be resident and among whom you will act, for a general similar application of them before the reëducation of a people according to our plan cannot be successful. But by advancing carefully in their application you will see that before ten years have passed the most obstinate character will have changed, and we can then count another people among those who already have submitted to us.

When we are enthroned we will substitute for the liberal words of our Masonic catchword, ‘Liberty, Equality, and Fraternity,’ another group of words expressing simply ideas, namely, ‘the right of Liberty, the duty of Equality, the ideal of Fraternity.’ Thus we will speak and. . . we shall have the goat by the horns. . . . *De facto*, we have already destroyed all governments except our own, although *de jure* there are still many left. At present, if any of the governments raises a protest against us, it is done only as a matter of form, and at our desire, and by our order, because *their anti-Semitism is necessary to enable us to control our smaller brothers*. I will not further explain this, as it has already been the object of numerous discussions.

In reality there are no obstacles before us. Our supergovernment exists under such extra-legal conditions that it is common to designate it by an energetic and strong word—a Dictatorship.

I can honestly state that at the present time we are lawmakers; we are the judges and inflict punishment; we execute and pardon; we, as the chief of all our armies, ride the leader’s horse. We rule by indomitable will because we hold in our hands the fragments of a once strong party now subject to us. We possess boundless ambition, burning greed for merciless revenge, and bitter hatred.

From us emanates an all-embracing terror. People of all opinions and of all doctrines are in our service; people who desire to restore monarchies, demagogues, socialists, communists, and other utopians. We have had to put all of them to work; every one of them is undermining the last remnant of authority, is trying to overthrow all existing order. All the governments have been tortured by this procedure; they beg for peace, and for the sake of peace are prepared to make any sacrifice, but we will not give them peace until they recognize our international super-government openly and with submission.

The masses have begun to demand the solution of the social problem by

means of an international agreement. *The division into parties has delivered all of them to us, because in order to conduct a party struggle money is required, and we have it all.*

We might fear the union of the intelligent power of the GOYS' rulers with the blind power of the masses, but we have taken all measures against such a possibility. Between the two powers we have raised a wall in the form of mutual terror; thus the blind power of the people continues to be our support, and we alone will act as its leader and, naturally, we will direct it towards our goal.

To prevent the hand of the blind from freeing itself from our guidance, we must from time to time keep in close touch with the masses, if not through personal contact then through our most devoted brethren. When we become a recognized power we will personally address the masses in open places, and we will expound political problems in the desired direction.

How verify what is taught in village schools? But whatever the representative of the government or the ruler himself states will be immediately known to the entire nation, for it will rapidly spread by the voice of the people.

In order not prematurely to destroy GOY institutions, we have touched them with our efficient hands and grasped the ends of the springs of their mechanism. Formerly these springs were in rigid but just order; we have changed it to liberal, disorderly, and arbitrary lawlessness.

We have affected legal procedure, electoral law, the press, personal freedom, and, most important, education, the cornerstone of free existence.

We have misled, corrupted, fooled, and demoralized the youth of the GOYS by education along principles and theories known by us to be false but which we ourselves have inspired.

Without changing substantially the existing law we have created stupendous results by distorting the laws through contradictory interpretations. These results first manifested themselves by the fact that interpretation has concealed the law itself, and thereafter has completely hidden it from the eyes of the governments by the impossibility of understanding such complicated jurisprudence.

Hence the theory of the court of conscience. [*Footnote: This probably means the practice which arose of not adhering to the letter of the law but of judging by conscience. In European countries jurors are not compelled to render their verdict pursuant to the technical provisions of law.*]

You may say that there will be an armed rising against us if our plans are discovered prematurely; but in anticipation of this we have such a terrorizing manoeuver in the West that even the bravest soul will shudder.

Underground passages will be established by that time in all capitals, from where they can be exploded, together with all their institutions and national documents.

PROTOCOL NO. X

TODAY I will begin by reiterating what has already been stated. *I beg you to remember that the government and the masses are satisfied with visible results in politics.* How can they examine the inner meaning of things when their representatives consider that pleasure is above everything? It is important to know one detail in our policy. It will help us in discussing division of authority, freedom of speech, of the press, of religion (faith), the right of assembly, equality before the law, inviolability of property and of the home, indirect taxes and the retrospective force of law. All such questions should never be directly and openly discussed before the masses. When it becomes necessary for us to discuss them, they should not be elaborated but merely mentioned, without going into details, pointing out that modern legal principles are being accepted by us. The significance of this reticence lies in the fact that a principle which has not been openly declared gives us freedom of action to exclude unnoticed one point or another, whereas if elaborated the principle becomes as good as established.

The people feel an especial love and admiration towards the political genius, and they always react to their acts of violence as follows:

‘Yes, of course it is villainy, but how clever!—It is a trick but cleverly done! So majestically! so impudently! . . .’

We count upon attracting all nations to the construction of the foundations of the new edifice which has been planned by us. It is for this reason that it is necessary for us first of all to acquire that spirit of daring, enterprise, and force which, through our agents, will enable us to overcome all obstacles in our path.

When we accomplish our coup d’état, we will say to the peoples: ‘Everything went badly; all of you have suffered. We will abolish the cause of your sufferings, that is to say, nationalities, frontiers, and national currencies. Of course you are free to condemn us, but would your judgment be just if you were to pronounce it before giving a trial to what we will give you?’ Thereafter they will exalt us with a sentiment of unanimous delight and hope. The voting system which we have used as a tool for our enthronement, and to which we have accustomed even the most humble members of humanity by organizing meetings and prearranged agreements, will have performed its last service and will make its last appearance in the expression of unanimous desire to become more closely acquainted with us before hazing pronounced a judgment.

To attain this we must force all to vote, without class discrimination, to establish the autocracy of the majority, which cannot be obtained from the intellectual classes alone. Through this method of accustoming every one to the idea of self determination, we will shatter the GOY family and its educational importance. We will not allow the formation of individual minds, because the mob, under our guidance, will prevent them from distinguishing themselves or even expressing themselves. The mob has become accustomed to listen only to us who pay it for obedience and attention. We will thus create such a blind power that it will be unable to move without the guidance

of our agents, sent by us to replace their leaders.

The masses will submit to this régime because they will know that their earnings, perquisites, and other benefits depend upon these leaders.

The plan of government must emanate already formed from one head, as it would be impossible to put it together if disintegration by many minds into small pieces is allowed. That is why we only are allowed to know the plan of action; but we must not discuss it in order not to affect its ingenuity, the correlation between its component parts, the practical force of the secret meaning of its every clause. Were such a plan to be submitted to and altered by frequent voting, it would reflect the stamp of the misconceptions of every one who has not penetrated its depth and the correlation of its aims. For this reason our plans must be strongly and clearly conceived. Consequently, the inspired work of our leader must not be thrown to the mercy of the mob or even of a limited group.

These plans will not immediately upset contemporary institutions. They will only alter their organization, and consequently the entire combination of their development, which will thus be directed according to the plans laid down by us.

More or less the same institutions exist in different countries under different names, such as representative bodies, ministries, senate, state council, legislative and executive bodies. It is not necessary for me to explain to you the connecting mechanism of these different institutions, as it is well known to you. I only call to your attention that every one of the aforesaid institutions fulfills some important governmental function, and, moreover, I beg you to notice that the word 'important' refers not to the institution but to the function. Consequently, it is not the institutions that are important but their functions. Such institutions have divided among themselves all the functions of government, namely, administrative, legislative, and executive powers; therefore, their functions in the state organism have become similar to those in a human body. If one part of the governmental machine is injured, the state itself falls ill, in the same way as the human body, and then it dies.

When we injected the poison of liberalism into the state organism, its entire political complexion changed; the states became infected with a mortal disease, namely, the decomposition of the blood. It is only necessary to await the end of their agony.

Constitutional governments were born of liberalism, which replaced the autocracy that was the salvation of the GOYS, for the constitution, as you well know, is nothing more than a school for dispute, discussion, disagreement, fruitless party agitation, dissension, party tendencies—in other words, a school for everything which weakens the efficiency of government. The platform no less than the press condemned the authorities to inaction and impotency and thereby rendered them useless and superfluous, for which reason they were overthrown in many countries. The rise of the republican era then became possible, and then we substituted for the ruler a caricature of government—a president chosen from the mob, from among our creatures,

our slaves. This was the kind of mine we laid under the GOYS, or, more correctly, under the GOY nations.

In the near future we will make the president a responsible officer, whereupon we will no longer stand on ceremony in carrying out the things for which our dummy will be responsible. What difference does it make to us that the ranks of those aiming at authority will thin out, that confusion will result from inability to find presidents, confusion which will definitely disorganize the country?

To accomplish our plan, we will engineer the election of presidents whose past record contains some hidden scandal, some 'Panama'—then they will be faithful executors of our orders from fear of exposure, and from the natural desire of every man who has reached authority to retain the privileges, advantages, and dignity connected with the position of president. The Chamber of Deputies will elect, protect, and screen presidents, but we will deprive it of the right of initiating laws or of amending them, for this right will be granted by us to the responsible president, a puppet in our hands. Of course then the power of the president will become the target of numerous attacks, but we will give him the means of self-protection by giving him the right of directly applying to the people, for their decision, over the heads of their representatives. In other words, he will turn to the same blind slave—to the majority of the mob. Moreover, we will empower the president to proclaim martial law. We will justify this prerogative under the pretext that the president, as chief of the national army, must control it in order to protect the new republican constitution, which he, as a responsible representative of this constitution, is bound to defend.

It is obvious that under such conditions the keys to the shrine will be in our hands, and nobody except ourselves will be able to guide the legislative power.

We will also take away from the Chamber, with the introduction of the new republican constitution, the right of interpellation in regard to governmental measures, under the pretext that political secrets must be preserved. With the aid of this new constitution we will reduce the number of representatives to the minimum, thus also reducing to the same extent political passions and passion for politics. If, in spite of this, those remaining are recalcitrant, we will abolish them completely by appealing to the majority of the people.

The appointment of the president and vice presidents of the Chamber and Senate will be the prerogative of the president. Instead of continuous parliamentary sessions, we will shorten them to a few months. Moreover, the president, as chief executive, will have the right to convene or dissolve parliament, and in the case of dissolution, defer the appointment of a new parliament. But to prevent the president from being held responsible before our plans are matured for the results of all these essentially illegal actions inaugurated by us, we will give the ministers and other high administrative officials surrounding the president the idea of circumventing his orders by

issuing instructions of their own. Consequently, they will be made responsible instead of him. We recommend that the execution of this plan be given especially to the Senate, State Council, or Council of Ministers, and not to individuals. Under our guidance the president will interpret in ambiguous ways such existing laws as it is possible so to interpret. Moreover, he will annul them when the need is pointed out to him by us; he will also have the right to propose temporary laws and even modifications in the constitutional work of government, alleging as the motive for so doing the exigencies of the welfare of the country.

By such measures we will be able to destroy gradually, step by step, everything that, upon entering into our rights, we were obliged to introduce into government constitutions as a transition to the imperceptible abolition of all constitutions, when the time comes to convert all government into *our autocracy*.

The recognition of our autocrat may come even before the abolition of the constitution; the moment for this recognition will come when the people, tormented by dissension and the incompetency of their rulers, incited by us, will exclaim: Depose them, and give us one universal sovereign who will unite us and abolish the causes of dissension—national frontiers, religion, state indebtedness—and who will give us the peace and quiet which we cannot find with our rulers and representatives.

But you know well that to render such a universal expression of desire possible, it is necessary continuously to disturb the relationship between the people and the government in all countries, and so to exhaust everybody by the dissension, hostility, struggle, hatred, and even martyrdom, hunger, inoculation of diseases, and misery, as to make the GOYS see no other solution than an appeal to our money and complete rule.

Should we give the people a rest, however, the longed for moment will probably never arrive.

PROTOCOL NO. XI

THE Council of State will tend to accentuate the power of the ruler; in the capacity of an ostensible legislative body, it will act as a committee for the drawing up of laws and statutes on behalf of the ruler.

The following is the program of the new constitution which we are preparing. We will make laws and control the courts in the following manner:

1. By suggestions to the legislative body.
2. By means of orders issued by the president as general statutes, decrees of the Senate, and decisions of the Council of State, as regulations passed by the ministries.
3. And when the opportune moment arrives—in the form of a *coup d'état*.

Having thus roughly outlined the *modus agendi*, we will now take up in detail those measures by which we will complete the development of the governmental mechanism in the above direction. By these measures, I mean

the freedom of the press, the right of assembly, religious freedom, electoral rights, and many other things which must disappear from the human repertoire, or must be fundamentally altered on the day following the declaration of the new constitution. It is only at this moment that it will become possible for us to announce all our decrees, for at any time in the future every perceptible change would be dangerous, and this for the following reasons: If these changes should be introduced and rigidly enforced, it might cause despair by creating the fear of further changes in a similar direction; if, however, they are made with a tendency to subsequent leniency, then it might be said that we have recognized our mistakes, which would undermine the faith in the infallibility of the new authority; it might also be said that we were frightened, and that we were forced to make concessions for which nobody would be thankful since they would be considered as legitimately due.

Any of these impressions would be detrimental to the prestige of the new constitution. It is necessary for us that, from the first moment of its proclamation, when the people are still dumbfounded by the accomplished revolution and are in a state of terror and surprise, they should realize we are so strong, so invulnerable, and so mighty that we shall in no case pay attention to them, and not only will we ignore their opinions and desires, but be ready to and capable of suppressing at any moment or place any sign of opposition with indisputable authority. We shall want the people to realize, that we have taken at once everything we wanted, and that we shall under no circumstances share our power with them. Then they will close their eyes to everything out of fear and will await further developments.

The GOYS are like a flock of sheep—we are wolves.

Do you know what happens to sheep when wolves get into the fold?

They will also close their eyes to everything because we will promise to return to them all their liberties after the enemies of peace have been subjugated and all the parties pacified.

Is it necessary to say how long they would have to wait for the return of their liberties?

Why have we conceived and inspired this policy for the GOYS without giving them an opportunity to examine its inner meaning if not for the purpose of attaining by a circuitous method what is unattainable for our scattered race by a direct road?

This constituted a base for our organization of *secret masonry which is not known to and whose aims are not even suspected by these cattle, the GOYS. They have been decoyed by us into our numerous ostensible organizations, which appear to be Masonic lodges, so as to divert the attention of their coreligionists.*

God has given us, his chosen people, the power to scatter, and what to all appears to be our weakness, has proved to be our strength, and has now brought its to the threshold of universal rule.

Little remains to be built on these foundations.

PROTOCOL NO. XII

THE word 'Liberty' can be differently interpreted. We will define it as follows:

Liberty is the right to do that which is permitted by law. Such a definition of this word will eventually serve us, because liberty will be in our power; and also because the laws will either destroy or construct only what we desire in accordance with the above mentioned program.

We will deal with the press in the following manner: What is the present rôle of the press? It serves to arouse furious passions or egotistic party dissensions which may be necessary for our purpose. It is empty, unjust, inaccurate, and most people do not understand what end it serves. We will shackle it and keep a tight rein on it. We will also do the same with other printed matter, for what use would it be for us to rid ourselves of attacks on the part of the periodical press if we remain open to criticism through pamphlets and books? We will convert the products of publicity, now so expensive, owing to the need of censorship, into a source of income for our state. We will impose a special stamp tax. When a newspaper printing shop is started, bonds will have to be deposited, which will guarantee our government from all attacks on the part of the press. In case of an attack, we will mercilessly impose fines. Such measures as stamps, bonds, and fines, the payment of which is guaranteed by the bonds, will bring a huge income to the government. It is true that party papers might not fear the loss of money, so we will suppress these after the second attack on us. No one shall touch the prestige of our political infallibility and remain unpunished. The pretext for stopping a publication will be that the publication in question excites public opinion without cause or reason. *I ask you to bear in mind that among those who attack us there will be also organs established by us, but they will attack exclusively those points which we plan to change.*

Not one notice will be made public without our control. This is already being done by us, since the news from all parts of the world is received through several agencies in which it is centralized.

These agencies will then be completely in our power and they will publish only such news as we will permit.

If we have already managed to subjugate the minds of the GOYS to such an extent that almost all of them see world events through colored glasses which we put over their eyes; if, even at present, there is not one state which bars our access to state secrets, so termed by the stupid GOYS, then what will it be when we, in the person of our universal sovereign, are the recognized rulers of the world?

Let us return to the future of the press. Anybody who wishes to become an editor, a librarian, or a printer, will be obliged to obtain a diploma, which in case of disobedience will be immediately revoked.

With such measures, *thought will become an educational instrument in the hands of our governmentt, which will not allow the people to be led astray into realms of fancy and dreams about beneficent progress.* Who of

us does not know that these fantastic blessings are the direct road to baseless hopes which lead to anarchistic relations between the people and the government? Progress, or better still the idea of progress, has led to the creation of different modes of emancipation without setting any limit to it. All so-called liberals are essentially anarchists in thought if not in action. Each one of them pursues the phantom of liberty, becoming self-willed, that is to say, falling into a state of anarchy by protesting for the mere sake of protesting.

We will now again refer to the question of the press. We will place stamp taxes secured by bonds on each page of all printed matter, while on books containing less than four hundred and eighty pages we will place a double tax. We will classify them as pamphlets, so as to lessen the number of magazines, which represent the worst printed poison—and on the other hand, to force writers to prepare such long works that they will be little read, especially as they will be expensive. Our own publications, guiding public opinion in the direction we desire, will be cheap and rapidly bought. The tax will discourage the writing of mere leisure literature, whereas punishment will make the writers dependent upon us. Even if there were writers who would like to attack us, they would find no publishers for their works. Before printing any work, the editor or printer will have to apply to the authorities for permission. We will then know beforehand of the attacks that are being prepared against us, and we will destroy them by coming out with advance statements on the subject.

Literature and journalism are the two most important educational forces; for this reason our government will become the owner of most of the periodicals. This will neutralize the injurious influence of the private press and have great influence on the people. If we permit ten periodicals, we ourselves will print thirty, and so forth. This, however, must not be suspected by the public. All the periodicals published by us will seem to be of contradictory views and opinions, inviting trust in us, thus attracting to us unsuspecting enemies, and in this way they will be caught in our trap and made harmless.

The predominant place will be held by periodicals of an official character. They will always stand guard over our interests and consequently their influence will be comparatively limited.

In the second category we will place semi-official organs, whose aim will be to attract the indifferent and little interested.

The third category will be our ostensible opposition, which at least in one of its publications will represent the opposition to us. Our real enemies will mistake this seeming opposition as belonging to their own group and will thus show us their cards.

All our newspapers will represent different tendencies, namely, aristocratic, republican, revolutionary, even anarchistic, so long of course as the constitution lasts. Like the Indian God VISHNU, these periodicals will have one hundred arms, each of which will reach the pulse of every group of

public opinion. When the pulse beats faster, these arms will guide opinion toward our aims, since the excited person loses the power of reasoning and is easily led. Those fools who believe that they repeat the opinions expressed by the newspapers of their party will be repeating our opinions or those which we desire them to have. Imagining that they are following the press of their party, they will follow the flag which we will fly for them.

In order that our newspaper militia may carry out our program, we must organize the press with great care. Under the title of the Central Department of the press, we will organize literary meetings at which our agents unnoticed will give the passwords and countersigns. Discussing and contradicting our policies, although always superficially, without touching their essence, our press will conduct an empty fire against official newspapers so as to give us only an opportunity to express ourselves in greater detail than we were able to in our preliminary declarations. This, of course, will be done when it is useful to us.

These attacks against us will also seem to convince the people that complete liberty of the press still exists, and it will give our agents the opportunity to declare that the papers opposing us are mere wind-bags, since they are unable to find any real ground to refute our orders.

Such measures, which will escape the notice of public attention, will be the most successful means of guiding the public mind and of inspiring confidence in our government. Thanks to them, we will as the need arises excite or pacify the public mind on political questions. We will be able to persuade or confuse them, sometimes printing the truth, sometimes lies, referring to facts or contradicting them according to the way they are received by the public, always carefully sounding the ground before stepping on it. *We will surely conquer our enemies, because they will not have the press at their disposal in which to express themselves in full.* Moreover, with the above mentioned plans against the press, we will not even need to refute them seriously.

The trial balloons thrown out by us in the third category of our press, we will deny energetically, in case of need, in our semi-official organs.

In French journalism there already exists the Masonic solidarity of a password; all organs of the press are bound by professional secrecy; like the ancient augurs, not one member will disclose his secret if he is not ordered to do so. Not one journalist will dare to disclose this secret, for not one of them is admitted to literary headquarters unless he has a disgraceful action in his past record. The fact would immediately be made public. While these disgraceful actions are known only to a few, the prestige of the journalist attracts opinion throughout the country—he is admired.

Our plans must extend chiefly to the provincial districts. There we must excite hopes and ambitions opposed to those of the capitals, by means of which we may always attack them, presenting such ambitions to the capitals as the inspired views and aims of provincial districts. It is obvious that their source will be ours. It is necessary for us that while we are not yet in full

power, the capital should be under the influence of provincial public opinion; that is under the influence of the majority prearranged by our agents. It is necessary for us that at the critical psychological moment the capitals should not discuss an accomplished fact, for the mere reason that it had been accepted by the provincial majority.

When we reach the phase of the new régime, which is transitory to our accession to power, we must not allow the press to expose social corruption. It must be thought that the new régime has satisfied everybody to such an extent that even criminality has stopped. Cases of criminal activity must only be known to their victims or their accidental witnesses, and to these alone.

PROTOCOL NO. XIII

THE need of daily bread forces the GOYS to silence and compels them to remain our obedient servants. The agents taken from among them for our press will discuss the facts they are ordered to publish, when it is inconvenient for us to publish statements openly in official documents. While discussion and dispute are taking place, we will simply pass the measures we desire and present them to the public as an accomplished fact. Nobody will dare to demand the rejection of measures thus passed, and the more so as they will be interpreted as an improvement. At this point the press will divert the thoughts of the people to new problems (we having accustomed the people always to seek new emotions). Those brainless creators of destiny, who heretofore have been unable to understand and do not now understand that they are ignorant of matters which they undertake to discuss, will also hasten to discuss these new problems. Political questions are meant to be understood only by those who have created them and have been directing them for many centuries.

From all this you will realize that by aiming to control the opinion of the mob we will only facilitate the functioning of our mechanism, and you will also notice that we seek approbation, not for actions but for words uttered by us on various occasions. We always declare that we are guided in all our policies by the hope and certainty of serving the general good.

To divert the over-restless people from discussing political problems, we now make it appear that we provide them with new problems, namely, those pertaining to industry. Let them become excited over this subject as much as they like. The masses will consent to remain inactive, to rest from so-called political activity (to which we ourselves accustomed them for the purpose of helping us in our struggle against the GOY government), only on condition of a new occupation in which we can show them supposedly the same political background.

To prevent them from reaching any independent decisions, *we will divert their minds by amusements, games, pastimes, passions, and cultural centers for the people.* We will soon begin to offer prize contests, through the press, in the field of art, and sports of all kinds. Such attractions will definitely deflect the mind from problems over which we would otherwise have to fight with the people. By losing more and more the custom of independent

thought, they will begin to talk in unison with us, because we alone will provide new lines of thought through persons with whom of course we will presumably have no connection.

The rôle of liberal Utopians will be definitely terminated when our government is recognized. Until that time, they will do us good service. For this reason we will still direct thought towards different fantastic theories which will appear to be progressive. For it was by the word 'progress' that we have successfully turned the brains of the stupid GOYS. There are no brains among the GOYS to realize that this word is but a cover for digression from the truth, unless it is applied to material inventions, *since there is but one truth and there is no room for progress*. Progress, being a false conception, serves to conceal the truth so that nobody may know it except ourselves, God's elect, who are its guardians.

When our kingdom is established, our orators will discuss the great problems which have stirred humanity for the purpose of bringing it finally under our blessed rule.

Who will then suspect that all those problems were instigated by us, according to a political plan which has not been disclosed by any one during so many centuries.

PROTOCOL NO. XIV

WHEN we become rulers we will not tolerate the existence of any other religion except our own, which proclaims one God, with whom our fate is bound up because we are the Chosen People, and our fate has determined the fate of the world. For this reason we must destroy all other religions. If the result of this produces modern atheists, as a transitory step, this will not interfere with our plans but will act as an example to those generations which will listen to our teaching of the religion of Moses, which, owing to its solid and thoughtful system, will eventually lead to the domination of all nations by us. We will also lay stress on the mystical truth of Masonic teaching which, we will assert, is the foundation of its whole educative power.

On every possible occasion we will then publish articles in which we will compare our beneficial rule with that of the past. The benefits of peace, although attained through centuries of unrest, will serve to demonstrate the beneficial character of our rule. The mistakes made by the GOYS during their administration will be pictured by us in the most vivid colors. We will cause such disgust towards the administration of the GOYS that the masses will prefer the peace of serfdom to the rights of the much lauded liberty which has so cruelly tortured them and drained from them the very source of human existence, and by which they were exploited by a mass of adventurers, ignorant of what they were doing. *The useless changes of government, to which we ourselves prompted the GOYS, when we were undermining their governmental apparatus, will become such a nuisance to the people by that time, that they will prefer to endure anything from us rather than risk a repetition of former unrest and hardships.* We will, moreover, lay particular

stress on the historical mistakes made by the GOY governments, which caused humanity to suffer for many centuries for lack of understanding of all matters pertaining to its true welfare, and because of their search for fantastic schemes of social welfare. The GOYS did not notice that such schemes instead of improving mutual relationship, which is the basis of human existence, have only made it worse.

The whole force of our principles and measures will lie in the fact that they are put forward and interpreted by us as being in sharp contrast to the decayed social order of former times.

Our philosophers will discuss all the shortcomings of the GOY religion, but nobody will ever discuss our religion in the light of its true aspect, and nobody will ever thoroughly understand it, except our own people, who will never dare to disclose its secrets.

In countries so-called advanced we have created insane, dirty, and disgusting literature. For a short time after our entrance into power we will encourage its publication in order that the contrast between it and the speeches and programs which will be heard from our heights should be more pointedly marked. Our wise men, trained as guides to the GOYS, will prepare speeches, plans, memoranda, and articles, by which we will influence the minds and direct them towards the conceptions and the knowledge which we wish them to have.

PROTOCOL NO. XV

WHEN we finally become rulers by means of revolutions, which will be arranged so that they shall take place simultaneously in all countries and immediately after all existing governments shall have been officially pronounced as incapable (which may not happen soon, perhaps not before a whole century), we will see to it that no plots are hatched against us. To effect this, we will kill heartlessly all who take up arms against the establishment of our rule.

The establishment of any new secret society will be met by the death penalty, and those societies which now exist and are known to us and either work or have worked for us, will be disbanded and their members exiled to continents far removed from Europe.

We will deal in the same manner with those Masons among the GOYS who know too much. The Masons whom we may pardon for any reason will be kept under continual fear of exile. We will pass a law whereby all members of secret organizations will be exiled from Europe, that being the center of our government. The decisions of our government will be final and there will be no right of appeal.

In the GOY society, where we have planted such deep roots of dissension and protest, order can only be restored by merciless measures which will serve as evidence that our power cannot be infringed. There is no necessity for regard towards the victims sacrificed for the future good. To attain good, even though by the sacrifice of life, is the duty of every government which realizes that its existence depends not upon privileges alone, but upon the

exercise of its duties as well.

The most important means for erecting a stable government is to strengthen the prestige of authority. This is only obtained by its majestic and unshakable power, which will convey the impression that it is inviolable because of its mystical nature, namely, because chosen by God. *Such until recently has been the Russian Autocracy—our only dangerous enemy throughout the world, with, the exception of the Pope.* Remember Italy drowning in blood; she did not touch a hair on the head of Sulla who had shed that blood. Sulla had become powerful in the eyes of the people, although they were tortured by him; his manly return to Italy placed him beyond persecution. The people do not touch those who hypnotize them by bravery and steadfastness of spirit.

Meanwhile, until our rule is established, we, on the contrary, will organize and multiply free masonic lodges in all the countries of the world. We will attract to them all those who are and who may become public-spirited, because in these lodges will be the chief source of information and from them will emanate our influence.

All these lodges will be centralized under one management, known only to us and unknown to all others; these lodges will be administered by our wise men. The lodges will have their own representative in this management in order to screen the above mentioned Masonic government; he will give the password and elaborate the program. We will tie the knot of all revolutionary liberal elements in these lodges. Their membership will consist of all strata of society. The most secret political plans will be known to us and will fall under our leadership on the very day of their origination. *Among the members of these lodges will be almost all the agents of the international and national police*, whose work is indispensable for us, inasmuch as the police not only are able to take independent measures against the rebellious, but may also serve to mask our actions, provoke discontent, and so forth.

Most people who become members of secret societies are adventurers, career makers, and irresponsible persons in general, with whom we will have no difficulty in dealing and who will help us to set in motion the mechanism of the machine planned by us. If this world becomes perturbed, it will only prove that it was necessary for us to disorganize it so as to destroy its too great solidarity. *If a plot is laid, it must be headed by one of our most trustworthy servants.* It is only natural that we want nobody but ourselves to guide the work of the Masons,

[Footnote: It is important to point out that *some of the Jews themselves* in their writings have claimed that Masonry is largely controlled by Jewish influence. In this connection the statement of Dr. Isaac M. Wise may be recalled: 'Masonry is a Jewish institution whose history, decrees, charges, passwords and explanations are Jewish, from the beginning to the end, with the exception of only one by-decree and a few words in the obligation.' (Dr. Isaac M. Wise, *The Israelite*, August 3rd and 17th, 1855; quoted by Samuel

Oppenheim in his pamphlet 'Jews and Masonry in the United States before 1810,' American Jewish Historical Society, New York, 1910 No. 19, pp. 1, 2.))]

for we know where we are trending, we know the final aim of every action. The GOYS, however, understand nothing, not even the immediate results. They are usually concerned about the momentary satisfaction of their ambitions in achieving their intentions. They do not notice, however, that the intention itself was not initiated by them, but that it was we who gave them the idea.

The GOYS become members of the lodges out of pure curiosity, or hoping to receive their share in the public funds. There are others who come for the purpose of seizing the opportunity of putting before the public their impossible and baseless hopes. They long for the emotion of success and for the applause which we grant them lavishly. We create their success in order to utilize the self-deception that is born with it and by which people, without noticing, begin to follow our suggestions without suspecting them, and being fully convinced that their infallibility originates its own ideas and, therefore, does not need those of others. You have no idea how easy it is to bring even the most intelligent GOYS to a state of unconscious credulity, and, on the other hand, how easy it is to discourage them by the smallest failure, or merely by ceasing to applaud them, thus bringing them into servitude for the sake of achieving new success. *To the same extent as our people ignore success for the sake of carrying out their plans, so are the GOYS ready to sacrifice all their plans for the sake of success.* Their psychology makes the problem of direction easier for us. Those tigers in appearance have the souls of sheep and nonsense filters through their heads. As a hobby we have given them the dream of submerging human individualism through the symbolic idea of *collectivism*.

They have not yet discovered and will not discover that this hobby is a clear infringement on the principal law of nature, which, from the beginning of the world, created a being unlike all others, precisely for the sake of expressing his individuality.

If we were able to lead them to such insane and blind beliefs, does it not obviously prove the low level of development of the GOY mind as compared to our mind? It is precisely the thing which guarantees our success.

How far sighted were our wise men of old when they said that to attain a serious object one must not stop at the means, nor should one count the victims sacrificed to the cause. We have not counted the victims from among the GOYS, those seeds of cattle. Although we have sacrificed many of our own peoples, we have already given them in return a formerly undreamed-of position on earth. The comparatively few victims from among our own people have saved our race from destruction.

Death is the unavoidable end of all. It would be better to accelerate this end for those who interfere with our cause than for our people or for us,

ourselves, the creators of this cause to die. *We kill Masons in such a way that none but the brothers suspect, not even the victims; they all die when it is necessary, apparently from a natural death.* Knowing this, even the brethren, in their turn, dare not protest. It is through such measures that we have uprooted the heart of protest against our orders from among the Masons. Preaching liberalism to the GOYS, at the same time we hold our people and our agents under iron discipline.

Through our influence the enforcement of the GOY laws has been reduced to a minimum. The prestige of the law has been undermined by the liberal interpretations introduced by us. The courts decide as we dictate the most important principles, both political and moral, viewing the cases in the light presented by us for the GOY administration. This we accomplished naturally through agents, with whom we have ostensibly no connection, namely, through the press or otherwise. Even senators and high officials blindly follow our advice. The purely animal mind of the GOYS is incapable of analysis and observation, and even less so of foreseeing to what results the development of the principle involved in a case may lead.

It is through this difference in the process of reasoning between us and the GOYS that it becomes possible clearly to demonstrate the stamp of God's elect as compared to the instinctive and bestial mentality of the GOYS. They see, but they cannot foresee, and they cannot invent anything except material things. It is clear, therefore, that nature herself intended us to rule and guide the world.

When the time comes for our open rule, then will be the time to show its benefits, and we will change all the laws. Our laws will be short, clear, irrevocable, and requiring no interpretation, so that everybody will be able to know them thoroughly. The chief point emphasized in them will be a highly developed obedience to authority, which will eliminate all abuses, for all without exception will be responsible before the supreme power vested in the highest authority.

Abuse of power by minor officials will then disappear, because it will be punished so mercilessly that they will lose the desire to experiment with their power. We will closely watch every action of the administration, upon which depends the action of the government machinery, for corruption there creates corruption everywhere; not a single violation of law or act of corruption will remain unpunished. Acts of concealment and willful neglect on the part of governmental officials will disappear after they have seen the first example of severe punishment. The prestige of power necessitates that appropriate, that is to say severe, punishments should be inflicted even for the smallest violations of the sanctity of the supreme authority, committed for the sake of personal gain. The guilty, if punished severely, will be like a soldier who falls on the battlefield of administration for the sake of Authority, Principle, and Law; these principles do not allow any digression from their social function for a personal motive, even on the part of those who rule. For instance: *Our judges, will know that by attempting to show stupid mercy, they*

over step the law of justice, which was created solely for exemplary punishment of crimes and not for the manifestation of moral qualities on the part of the judge. Such qualities are commendable in private, but not in public life, which constitutes the educational forum of human life.

The personnel of our judges will not remain in office after the age of fifty-five. First, because old people adhere more persistently to prejudiced opinions and are less capable of submitting to new commands; and secondly, because that enables us to achieve a certain flexibility of change in the personnel, which will bend more easily under our pressure. He who wishes to retain his position will have to obey blindly.

In general, our judges will be selected only from among those who will clearly understand that they must punish people and enforce the laws, and not indulge in dreams of liberalism at the expense of the educational plan of the government, as is now imagined by the GOYS. The method of changing the personnel will also serve to undermine the collective solidarity of the governmental officials and will attach them to the cause of the government, which decides their fate. The younger generation of judges will be so educated as to prevent any criminal activity which might interfere with the inter-relationship which we have established for our subjects.

At present the GOY judges, lacking a clear conception of the nature of their duties, make exceptions to all kinds of crimes. This occurs because the present rulers, when appointing judges, do not take the trouble to encourage the sense of duty and conscientiousness in the work to be performed by them. As the animal sends out its young in search of prey, so the GOYS are giving their subjects responsible offices without taking the time to explain their functions. Owing to this, their rule is undermined by their own efforts and through the actions of their own administration. Let us use the result of such actions as one more example of the advantage of our own rule.

We will eliminate liberalism from all the important strategic positions in our administration upon which depend the training of our subjects for our social order. These positions will be given only to those who have been trained by us for governmental work.

In answer to a possible remark, that the putting of old officials on the retired list may prove expensive for the treasury, I can state first, that, prior to their dismissal, some private work will be found for them to replace what they are losing, and secondly, I may also remark, that all the world's money will be concentrated in our hands; consequently, our government need not fear expense.

Our autocracy will be consistent in every respect, and consequently every manifestation of our great power will be respected and unconditionally obeyed. We will ignore grumbling and discontent, and all active manifestations of either will be suppressed by punishment, which will serve as an example to the rest of the people.

We will abolish the right of appellate courts to annul judicial decisions, which will become the exclusive prerogative of the sovereign, for we cannot

permit the people to think that an incorrect decision may possibly be rendered by the judges appointed by us. Should, however, such an error happen, we ourselves will annul the decision; but the punishment which we will impose upon the judge for misconception of his duties and of his responsibility will be so severe that it will eliminate the very possibility of a recurrence. I repeat that we will watch every step taken by our administration in order to enable us to satisfy the people, for they have a right to demand a good appointee from a good administration.

In the person of our sovereign, our government will bear the appearance of a patriarchal or fatherly tutelage. The people, our subjects, will see in him a father who takes care of every need, every action, and who is concerned with every relationship, both among the subjects themselves and between them and the sovereign.

Thus, they will become imbued with the idea that it is impossible for them to do without this guardian and guide if they wish to live in a world of peace and quiet. *They will recognize the autocracy of our sovereign, whom they will respect and almost deify*, especially when they realize that our agents do not usurp his power, but merely execute his orders blindly. They will be glad that everything is regulated in their lives, as is done by wise parents who wish to educate their children to a sense of duty and obedience. With regard to the secrets of our political plans, both the masses and their administration are like little children.

As you can see for yourselves, I base our despotism upon right and duty; the right of forcing the performance of duty is the direct function of government, acting as the father to its subjects. It is the right of the strong to utilize his power in order to lead humanity towards a social order established by the law of nature, namely, obedience. Everything in the world is subject, if not to some other persons, then to circumstances, or to its own nature; but in any case, to something stronger than itself. Consequently, let us be the strongest for the common good.

We must sacrifice without hesitation those individuals who violate the existing order, for in exemplary punishment of evil there lies a great educational problem.

When the King of Israel [the Jewish Messiah] places the crown offered to him by Europe on his sacred head, he will become the Patriarch of the World. The necessary sacrifices made by him will never equal the number of victims sacrificed to the mania of greatness during the centuries of rivalry between the GOY governments.

Our sovereign will be in constant communication with the people, delivering from tribunes addresses which will be spread to all parts of the world.

PROTOCOL NO. XVI

FOR the purpose of destroying all collective forces except our own, we will nullify the universities, the first stage of collectivism, by reconstructing them along new lines. *Their directors and professors will be*

trained for their work through detailed secret programs of action, from which they will not be able to deviate in the least with impunity. They will be appointed with special care and will be so placed as to be completely dependent upon the government.

We will exclude from the curriculum civic law, as well as all that touches upon political questions. These subjects will be taught only to a few dozen selected for their striking ability from among the initiated. *The universities must not allow the callow youths to graduate who concoct plans of constitutions as they do comedies or tragedies, or who meddle with political matters which even their fathers do not understand.*

Poorly directed study of political questions by a great number of people creates Utopians and poor citizens, as you can judge by the universal education as conducted by the GOYS along those lines. It was necessary for us to infiltrate into their educational system such principles as have successfully broken down their social order. When we are in power, we will eliminate all disturbing subjects from educational systems and will make young people obedient children of their superiors, loving the sovereign as their assurance of hope, peace, and quiet.

For the study of the classics and ancient history, which contain more bad than good examples, we will substitute a program dealing with the future. We will obliterate from the memory of the people all those facts pertaining to former centuries which are not to our advantage, leaving only those which emphasize the mistakes of the GOY governments. The study of practical life, of obligatory social order, of the interrelationship of human beings, the avoidance of evil, egotistical examples that plant the seed of evil, and other questions of a pedagogical nature, will head the educational program. This program will differ for each caste, never allowing education to be of a uniform character. Such a system is of special importance.

Each caste must be educated with strict limitations, according to its particular occupation and the nature of the work. Accidental genius has always been able and always will be able to rise to a higher caste; but, for the sake of this rare exception, to open the door to the inefficient, and to admit them to higher castes or ranks, enabling them to occupy positions of others born and trained to fill them—is absolute insanity. You, yourself, know what happened to the GOYS when they yielded to this nonsense.

In order to implant the sovereign firmly in the minds and hearts of his subjects, it is necessary to acquaint the people, during his term of office, both in schools and in public places, with the importance of his activity and the benevolence of his enterprises.

We will abolish all unlicensed teaching. Students will have the right to gather, with their relatives, in their colleges as if in clubs. During these gatherings, on holidays, the teachers will read supposedly unbiased lectures on problems of human relationship, on the law of imitation, on the cruelty of unrestricted competition, and finally, on new philosophical theories which have not yet been disclosed to the world.

We will promote these theories into dogmatic beliefs, using them as stepping-stones to our faith. After having presented our program of action for the present and for the future, I will read to you the principles of these theories.

In short, knowing from the experience of many centuries that men live and are guided by ideas, that these ideas are imbued only by means of education given to persons of all ages, of course by different methods but meeting with equal success, we will absorb and appropriate to our own advantage the last traces of independent thought, which for a long time have been directed to the goal and to the ideas necessary to us. The system of enslaving thought is already in action through so-called visual education.

This system tends to turn the GOYS into thoughtless, obedient animals, expecting to see in order to understand. In France one of our best agents, Bourgeois, has already announced a new program of visual education.

PROTOCOL NO. XVII

THE lawyer's profession makes people grow cold, cruel, stubborn and unprincipled, and compels them to take an abstract or purely legal viewpoint in all matters. They have learned to consider solely the personal gain derived from every case they handle and not the possibility of the social benefit of its results. They rarely refuse to take a case and always strive for acquittal at all cost, clinging to minor technical points of a legal nature. In this way they demoralize the courts. Therefore we will limit this profession, converting it into an executive public office. Lawyers will be deprived of the right of contact with their clients on the same basis as are the judges. They will receive their cases only from the court, preparing them on the strength of written reports and documents and defending their clients after they have been examined in court on the basis of the facts obtained during the trial. They will receive a salary, regardless of whether the defense has been successful or not. They will act as simple exponents of the case on behalf of the defense in counterbalance to the public prosecutor, who will act as exponent on behalf of the prosecution. This will shorten legal procedure and establish an honest and impartial defense, conducted not for the sake of personal gain, but based on the personal conviction of the lawyer. This will also eliminate the existing bribery among fellow lawyers and prevent their allowing the side to win which pays.

We have already taken care to discredit the clergy of the GOYS and thus to undermine their function, which at the present time could have been very much in our way. Their influence over the people diminishes daily.

To-day freedom of religion has been proclaimed everywhere; consequently, it is only a *question of a few years before the complete collapse of Christendom*. It will be still easier to deal with other religions, but it is too early to discuss this problem. We will confine clericalism and clericals within such a narrow field that their influence will have an effect opposite to what it used to have.

When the moment comes to annihilate the Vatican completely, an

invisible hand, pointing towards this court, will guide the masses in their assault. When, however, the masses attack, we will come forward as defenders to prevent too much bloodshed. By this method we will penetrate its very heart and will not leave it until we have undermined its power.

The King of Israel [the Jewish Messiah] will become the real Pope of the Universe, the Patriarch of the International Church.

But until we have accomplished the re-education of the youth to new transitional religions and finally to our own, *we will not openly attack the existing churches, but will fight them by means of criticism, thus creating dissension.*

In general, our press will denounce governmental activities and religion, and will expose the inefficiency of the GOYS in the most unscrupulous terms, so as to humiliate them to such an extent as only our ingenious race is capable of doing. Our rule will simulate the God Vishnu, who resembles us physically; each of our hundred hands will hold one of the springs of the social machine. We will see everything without the aid of the official police; in its present organization, however, which we have worked out for the GOYS, the police prevent the government from seeing anything. According to our program, one-third of our subjects will watch the others from a pure sense of duty, as volunteers for the government. Then it will not be considered disgraceful to be a spy and an informer; on the contrary, it will be regarded as praiseworthy. Unfounded reports, however, will be severely punished to prevent abuse of this privilege.

Our agents will be recruited both from among the highest and the lowest ranks of society; they will be selected from among the pleasure-loving governmental officials, editors, printers, booksellers, salesmen, workmen, drivers, butlers, etc. This police force will have no official rights or credentials, which give opportunity for the abuse of power, and consequently it will be powerless; it will merely act as observer and will make reports. The verification of such reports and the issue of warrants for arrests will rest with a responsible group of police controllers. The actual arrests, however, will be made by a gendarme corps or the municipal police. In case of failure to report any political matter which has been observed or rumored, the person who should have reported it may be brought to trial for concealment of crime, if it is proven that he is guilty.

In the same way that our brethren are now under obligation to report on their own initiative on all apostates, or on any person marked as being opposed to the Kehillah, so in our Universal Kingdom it will be obligatory for all subjects to serve the state in that direction.

Such an organization will eliminate all abuse of power and various kinds of coercion and corruption, in fact, the very things which have been introduced into the customs of the GOYS by our councils and by the theories of the rights of supermen. But how otherwise could we foment the increasing causes for disorder in the midst of their administration? What other means could we use? Among these means, one of the most important is the

employment of such agents for the preservation of order as are in a position to manifest their own evil inclinations in the course of their destructive work, namely, their self-will, abuse of authority, and, most important of all, bribery.

PROTOCOL NO. XVIII

WHEN the time comes for us to strengthen the measures of police protection (the most terrible poison for the prestige of authority), we will artificially organize disorder or simulate the expression of discontent with the aid of experienced orators. These orators will be joined by sympathizers. This will give us the pretext for searches and special restrictions which will be put in force by our servants among the GOY police.

As most conspirators work as amateurs for the sake of chattering we will not disturb them until we see that they are about to take action; but we will introduce in their midst secret service agents. It must be remembered that the prestige of authority diminishes if conspiracies against it are often discovered, for that leads to the presumption of the weakness of the authority, or, what is worse, to the admission of its own mistakes. You are aware that we have destroyed the prestige of the ruling GOYS by frequent attempts made on their lives through our agents, who were but blind sheep of our flock, easily moved, by a few liberal phrases, to crimes, so long as they were of a political nature. *We have forced the rulers to admit their own weakness by adopting open measures of police protection, and thereby we have ruined the prestige of their authority.*

Our sovereign [the Jewish Messiah] will be protected only by the most invisible guard, because we will never allow any one to think that conspiracy might exist against him which he is unable to combat and from which he has to hide himself. If we were to allow this thought to prevail, as it prevails among the GOYS, we would thereby sign the death warrant, if not of the sovereign himself, then of his dynasty in the near future.

Observing strict decorum, our sovereign will use his power only for the benefit of the people, but never for his own good or for that of his dynasty. By strictly adhering to this decorum, his authority will be respected and protected by his subjects; moreover, he will be worshiped, because it will be known that upon his authority depends the well-being of every citizen of the kingdom, and the stability of the social order itself.

To guard the sovereign openly is equivalent to an admission of the weakness of his governmental organization.

Our sovereign, when amidst his people, will always appear to be surrounded by a crowd of curious men and women, who will stand beside him as though accidentally and will hold back the other people as though through respect for order. This example will implant an idea of self-restraint in others. If there be a person in the crowd trying to present a petition, and working his way through the ranks, the person nearest to him must take the petition and present it to the sovereign in sight of the petitioner himself, so that all may know that the petition presented has reached its destination and consequently that there exists a control of affairs on the part of the sovereign

himself. The prestige of authority demands that the people should be able to say, 'If only the king could know it,' or, 'The king will know about this.'

With the establishment of an official police guard the mystical prestige of authority vanishes at once; with a certain amount of audacity, every one considers himself superior to authority; the assassin realizes his strength and only has to watch his opportunity to make an attempt against an official. We preached differently for the GOYS, but we can see the results to which open methods of protection have led them.

We will arrest criminals upon the first more or less well founded suspicion. Because of the fear of a possible mistake political criminals should not be given the opportunity to escape; indeed towards political crime we will show no mercy. If, in exceptional cases, it may seem possible to allow the investigation of motives which have led to ordinary criminal offences, there is no excuse for those who attempt to deal with matters which no one can understand except the government. Moreover, not even all governments are capable of understanding the right policy.

PROTOCOL NO. XIX

THOUGH we will not allow individuals to become involved in politics, we will, on the other hand, encourage the submission for the approval of the government of all petitions and reports containing suggestions and plans for bettering the condition of the people. This will bring to our knowledge the shortcomings or merely the fantastic aspirations of our subjects. These suggestions we will answer either by favorable action or by refusals proving the lack of intelligence and the errors of those who have submitted such suggestions.

Sedition is nothing but the barking of a lap dog at an elephant. From the point of view of a government which is well organized, not from the police standpoint but with regard to its social basis, the lap dog barks at the elephant because he does not realize his strength. It is only necessary for the elephant to show his strength once and the dog barks no more; he begins to wag his tail the moment he sees the elephant.

In order to eliminate the prestige of martyrdom from political crime, we will seat the political criminal on the same bench with thieves, murderers, and other disgusting and dirty criminals. Then public opinion will regard that class of criminals as quite as disgraceful as any other, and will brand them with equal contempt.

We have endeavored to prevent, and I hope have succeeded in preventing, the GOYS from using such methods of dealing with seditious activities. In order to attain this end, we have made use of the press and public speeches; indirectly, through cleverly compiled historical textbooks, we have given publicity to martyrdom as though revolutionists had undergone it for the sake of human welfare. Such an advertisement has increased the contingent of liberals and forced thousands of GOYS into the herds of our cattle.

PROTOCOL NO. XX

TO-DAY we shall deal with the financial program, the discussion of which I have postponed until the end of my report because it is the most difficult, conclusive, and decisive point in our plans. In approaching it, I will remind you that I have already intimated that the result of our actions is measured in figures.

When we become rulers, our autocratic government, for the sake of self-defense, will avoid burdening the people with heavy taxes, and it will not forget the rôle it has to play, namely, that of Father and Protector. But as government organization is costly, it is necessary to raise the means for its maintenance. Consequently, we must carefully work out the plan of a fair distribution of taxation.

In our government the sovereign will have the legal fiction of owning everything in his kingdom (which is easily put into practice), and can resort to legal confiscation of all money in order to regulate its circulation throughout the country. Consequently, the best method of taxation is the levying of a progressive tax on property. Taxes will thus be paid without difficulty or ruin in respective proportion to the amount of property owned. The rich must realize that it is their duty to give a part of their surplus wealth for the benefit of the country as a whole, because the government guarantees inviolability of the remaining part of their property and the right of honest gain. I say *honest* because the control of property will prevent legal theft.

This social reform must come front above, for the time is ripe and it is becoming necessary as a guarantee of peace.

The tax on the poor is the seed of revolution, and it acts detrimentally to the government, which loses the great in its pursuit of the little. Moreover, the taxation of capital will lessen the increase of wealth in private hands, in which at present we have concentrated it as a counterweight to the governmental power of the GOYS, namely, to the state treasury.

Progressive taxation, assessed according to the amount of capital, will produce a much greater revenue than the present system of taxing every one at an equal rate, which is useful to us now only as a means of exciting revolt and discontent among the GOYS. The power of our sovereign will rest mainly in equilibrium and in guarantees of peace. For these, the capitalists must cede a part of their income so as to protect the action of the government machine. Public needs must be met by those who can best afford to do so and by those from whom there is something to take.

Such a measure will eliminate the hatred of the poor towards the rich, as they will be regarded as the financial supporters of the state and the upholders of peace and prosperity. The poor will also see that the rich are providing the necessary means to insure this end.

To prevent intelligent taxpayers from being too discontented with the new system of taxation, they will be furnished with detailed reports of the disbursement of public funds, exclusive of such as are appropriated for the needs of the throne and administrative institutions.

The sovereign will not own property, since everything in the state will seem to belong to him and these two conceptions would contradict each other. Private means would eliminate his right to own everything.

The relatives of the sovereign, aside from his descendants who will also be supported by the state, must join the ranks of government officials, or otherwise work for the right of holding property. The privilege of being of royal blood must not entitle them to rob the state treasury.

Sales, profits, or inheritances will be taxed by a progressive stamp tax. The transfer of property, whether in cash or otherwise, without the required stamp, will place the payment of the tax on the original owner, dating from the time of the transfer until the time of the reported failure to record the transaction. Transfer vouchers must be shown weekly at the local branch of the state treasury, together with a statement of the names, surnames, and the permanent addresses both of the original and of the new owner. The recording of the names of those participating in a transaction will be necessary in all transactions involving more than a certain amount for ordinary expenditure. The sale of prime necessities will be taxed only by a stamp tax, which will represent a certain small per cent of the cost of the particular article.

Just calculate how many times the amount received from such taxes will exceed the income of the GOY governments.

The state bank must keep a definite reserve fund, and all sums in excess must be put back into circulation. The cost of public works will be met out of this surplus fund. The initiative of such works emanating from the government will also tie the working class to the interests of the government and the rulers. Some of this money will be allotted to prizes for inventions and for the purposes of production.

Even small sums in excess of a certain definite and broadly calculated fund, should not be allowed to be kept in the state treasury, because money is intended to circulate, and every impediment to circulation is detrimental to the governmental mechanism, which the money lubricates; the congestion of lubricating substances can stop the proper functioning of the mechanism.

The substitution of bonds for a part of the currency has created just such an impediment. The result of this has already become sufficiently evident.

We will also establish an auditing office, so as to enable the sovereign to find at all times a full account of state revenues and expenses, except for the current month not yet made up, and that of the previous month not yet presented.

The only person who will not be interested in robbing the state treasury will be the sovereign, its owner. This is the reason why his control will prevent the possibility of loss or misappropriation.

Receptions for the purpose of etiquette, which waste the valuable time of the sovereign, will be abolished, because the ruler needs time for control and thought. Then his power will not be frittered away on the people surrounding the throne for the sake of appearance and brilliance, and who have only their

own and not the public interest in mind.

The economic crises were created by us for the GOYS only by the withdrawal of money from circulation. Huge amounts of capital were kept idle and were taken away from the nations, which were thus compelled to apply to us for loans. Payment of interest on these loans burdened the state finances and made the states subservient to capital. The concentration of industry having taken production out of the hands of the artisan and put it into the hands of capitalists, sucked all the power out of the people and also out of the state.

The present issue of money generally does not coincide with the need per capita, and consequently it cannot satisfy all the needs of the working classes. The issue of currency must correspond with the increase in population, and children must be reckoned as consumers from the day of their birth. The revision of the issue of currency is an essential problem for the whole world.

You know that gold currency was detrimental to the governments that accepted it, for it could not satisfy the requirements for money, since we took as much gold as possible out of circulation.

We must issue a currency based on the value of the working power, whether it be of paper or wood. We will issue money in proportion to the normal demands of every subject, adding a certain amount at every birth and decreasing it with every death.

Every department (the French administrative divisions), [*Footnote*: The words in parentheses would seem to be a comment of Nilus's.] every district, will be in charge of its own accounts.

To avoid any delay in paying government expenses, the terms of such payments will be decreed by order of the sovereign; this will eliminate any favoritism of the ministry (of finance) [*Footnote*: The words in parentheses are inserted by the editors.] over any other department to the detriment of the others.

The budget of revenues and the budget of expenditure will be placed side by side, in order that they may always be compared with each other.

We will present plans for the reform of the GOY financial institutions and of their principles, as planned by us, in such a manner that nobody will be frightened. We will demonstrate the need of reform by the disorderly twaddle produced by the financial disorganization of the GOYS. We will show that the first reason for this confusion lies in the drafting of rough estimates for the budget, which increases from year to year. This annual budget is with great difficulty made to last during the first half of the year; then a revised budget is demanded and the funds thus allotted are spent in the next three months, after which a supplementary budget is called for and all this is wound up by a liquidation budget. As the budget of the following year is based on the total expenditure of the preceding year, the divergence from the normal reaches fifty per cent annually, so that the annual budget trebles every ten years. Owing to such a procedure, resulting from the carelessness of the GOY governments, their treasuries became empty. The period of loans followed

and used up the remainder and brought all the GOY states to bankruptcy.

You can well understand that such a management of financial affairs as we induced the GOYS to pursue cannot be adopted by us.

Every loan proves the impotency of the government and its failure to understand its own rights. Loans, like the sword of Damocles, hang above the heads of the rulers, who instead of placing temporary taxes on their subjects, stretch forth their hands and beg the charity of our bankers. Foreign loans are leeches, which can never be removed from the governmental body until they either fall off themselves or the government itself manages to get rid of them. But the GOY governments instead of throwing them off increase their number, so that these governments must inevitably perish through self-inflicted loss of blood.

Indeed, what is a loan, especially a foreign loan, if not a leech? A loan is the issuance of government obligations which involve the liability to pay interest in proportion to the sum borrowed. If the loan pays five per cent, then in twenty years the government has unnecessarily paid in interest an amount equal to the principal sum borrowed. In forty years it has paid twice; in sixty years it has trebled the sum, while the loan still remains an unpaid debt.

From this calculation it is evident that under the system of universal taxation the government takes the last penny from the poor taxpayers in the form of taxes in order to pay interest to foreign capitalists, from whom the money was borrowed, instead of collecting these same pennies for its needs free from all interest.

So long as the loans were domestic, the GOYS only shifted the money from the pockets of the poor into those of the rich; but when we bribed the proper persons to make the loans foreign, then national riches poured into our hands and all the GOYS began to pay us the tribute of subjects.

The carelessness of the reigning GOYS in statemanship, the corruption of their ministers, the ignorance of other officials of financial problems, has forced their countries into debt to our banks to such an extent that they can never pay off their debts. It should be realized, however, that we have gone to great pains in order to bring about such a state of affairs.

Impediments to the circulation of money will not be allowed by us, and therefore there will be no government bonds, except one per cent bonds, so that the payment of interest should not deliver the power of the state to the sucking of leeches. The right of issuing bonds will be exclusively granted to industrial corporations, which will easily pay the interest out of their profits. The government, however, does not derive profit on borrowed money as these corporations do, since the state borrows money for expenditure and not for production.

Industrial bonds will also be bought by the government, which instead of being, as at present, the payer of tribute on loans, will become a sound creditor. Such a measure will prevent stagnation in the circulation of money, as well as indolence and laziness, which were useful to us so long as the GOYS remained independent, but are not wanted by us in our government.

How apparent is the shortsightedness of the purely bestial brains of the GOYS! It manifested itself when they borrowed money for at interest. It did not occur to the GOYS that, at any rate, this money, with the additional interest on it, would have to be taken from the resources of the country and paid to us. Would it not have been more simple to take the needed money from their own people?

This proves the genius of our distinguished mind, for we were able to present the question of loans to them in such a light that they saw in loans an advantage for themselves.

Our estimates, which we will produce when the time comes, will be based on the experience of centuries, on all those experiments which were conducted by us at the expense of the GOY governments; our estimates will prove to be clear and definite, and will obviously demonstrate the advantage of our new system. They will end all those abuses which made it possible for us to master the GOYS, but which cannot be permitted in our reign.

We will so organize the accounting system that neither the sovereign himself nor the most humble clerk will be able to deflect the smallest sum from its destination or direct it into a different channel from that indicated in our original financial plan.

It is impossible to govern without a definite plan. Traveling along a definite road with an indefinite supply of provisions destroys heroes and knights.

The GOY rulers, to whom we once gave advice to neglect governmental duties for grandiose receptions, etiquette, and pleasures, only concealed our rule. The accounts of the powerful favorites who replaced the sovereign were drawn up by our agents, and they always satisfied the shallow minds by promises that in the future there would be savings and improvements. Savings from what? From new taxes? This might have been asked but was not asked by those who read our reports and plans. You know to what their carelessness has led them, what financial disorganization they have reached in spite of the wonderful diligence of their people.

PROTOCOL NO. XXI

IWILL, add one more detail regarding domestic loans in addition to the report which I made at the last meeting. I will not speak any more of foreign loans, for they filled our coffers with the national money of the GOYS. There will be no foreigners in our government, nobody outside.

We profited by the corruption of the administrators and by the negligence of the rulers in receiving sums that were doubled, trebled, and even more, loaning the GOY governments money which in reality was not needed by the states at all. Who could do the same with regard to us? Therefore, I will only set forth details in regard to domestic loans.

In announcing such a loan, the governments open a subscription to their bonds. To make them accessible to all, they vary the denomination from one hundred to thousands, and the first subscribers are allowed to buy below face value. The following day the price is artificially raised on the pretext that

everybody hurried to buy the bonds. In a few more days there is a pretense that the treasury is filled and that it is not known what to do with the money, which has been oversubscribed. (What was the use of taking it?) The subscription is evidently considerably in excess of the amount asked for. Therein lies the effect, for it is thus demonstrated that the public has confidence in the government obligations.

But after the comedy has been played the fact of the debt appears, and it is usually a heavy one. In order to pay the interest, new loans have to be issued, which do not liquidate but increase the original debt. Then when the borrowing capacity of the government has been exhausted, it becomes necessary to meet the interest on the loan—not the loan itself—by new taxes. These taxes are nothing but a debit used to cover a debit.

Then comes the period of conversions, but these only decrease the payment of interest while they do not annul the debts. Moreover, they cannot be made without the consent of the bondholders. When a conversion is advertised, an offer is made to return the money to those who are not willing to convert their bonds. If everybody were to demand his money, the government would be caught in its own net and would be unable to return all the money. Fortunately, the GOY subjects, ignorant of financial affairs, always preferred to suffer a fall in the value of their securities and a reduction of interest to the risk of new investments; thus, they have given these governments more than one opportunity of throwing off a deficit of several millions. At present, with the existence of foreign loans, the GOYS cannot play such tricks, for they know that we would demand all the money back.

Thus, an avowed bankruptcy will be the best proof of the lack of common interest between the people and their government.

I direct your express attention to the above circumstance, as also to the following: At present all domestic loans are consolidated into so-called floating debts; in other words, into those whose terms of payment are more or less close at hand. Such debts consist of money placed in savings banks. Being at the disposal of the government, for a considerable length of time, these funds vanish in the payment of interest on foreign loans, and they are replaced by an equal amount of government securities. *The latter cover all the deficits in the government treasuries of the Goys.*

When we mount the throne of the universe, such financial expedients, being detrimental to our interests, will vanish. We will also destroy all stock exchanges, for we will not allow the prestige of our authority to be shaken by the shifting of the prices of our securities. We will fix the full price of their value legally without any possibility of its fluctuation. (A rise leads to a fall, and this was precisely what we did to the GOY stocks and bonds at the beginning.)

We will replace the stock exchanges by great government credit institutions, whose functions will be to tax commercial values according to governmental plans. These institutions will be in a position to throw daily on

the market 500,000,000 shares of industrial stocks, or to buy up a like amount. Thus all industrial enterprises will become dependent upon us. You can well imagine what power that will give us.

PROTOCOL NO. XXII

IN all that I have hitherto reported to you I have carefully tried to show you a true picture of the mystery of present events, as also of those of the past, which all flow into the stream of great events, the results of which will be seen in the near future. I have exposed our secret plans which govern our relations with the GOYS, as well as our financial policy. There remains but little to add.

We hold in our hands the greatest modern power—gold. In the course of two days we can get it from our treasuries in any desired quantity.

Is there any more need for us to prove that our rule is decreed by God? Do we not prove by such wealth that all the evil which we were forced to do during so many centuries has served in the end to true happiness—to the restoration of order? Although by means of violence, order will nevertheless be established. We will be able to prove that we are benefactors, who have brought true welfare and individual freedom to the tortured world, insuring at the same time the possibility of enjoying peace, quiet, and dignity of relationships, upon the sole condition, of course, that obedience to the laws established by us is practiced. We will also make it clear that freedom does not mean license and in doing whatever people please, no more than dignity and power imply the right to propound destructive doctrines, like freedom of conscience, equality, and similar things. Individual freedom by no means imports the right of disturbing oneself and others, disgracing oneself by making ridiculous speeches in disorderly gatherings, and implies that true liberty means individual inviolability through an honest and strict obedience to social laws; that moreover, human dignity implies the conception of one's rights as well as the idea of legal inhibitions which prohibit fantastic dreams about the *Ego*.

Our power will be glorious because it will be mighty; it will rule and guide, and not helplessly crawl after leaders and orators, shouting insane words which they call great principles, and which in reality are simply Utopian. Our power will lead to order, which, in turn, brings happiness to the people. The prestige of this power will excite mystical adoration, and the peoples will bow before it. True power does not yield to any right, even be it that of God. None will dare approach it in order to deprive it even of an atom of its might.

PROTOCOL NO. XXIII

TO teach the people obedience the v must be taught modesty, and to accomplish this the production of luxuries must be limited. We will thus improve customs, demoralized by rivalry, resulting from luxury.

We will restore handicraft, which will undermine the private capital of manufacturers. This is necessary, because big manufacturers often influence,

although not always consciously, the thoughts of the people against the government.

A people, practicing handicraft, does not know what unemployment means, and this makes them cling to existing conditions and consequently to the power of authority. Unemployment is most dangerous for a government. It will have finished its work for us as soon as authority falls into our hands.

Drunkenness will also be forbidden by law and will be punishable as a crime against human decency, for man becomes bestial under the influence of alcohol.

Once more I state, that people obey blindly only the hand that is strong and entirely independent of them, in which they see a sword of defense and a stronghold against the blows of social misfortune. Why should the sovereign have an angel's heart. They want to see in him the personification of might and power.

The sovereign who will replace the present existing governments, dragging along their existence in the midst of a society demoralized by us, which denies even the power of God and from whose midst rises on all sides the flames of anarchy, must primarily undertake to extinguish this all-consuming fire. Therefore, he must destroy such a society, if necessary drown it in its own blood, in order to resurrect it as a well-organized army, which consciously struggles against the infection of any anarchy affecting the state organism.

He, God's elect, is chosen from above for the purpose of crushing the insane forces that are moved by instinct and not by intellect, by bestiality and not by humanitarianism. These forces are now triumphant, and assume the form of robberies and all kinds of violence exercised in the name of liberty and of right. They have destroyed all social order, so as to establish the throne of the King of Israel; but their rôle will be ended with his coming into power. Then it will be necessary to sweep them from his path, on which not a twig or an impediment shall remain.

Then we will say to the peoples: Pray to God and bow before him who bears the mark of predestination, to whom God Himself showed His Star, so that none but He Himself should free you from all sinful forces and from evil.

PROTOCOL NO. XXIV

NOW I shall refer to the manner in which we will strengthen the dynastic roots of King David so as to cause this dynasty to endure until the last day [the Jewish Messiahs]. This method will consist chiefly of the same principles which enabled our Wise Men to conserve their power to cope with universal problems and to guide the education of the thoughts of humanity at large.

A few members of the seed of David will train the sovereigns and their successors, who will be selected not by right of inheritance, but according to their personal ability. To them the deep political mysteries and the plan of our rule will be confided, but in such a wise manner that nobody will know

these secrets. The aim of this method is to prove to all that power will not be given to the uninitiated in the mysteries of political art.

Only such people will be taught how to apply the above mentioned plans in practice, by comparing them with the experiences of many centuries, and only they will be initiated in the conclusions drawn from all the observations of political, economic, and social movements and sciences; in short, only they will know the true spirit of the laws, irrevocably established by nature for the purpose of regulating human relationship.

Direct descendants of the sovereign will often be prevented from inheriting the throne if, during the period of their study, they show signs of frivolity, lenience, or other tendencies detrimental to authority, which would make them incapable of government and dangerous to the prestige of the Crown.

Only those of an undoubtedly able and firm, even cruel character, will receive the reins of government from our Wise Men.

In case of illness, loss of will-power, or any other form of inefficiency, the sovereigns will be compelled to hand over the reins of government to new and able hands.

The sovereign's immediate plan of action and its application in the future will be unknown even to the so-called closest advisers.

Only the sovereign and his three sponsors will know the future.

In the person of the sovereign, with his immovable will over himself and humanity, all will recognize Fate itself with her mysterious paths. Nobody will know the aims of the sovereign when he issues his orders, and thus nobody will dare oppose him.

Naturally the mental capacity of the sovereign must be equal to the plan of rule herein contained. For this reason he will not mount the throne before a test of his mind is made by the above mentioned Wise Men.

To make people know and love their sovereign, it is necessary that he should address the people in public places, thus establishing harmony between the two forces, now separated from each other by mutual terror. This terror was necessary for us until the time came to make both forces fall under our influence.

The King of Israel [the Jewish Messiah] must not be influenced by his passions, especially by sensuality. No particular element of his nature must have the upper hand and rule over his mind. Sensuality, more than anything else, upsets mental ability and clearness of vision by deflecting thought to the worst and most bestial side of human nature.

The Pillar of the Universe in the person of the World Ruler, sprung from the sacred seed of David, must sacrifice all personal desires for the benefit of his people.

Our sovereign must be irreproachable."

5.3 Did Anyone Believe that the *Protocols* were Genuine?

Jews and crypto-Jews instigated and financed the Japanese war against Russia, while concurrently cutting off Russia's access to funds. Jews and crypto-Jews financed and led revolutions against the Czar. Jews and crypto-Jews organized and led massive strikes, which further crippled the Russian economy. Jews and crypto-Jews fought against the Czar's effort to integrate racist Jews into Russian society. When all the havoc Jews and crypto-Jews deliberately caused began to hurt the Russians and the Russian Jews, Jews and crypto-Jews used their media control to blame the Czar for the very things he was desperately trying to prevent, the very things these Jews had deliberately caused. The Jews who were deliberately harming the Russian People turned the Russian People against the Czar who was trying to save them.

Richard B. Spence wrote of the crypto-Jewish spy, financier, warmonger and war profiteer Sidney Reilly, born Salomon Rosenblum, whose adventures fulfilled the plans spelled out in the *Protocols* (it is interesting to note that the author appears to believe that the poor Jewish spies who were out to destroy Russia and to profit from the destruction were inconveniently forced to hide the fact that they were Jews, because the Czar, in his poor paranoia, believed that there were Jewish spies aiming to destroy Russia and profit from its destruction—in reality the practice of crypto-Judaism is already found in the Old Testament story of Hadassah, a. k. a. Esther, *see: Esther* 2:7; and the Jews had long since been accused of war profiteering and revolutionary activity, and the fact that they were doing it again in Russia proved the Czar correct, not incorrect, as is obvious—in addition, the fact that the revolutionaries and fomenters of war were Jewish freemasons lends credence to the genuineness of the *Protocols*, it does not tend to disprove their authenticity),

“It was during 1905, in London or Petersburg, that Reilly first made the acquaintance of (later Sir) George Owens Thurston.⁴¹ The latter was a naval engineer and chief of construction for Vickers [the armaments manufacturer?]. Among his clients worldwide were the Japanese and Russian navies. However, perhaps the most significant thing about him for our purposes is that he was now and for many years to come a close personal friend and advisor to Basil Zaharoff. Thurston certainly forms an important link in the chain linking Reilly and the Greek. Doubtless Thurston, and probably Sir Basil, encouraged Sidney to return to Russia at least partly on their behalf.

Manasevich and Reilly arrived in St. Petersburg around October, just as the revolutionary wave crested and Nicholas' days on the throne seemed numbered. In September, the disastrous Japanese war was brought to end by a treaty negotiated in Portsmouth, New Hampshire. Representing Russia was Sergei Witte who returned the man of the hour. In September a general strike shut down the Imperial capital and other cities. Under pressure from Witte and members of his own family, Nicholas caved in and issued the October Manifesto that promised a constitution and elected parliament, or Duma. Liberals rallied to support the Tsar, while the radical Soviets were crushed. By year's end, Nicholas was again in control.

In the aftermath of war and revolution, Russia stabilized and for the

better part of a decade experienced an unprecedented burst of rearmament and economic expansion. It was a wonderful place to play the System. However, there were hazards as well, notably a sharp rise in violent anti-Semitism. The Tsarist regime fanned the flames by condemning the revolutionary disturbances as an insidious Jewish conspiracy. *The Protocols of Zion*, already noted, was an integral part of this counter-propaganda campaign. Bloody pogroms sprang up across the Empire. In 1906, one struck Bialystok, very near Reilly's boyhood home and still the abode of many of his kin. Under the circumstances, it was more important than ever to conceal or compensate for his Jewish antecedents. Thus, in Petersburg he styled himself an English expatriate 'who had become for all intents and purposes Russian.'⁴² As such, he set out to assemble and exploited an ever-widening network of contacts in Russia's commercial, political and underground spheres. Before long the name and influence of the mysterious Briton would even penetrate the precincts of the Imperial Court.

In 1906, the directory *Ves' Peterburg* ('All St. Petersburg'), listed a new name among its array of businessmen, professionals and public servants—*Sidnei Georg'evich Raille* doing business as a *komisioner* (commission agent) at #1/2 Kazanskaia Ploshchad (Square).⁴³ On hand to assist his climb up the social and Secret World ladders were a bevy of old friends and fellow intriguers. In the immediate aftermath of the war, Zaharoff arrived in St. Petersburg to cash in on Russia's rearmament bonanza. Friend Ginsburg was on the scene as well. Having brushed off accusations of treason in Port Arthur, he was ensconced as a 'first guild' tradesman with interests in banking and insurance, both spheres of acute interest to Reilly.⁴⁴ Zaharoff and Ginsburg each had links to the Brothers Zhivotovskii, Abram (recently encountered in Port Arthur) and David, ambitious *affairistes* with an eye on high finance and Russia's burgeoning armaments industry.⁴⁵ The Zhivotovskiis had their roots in the Grodno-Bialystok region which means they may have known something of Reilly's true origins. However, Abram Zhivotovskii's most interestingly connection was his supposed kinship with one Lev Davidovich Bronshtein, better known as the above-mentioned revolutionary firebrand, Leon Trotsky. Sources cannot agree on just what relationship joined the two, Abram being described variously as Trotsky's brother-in-law, cousin and uncle, but it seems most likely that they were related by marriage.⁴⁶

Besides business, another thing that Reilly, Ginsburg, Abram Zhivotovskii, and Zaharoff (reputedly even Trotsky) had in common was freemasonry. We noted this earlier as a frequent common denominator in Sidney's London associations.⁴⁷ In Petersburg it was almost universal among his contacts and cronies. To simplify matters, when first noted, an (M) after the name will indicate known masonic affiliation. The real question, of course, is what difference does that make? In the semi-liberalized atmosphere after 1905, Russian freemasonry emerged from the shadows. By 1914, some forty lodges flourished, including ones in the Duma and the military. While

the total number of masons was probably less than 2,000 out of a total population of some 150,000,000, the brethren counted among their number a sizable share of the Empire's, commercial, political and intellectual elite. In the Romanov family itself, no less than five Grand Dukes were reputed brethren of one variety or another.⁴⁸ In Moscow, Reilly affiliated with the *Vozrozhdenie* ('Renaissance') lodge whose members included Aleksandr Guchkov, now leader of the center-right Octobrist Party and one of the brightest stars in the Russian political firmament. In Petersburg, Sidney linked himself to the prestigious *Astrea* lodge.

While masonic ideology was not monolithic and factionalism abounded, it would be fair to say that the overwhelming current was liberal and anti-autocratic. On the other hand, frankly revolutionary sentiments could be found as well; both Lenin and Trotsky were alleged to be brethren.⁴⁹ There was no 'masonic conspiracy' in Russia, which is not to say that there were no conspiracies among masons. The main lodges were caught up in 'purely political' agendas.⁵⁰ In 1912, for instance, representatives of many lodges constituted the so-called Supreme Council of the Peoples of Russia.⁵¹ Later rumors held that the body spawned a 'shadow government' that plotted to undermine and replace the regime of Nicholas II. What is certain is that among its adherents were many of the men who five years later would constitute the post-Tsarist Provisional Government, among them Guchkov and a young socialist attorney, Aleksandr Kerenskii.^{52,716}

Einstein's "secretary" during his trip to America in the spring of 1921 was Simon Ginsburg (a. k. a. Salomon Ginzberg, a. k. a. Schlomo Ginossar); who was the son of Zionist Usher Ginsburg (a. k. a. Asher Ginberg, a. k. a. 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. Some alleged that he was the voice behind *The Protocols of the Learned Elders of Zion*.⁷¹⁷

It is interesting that Ha-am's son spoke for Einstein on Einstein's self-described "propaganda" tour for extreme racist Jewish nationalism in America—a man who, in Einstein's words,

"translated for me only what was essential."⁷¹⁸

In February of 1923, when Einstein visited Palestine to generate publicity for himself and for his Zionist colleagues, the Zionist Executive appointed Simon Ginsberg to be "Einstein's official escort" and Ginsberg again told Einstein what to say.

Stranger still, many of Einstein's thoughts sound hauntingly similar to passages in *The Protocols of the Learned Elders of Zion*⁷¹⁹ (widely available on the internet in many languages), which book portends to be the transcript of a plot by unnamed Jewish leaders, who allegedly controlled the Freemasons, to create a world government by means of the revolutionary activities encouraged by Adam Weishaupt's *Illuminati* and by the Communists, and later the Zionist Nazis.

Much has been written arguing that the *Protocols* are spurious.⁷²⁰ The similarity

between Einstein's comments and the *Protocols* is perhaps due to the racist Zionist *Zeitgeist* and the consistent use of the clichés of early political Zionism, the libertarian *Illuminati*-style views of some political radicals of the period and the influence of Karl Marx and Friedrich Engels' writings on both the authors of the *Protocols* and on Einstein, or perhaps one should say, on Einstein's script-writers. Einstein may also have been influenced by H. G. Wells, who predicted back in 1913 that a benevolent world government would follow nuclear holocaust in the 1940's,⁷²¹ or Einstein may have conversed with others about the similar pursuits of some Wellsian Socialists.

The common link in the family tree of all of these factions and various movements for world government is ancient Jewish prophesy, a. k. a. Judaism. The ancient Jews advocated terrorism, subversion and genocide to bring about world rule by a Jewish King, or "Messiah"; or, as the Frankists and their predecessors would have it, a series of incarnations of the "Messiah" in an unbroken string of Jewish kings, who would destroy the Gentiles through attrition.

Many were struck by the similarity of the plans laid out in the *Protocols* to the later events occurring in the Bolshevik movements, particularly those led by Lev Davidovich Bronstein, a. k. a. "Leon Trotsky", and Aaron Cohen, a. k. a. "Béla Kuhn"—around whom the murderous Jews of Hungary rallied.⁷²² The Bolsheviks, often led by Jews, committed genocide, destroyed Gentile cultures, subverted Gentile governments, destroyed religions, and took horrible vengeance against nations which lagged behind in the movement to emancipate Jews, all of which was prophesied in the Old Testament and reiterated by Jewish authors throughout history, and reiterated in the *Protocols* of 1905.

The Bolshevik movement was immense in the early Twentieth Century. It worked to undermine all societies and was especially active in Europe. Bolshevism had a disproportionately Jewish leadership, and manifested itself most prominently and successfully in nations with large Jewish populations. Jewish influence was especially pernicious, given that it carried out Jewish vengeance⁷²³ and Jewish aggression—carried out the events called for in Jewish Messianic mythology. The fact that Jewish radicals were deliberately fulfilling horrific Jewish Messianic prophecies caused consternation among several governments around the world and provoked a worldwide panic that racist, tribal Jews, including Albert Einstein, were attempting to take over the world and mass murder, or destroy the lives of, non-Jews and assimilatory Jewry in what they viewed as an historic phase of Judaism.

The United States Government investigated the question of whether or not "Russian Jew" and "Bolshevist" were synonymous terms.⁷²⁴ Did those who were alarmed by the *Protocols*, which foretold the carnage of the First World War, the deaths of tens of millions of Gentiles and the carnage of Bolshevism which threatened to take over the world—the mass murder of hundreds of millions of innocent civilians—the deliberate mass murder of the best of society and of the best of the human gene pool—the utter destruction of Western culture—did those who called attention to the parallels of the events foretold in the *Protocols* published in 1905, and actual unprecedented events which had since occurred from 1914 to 1920, have a right to raise their concerns?

The editors and translators of various editions of the *Protocols* expressed these concerns and published evidence in support of these facts. For example, the Small, Maynard & Company translation of 1920, published in Boston, relied upon an article published in *La Vieille-France*, Number 160, (February, 1920), pp. 10-13, to stress the common belief that,

“The article asserts that Bolshevism is nothing but a phase of Judaism, and also states that the Jewish Bolshevik leaders in Russia were subsidized by Jewish banking houses in the United States and Germany.”⁷²⁵

The book, which also contains the above translation of the *Protocols*, devotes more than half of its pages to proving this thesis, by quoting witnesses and statistics; as well as, in the authors’ minds, implausible, disingenuous and easily refuted denials by leading Jews. The editors even quote eminent Jews like Lionel de Rothschild, who took, or pretended to take, his fellow Jews to task for bringing Bolshevism to England.⁷²⁶ Several references to the predominance of Jews among the Bolsheviks are cited in this translation and exposition, *The Protocols and World Revolution Including a Translation and Analysis of the “Protocols of the Meetings of the Zionist Men of Wisdom”*, Small, Maynard & Co., Boston, (1920); with specific emphasis on testimony from the Overman Committee, as recorded in: *Bolshevik Propaganda. Hearings Before a Subcommittee of the Committee on the Judiciary, United States Senate, Sixty-Fifth Congress, Third Session and Thereafter, Pursuant to S. Res. 439 and 469. February 11, 1919, to March 10, 1919.*, United States Government Printing Office, Washington, D. C., (1919), pp. 47, 69, 111, 114, 116, 132, 135, 142, 269, 270, 310, 321, 424.

Whether or not one believed in the authenticity of the *Protocols*, there was no doubting the world-wide threat posed by Jewish Bolsheviks. On 19 June 1920, *The Chicago Tribune* published an article by John Clayton on the front page, which alleged that an international Jewish organization sought Jewish supremacy, largely through the destruction of the British Empire,

**“TROTZKY LEADS
RADICAL CREW
TO WORLD RULE
Bolshevism Only a
Tool for His Scheme**

BY JOHN CLAYTON.

(Chicago Tribune Foreign News Service.)

(By Special Cable.)

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PARIS, June 18.—For the last two years army intelligence officers, members of the various secret service organizations of the entente, have been

bringing in reports of a world revolutionary movement other than Bolshevism. At first these reports confused the two, but latterly the lines they have taken have begun to be more and more clear.

Bolshevism aims for the overthrow of existing society and the establishment of an international brotherhood of men who work with their hands as rulers of the world. The second movement aims for the establishment of a new racial domination of the world. So far as the British, French and our own department's inquiry have been able to trace, the moving spirits in the second scheme are Jewish radicals.

Use Local Hatreds.

Within the ranks of communism is a group of this party, but it does not stop there. To its leaders, communism is only an incident. They are ready to use the Islamic revolt, hatred by the central empires for England, Japan's designs on India, and commercial rivalry between America and Japan.

As any movement of world revolution must be, this is primarily anti-Anglo-Saxon. It sees its greatest task in the destruction of the British empire and the growing commercial power of America. The brains of this organization are in Berlin.

Trotsky at Head.

The directing spirit which issues the orders to all minor chiefs and finds money for the work of preparing the revolt is in the German capital. Its executive head is none other than Trotsky, for it is on the far frontiers of India, Afghanistan, and Persia that the first test of strength will come. The organization expert of the present Russian state is recognized, even among the members of his own political party, as a man of boundless ambition, and his dream of an empire of the east is like that of Napoleon.

The organization of the world Jewish-radical movement has been perfected in almost every land. In the states of England, France, Germany, Poland, Russia, and the east it has its groups. It is behind the Islamic revolt with all the propaganda skill and financial aid at its command because it hopes to control the shaping of the new eastern empire to its own ends. Sympathy with the eastern nationals probably is one of the chief causes for the victory of the pro-nationals in the bolshevik party, which threw communism solidly behind the nationalist aspirations of England's colonies.

Out to Grab Trade Routes.

The aims of the Jewish-radical party have nothing of altruism behind them beyond liberation of their own race. Except for this their aims are purely commercial. They want actual control of the rich trade routes and production centers of the east, those foundations of the British empire which always have been the cornerstone of its national supremacy.

They are striking for the same ends as Germany when she entered the war of 1914 to establish Mittel Europa and so give the Germans control of the Bagdad railway. They believe Europe is tired of conflict and that England is too weak to put down a concerted rebellion in part of her eastern possessions. Therein lies the hope of success. They are staking brains and money against

an empire.

Westward the course of empire makes its way, but even it swings backward to the old battleground where for countless ages peoples have fought. Nations have risen and crumbled around control of eastern commerce.”⁷²⁷

The Jewish press tried to make it appear that it was illogical to charge German-Jewish bankers with sponsoring Bolshevism. The following article appeared in *The Jewish Chronicle* on 11 April 1919 on page 8,

“Jews and Bolshevism.

WE observe that writers in the Press describe ninety-five per cent. of the new Bolshevist Government in Hungary as Jews. Whether these reports are correct we do not know. The prominence of certain individual Jews in the Russian movement having been established—though it would seem from a letter which appeared in the *Times* the other day and is quoted by a contributor elsewhere in this issue, the Jewish *personnel* has been much exaggerated—long historical tradition inevitably inclines the uncritical to treat all other Bolshevist administrations as Jewish, and to assume that every sympathiser with LENIN must be a Jew with a disguised name. Despite the identification with it of individual Jews we believe that, in essence, Bolshevism is repugnant to average Jewish sentiments as it exists. For good or ill, the Jew is for the most part a ‘law and order’ man. He hates violence, political equally with civil. He gravitates, in the mass, to Conservative doctrine, as we have seen, in striking fashion, in the political history of British Jewry since the days of emancipation. He has respect for property and an ambition to share the good tidings of the world. So much is this the case, indeed, that the indiscriminating have coined the foolish phrase, ‘as rich as a Jew,’ and malicious writers have for generations confounded Judaism with Capitalism. Trotzky and his companions, therefore—though no one in reason could deny their right to be Bolsheviks because they are Jews or Jews because they are Bolsheviks—are in no sense whatever representative of Jewish feelings or tendencies. Indeed, if popular notions as to Jewish wealth are only half true, then there is no body of men more concerned in the extirpation of Communist ideas than the Jewish people. The world cannot have it both ways. It cannot at one and the same time hold the Jew up to execration as the symbol of Capitalism and of expropriating Socialism. None the less, the Jewish disciples of Bolshevism are, as has been said, in one sense, essentially Jewish. They are Jewish in their search after an ideal. We may quarrel with that ideal—though we see that, stripped of its barbarism and cruelty, as in Hungary, the Allies do not hesitate to hold converse with it and negotiate with it, while, as we were reminded last week, a great London daily newspaper recently declared Bolshevism in essence to be idealism unmatched since the teachings of JESUS were promulgated. Even though we quarrel with Bolshevism, it cannot be doubted that, to many

believers in the theory, it is an ideal, and that, as the writer referred to observed, is the point of attraction for the Jews who are attracted by its doctrines. A people has been exiled from its own soil for centuries and persecuted by the exponents of Nationalism, in every land. Is it really a matter of surprise if, robbed of the national ideal, and schooled to regard it as their worst enemy, some Jews turn away from the jargon of frontiers and armies, and go in quest of some economic ideal? We stress these comments because it is time that the general Press tried to probe deeper into the heart of things, and because we believe they do the interests of this or any other country little good by taking superficial—which too often are harmful—views of current phenomena. The moral will not, we hope, be lost on thinking men—or on thinking Jews.”

The following article appeared in *The Jewish Chronicle* on 11 April 1919 on page 13 (note that the statement in the *Jewish World* to which the *Morning Post* responded was also published in *The Jewish Chronicle* on 28 March 1919 on page 11—see also: *The Jewish Chronicle*, 2 May 1919 on pages 18 and 19, 9 May 1919 on page 18, 25 July 1919 on page 9,

“The ‘Morning Post’ and the ‘Jewish World.’

Tuesday’s *Morning Post* contained an article entitled ‘Bolstering the Bolshevik,’ in the course of which that paper said:

We notice that the *Daily Herald* and the *Daily News* are persistently telling the people of this country that we are fighting Bolshevism in obedience to the pressure of the capitalists. Now that is a lie. We are fighting Bolshevism in opposition to a very strong group of German-Jewish and Russian-Jewish capitalists, who are secretly working for the Bolshevik cause. We have mentioned several times the disagreeable fact that the Russian Bolsheviks were Russian Jews. Those Jews are at the present moment in control of the Russian Government, and they have powerful friends in all the Allied countries who are helping them. We have appealed to the British Jews, but appealed so far in vain, to dissociate themselves formally from a cause which is doing the Jewish people terrible harm in all parts of the world. In reply the Jewish Press shower upon us not only abuse but threats. Thus, for example, the *Jewish World* threatens us with the fate of Mordecai: ‘. . .we wish it no harm, but we would beg it to recollect,’ so it says, ‘*while yet it has its feet upon the earth* the fate of its anti-Jewish forbear in that narrative, in the hope that it may amend its ways betimes.’

We are aware of the significance of that threat. We fully understand what it means, and the secret Allies upon whom the *Jewish World* reckons when it makes it. We saw them at work in Glasgow and in Belfast. We see them at work now in Budapest, where, it is reported, out of thirty members of the Bolshevik Soviet, twenty-six are Jews. We understand the threat; but we do not propose to be deterred in our duty to the British public by the terrorist

methods of the Bolsheviks. And we suggest to the British Jewish community—most of whom, we believe, are by no means in sympathy with this crusade—that they are being served very badly by their newspapers, which openly threaten Bolshevik methods and scoff at advice which is tendered in a friendly spirit. In secret, we feel certain, the majority of British Jews distrust and dislike the fanatics who are now leading Jewry astray in the cause of a spurious Jewish Imperialism. But they are afraid to dissociate themselves publicly from the dervishes of Judaism. In the meantime these powerful influences are at work in every country, and chiefly in Paris, where they are working powerfully against the cause of Poland. An unseen hand is at this present time stifling the infant Poland in its cradle, and this is being done in the interests of German-Jewish Capitalism. It is a conspiracy which is assisted by so-called Liberal newspapers like the *Daily News* and so-called Labour newspapers like the *Daily Herald*; but it is a conspiracy nevertheless which is directed against the cause of liberty in Poland and in the interests of alien Capitalism.

Wednesday's *Jewish World* trenchantly answered the *Morning Post*, and, it goes without saying, made no little play of its muddling up Mordecai with Haman. It pointed out how the allegations contained in the *Morning Post*, concerning Jews and Bolshevism, were little more than 'a whirling screed of bemused contradictions,' in which Jews are at one and the same time pilloried as Bolsheviks and Capitalists."

If the same Jewish banker can trap some rabbits with a snare in the forest and trap other rabbits with a spring trap in the grass, then the same Jewish banker can sponsor and profit from both Capitalism and Bolshevism at the same time. Jewish leaders have always profited from war and without opposing sides there is no war so it is in their interests to create and sponsor opposing political forces. Indeed the sophistry promoted in the Jewish press that leading Capitalist Jews could not possibly sponsor and profit from Bolshevism is easily refuted by the fact that one of the premier Jewish Capitalists in the world financed the Bolshevik Revolution in Russia, financed Trotsky and Lenin, and closed off the Czar's access to international money markets. That banker was Jacob Schiff, a German-Jewish Capitalist whose family had long had intimate ties to the Rothschild family. What would prevent a German-Jewish banker from paying crypto-Jews to overthrow the Czar so that the German-Jewish Capitalists like the Warburgs and their cohorts could steal the wealth of the Russian nation and commit genocide against the Russian People, whom they expressly despised? Apparently nothing, since that is exactly what German-Jewish Capitalists did do, and Jacob Schiff openly bragged about it.

Jewish leaders were very familiar with the Greek and Hegelian notions of the cycles of government and of human history. They sought to control every phase of these cycles and struggles, and there is no contradiction in that fact. They profited from pitting Capitalist nations, which were ultimately under their control, against Bolshevik nations, which were ultimately under their control. The synthesis of these dialectical struggles was gold in their pockets. If it benefitted the Jewish bankers to

have a Capitalist revolution, then they had one. If it profited them to instigate a Bolshevik revolution, then they did so. The Jewish ideal is to take over the wealth and the governments of the world. It is not surprising that Jewish bankers have used various means to accomplish that end. It was not unlike Jews to pretend to be of one faith, while espousing another. Nor was it unlike Jews to throw stumbling stones onto the paths of others, or to promise Utopian dreams to Gentiles to manipulate their actions and as a trap to deliberately lead them into disaster.

No one accused the Jewish bankers of personally and sincerely holding opposing views at the same time. The accusation was quite the contrary, that the basic duplicity of Jewish bankers led them to entice others into self-destruction through deliberate lies and unfair and deceitful practices.

In the minds of the authors of numerous translations of the *Protocols*, the resolution of the seeming paradox of the Jew as capitalist and the Jew as Bolshevik, was easily found in the *Protocols*, where politics is said to be amoral and insincere, where actions are paramount, and where liberal political movements are merely a means to weaken Gentile governments, so that Jewish wealth can prevail and fulfill Jewish prophecy. Denis Fahey was one of many who argued that Jewish financiers were behind Marx, Trotsky, Lenin, Stalin, etc. and sought to use Communism as a means to gain absolute Jewish control over the world.⁷²⁸ Liberalism secured Jewish rights, and, thereby, Jewish access to the press and to government. Liberalism destroyed monarchies, which had served as natural barriers to Jewish political domination, and which Jewish prophecy demanded must be abolished.

Altruism was not the motivating force behind organized “Jewish policy”, behind Jewish Liberalism, rather it was perceived self-interest. The “Jewish idealism” of Bolshevism was a Trojan Horse, which lured Gentile nations into falling into the trap Bolshevism in name of “liberty, equality and fraternity”, which Bolshevism immediately stripped the Gentiles of all their rights and put cruel and murderous Jews into power. When Jewish leaders had sufficiently crippled a society to the point where its members clamored for a dictator to restore order and peace, the principles of Liberalism were not only abandoned by Jewish leadership, they were ridiculed. Jewish Liberalism was not a Jewish ideal, nor an end, but rather a means to obtain absolute Jewish domination. It was the typical Jewish bait of a promised Utopia that once swallowed poisoned its prey. Though the Jewish Bolsheviks held out candy in one hand, they clutched a knife behind their backs the entire time they were petitioning for power.

Jewish Capitalism worked in collusion with Jewish Liberalism toward the same end. The concentrated wealth of the Jewish financiers enabled them to create wars, control the press and politicians, and finance revolutions. It also gave them control over international finance so that they could foment wars and then ensure a given nation would collapse in economic, as well as military, ruin. Jewish revolutionaries would instigate strikes, which would further bankrupt the nation. Jewish revolutionaries would then draw the attention of the public to its misery, misery they had caused but which they would blame on the government. Jewish Liberalism and Jewish Capitalism worked together to create international Jewish domination.

In the *Protocols*, Capitalism and Communism, and the strife between them, all

serve the end of racist, tribal Jewish wealth accumulation and the acquisition of power—the fulfillment of Jewish prophecy through the weakening of Gentile power, especially Gentile monarchies. There is no more a contradiction in self-interests, to the exclusion of lofty logical consistency, in one tribe concurrently advocating both Communism and Capitalism; than there is in one imperialistic nation concurrently advocating both absolute national sovereignty and colonialism—as so often happens. As the *Protocols* indicate, sophistry and hypocrisy do indeed prevail in politics, where the true motives of the leaders are often not reflected in expressed party ideologies.

The accusation that racist, tribal Jews advocated both Communism and Capitalism was not an accusation that they were sincere in both of these mutually exclusive ideals, but that they were insincere and exploitive of others sincerity and naïveté, and sought to profit from conflict. There is no denying that Communist nations have been robbed of their wealth, deliberately and as a matter of circumstances, and that conflicts between Communist nations and Capitalistic nations have profited international financiers, as can any war, and further that where Capitalism has failed to corrupt a monarchy (or rather failed to spice it with the preferred flavor of corruption), Communism can overthrow it—and Communism did infect Eastern Europe following World War II—and many believed that Jews provoked wars so as to weaken societies and leave them vulnerable to Communist takeover, and/or Capitalistic buyout. All the nations of Europe were under constant attack from Bolsheviks during and after the First World War. For those who saw in this attack a tribal mission by racist Jews, which revolutionary mission is a pervasive theme in Judaism, the *Protocols* served as,

“Proof that Communism is a Jewish world plot to enslave the Gentiles by creating wars and revolutions, and to seize power during the resulting chaos and to rule with their claimed superior intelligence as the chosen people.”⁷²⁹

“Part Two” of the 1920, Small, Maynard & Company translation of the *Protocols* starts off with the statement,

“Part Two

EVIDENCE AS TO ORIGIN AND AUTHENTICITY

I. PARALLELISM BETWEEN THE ACTUAL POLICIES OF THE BOLSHEVIKI AND THE PROTOCOLS

THE most striking fact in connection with the *Protocols* is the close resemblance which their ruthless program bears in many respects to the policies actually put into effect by the Bolsheviks in Russia. Indeed, without this fact before us, the necessity for a serious consideration of the *Protocols* would be much less apparent. If the evidence shows that the Bolshevik movement is a movement conducted under Jewish leadership and principally controlled by Jews, and, furthermore, that it closely corresponds with the

political program outlined in the Protocols, then, indeed, we have facts of grave significance supporting the authenticity of the Protocols.”⁷³⁰

“Mentor” wrote in *The Jewish Chronicle* on 4 April 1919 on page 7,

“THERE is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism, some of which went to form the basis of the best teachings of the founder of Christianity—these are things which the thoughtful Jew will examine carefully. It is the thoughtless one who looks upon Bolshevism only in the ugly repulsive aspects which all social revolutions assume and which make it so hateful to the freedom-loving Jew—when allowed to be free. It is the thoughtless one that thus partially examines the greatest problem the modern world has been set, and as his contribution to the solution dismisses it with some exclamation made in obedient deference to his own social position, and to what for the moment happens to be conventionally popular.”

5.3.1 Human Sacrifice and the Plan to Discredit Gentile Government—Fulfilled

Racist Zionist Theodor Herzl secretly wrote in his diary of a conversation he had had with racist Zionist Max Nordau,

“Never before had I been in such perfect tune with Nordau. [***] This has nothing to do with religion. He even said that there was no such thing as a Jewish dogma. But we are of one race. [***] ‘The Jews,’ he says, ‘will be compelled by anti-Semitism to destroy among all peoples the idea of a fatherland.’ Or, I secretly thought to myself, to create a fatherland of their own.”⁷³¹

After the Nazis had segregated, humiliated and slaughtered millions of Jews at the behest of the Jewish financiers, and had ruined Germany and the image of Gentile government, racist Zionist Albert Einstein wrote, among other things, in 1945,

“[The Jews’] status as a uniform political group is proved to be a fact by the behavior of their enemies. Hence in striving toward a stabilization of the international situation they should be considered as though they were a nation in the customary sense of the word. [***] In parts of Europe Jewish life will probably be impossible for years to come. In decades of hard work and voluntary financial aid the Jews have restored the soil of Palestine to fertility. All these sacrifices were made because of trust in the officially sanctioned promise given by the governments in question after the last war, namely that the Jewish people were to be given a secure home in their ancient Palestinian country. To put it mildly, the fulfillment of this promise

has been but hesitant and partial. Now that the Jews—especially the Jews in Palestine—have in this war too rendered a valuable contribution, the promise must be forcibly called to mind. The demand must be put forward that Palestine, within the limits of its economic capacity, be thrown open to Jewish immigration. If supranational institutions are to win that confidence that must form the most important buttress for their endurance, then it must be shown above all that those who, trusting to these institutions, have made the heaviest sacrifices are not defrauded.”⁷³²

Lenni Brenner wrote in his exposé *Zionism in the Age of the Dictators*, “The Wartime Failure to Rescue”, Chapter 24, Lawrence Hill Books, Chicago, (1983), pp. 235-238 [Brenner cites in his notes: “22. Michael Dov-Ber Weissmandel, *Min HaMaitzer* (unpublished English translation). 23. Ibid. 24. Ibid. (Hebrew edn), p. 92. 25. Ibid., p. 93.”],

“‘For only with Blood Shall We Get the land’

The Nazis began taking the Jews of Slovakia captive in March 1942. Rabbi Michael Dov-Ber Weissmandel, an Agudist, thought to employ the traditional weapon against anti-Semitism: bribes. He contacted Dieter Wisliceny, Eichmann’s representative, and told him that he was in touch with the leaders of world Jewry. Would Wisliceny take their money for the lives of Slovakian Jewry? Wisliceny agreed for 50,000 in dollars so long as it came from outside the country. The money was paid, but it was actually raised locally, and the surviving 30,000 Jews were spared until 1944 when they were captured in the aftermath of the furious but unsuccessful Slovak partisan revolt.

Weissmandel, who was a philosophy student at Oxford University, had Volunteered on 1 September 1939 to return to Slovakia as the agent of the world Aguda. He became one of the outstanding Jewish figures during the Holocaust, for it was he who was the first to demand that the Allies bomb Auschwitz. Eventually he was captured, but he managed to saw his way out of a moving train with an emery wire; he jumped, broke his leg, survived and continued his work of rescuing Jews. Weissmandel’s powerful post-war book, *Min HaMaitzer* (From the Depths), written in Talmudic Hebrew, has unfortunately not been translated into English as yet. It is one of the most powerful indictments of Zionism and the Jewish establishment. It helps put Gruenbaum’s unwillingness to send money into occupied Europe into its proper perspective. Weissmandel realised: ‘the money is needed here – by us and not by them. For with money here, new ideas can be formulated.’²² Weissmandel was thinking beyond just bribery. He realised immediately that with money it was possible to mobilise the Slovak partisans. However, the key question for him was whether any of the senior ranks in the SS or the Nazi regime could be bribed. Only if they were willing to deal with either Western Jewry or the Allies, could bribery have any serious impact. He saw

the balance of the war shifting, with some Nazis still thinking they could win and hoping to use the Jews to put pressure on the Allies, but others beginning to fear future Allied retribution. His concern was simply that the Nazis should start to appreciate that live Jews were more useful than dead ones. His thinking is not to be confused with that of the Judenrat collaborators. He was not trying to save some Jews. He thought strictly in terms of negotiations on a Europe-wide basis for all the Jews. He warned Hungarian Jewry in its turn: do not let them ghettoise you! Rebel, hide, make them drag the survivors there in chains! You go peacefully into a ghetto and you will go to Auschwitz! Weissmandel was careful never to allow himself to be manoeuvred by the Germans into demanding concessions from the Allies. Money from world Jewry was the only bait he dangled before them.

In November 1942, Wisliceny was approached again. How much money would be needed for all the European Jews to be saved? He went to Berlin, and in early 1943 word came down to Bratislava. For \$2 million they could have all the Jews in Western Europe and the Balkans. Weissmandel sent a courier to Switzerland to try to get the money from the Jewish charities. Saly Mayer, a Zionist industrialist and the Joint Distribution Committee representative in Zurich, refused to give the Bratislavan 'working group' any money, even as an initial payment to test the proposition, because the 'Joint' would not break the American laws which prohibited sending money into enemy countries. Instead Mayer sent Weissmandel a calculated insult: 'the letters that you have gathered from the Slovakian refugees in Poland are exaggerated tales for this is the way of the *'Ost-Juden'* who are always demanding money'.²³

The courier who brought Mayer's reply had another letter with him from Nathan Schwalb, the HeChalutz representative in Switzerland Weissmandel described the document:

There was another letter in the envelope, written in a strange foreign language and at first I could not decipher at all which language it was until I realised that this was Hebrew written in Roman letters, and written to Schwalb's friends in Pressburg [Bratislava] . . . It is still before my eyes, as if I had reviewed it a hundred and one times. This was the content of the letter:

'Since we have the opportunity of this courier, we are writing to the group that they must constantly have before them that in the end the Allies will win. After their victory they will divide the world again between the nations, as they did at the end of the first world war. Then they unveiled the plan for the first step and now, at the war's end, we must do everything so that Eretz Yisroel will become the state of Israel, and important steps have already been taken in this direction. About the cries coming from your country, we should know that all the Allied nations are spilling much of their blood, and if we do not sacrifice any blood, by what right shall we merit coming

before the bargaining table when they divide nations and lands at the war's end? Therefore it is silly, even impudent, on our part to ask these nations who are spilling their blood to permit their money into enemy countries in order to protect our blood—for only with blood shall we get the land. But in respect to you, my friends, *atem taylu*, and for this purpose I am sending you money illegally with this messenger.²⁴

Rabbi Weissmandel pondered over the startling letter:

After I had accustomed myself to this strange writing, I trembled, understanding the meaning of the first words which were 'only with blood shall we attain land'. But days and weeks went by, and I did not know the meaning of the last two words. Until I saw from something that happened that the words '*atem taylu*' were from '*tiyul*' [to walk] which was their special term for 'rescue'. In other words: you, my fellow members, my 19 or 20 close friends, get out of Slovakia and save your lives and with the blood of the remainder—the blood of all the men, women, old and young and the sucklings—the land will belong to us. Therefore, in order to save their lives it is a crime to allow money into enemy territory—but to save you beloved friends, here is money obtained illegally.

It is understood that I do not have these letters, for they remained there and were destroyed with everything else that was lost.²⁵

Weissmandel assures us that Gisi Fleischman and the other dedicated Zionist rescue workers inside the working group were appalled by Schwalb's letter, but it expressed the morbid thoughts of the worst elements of the WZO leadership. Zionism had come full turn: instead of Zionism being the hope of the Jews, their blood was to be the political salvation of Zionism."

Racist Zionist leader Rabbi Stephen S. Wise boldly stated soon after the First World War and the Bolshevik Revolution in Russia, as quoted in an article, "President Gives Hope to Zionists", *The New York Times*, (3 March 1919), pp. 1, 3.

"The rebuilding of Zion will be the reparation of all Christendom for the wrongs done to Jews."

As Rabbi Wise' must have known, the Old Testament and modern Zionists asserted that Gentiles, "Esau", would fund, labor, and provide the military needed to create, build and maintain Israel. The Zionists believed that it was the prophetic duty of the Gentile to God and to Jacob to slave and die building and fighting for Israel, the "chosen people". It was the assimilatory Jew's prophetic duty to die together with the Gentile.

The following article appeared in *The Jewish Chronicle* on 22 September 1922

on page 31, which states that there would be no peace without a solution of the Jewish question, and that the Palestine Mandate was “reparation to the Jew for two thousand years of martyrdom”,

“5682.

THE YEAR’S RETROSPECT.

THE year just closing will be for ever memorable in Jewish annals as the year which saw the confirmation of the Mandate, with its formal and solemn establishment of the Jewish claim to Palestine as the National Home of the race. That one great central, irrevocable fact, however it be construed or whittled down by individual statesmen, stamps 5682 as *annus mirabilis* in Jewish history. It calls a halt to two thousand years of aimless drifting, and sets a definite direction in which the Jew may march with confidence. It comes at a moment of immense opportuneness to lift, if ever so little, an almost intolerable burden of suffering, confusion, and despair. It represents a movement which, whatever deductions may legitimately be made from its value upon this or that ground, is, at all events in essence, constructive. It embodies the recognition by the nation that it has a second problem of ‘reparations’ to solve—reparation to the Jew for two thousand years of martyrdom; and that the solution of the Jewish question is indispensable to world peace. Whether the Jewish Palestine, as the politicians are at the moment fashioning it, be a great bright light, illuminating the darkness of the Diaspora, or a will-o’-the-wisp full with fatality for the hopes of our people, the world-approved Mandate we cannot away with. Hold destiny what it may, the future of the Jewish People after the Mandate’s confirmation can never be like the past. It is that which makes the year now ending a year of years in our people’s chequered career, and its story a tale to linger over in the depressing procession of tragedies called Jewish history.”

What absolute power did Zionist Jews have to ensure perpetual war if the Gentiles refused to let themselves be coerced into stealing the land of Palestine from its indigenous population and giving it to Zionist Jews who had no right to it? What debt did the English have to pay as “reparation to the Jew for two thousand years of martyrdom”?

Joseph Finn wrote in a Letter to the Editor of *The Jewish Chronicle* published on 22 September 1922 on page 14,

“We will reach our [Hebrew deleted.] when all wars—military and commercial—shall cease, and in consequence thereof the nations become truly civilised and refined, when they begin to feel sorrow because of the wrongs they have done to us throughout the centuries. Then will *our* day come, when the nations will be eager to compensate us for the wrongs we are suffering and have suffered. Blessed be those who live to see that day!”

Finn speaks of the revenge of the Jews upon the Gentiles for the “Controversy of Zion”—of the prophesied age when the Jews will enslave and then destroy the Gentiles, after the Jewish Messiah passes judgment on non-Jews and assimilated Jews (*Isaiah* 11). The Jewish book of *Zechariah* 8:23 promises the Jews that ten Gentiles will gladly slave for every Jew,

“Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with you*.”

The Jewish book of *Genesis* 25:23; 27:38-41 promises the Gentiles to the Jews as their slaves and slave soldiers, and gives the Jews an incentive to exterminate the Gentiles because the Gentiles dare to be angry at the Jews for deceiving them and using them as slaves,

“25:23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger. [***] 27:38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept. 27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 27:40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. 27:41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.”

Rabbi Wise’s statement in the immediate post-WW I era, recalls the Jewish prophecy that Gentiles would be massacred as reparation for the wrongs done to the Jews and that the rebuilding of Zion heralded the event. *Isaiah* 34 states:

“1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. 2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. 3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. 4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. 5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. 6 The sword of the LORD is filled with

blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. 7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. 8 For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion. 9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. 10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. 11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. 12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. 13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. 14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. 15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. 16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. 17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein."

Martin Luther, who had intimate contacts with the Jews of his day, wrote,

"A more bloodthirsty and vindictive race has never seen the light of day. They regard themselves as the Chosen of the Lord and believe they are destined to annihilate and torture all Gentiles. The first and foremost task they expect their Messiah to accomplish is that he shall murder and slay all human beings with his sword. From the very earliest days they have undertaken all in their power to practically demonstrate this to the Christians and have continued to do so whenever they could."⁷³³

The Bolsheviks' genocide of the people of Russia, of Hungary, and the millions lost in the "Great War", made many people suspicious of the Zionists and the Bolsheviks and their desire for reparations for thousand of years of suffering in the form of the fulfillment of genocidal Judaic prophecies—especially since the League of Nations was formed to create a world government by a movement disproportionately populated with, and represented by, Jews. This League sought to establish a few of the policies spelled out in the *Protocols of the Learned Elders of Zion*, such as the proscription that war could not change national borders—that a

nation could not acquire new territory by means of warfare and aggression, which would make war a fountain of wealth for Jews without any chance of the formation of an empire which could challenge their dominance.

Ironically, the Security Council of the United Nations later issued Resolution 242 condemning the State of Israel for violating this principle. Israel refuses to comply with United Nations Resolution 242, reiterated in United Nations Resolutions 267, 338, 446, 452, 465, 468, 469, 471, 476, 478, 484, 605, 607, 608, 636, 641, 672, 673, 681, 694, 726, 799, 1073, 1322; and repeatedly ignored by Israel. Israel has been condemned by United Nations Resolutions countless times and has refused to comply with countless other United Nations Resolutions, including 106, 111, 127, 162, 171, 228, 233, 234, 237, 248, 250, 251, 252, 256, 259, 262, 265, 270, 271, 279, 280, 285, 298, 313, 316, 317, 332, 337, 347, 425, 427, 444, 450, 467, 487, 497, 498, 501, 508, 509, 512, 513, 515, 516, 517, 518, 520, 521, 573, 587, 592, 611, 904, and 3379.

Many have argued that this principle, that territory cannot be acquired by war, is imposed on non-Communist Gentile countries, so that war can become a perpetual means for Jews to reap profits from conflict, and in order to prevent the formation of empires not under direct Jewish control. The “Jewish State”, on the other hand, does not yet occupy “Greater Israel”, the territory from the Nile to the Euphrates. Many Jews have designs on that territory, and go so far as to claim that sorrowful events which befall Israelis today are God’s punishment for the Israeli withdrawal from the Gaza strip. They cite Jewish religious writings, which they believe command Jews to never surrender any “Jewish” soil.

Setting aside Jewish religious myths, which prophesy Jewish world dominance and the genocide of the Gentiles—assuming for the sake of argument that Stephen Wise in no wise referred to such things as Jewish prophesy, which Jews had clung to for centuries in hopes of vengeance against the Gentiles—and so stated in their writings—there is no basis for Wise to assert that the reconstruction of Zion represented the sacrifice of anything by Christendom, nor reparations for anything, let alone for historic offenses committed against Jews by Christians—unless one sees, together with the Zionists, the reconstruction of Zion as the product of the First World War and as the only means to save Western Civilization from Bolshevism—the only means to save Western Civilization from Jews.

The theft of Palestine was instead an unprovoked crime against the Moslems who lived there. It was the appropriation of territory from the Turkish Empire by warfare and bloodshed. The Romans who destroyed Jerusalem and the Temple, and then caused a very significant phase of the Diaspora, were not Christians. What gain was there to anyone in stealing that land from Turkey and giving it to a diverse group of people who did not want to populate it, unless the Zionists’ real plan was to usher in the Messianic Age? For Christian Zionists the end times meant the demise of the Jews, the return of Christ and the ascendance of the Christians. For Jewish Zionists, the end times meant their dominance over the entire world promised to them by themselves by their prophets—profits—reparations?

In addition to the plans set forth in Biblical prophesy, racist Zionist Theodor Herzl believed that the Christians ought to pay the Jews to create Jewish colonies in

Palestine and that the Christians ought to fight for the Jewish Zionists, lest they face the wrath of Jewish revolutionaries. Herzl proposed these things in 1896 in his book *The Jewish State*. He reasoned that since the Christians would profit from the expulsion of the Jews, and since the Christians had the military means to take Palestine and defend it, the Christians ought to be the ones to do the dirty work for the Jews.

The same cynical *quid pro quo* Zionist argument Rabbi Wise had made after the First World War—Jewish suffering and the loss of Jewish life in exchange for Palestinian land and a Christian clear conscience—reappeared after the Second World War, and was made by, among others, Albert Einstein.⁷³⁴ In his book, *The First Holocaust: Jewish Fund Raising Campaigns with Holocaust Claims During and After World War One*, Holocaust Handbook Series, Volume 6, Theses & Dissertations Press, Castle Hill Publishers, Chicago, (October, 2003),⁷³⁵ Don Heddesheimer proved through citation to primary sources, that Jewish relief efforts during and after the First World War taught Jewish leaders that they could raise enormous sums of money by pitching the idea that six million Jews were in danger of perishing in a “holocaust” in Eastern Europe. After the Holocaust of the Second World War, Zionist leaders sought to finance the founding of the State of Israel with reparation monies taken from Germany. What gave them the right to steal Palestinian land, and why did they want it, if not to fulfill Messianic prophecy?

The sacrifice of Jewish life for blood-monies and land was an old idea. In 1924, racist Zionist Israel Zangwill ironically stated that it would be a wonderful thing if the legions of lost Jewish lives could turn a profit with which to fund the founding of the “Jewish State”. Zangwill said,

“Mussolini demanded of Greece fifty million lire as compensation for a few murdered Italians. If we had the power to impose blood-money for *our* murdered, the financing of Palestine would become child’s play.”⁷³⁶

Two decades later, on 20 September 1945, immediately after the Holocaust of the Second World War; Chaim Weizmann demanded reparations from Germany, which were eventually paid to finance Israel.⁷³⁷ Weizmann had read Zangwill’s article of 1924 and had responded to it in the same issue of *The Nation* in which it had appeared.⁷³⁸ One has a right to ask if the Zionists had planned the attacks on Jews in part as a means to fund their project, or merely cynically demanded the “blood-money” after they put the Zionist Nazis into power to persecute innocent Jews and force them towards Zionism against their will.

In 1945, after the Nazi atrocities, Albert Einstein callously reminded the world of the Balfour Declaration and the Palestine Mandate in order to exploit the tragedy of the Holocaust, which the Zionist Nazis had perpetrated, as an opportunity to steal the Palestinians’ land. Einstein exploited the Holocaust—the suffering of millions of Jews—to justify the fulfilment of his racist pre-Nazi political Zionist agenda. Einstein asserted that the Holocaust proved that the world thought of the Jews as a nation, thereby mocking the dead assimilationist Jews Einstein hated—those who had been murdered by the Zionists’ Nazis.

As the *Protocols*, and Max Nordau, forecast, the Zionists caused unimaginable suffering in order to discredit Gentile governments, when in fact all the while it was the Zionists themselves who created the turmoil and took the innocent lives, amny of them innocent Jewish lives. After the Second World War, Germany and much of Europe lay in ruins, and the Zionists obtained their goals of a racist apartheid “Jewish State”, a “United Nations” and the discrediting of the idea of a “fatherland” for any human being other than a Jew.

The Zionists promoted the myth that the Germans were the genetic enemies of the Jews, and that the Jews were the innocent victims of Gentile aggression, when it was the Zionists who had deliberately caused the massive suffering of their assimilating Jewish brethren—not that the European Gentiles should be forgiven for their willingness to follow the Zionists’ leaders into the abyss. The Zionists created the Nazis. The Zionists put the Nazis in power. The Zionists carried out the war and the Holocaust. Then the Zionists destroyed Germany and plunged Eastern Europe into Jewish Bolshevik tyranny.

Genocidal human sacrifice had long been a Judaic tradition, and in more recent times, Friedrich Engels made it clear that the Communists were comfortable with human sacrifices amounting to ten million lives lost in order to prepare the way for revolution and Communist world dominance. In 1887, Frederick Engels knew that the First World War was coming and that it would destroy the empires of Europe and leave them ripe for revolution,

“No other war is now possible for Prussia-Germany than a world war, and indeed a world war of hitherto unimagined sweep and violence. Eight to ten million soldiers will mutually kill each other off, and in the process devour Europe barer than any swarm of locusts ever did. The desolation of the Thirty Years’ War compressed into three or four years and spread over the entire continent: famine, plague, general savagery, taking possession both of the armies and of the masses of the people, as a result of universal want; hopeless demoralization of our complex institutions of trade, industry and credit, ending in universal bankruptcy; collapse of the old states and their traditional statecraft, so that crowns will roll over the pavements by the dozens and no one be found to pick them up; absolute impossibility of foreseeing where this will end, or who will emerge victor from the general struggle. Only *one* result is absolutely sure: general exhaustion and the creation of the conditions for the final victory of the working class.”⁷³⁹

To this day, some argue that the Holocaust, not the Covenant with Abraham, gives Israel a “birthright”, though they fail to explain why the Holocaust, which was created and perpetrated by Zionists in Europe, gave the Jews a right to steal the land of the Palestinians and send the world into perpetual turmoil.

Gideon Levy published an article on *www.haaretz.com*, on 26 February 2006, entitled “Denial Is Not a Reason for Arrest”, which stated,

“Israel’s right to exist, as a birthright of the Holocaust, is stronger than all its

deniers, including the president of Iran.”⁷⁴⁰

In 1945, Einstein wrote, among other things,

“[The Jews’] status as a uniform political group is proved to be a fact by the behavior of their enemies. Hence in striving toward a stabilization of the international situation they should be considered as though they were a nation in the customary sense of the word. [***] In parts of Europe Jewish life will probably be impossible for years to come. In decades of hard work and voluntary financial aid the Jews have restored the soil of Palestine to fertility. All these sacrifices were made because of trust in the officially sanctioned promise given by the governments in question after the last war, namely that the Jewish people were to be given a secure home in their ancient Palestinian country. To put it mildly, the fulfillment of this promise has been but hesitant and partial. Now that the Jews—especially the Jews in Palestine—have in this war too rendered a valuable contribution, the promise must be forcibly called to mind. The demand must be put forward that Palestine, within the limits of its economic capacity, be thrown open to Jewish immigration. If supranational institutions are to win that confidence that must form the most important buttress for their endurance, then it must be shown above all that those who, trusting to these institutions, have made the heaviest sacrifices are not defrauded.”⁷⁴¹

After the war, Zionist racists like Albert Einstein callously demanded Palestine on a *quid pro quo* basis for the human sacrifice of millions of Jews, which the Zionists had wrought.⁷⁴² But where was the logic in this? If the Europeans had murdered six million Jews, as the Zionists claimed, why should the Palestinians pay with their lives and their property for the crimes of the Zionist Nazis? In typical fashion, the Zionists exhibited their infamous dishonesty and argued both sides of the same issue as opposing and mutually exclusive arguments suited their needs.

David Ben-Gurion wrote in his *Memoirs* of 1970,

“I have called the Arab attitude towards Israel irrational. Nevertheless, the Arab world has levelled several concrete accusations against us and it might be well to answer these here.

They have said, for instance, that the Moslem portion of the globe is paying for Nazism in Europe, that without the holocaust we would never have come here as a mass and never have founded a State. And, complain the Arab propagandists, it isn’t fair that this part of the world should pay for the persecutions carried out in Europe.

I have already gone exhaustively into the reasons for our being here, reasons that I as a pioneer of 1906 can affirm have nothing to do with the Nazis! I think that Hitler did much to retard, not advance, our nationhood. In the middle thirties, it looked as though we were soon to achieve a Jewish State. But with war in Europe looming ever closer, thanks to the Nazis,

Britain cracked down on Jewish nationalist aspirations with the famous White Paper of 1939. Ripe as we were for nationhood at that time, we had the greatest difficulty in helping even a fraction of European Jewry escape the gas chambers. Certainly Israel's population contains no massive element of direct victims of Nazism or their descendants. We just were unable to save the majority of these people. And those who did escape from Germany and the other countries didn't always come here as we weren't equipped to get them in their hundreds of thousands past the British embargo on immigration or offer them a true nation once they got here.

I would agree, however, that the advent of Nazism and its consequences in Europe did have one direct effect on Israel. It indicated to us all, to every Jew, the potential danger of being without a homeland. Nazism proved that Jews could live for five hundred years in peace with their neighbours, that they could all but assimilate in national society save for a few traditions and separate religious practices. They could believe themselves integral citizens of states professing freedom of belief and granting full rights to all inhabitants. Such was the situation prevailing in Germany, France, Italy, Holland, Denmark, Norway. Yet one raving maniac could blame the world's troubles on a group constituting less than six per cent of Europe's population and the holocaust was at hand!

So, many a Jew realized that to be fully Jewish and fully a human being, and fully safe as both, one had to have a country of one's own where it was possible to live and work for something belonging to a personal cultural heritage. In this sense, Nazism did bring many Jews to Israel, from everywhere on earth. Not as victims of persecution but as believers in the positive good of a Jewish national home.

I have said that personally I was never a victim of anti-Jewish persecution. I have, however, seen and marked the 'outsider' status of the Jews in even the most enlightened countries, as opposed to their full participation in our society here."⁷⁴³

The formation of the "Jewish State" was not enough for the Zionists. They continue to exploit and dishonor the dead, whose deaths they caused, by using the Holocaust as a means to intimidate others into surrendering their rights to free speech, even to free thought, and to capture funds. On the post-Holocaust, "Holocaust industry", which has seen Jews exploiting the death and suffering of millions of other Jews to stifle debate and generate personal profits, *see*: Norman G. Finkelstein's books, *The Holocaust Industry: Reflection on the Exploitation of Jewish Suffering*, Verso, London, New York, (2000); and *Beyond Chutzpah: On the Misuse of Anti-semitism and the Abuse of History*, University of California Press, Berkeley, (2005).

Racist Jews continue to segregate themselves. In Israel, racist Jews are constructing an enormous wall to seal in the boundaries of their self-imposed "World Ghetto",⁷⁴⁴ just as they did in the Holocaust. Whenever the door to integration and assimilation opens to the Jews, it is racist Jews who rush in to slam it shut. It will be

Jews who will covertly promote a rise in anti-Semitism in America. It will be Jews who will covertly promote a rise in anti-Semitism in Russia. It will be Jews who will impose a police state on the world, as they did in Bolshevik Russia and Nazi Germany. Judaism endures. It is the bane of mankind.

5.3.2 The World Awakens to the “Jewish Peril”

The title “The Protocols of the Learned Elders of Zion” probably stems from the official published reports of the various Zionist Congresses: *Stenographisches Protokoll der Verhandlungen des* [fill in the number of the congress] *Zionisten-Congresses gehalten zu* [fill in the place] *vom* [fill in the dates]. These official published reports are known to be incomplete and redacted, but do not resemble *The Protocols of the Learned Elders of Zion* in many important respects.

The *Protocols of the Learned Elders of Zion* were published in Russian at least as early as 1901, by Sergei Nilus.⁷⁴⁵ They later appeared in English, German, French, Italian, and Japanese translations and led to a rapid rise in international anti-Semitism in the immediate post-World War I period. Many people feared that an international Jewish organization initiated World War I in order to force the nations of Europe to procure Palestine for the Zionists and to create weakness among European states, which would enable revolutionaries to overthrow those states, eliminate all monarchies, destroy Christianity and fully emancipate the Jews, and also to exact vengeance for the pale of settlement in Russia, the Pogroms, the Ghettoes and other offenses committed against Jews by Gentile Europeans. Typical statements of this belief are found in the writings of Henry Ford’s *The International Jew: The World’s Foremost Problem* of 1920, Adolf Hitler’s *The International Jew and the International Stock Exchange—Guilty of the World War* of 1923, and Roman Dmowski’s *The Jews and the War* of 1924.⁷⁴⁶

The conservative press made a concerted effort to inform the public that the Bolshevik revolution in Russia was part of an overall Jewish conspiracy to take over all of the governments of the world, in order to enslave humanity; and in retaliation against Christians and Gentiles for the Diaspora, the mediaeval ghettos, the pogroms and the Pale of Settlement. The role the German government came to play in fomenting dissent in Russia during World War I, so as to diminish Russia’s capacity to fight against Germany, was not generally emphasized. The involvement of the German Government came at the instigation of Jewish financiers. Both Kaiser Wilhelm II and General Ludendorff stated that they had been dupes of the Jews.

Herman Bernstein—one of many who argued that the *Protocols* are fabrications—witnessed the rise in awareness of “the Jewish Peril” following the Russian Revolution, and the Bolshevik takeover of the revolution, as early as November of 1917. Henry Ford named Herman Bernstein as one of the two Jews on the Peace Ship who explained “the Jewish Peril” to him in 1915. The other Jew was Rosika Schwimmer. Bernstein capsulized the allegations against Jews, which Ford attributed to Bernstein,

“That leading members of the Jewish faith precipitated the World War. 2.

That in the middle of the war they switched their support to the Allies, selling out to the highest bidder, and that their price was the aid of the allied nations in restoring Palestine to the Jewish people as a national home. 3. That they murdered or caused the murder of the Russian Czar and his family. 4. That most of the dangerous and destructive theories of government abroad in the world are of Jewish origin. 5. That they have debased the professions, prostituted the arts and degraded sports and corrupted commerce. 6. That they control and dominate the press, finance, resources, institutions and politics of the United States, and prostitute the same to unlawful and iniquitous purposes and to their own aggrandizement and to the great injury of the civilized world. 7. That their alleged wealth and power as a race constitutes a threat to mankind.”⁷⁴⁷

Herman Bernstein, who denied having told Ford these things, was with Ford on the famous “Peace Ship” expedition, but withdrew from the mission. Bernstein was born on the border of Germany and Russia in Neustadt-Schwerwindt in 1876 and his family emigrated to the United States in 1893. He married Sophie Friedman in 1901. He was an “insider” among the Jewish elite, who sponsored Woodrow Wilson’s presidential campaign and Zionism. Ironically, in 1906, he translated Leo Tolstoy’s anti-Zionist appeal “ZIONISM: An Argument against the Ambition for Separate National Existence. A Plea for Devotion to the Idea of Common Humanity” for *The New York Times*, which was published on 9 December 1906, on page SM2.

The explosive rise in awareness of “the Jewish Peril” in the West, which attended the disclosure of Bolshevik atrocities, alarmed Western anti-Zionist Jews. The rise in the assimilation of Jews in Russia following Kerensky’s “emancipation proclamation” and Lenin’s proscriptions against anti-Semitism, alarmed Zionist Jews who wanted the Jews to be segregated.⁷⁴⁸

This created a dynamic situation for Jewish leadership. Zionists preferred that the Russian Jews suffer from anti-Semitism, which the Zionists hoped would force Russian Jews to emigrate to Palestine and do the dirty work for the wealthier Western Jews, who would then move into palatial estates built by Russian Jewish slave labor. The Zionist knew that wealthy Western Jews were worried about a backlash against them for the atrocities committed by Jewish Bolsheviks. On the other hand, Western Jews were worried about a severe backlash, a “Holocaust”, against Russian Jews should the Bolshevik régime fail and the Russians be restored to power. This was the very thing the Zionists wanted and would achieve through the Bolshevik Zionist Nazi régime.

Jewish leaders settled on a plan. They would covertly keep the Bolsheviks in place, while publicly denouncing them in the West. At the same time, they would try to segregate Russian Jews by forming a “Jewish State” in territory under Bolshevik control. If that failed because the Jews did not want to segregate, they would cause a rise in anti-Semitism in order to prevent assimilation. In the West, they would threaten Christians with a choice between Zionism and Bolshevism, while concurrently and irrationally denying that Jews were behind Bolshevism. They accomplished this end by having Jews in high places denounce Bolshevism in

England and in America, while low level Zionists and high level Gentile and crypto-Jewish Zionist “anti-Semites” informed the public that the Jews were indeed behind Bolshevism.

On the Continent, they would install a Zionist Bolshevik dictator. Since the Jewish Bolsheviks were unsuccessful in Germany and other Western nations, and further since the Jews of Europe did not want to go to Palestine even after Jewish leaders had destroyed the Turkish Empire, Jewish leaders planned to install crypto-Jewish Bolshevik dictators on the Continent on an anti-Semitic platform, which became easier for them after the Jewish Bolsheviks and Jewish bankers had created anti-Jewish sentiments.

Things really began to heat up in 1917, after the Zionists had arranged for America to enter the war on the side of the British. The Zionists decided to bury Germany and Russia. They had to assure the British and the Americans that this fate did not await them, though it ultimately does.

As Jewish leaders have done so often in the past—in the case of Rome with Caligula and then Nero—in the English Revolution with Cromwell—in the French Revolution with Robespierre—in the Young Turk Revolution; Jewish leaders deliberately threw the Russian Nation into chaos by means of a Jewish led and financed revolution after Jews had deliberately made conditions unbearable in the nation; then, Jews and their agents loudly cried out that the only way to restore order was to install a dictator, one who would covertly do the bidding of Jewish leadership. The entire process made it appear that the Jews were moral and good to the Russian working class, and that it was the Russian Gentiles who bankrupted the nation and led the people into ruin. In fact, the opposite was the case. Jews deliberately made conditions unbearable in the nation. Jews carried out the revolution. Jews installed the dictator. Jews oppressed the masses and conducted genocide—in each instance—as they would later do in the Nazi Revolution with Hitler.

The New York Times wrote on 9 November 1917, on the front page and continuing onto page 2, in an article entitled, “Hope Strong Man Will Rule Russia”,

“Herman Bernstein, who was in Petrograd during the Maximalist riots of last July, said that he was confident that Trotsky was only the agent of Lenine, who from his hiding had been directing this revolt, as he had done the rising of that period.

‘It can’t win,’ he said, ‘for Lenine and Trotsky are both extremely unpopular. They had a better chance last July, when, if they had only had well-laid plans, they would have been able to dominate Petrograd. As it was, they failed at the time, and the popular execration directed against Lenine after the bloodshed of July was such as to convince me that he will never be able to dominate the Russian people.

‘But undoubtedly Kerensky cannot continue in his present position. He has tried to be gentle with the Bolsheviks, in the confidence that they would appreciate his position and treat him as he treated them. Now there must be leaders who will know how to handle them. It has been well established that Lenine is in the German pay, and there is no doubt that the present rising is

supported by German funds.

‘The ideal of Trotsky and Lenine is what Trotsky calls ‘the permanent revolution,’ a revolution continuing until the maximum Socialist program is in force throughout the world. I don’t think there is much likelihood that this program will win, but there is certain to be considerable disorder if the reports so far are correct. One thing I am afraid of is that there will be more pogroms. Trotsky is a Jew, and unfortunately there are a number of Jewish leaders among the most radical faction. Of course, it is very far from being a wholly Jewish affair. Lenine himself, whose real name is Ulyanoff, comes of an old and noble Russian family, and there are plenty of other Russian leaders. But the prominence of a few Jews is, I am afraid, likely to be avenged on the entire race.

‘One thing worthy of note is that the Bolsheviki have learned a point from the procedure of the original revolutionists. You will remember that the revolutions of March seized the telegraph and cable offices, so that after a few days of no news from Petrograd there came out of a clear sky the story of the completed revolution and the full list of Ministers of the Provisional Government.

‘This had a great effect in bringing into line the provincial cities and the country districts which might have hesitated if there had come full accounts of the indecisive fighting of the first two or three days. Lenine overlooked this point in his July revolt, but Trotsky’s promptitude in seizing the means of communication at present indicates a desire to try to swing the provinces to the support of a fait accompli in the same manner.’”

Note the subtle messages Bernstein was conveying to his readers—the trap he was setting for the Russian People. The terrible Germans were ultimately responsible for the Bolsheviks, though Bernstein knew that Jewish bankers were the true culprits. The noble Jew Kerensky was too good to lead. The terrible Bolsheviks left the world no choice but to install a dictator in Russia who could deal with them with a strong hand. But who would that dictator be, after the Gentiles had swallowed the tyrannical bait? Bernstein does not say, though he is suspiciously sympathetic to the Bolshevik leaders he pretends to denounce. History shows that those dictators were none other than the Bolshevik leaders Lenin and Trotsky—and they most certainly did know how to *reign* in the Bolsheviks.

Jewish leaders would use similar treacherous tactics with Hitler, a Zionist Bolshevik, whom Jewish leaders put in power on an anti-Bolshevik, anti-Semitic platform. Jewish leaders destroy Christian churches in a similar way, by putting crypto-Jews and Jewish agents in key positions in those churches to subvert them, often with an anti-Jewish Zionist agenda.

Leading Jews were worried that their Bolshevik scheme might backfire, and that the Russians would retaliate against the Jews for destroying Russia, stealing the Russians’ wealth and mass murdering the Russian people. Leading Jews also feared that Western Gentiles would awaken to the “Jewish Peril” and would organize to take back the monies Jewish bankers had been stealing from Gentiles for centuries.

The New York Times reported on 19 November 1917 on page 2,

“JEWS AGAINST BOLSHEVIKI.

Maximalists Represent ‘Dark Forces’
of Russia, Bernstein Says.

Denouncing as false reports in the European and American newspapers that Jews were leading and supporting the Bolshevik movement in Russia, Herman Bernstein, in an address before the Institutional Synagogue, at the Mount Morris Theatre, in East 116th Street, declared yesterday that the attempt to associate the Jews with the Bolshevik was merely another expression of anti-Semitic propaganda. Far from being the friends and leaders of the Bolsheviks, he said, the Jews of Russia were their avowed enemies, because the Maximalists included in their ranks representatives of the same ‘dark forces’ that had always advocated the suppression of Jewish freedom.

Mr. Bernstein, who spent three months in Petrograd after the revolution and had seen the Maximalists at work, said their aim was to bring about utter destruction not only of the freedom of the Jews, but also the freedom of all Russia. The fact that there were seven or maybe ten Jews, including Trotzky, among the leaders of the party was not to be taken as an indication, according to Mr. Bernstein, that the Jews of Russia were supporting their efforts.

‘In the first place,’ declared Mr. Bernstein, ‘these men are not Jews in the real sense of the word. They are not in the least sympathetic to Jewish culture or Jewish ideals. Most of them have been converted to other faiths, and the word Jew has no particular significance to them. The great body of Jews in Russia look upon these men, who were once of their faith, as enemies to the race. The Jews of Russia are no more proud of the Bolsheviks of Jewish descent, than the gentiles of Russia are proud of the Bolsheviks of the Christian faith.’”

Though many Jews who were Bolsheviks made an outward show of opposing Bolshevism, many Jews who were not Bolsheviks also felt obliged to do what they could to keep the murderous Bolsheviks in power for fear of retaliation against the Jews of Russia for the Bolsheviks’ atrocities. Of course, Jewish leadership put the Bolsheviks in power in Russia and wanted them to stay in power and the Bolsheviks committed their atrocities against Christians because the Jewish bankers told them to commit them. It was widely known that Bolshevism was a Jewish movement led by Jews and financed by Jews. Chaim Weizmann reported to the Fifth Meeting of the Zionist Advisory Committee, in London, on 10 May 1919,

“Bolshevism covers a multitude of sins, especially in Poland, and we pay the cost. As a result of the official statement issued by the Bolsheviks in Petrograd to join them, 2½ per cent of the Jewish population have joined, 90 per cent have refused. It is quite true that 60 per cent of the Bolshevik

officials are Jews. It is simply that they have got to find means of living, and they are the only people who can read and write.”⁷⁴⁹

The attempted Russian revolution of 1905 was also widely known to have been the work of Jews, and many Jews took great pride in that fact. *The Maccabean* of London wrote in a November, 1905, article, “A Jewish Revolution”, on page 250,

“The revolution in Russia is a Jewish revolution, a crisis in Jewish history. It is a Jewish revolution because Russia is the home of about half the Jews of the world, and an overturning of its despotic government must have a very important influence on the destinies of the millions living there and on the many thousands who have recently emigrated to other countries. But the revolution in Russia is a Jewish revolution also because Jews are the most active revolutionists in the Tsar’s empire.”⁷⁵⁰

William Eleroy Curtis delivered an address to the National Geographic Society on 14 December 1906, and stated, *inter alia*,

“THE VENGEANCE OF THE JEWS

Perhaps these reforms are the cause of the present tranquility, because the revolutionary leaders nearly all belong to the Jewish race and the most effective revolutionary agency is the Jewish Bund, which has its headquarters at Bialystok, where the massacre occurred last June. The government has suffered more from that race than from all of its other subjects combined. Whenever a desperate deed is committed it is always done by a Jew, and there is scarcely one loyal member of that race in the entire Empire. The great strike which paralyzed the Empire and compelled the Czar to grant a constitution and a parliament was ordered and managed by a Jew named Krustaleff, president of the workingmen’s council, a young man only thirty years old. He was sent to the penitentiary for life, and had not been behind the bars more than three weeks when he organized and conducted a successful strike of the prison employees.

Maxim, who organized and conducted the revolution in the Baltic provinces, is a Jew of marvelous ability. Last fall he came over here lecturing and collecting money to carry on the revolutionary campaign, but for some reason has vanished and nobody seems to know what has become of him.

Gerschunin, the most resourceful leader of the terrorists, who was condemned to life imprisonment in the silver mines on the Mongolian frontier, has recently escaped in a water cask, and is supposed to be in San Francisco. He is a Polish Jew only twenty-seven years old. I might enumerate a hundred other revolutionary leaders and every one of them would be a Jew. Wherever you read of an assassination or of the explosion of a bomb you will notice in the newspaper dispatches that the man was a Jew. The most sensational and dramatic episode that has occurred since the mutinies was on October 27, when, in the very center of Saint Petersburg, at the entrance of

Kazan Cathedral, four Jews held up a treasury wagon and captured \$270,000. They passed the package to a woman, who instantly vanished, and no trace of her has ever been found; but they were all arrested and were promptly punished. On the 8th of November a few Jewish revolutionaries entered a treasury car near Ragow, in Poland, got \$850,000 and disappeared.

Every deed of that kind is done by Jews, and the massacres that have shocked the universe, and occurred so frequently that the name ‘pogrom’ was invented to describe them, were organized and managed by the exasperated police authorities in retaliation for crimes committed by the Jewish revolutionists.”⁷⁵¹

The Bolsheviks mass murdered millions of Christian Slavs and terrorized the world. On the Jewish role in Bolshevism and in the persecution of the Russian masses, *see*: I. Shafarevich, И. ШАФАРЕВИЧ, *Трехтысячелетняя загадка*. Алгоритм, Москва, (2005) [*Three Thousand Year Old Riddle*, Algorithm, Moscow, (2005).]; and Alexander Solzhenitsyn, А. СОЛЖЕНИЦЫН, *Двести лет вместе*, Русский путь, Москва, (2001) [*Two Hundred Years Together*, Russian Way, Moscow, (2001).].

Jews around the world desperately lied and attempted to downplay the fundamental rôle Jews played in the genocide of millions of Slavic Christians. At the same time as they were denying that Jews were behind the Bolshevik movement, leading Jews did what they could to perpetuate Bolshevism until such time as they could shape the Slavic mind and make the Slavs impotent and subservient to Jewish interests. The outspoken racist Zionist Israel Zangwill provides us with a fitting example. He protested loudly in 1919 that he was against Bolshevism, but that the Allies should not confront the threat of Bolshevism because it was inevitable that there would be a world government—this while proudly avowing his rabid Zionist nationalism. The racist Zionists felt justified in demanding that the Gentile nations surrender their sovereignty to a genocidal Jewish movement, while concurrently demanding that Palestine be made a “Jewish State”, because the racist Zionists were following the racist supremacist precepts of Judaism, which demands the “restoration of the Jews to Israel” and the concurrent ruin of all other Peoples.

Jews had been calling on Western nations to intercede on their behalf in Russia for centuries. They held massive fund raisers for Russian Jews, but leading Jews discouraged the Western nations from interceding on behalf of Russian Christians after the Russian Revolution, which was funded and led by Jews—Christians who were being slaughtered in the millions at the behest of leading Jews. Zangwill tipped his hand when he proclaimed that the “ideal political aim” was to “make the world safe for minorities” and not “majorities”. He likely had in mind the destruction of Gentile nations and creation of a “Jewish State” for the Jewish minorities. On 28 March 1919 on page 11, *The Jewish Chronicle* republished an exchange of letters which first appeared in the *Morning Post*,

“Bolshevism and the Jews.

MR. ISRAEL ZANGWILL AND THE 'MORNING POST.'

The *Morning Post* of Tuesday printed the following letter from Mr. Israel Zangwill:—

In a leader of the 20th instant, you called in the *Times* as 'a witness who will not be suspected of partiality' to testify to 'the sentiments and. . . the demonstrations countenanced by Mr. Zangwill' at the Albert Hall. Suffer me to be amused your idea of the *Times*, for it so happens that this degenerate organ, once the forum of Britain, not merely forbore to publish my true sentiments, but brazenly refused to allow me to correct its suppression of the true and its suggestion of the false.

The fact is, that I was not a silent 'assistant' on the platform. I made the longest speech of the evening, but strictly in reference to the advertised object of the meeting, viz., protestation against intervention in Russia—a policy now apparently the Governmental one—and I began by repudiating Bolshevism and disavowing the irrelevant utterances that had preceded mine. Not to make the world safe for majorities, but to make the world safe for minorities, seems to me the ideal political aim. It is true that I appeared in 'compromising' company, but I would rather be compromised in a good cause than reported *verbatim* by the *Times* in a bad one. And I know no better cause than to save our soldiers and our country from a continuance of the superhumanly prolonged fighting of which Bolshevism, like the influenza plague, is the natural sequel.

That Jews should be immune from either was hardly to be expected. But that even in Russia they are not all on one side is tragically shown by the fact that the girl who wounded Lenin was of the race of Trotsky. And, oddly enough, as I was writing to you, I received a visit from an influential Russian Jew, newly escaped from Petrograd, who is planning an anti-Bolshevist crusade, and who with tears in his eyes and voice, declared he would sacrifice his last rouble, nay, life itself, to save Russia for real democracy. The thought of the thousands dying from hunger—while professional Bolsheviks banquetted royally—made him unable, he declared, to swallow his own food. According to him, there is abundant food in Russia, though disorganisation or tyranny prevents its distribution.

But since Bolshevism and the influenza mock at frontiers, it is clear that the world is increasingly becoming one place, and therefore I fail to perceive why you read a lurid Semitic significance into my view that State Sovereignty is a conception 'absurd and antiquated.' That view is surely implicit in the League Of Nations; it was indeed already implicit in Christianity, so that your phrase, 'the nationalism of the Christian nations,' seems as paradoxical to me as it doubtless would appear to Lord Hugh Cecil, if nationalism is to imply an autocratic sovereignty transcending international obligations of Reason and Justice. But whether my view be right or wrong, do, please, allow me elbow-room and breathing-space as an individual writer, without affixing the responsibility for my heresies to my race or community. Are all Christian authors in agreement with one another or with the mass of

their fellow-citizens?

Thank you for your sympathetic perception of the dignity of Jewish nationalism, I am, yours, &c.,

ISRAEL ZANGWILL.

Far End, East Preston, Sussex,
March 24th.

The *Morning Post* on Wednesday, in a leading article headed ‘Mr. Zangwill Explains,’ says: It is a little unfortunate, when he [Mr. Zangwill] saw the sort of company into which he had fallen, and saw also the symbols of Revolution flaunted under his nose, that he did not mark his disapprobation by getting up and leaving the hall. That is how a law-abiding and loyal Englishman might be expected to act in the circumstances. When a public character—as his modesty cannot prevent us regarding Mr. Zangwill—takes his place on the platform of a meeting, he suggests by his presence a certain patronage or approval of its aims. And why, by the way, did this meeting, distinctively Jewish, according to the *Times*, and undeniably Bolshevik, at one and the same time, celebrate the obsequies of Bolsheviks in Germany and protest against Allied intervention in Russia? Was it really, as Mr. Zangwill would have us believe, ‘to save our soldiers and our country,’ or was it not to save the Bolsheviks? People who hang out red flags draped in black for Rosa Luxemburg and Liebknecht are not likely to be thinking of ‘our soldiers and our country.’”

The London Times article to which the *Morning Post* referred appeared on 10 February 1919 on page 10; and note that Bertrand Russell, who advocated genocidal world population reduction, was in attendance; and note further that Sinn Fein was a Bolshevik institution which employed Jewish terrorist methods to create perpetual strife between British and Irish, Catholic and Protestant,

“SOCIALISTS AT THE ALBERT HALL.”

A Socialist demonstration was held at the Royal Albert Hall on Saturday night to protest against intervention in Russia and to demand the withdrawal of the Allied troops from that country. Mr. F. C. Fairchild presided, and among those on the platform were Mr. Israel Zangwill, Mrs. Despard, and Miss Sylvia Pankhurst. Messages expressing sympathy with the object of the meeting were read from, among others, the Hon. Bertrand Russell, Mr. Arthur Ponsonby, Mr. E. D. Morel, Mr. Austin Harrison, and Mr. Bernard Shaw.

It was stated on the programme that the cost of the meeting was at least £400. A collection was made to meet this, but the young aliens of Jewish extraction who formed a large part of the audience and corps of stewards did not appear to contribute very liberally, and it is doubtful if anything

approaching the sum stated was raised. But it is understood that substantial donations had been received previously by the organizers. The hall was not full, although on Friday it was announced that every seat had been allotted. Accommodation had been provided for the Press, and two of the speakers denounced and warned the 'scribes of the capitalist newspapers' and, incidentally, the 'camouflaged shop stewards of Scotland-yard.' A red flag draped in black commemorated Rosa Luxemburg and Liebknecht. There were also a few Sinn Fein flags on the platform.

Mr. NEIL MACLEAN, M.P., who suggested that the workers should also demand 'Hands off Glasgow,' moved a resolution in accordance with the object of the meeting, and calling on the working class of Great Britain 'to enforce this demand by the unreserved use of their political and industrial power.'

Mr. JOHN MACLEAN, the Bolshevik 'Consul' in Glasgow, demanded the immediate release of the Sinn Feiners, and conscientious objectors and all other political prisoners of 'that brazen-faced scoundrel Woodrow Wilson.'

Mr. W. F. WATSON, the chairman of the London Workers' Committee, deplored the attitude of the great majority of London workmen who were not inclined to come out on strike or remain out very long. As matters stood they must wait for the miners to move and take every possible advantage of every industrial grievance to make industry impossible."

As late as 1924, racist political Zionist Israel Zangwill wrote that the Jews feared the downfall of Bolshevism and therefore had an overwhelming incentive to perpetuate Bolshevism and destroy all Gentiles in its grasp lest they someday retaliate against Jews for the wrongs done by Jews to them,

"National politics is the realm of might, and if, as Dr. Hertz warns us, the menace of massacre still lies over the whole Russian Jewry should the Soviet Government be overthrown, we must face the sad fact that Jewish might does not exist."⁷⁵²

America is today being manipulated in the same manner. Jewish media terrifies the American People with a Moslem bogey that does not exist. Many Jews are attempting to create war between Christians and Moslems by asserting that Moslems are attacking Christians, and that elite Christians are pitting Moslems and Jews against each other. These Jews cleverly pit Moslems and Christians against each other by falsely claiming that Moslems are attempting pit Christians against Jews, and that Christian leaders are attempting to pit Moslems and Jews against each other. These Jews deceptively blame others for the strife these same Jews deliberately cause the world.

Jews, Jewish agents and Jewish dupes carry out staged "terrorist attacks" and the American People join the Jewish media's chorus clamoring for war and dictatorship. Most American Jews want nothing of this, but are deliberately being led up to a backlash against them which will force them to Palestine. Jewish war profiteers

concentrate the wealth of the world in their hands through war and irrational tax policies. The American economy is being subverted and the world is being led towards a nuclear World War III and a world-wide depression, which will result in a ruined environment, world government and a world-wide police state—Jewish goals from at least the Fifth Century before Christ. The Zionist Jews believe that by taking these steps they are fulfilling Judaic Messianic prophecies and that they will soon enjoy a world without Gentiles in a paradise God will give them on the “New Earth”. They are not concerned about the destruction of the environment or the immorality of the genocide of Gentiles, because they believe God will create a new Earth and wants the Gentiles dead, as the Jewish prophets declared. *Isaiah* 65 states (see also: *Enoch*), and note that the “elect”, the “remnant” of the “chosen”, are the Jews and only the Jews,

“1 I am sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. 2 I have spread out my hands all the day unto a rebellious people, which walketh *in* a way *that was* not good, after their own thoughts; 3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; 4 Which remain among the graves, and lodge in the monuments, which eat swine’s flesh, and broth of abominable *things is in* their vessels; 5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. 6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom, 7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. 8 Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants’ sakes, that *I* may not destroy them all. 9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. 10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. 11¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for *that* troop, and that furnish the drink offering unto *that* number. 12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. 13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: 14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. 15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: 16 That he who blesseth

himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. 17¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed. 21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. 23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them. 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

Isaiah 66:22-24 states,

"22 For as the new heavens and the new earth, which I *will* make, *shall* remain before me, saith the LORD, so shall your seed and your name remain. 23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. 24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

5.3.3 America Becomes the "New Jerusalem"

Jewish revolutionaries destroyed Russian society in collaboration with Jewish financiers, by conducting disastrous strikes and denying the Russian economy access to investment capital, while plunging Russia into war. As Russian society collapsed, the Jews blamed the Czar for the problems the Jewish revolutionaries and financiers had caused. Some Jews may even have asked previous Czars to create the Pale of Settlement and to appear anti-Semitic, in order to prevent assimilation, and they may have manipulated the Czars' actions through carefully placed *agents provocateur* like Rasputin. During Napoleon's reign, some Jews betrayed Napoleon's philo-Semitism and encouraged all Jews to side against Napoleon and with an anti-Semitic Czar, because they feared that Napoleon's emancipation of the Jews was leading to assimilation. A Jewish leader of the time, Shneur Zalman, who hated Gentiles,

reasoned that,

“If Bonaparte wins, the wealth of the Jews will increase and their positions will be raised. But their hearts will be estranged from their Father in Heaven. However, if Czar Alexander wins, then although the poverty of the Jews will increase and their position will be lower, their hearts will cleave to and be bonded with their Father in Heaven.”⁷⁵³

Those Jewish leaders who promoted anti-Semitism were interested in preserving their own power over other Jews, as well as in preventing assimilation. Jewish leaders depend upon wealth concentration and anti-Semitism to maintain their power—just as they are today war profiteering with a false Moslem bogey in America. In 1881, the Nihilists murdered Czar Alexander II. Konstantine Petrovitch Pobiedonostsev (*also*: Constantin Pobedonostzeff), a man of Jewish appearance who won the favor of Alexander III, retaliated with pogroms against the Jews; which, while certainly bad, were exaggerated in the international press. The alleged Czarist persecution of the Jews, which did not occur, was used as a reason to sponsor the emigration of Jews to the West, which emigration had a negative impact on the Russian economy. The Jewish population in the United States steadily rose from about 200,000 in 1880, to several million by 1920. In the period of 1881-1917, the Jews of Russia had their agents, probably including Pobedonostzeff, stage anti-Semitic pogroms where crypto-Jews attacked comparatively small numbers of Jews in order to give the Jews an incentive to migrate to America, the “New Jerusalem”, while simultaneously opening up the Pale of Settlement on the West, such that the Jews were encouraged to move to America and to form an American Jewish homeland—or to prepare for one in Palestine.

It is clear that the staged attacks and the “May Laws” against Russian Jews hurt the Russian People and benefitted the Jews, especially the Zionists like Baron Hirsch, who needed bodies to fill his proposed “Jewish State”. This fits a broader pattern of Jewish behavior of deliberately instigating anti-Semitism in order to fulfill the plans of Jewish leadership. Dr. Maurice Fishberg wrote 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.⁷⁵⁴ Though the article bears the typically anti-Russian pro-Jewish bias of such publications, it is nevertheless useful for the facts it contains. Fishberg wrote, *inter alia*, at pages 315-316,

“THE history of the Jews in America begins with the discovery of the continent by Columbus. It has been established beyond question that at least five Jews were with him on his first voyage. Among the first settlers in South America and Mexico, at the end of the fifteenth century, were many Jews, mostly refugees from Spain and Portugal. Some of these again emigrated to the colonies in North America. Many other Jews came directly from Holland, Spain, and Portugal. There are records showing that there were

German and Portuguese Jews in New Amsterdam as early as 1650. At the time of the Revolution the number of Jews in the colonies was comparatively small; in 1818, Mordecai M. Noah estimated their number at 3,000, and Isaac C. Harby put it at 6,000 in 1826. The American Almanac of 1840 speaks of 15,000. The number of Jews in the United States did not materially increase up to 1880, when a committee appointed by the Board of Delegates of the American Israelites estimated them at 230,257. The Russian Jewish immigration began at that time, and in 1888 Isaac Markens estimated the American Jewry at 400,000, nearly double that of eight years before. The American Jewish Year Book for 1901-02 shows that in 1900 there were 1,058,133 Jews in America. The largest number, 400,000, is credited to New York; Pennsylvania, with 95,000 Illinois, with 75,000; Idaho and Nevada appear as having the least,—300 Jews each. This estimate is far too low. According to a statistical investigation by Mr. Joseph Jacobs, based on the number of dead interred in Jewish cemeteries, it has lately been calculated that there are at the present time 584,788 Jews in Greater New York, which is 184,788 more than that of the American Jewish Year Book. The same is probably true of Pennsylvania, Illinois, etc. I think that 1,500,000 is nearer the truth. This means that there are more Jews in the United States than in any other country, excepting Russia and Austria-Hungary. Greater New York, with its 584,788 Jews, has more than Prussia (379,716), France (80,000), and Italy (50,000) combined. When the first Russian-American Congregation was organized in New York on June 4, 1852, it had less than two dozen members. But since 1882 the number of Russian Jews has been rapidly increasing, and at present their number in Greater New York is estimated at 367,690.

After Alexander II. was assassinated on March, 14, 1881, repeated anti-Jewish riots broke out in various parts of Russia. Thousands of Jewish homes were destroyed, and many Jews who were rich, or at least in easy circumstances, suddenly found themselves reduced to poverty. The police and the military authorities did not, in the majority of these riots, make any serious attempts to help the Jews, and in many instances it is known they even assisted in the pillaging of Jewish property. The cause of these riots is known to have been purely political. The constant discontent of the Russian peasants, due to incessant oppression by the Russian authorities and unbearable taxation, endangered the stability of the new government under Alexander III. The government and the inspired press used the Jew as a means of distracting the minds of the common people from their discontent and revolutionary tendency. They pointed out that many of the younger Jews participated in the revolutionary movement of the Nihilists, and that the Jews were consequently responsible for the death of the ‘Czar-Emancipator.’

The distressing condition of the Jews became absolutely intolerable on May 15, 1885, when the so-called ‘*May Laws*’ were enacted in Russia. These consist essentially of the establishment of the ‘Pale of Settlement’ of fifteen governments (districts) in Poland, Ukraine, Lithunia,—‘All stolen by Russia

from other people' (Harold Frederic),—in which the Jews may live, and prohibiting them from living in the interior of Russia. In the 'Pale' the Jews may live only in towns and cities, and not in the villages. All the leases and mortgages held by the Jews on landed estates were canceled by this act. These laws, in addition to older laws exacting from Jews special taxation on property, rents, legacies, breweries, vinegar factories, printing presses, etc., made it practically impossible for the bulk of the Jews to sustain themselves. Even meat killed 'kosher' is taxed in Russia, so that a Jew has to pay for a pound of meat nearly double the price for that which is not 'kosher.' Jewish children are admitted to the high schools and universities to the extent of only 5 per cent. of the population; and, as there are cities in the 'Pale' in which the population consists of more than 50 per cent. of Jews, the benches of the high schools are vacant, while hundreds of the Jewish youth are vainly applying for admission. The result of these restrictions can be easily imagined. The first relief came by emigration. Baron de Hirsch rendered some assistance. He aided many to emigrate to Argentine and to Canada. But the United States, with its great opportunities, attracted most of them, and up to date over 600,000 Russian-Jewish immigrants have settled here. Freedom from oppression was the chief attraction to this country. Then the great opportunities offered in the United States to the Jews, —whose enterprising spirit, tenacity of purpose, and inexhaustible energy are well known,—were other attractions. Here he may engage in any business, trade, follow any vocation, and as long as he does not violate the laws of the country he is not interfered with. The schools and universities are open to him,—a fact which attracted many. I personally know a goodly number who have emigrated to the United States for the last reason alone. All these, and many other minor causes, have been operative in the Jewish immigration to America, and it is predicted that if conditions in Russia keep up in the manner they have for the last twenty years, at least one-half of the Jews in Russia will emigrate to the United States within the next quarter of a century.

OCCUPATION OF THE JEWS IN RUSSIA.

It has been stated by people who have never been in Russia that the Jews never engage in any occupation requiring manual labor; that they are nearly all merchants, small traders, agents, and solicitors. How false this is can be seen from the statistics gathered by Mr. Joseph Jacobs, showing that 12 per cent. of the entire population of the 'Pale' are artisans (Jewish Encyclopedia, Vol. II., pp. 115-116), which is a higher proportion than in the general communities of either France or Prussia. They work as tailors, shoemakers, furriers, bookbinders, house painters, opticians, diamond setters, gloves, tanners, watchmakers, etc. In fact, I have observed that in many cities in the Pale no work can be done on Saturdays because the Jewish artisans observe the Sabbath; and it is agreed by all who are acquainted with the conditions, that should the Jews leave in a body it would cause an industrial and commercial disaster in Russia from which it would take years to recover. In the 'Pale,' particularly, there would be no skilled artisans to replace them. It

is also agreed by all that as skilled artisans they are of the best. In fact, the Russians give them preference on account of their skill, steadiness, and sobriety, the two latter qualities being uncommon among the Russian workmen to the same extent. Besides all these, the Jews are represented in the learned professions to a greater extent than the Russians. There is a considerable number engaged in the practice of medicine, law, architecture, engineering, journalism, and the like. A great number have also achieved international fame as musicians, painters, sculptors, writers, poets, and scientists.”

Herbert N. Casson published a warmly philo-Semitic article in 1906, in which he stated,

“Zionists may dream of the return to Palestine, but the destiny of their race is turning in another direction. America is rapidly becoming the Promised Land of the Jews and New York their New Jerusalem. [***] Every anti-Semite eruption in Europe has sent thousands of refugees to Castle Garden, until to-day every fourth person in Manhattan and every sixth in Greater New York is a Jew. [***] The Jews make good raw material for citizenship, because they are the only immigrants who come to us without a country, without a flag. They have no fatherland to split their allegiance. America is their home, and their only home.”⁷⁵⁵

An article had appeared long before, in *The Religious Intelligencer*, Volume 9, Number 26, (27 November 1824), page 411, which stated,

“PROPOSED RESTORATION OF THE JEWS.

The Gazette of Spire, assures its readers, that the house of Rothschilds [an immensely rich Jewish banking house in London] has recently received proposals from the Turkish government, for a loan to a considerable amount, and an offer of the entire of Palestine as a security for the payment. In consequence, adds the paper, a confidential agent has been despatched by that house to Constantinople, to examine into the validity of the pledge offered by the Turkish Cabinet.

The N. Y. Advocate says, that the Jews will be restored to their former country, and possess it in full sovereignty cannot be doubted.

Our country must be an asylum to the ancient people of God. Here they must reside; here, in calm retirement, study laws, governments, sciences, become familiarly known to their brethren of other religious denominations; cultivate the useful arts; acquire a knowledge of legislation, and become liberal and free. So, that appreciating the blessings of just and salutary laws, they be prepared to possess permanently their ancient land, and govern

righteously.”

5.3.4 “The Jewish Peril”

On 10 May 1920, *The London Times* published a letter to the editor on page 8,

“‘THE JEWISH PERIL.’

[***]

TO THE EDITOR OF THE TIMES.

Sir,—In the article in to-days issue of *The Times* the writer says that the Russian Government contains a large percentage of Jews. As I have had an opportunity of perusing a list of the names and nationalities of the principal State functionaries of Russia compiled from Soviet sources, your readers may like to know the exact figures. Out of a total of 556 there are 458 Jews and 17 Russians, the remainder being made up of Letts, Germans, Armenians, and a few other of the non-Russians included within the late Empire.

As Jewry must be represented in ‘tous les partis et toutes les patries [all the parties and all the fatherlands],’ as the French say, it is interesting to inquire how the ‘opposition’ to the Bolsheviks is made up. The Menshevists and other parties of the opposition comprise six Russians and 55 Jews.

Yours, &c.,

May 8,

J. H. CLARKE.”

THE DEARBORN INDEPENDENT, a widely read newspaper published in Detroit, Michigan, which was owned by Henry Ford the automobile manufacturer, published a series of articles beginning in May of 1920 and continuing over the course of many years, which attempted to prove the authenticity, if not of the *Protocols* themselves, then of the alleged plot by some Jewish leaders to rule the world. Many of these articles were reproduced in book form as *The International Jew: The World’s Foremost Problem*,⁷⁵⁶ which was published in many languages (it is widely available on the internet). When Einstein visited America in 1921 with Chaim Weizmann, they participated with the Jews of Hartford, Connecticut in a parade of over 400 cars. They boycotted Ford automobiles, which had the counterproductive effect of advertising the brand.⁷⁵⁷

In 1839 and 1840, *The London Times*⁷⁵⁸ had reported on efforts by the British Government and the Anglican Church to secure Palestine for the Jews. The plans and religious competition between Protestants, Roman Catholics, Russian Orthodox Catholics and Islam spelled out in these reports foretold much of what later occurred in the First World War, and what is occurring today. These reports also demonstrate the foundations of the fanatical Protestant Christian Fundamentalist support for Israel presently found in America and England.

Though the Zionists believed that anti-Semitism played into their hands, they knew that anti-Zionism did not. The *Times* published numerous anti-Semitic statements, but few anti-Zionist statements, in the critical years following the First

World War. *The London Times* published parts of the *Protocols* on 8 May 1920, on page 15, together with a call for an investigation:

“‘THE JEWISH PERIL.’

**[Footnote to the title: THE JEWISH PERIL.
Protocols of the Learned Elders of Zion.
Eyre and Spottiswoode, London, 1920.]**

A DISTURBING PAMPHLET

CALL FOR INQUIRY.

(FROM A CORRESPONDENT.)

The Times has not as yet noticed this singular little book. Its diffusion is, however, increasing, and its reading is likely to perturb the thinking public. Never before have a race and a creed been accused of a more sinister conspiracy. We in this country, who live in good fellowship with numerous representatives of Jewry, may well ask that some authoritative criticism should deal with it, and either destroy the ugly ‘Semitic’ bogey or assign their proper place to the insidious allegations of this kind of literature.

In spite of the urgency of impartial and exhaustive criticism, the pamphlet has been allowed, so far, to pass almost unchallenged. The Jewish Press announced, it is true, that the anti-Semitism of the ‘Jewish Peril’ was going to be exposed. But save for an unsatisfactory article in the March 5 issue of the *Jewish Guardian* and for an almost equally unsatisfactory contribution to the *Nation* of March 27, this exposure is yet to come. The article of the *Jewish Guardian* is unsatisfactory, because it deals mainly with the personality of the author of the book in which the pamphlet is embodied, with Russian reactionary propaganda, and the Russian secret police. It does not touch the substance of the ‘Protocols of the Learned Elders of Zion.’ The purely Russian side of the book and its fervid ‘Orthodoxy’ is not its most interesting feature. Its author—Professor S. Nilus—who was a minor official in the Department of Foreign Religions at Moscow, had, in all likelihood, opportunities of access to many archives and unpublished documents. On the other hand, the world-wide issue raised by the ‘Protocols’ which he incorporated in his book and are now translated into English as ‘The Jewish Peril,’ cannot fail not only to interest, but to preoccupy. What are the theses of the ‘Protocols’ with which, in the absence of public criticism, British readers have to grapple alone and unaided? They are, roughly:—

- (1) There is, and has been for centuries, a secret international political

organization of the Jews.

(2) The spirit of this organization appears to be an undying traditional hatred of the Christian world, and a titanic ambition for world domination.

(3) The goal relentlessly pursued through centuries is the destruction of the Christian national States, and the substitution for them of an international Jewish dominion.

(4) The method adopted for first weakening and then destroying existing bodies politic is the infusion of disintegrating political ideas of carefully measured progressive disruptive force, from liberalism to radicalism, and socialism to communism, culminating in anarchy as a *reductio ad absurdum* of egalitarian principles. Meanwhile Jewry remains immune from these corrosive doctrines. 'We preach Liberalism to the Gentiles, but on the other hand we keep our own nation in entire subjection' (page 55). Out of the welter of world anarchy, in response to the desperate clamour of distraught humanity, the stern, logical, wise, pitiless rule of 'the King of the Seed of David' is to arise.

(5) Political dogmas evolved by Christian Europe, democratic statesmanship and politics, are all equally contemptible to the Elders of Zion. To them, statesmanship is an exalted secret art, acquired only by traditional training, and imparted to a select few in the secrecy of some occult sanctuary, 'Political problems are not meant to be understood by ordinary people; they can only be comprehended, as I have said before, by rulers who have been directing affairs for many centuries.'

(6) To this conception of statesmanship, the masses are contemptible cattle, and the political leaders of the Gentiles, 'upstarts from its midst as rulers, are likewise blind in politics.' They are puppets, pulled by the hidden hand of the 'Elders,' puppets mostly corrupt, always inefficient, easily coaxed, or bullied, or blackmailed into submission, unconsciously furthering the advent of Jewish dominion.

(7) The Press, the theatre, stock exchange speculations, science, law itself, are, in the hands that hold all the gold, so many means of procuring a deliberate confusion and bewilderment of public opinion, demoralization of the young, and encouragement of the vices of the adult, eventually substituting, in the minds of the Gentiles, for the idealistic aspiration of Christian culture the 'cash basis' and a neutrality of materialistic scepticism, or cynical lust for pleasure.

Such are the main theses of the 'Protocols.' They are not altogether new, and can be found scattered throughout anti-Semitic literature. The condensed form in which they are now presented lends them a new and weird force.

Incidentally, some of the features of the would-be Jewish programme bear an uncanny resemblance to situations and events now developing under our eyes. Professor Nilus's book was, undoubtedly, published in Russia in 1905. The copy of the original at the British Museum bears the stamp of August 10, 1906. This being so, some of the passages assume the aspect of fulfilled prophecies, unless one is inclined to attribute the prescience of the 'Elders of Zion' to the fact that they really are the hidden instigators of these events. When one reads (page 8) that 'it is indispensable for our plans that wars should not produce any territorial alterations,' one is most forcibly reminded of the cry, 'Peace without annexations' raised by all the radical parties of the world, and especially in revolutionary Russia. And, again:—

We will create a universal economic crisis, by all possible underhanded means and with the help of gold, which is all in our hands. Simultaneously we will throw

on to the streets huge crowds of workmen throughout Europe. We will increase the wages, which will not help the workmen as, at the same time, we will raise the price of prime necessities. . . . it is essential for us at all costs to deprive the aristocracy of their lands. To attain this purpose the best method is to force up rates and taxes. These methods will keep the landed interests at their lowest possible ebb.

Nor can one fail to recognize Soviet Russia in the following:—

‘ . . . in governing the world the best results are obtained by means of violence and intimidation.’ ‘In politics, we must know how to confiscate property without any hesitation, if by so doing we can obtain subjection and power. Our State, following the way of peaceful conquest, has the right of substituting for the terrors of war, executions less apparent and more expedient, which are necessary to uphold terror, producing blind submission.’ ‘By new laws we will regulate the political life of our subjects as though they were so many parts of a machine. Such laws will gradually restrict all freedom and liberties allowed by the Gentiles.’ ‘It is essential for us to arrange that, besides ourselves, there should be in all countries nothing but a huge proletariat, so many soldiers and police loyal to our cause’ ; ‘in order to demonstrate our enslavement of the Gentile Governments of Europe, we will show our power to one of them by means of crime and violence, that is to say a reign of terror’ ; ‘our programme will induce a third part of the populace to watch the remainder from a pure sense of duty or from the principle of voluntary service.’

Bearing in mind when this was published, we see, 15 years later, a government established in Russia of which a high percentage of the leaders are Jews, whose *modus operandi* follows the principles quoted, and whose mainstay is a Communist Party, which answers to the last quotation. We see this, and it seems uncanny. The trouble is that all this fosters indiscriminate anti-Semitism. That the latter is rampant in Eastern Europe is a fact. That its propaganda in France, England, and America is growing is a fact also. Do we want, and can we afford to add exacerbated race-hatred to all our political, social, and economic troubles? If not, the question of the ‘Jewish Peril’ should be taken up and dealt with. It is far too interesting, the hypothesis it presents is far too ingenious, attractive, and sensational not to attract the attention of our none too happy and none too contented public. The average man thinks that there is something very fundamentally wrong with the world he lives in. He will eagerly grasp at a plausible ‘working hypothesis.’

What are these ‘Protocols’? Are they authentic? If so, what malevolent assembly concocted these plans, and gloated over their exposition? Are they a forgery? If so, whence comes the uncanny note of prophecy, prophecy in parts fulfilled, in parts far gone in the way of fulfillment? Have we been struggling these tragic years to blow up and extirpate the secret organization of German world dominion only to find beneath it another more dangerous because more secret? Have we, by straining every fibre of our national body, escaped a ‘Pax Germanica’ only to fall into a ‘Pax Judæica’? The ‘Elders of Zion,’ as represented in their ‘Protocols’ are by no means kinder taskmasters than William II, and his henchmen would have been.

All these questions, which are likely to obtrude themselves on the reader of the ‘Jewish Peril’ cannot be dismissed by a shrug of the shoulders unless

one wants to strengthen the hand of the typical anti-Semite and call forth his favorite accusation of the ‘conspiracy of silence.’ An impartial investigation of these would be documents and of their history is most desirable. That history is by no means clear from the English translation. They would appear, from internal evidence, to have been written by Jews for Jews, or to be cast in the form of lectures, and notes for lectures, by Jews to Jews. If so, in what circumstances were they produced and to cope with what inter-Jewish emergency? Or are we to dismiss the whole matter without inquiry and to let the influence of such a book as this work unchecked?”

Perhaps not coincidentally, this article was followed in the same column of the paper by the next article, “Zionist Aspirations. Dr. Weizmann on Future of Palestine.”

The London Times, and its principal owner, Lord Northcliffe, had been criticized in a letter from “Mentor”, which was published in *The Jewish Chronicle*, on 12 December 1919, on pages 9 and 10:

**“AN OPEN LETTER TO
LORD NORTHCLIFFE.**

By Mentor.

MY LORD,

It is many years since I had the pleasure of your lordship’s personal acquaintance. I recollect that it was in days which, although big with your future destiny, must seem to you now like tiny specks of sand from the high eminence from which you now can view them. They were days of your early life in a north-western suburb, when you inhabited a trim-built villa, the rent of which could not have been as much as £40 a year. It was in a road which, if I mistake not, gave the name to one of the numberless industries that your genius has founded. The denomination of the Pandora Publishing Company was evidence of a strong vein in your character, just as was your giving to a printing enterprise of yours the name of the Viscountess, your lady. These apparent trifles are remarkable indications of a splendid quality in you. You have never been unmindful of your own. You have always been loyal and dutiful beyond measure to the members of your family. There never was a better son than you have been to your mother, nor such a brother as you. It is a pride with you that the old friends of your early youth are your friends to-day, if you come into contact with them. Wealth, power, position—all these—have not shaken this splendid trait in you. I am credibly informed that the man who, throughout your career, has had professional charge—and has it still—of your most intimate affairs is a Jew who was one of your schoolboy chums, in the days of long ago to which I have referred. All this disposes me to feel sure that you will not raise the remotest cavil at, but will welcome, my venturing to address you as one of your long-ago friends. Our paths in life have diverged, but I have constantly and closely watched your career, always with the wonderment and sometimes—let me confess it—with

the trepidation with which one, standing upon solid earth, notes the way of the aeroplane in the sky, and which, if he had been living to-day, Agur ben Jakeh would have added as the fifth thing that was 'too wonderful' for him.

A Great Wrong.

That you will not resent this entirely friendly letter which I am venturing to address to you, I, therefore, take for granted. I believe that as you read it, you will be disposed, as was Ahasuerus when Esther approached his throne, to hold out to me your sceptre of greeting—if not of approval. For, in fact, I am in a humble way trying to fill the part that Esther played so gloriously, with such magnificent heroism, and with the bravery of which only a woman could be capable. I come to you, my Lord, because my heart is heavy and my spirit burdened for the sake of my people. I come to you, because it is in *your* power to stop a great wrong that is being done to Jews, because you possess the means, by mere work of mouth and by your mere decree, to put an end to what I conceive to be a malicious and wicked plot designed for the undoing of Israel. In your name and within your journalistic realm, the forces of your newspaper empire are being employed in a device, which it is not much exaggeration to say could be well described in the Bible terms—for our being 'sold, I and my people, to be destroyed, to be slain and to perish.' That you—at least consciously—have had a hand in this miserable business, I will not believe, and who the Haman is, who, for the purpose, is prostituting the means you have accorded him, I do not stop to enquire. That you know anything of the real meaning of the anti-Jewish campaign of which the *Times* has recently become the medium, is utterly inconceivable to anybody who knows even the little I do of you, your characteristics, and your ambitions.

An Ancient 'Stunt.'

Because the *Times* has lent itself during the last week or two, to about as mean and miserable an anti-Jewish campaign as could well be thought of; and you are not the man to do, or to countenance the doing of, anything that is paltry. The campaign, indeed, is the sort that has been indulged in for a long time by rival papers of yours, such as the *Morning Post*, the *Evening Standard*, and other smaller fry up and down the country; and you are not the man to follow journalistic 'stunts.' You are the man who leads them—with originality, courage, bravery, and acumen. To think that you, who devised the brilliant *coup* of a pound-a-week-for-life prize; who contrived the mighty problem of the missing word; upon whose brain there first flashed the idea of a daily picture paper; you, who first realised the 'snap' of saving the people a halfpenny on their morning journal; you, whose wonderful inventiveness conceived the idea of making all England eat Standard bread and plant sweet peas—that you should deign to copy a miserable, thousand times tried and thousand times failed, 'stunt' of an anti-Jewish campaign is well-nigh impossible. You are above all things and in all things up to date, and an anti-Jewish campaign is as old as the hills. Such a campaign waged round the Pyramids when they were four thousand years younger; the mighty King of Persia was worried with one, as my reference to Queen Esther will

remind you, twenty centuries ago. An anti-Jewish campaign can be carried on by such empty-headed numskulls as a Beamish or a Fraser, the defendants in the Mond case. But that you should consciously have allowed your marvellous career, your heavenward flight, of abnormal success to nose-dive to such an ancient, discredited sort of newspaper feature—that you would have copied Germans who shone in nothing so much as in their anti-Jewish attacks (and even black can be made to shine)—is to me unbelievable.

The Jew-Bolshevist Illusion.

Let me explain to you what the *Times* has been doing. Righteously wrath with the Bolsheviks in Russia and all their works; indignant at the outrages which they are said to have committed; rightly disgusted with the oppression, the looting, the murder—and worse—which has been attributed to them; correctly (to my way of thinking, at least) estimating the hollowness and impracticability of Communism as a form of government, and seeing in Russian Bolshevism (again I am in agreement, and have insisted upon it throughout) not democracy, but the cruellest, the most relentless, the most unfair of autocratic tyrannies; your chief paper has devoted itself to bringing before the English public, what it conceives to be the true nature of the Soviet Government. But by some malign influence, this quite comprehensible and perfectly commendable policy has been diverted into being made a means for whipping the Jews. It may be that this diversion has occurred solely through ineptitude, misunderstanding or even ignorance. In raking over the records of Bolshevism, Jews have been found prominent in the Bolshevik ranks. Several Bolsheviks who were not Jews in any sense of the word, but who bore German-sounding names which were commonly used among Russian Jews, were thought to be Jews, and altogether a grossly exaggerated idea of the part played by Jews in the Bolshevik movement resulted. This is a quite general experience. It takes the presences of only a few Jews among non-Jewish surroundings to cause one to over-estimate in perfect good faith the number of Jews who are actually present. Go into a railway carriage in which there are, say, ten passengers. Let four of those be Jews—persons who by feature and manner are evidently Semitic and not Anglo-Saxon—and you, or anyone else remarking upon the incident, would feel—and if narrating it would say, that you found the carriage was ‘full’ of Jews. Analogously, if from the window of the *Times* office you were watching the traffic in Queen Victoria Street, and you saw, say half-a-dozen negroes among the passers-by, you would declare that London was ‘full’ of blacks. And so you would declare it ‘full’ of Japs, if you saw a dozen natives of the Land of the Rising Sun. There is nothing to wonder at, then, that anyone looking through the records of Bolshevism in Russia, and finding a number of Jews among the Commissaries, or what not, should rush to the conclusion that the whole of Bolshevism was being carried on by children of Israel.

A Decadent Occupation.

There are, to be sure, reasons why the number of Jews identified with the

Bolshevist administrative offices are proportionately larger than the Jewish population warrants. One of the reasons is that the Jews of Russia have taken care to keep their children educated and have nurtured their intelligence, while the masses of the non-Jewish population have continued sunk in mental darkness, in the ignorance that was directly fostered by Tsarism in the interests of the Tsarist Church. You will surely not have failed to notice how Bolshevism in Russia has by all accounts ushered in an era of educational revival among the masses as part of its efforts for fighting what remains of the spirit of the old *régime*. But allowing for all this, there must have been an influence of sheer Anti-Semitism which could have induced the turning by the *Times* of the instruction—from its point of view—of the English people about Bolshevism into an attack upon the whole of the Jewish people. That a certain number of Jews are Bolsheviks is any proof that I am a relentless Shylock, is about as reasonable as to say that because some Irishmen are Sinn Feiners, you are a rebel. And, my lord, you have not reached such a height of your romantic career—the admiration of your friends, as it is the envy of your enemies—in order to reduce the greatest newspaper the world has ever seen to an unreasonable campaign fit for the mentality, perhaps, of some of your competitors or certainly of the obsessed poor-minded creatures whose decadence has reduced them to indulging in the piteous occupation of Jew-baiting. A Northcliffe—a Harmsworth—was obviously devised for something less pusillanimous, something less silly, something more original, something less banal.

The ‘Booby Trap.’

Then, my lord, just hear what the *Times* has been urging. It has been suggesting that when Bolshevism in Russia fails, the forces that are arrayed against it are going to massacre the Jews, because of the part they have taken in supporting the Bolshevik Movement. There is something, it seems to me, of the spirit of ‘don’t nail his ear to the pump!’ about the grim anticipation here set forth. But let that go. On the pretence of its being anxious to save the poor Jews from massacre, the *Times* has been asking the Jews of this country to walk into its parlour and to give themselves away by, as Jews, forswearing Bolshevism and all its works and denouncing fellow-Jews for having supported both. Having done that, what is going to happen? Does the *Times* think that the hooligans in Russia are going to stay their hands because the Jews here have denounced Bolshevism? Does it suppose that some Russian bandit who would otherwise loot a Jew’s property or murder him, would suddenly fling away all the instruments of violence that he was employing, and clasp the Jew to him in tender solicitude upon calling to mind the fact that some of his victims’ brethren in Western Europe had declared that they were not Bolsheviks and they did not like Bolshevism? One of the writers in your organ said that Jews were stupid; and, certainly, if they were altogether a wise people they assuredly would not, in the first quarter of the twentieth century, be in the position of being pilloried by your paper. Nor would they have suffered themselves to be, as they have been, the Azazel goat, upon the

head of whom the sins of every world-movement have been cast for close upon two thousand years. But so stupid as to think that the acknowledgment which the *Times* wishes to wring out of our people is demanded in the interests of our Russian coreligionists, or that it would subserve these in the least, it is no vain conceit on my part as a Jew, to tell you we are not. For us to proclaim to the world that Bolshevism and Judaism are so intimately associated that it is necessary for Jews to dissociate themselves in the public mind from the Russian Movement, and that the renunciation was going to prevent an otherwise certain holocaust [Note the use of the term “holocaust”—**CJB**—no! Lord Northcliffe!—*so* stupid even the Jews whom the writer referred to in your paper so insolently contemns, assuredly are not.

[As quoted above, *The New York Times* published articles about and quoting Herman Bernstein, a man of Jewish descent, on 9 November 1917, and on 19 November 1917, in which Bernstein said what “MENTOR” claimed no Jew would ever say. The predicted Holocaust did occur and was heinously “justified” for the reasons claimed. Bernstein’s efforts failed, as did Mentor’s refusal to act. One should also note the irony of the author’s identifying herself? with Esther, who brought on a genocide much like the vindictive mass murder of the Russian people by revolutionary agents of Jewish financiers. Ironically, Mentor speaks of Jews in general in tribalistic terms, though criticizing others for doing the same.—**CJB**]

Anyone with half an eye, anyone although bereft of half his senses, any dull fool, could see the trap that the *Times* writer was setting, in this proposal, for us Jews. It was, indeed, a booby trap; so obvious that it could scarcely be missed even by the mentally blind. It was a device without the least cleverness, the least subtlety, the least cunning—employing the words in the most complimentary sense—and no one could have regarded it as the product of a master mind, or have looked for its source of inspiration to a genius such as yours. This again, I say, is fair evidence that your influence and your power you have delegated to hands that have proved unworthy, and I hope you will thank me for calling your attention to the manner in which they have been employed.

‘Epatism.’

At the moment of writing, it doubtless appears to some that the campaign has been called off and the ‘stunt’ stopped. ‘Verax,’ has not ‘veraxed’ for some days. ‘Janus’ and ‘Philo Judæus’ *et hoc genus* have remained silent for over a week, while the contribution of ‘Ivan Ivanovitch’ read to many like a desperate, final gasp. Frankly, I regard the state of the matter at the moment in a somewhat different light. It occurs to me that the letter of ‘Verax’ like the one signed ‘X,’ which purported to be one sent by a British officer serving in Russia to his wife in England (the letter which, by the by, set the ball rolling), formed an essay in what the *Times* itself has termed ‘Epatism.’ Your paper has explained the word by reference to the phrase of Flaubert’s

circle—*épater le bourgeois*, to ‘startle John Citizen.’ It is the art of preparing the public mind by giving it a shock—‘shock tactics,’ as the German phrase had it in the war. An Epatist, as the *Times* went on to show, ‘seeking to achieve something new,’ ‘takes refuge in distortion and the misuse of colour.’ Exact contour and faithful reproduction are outside his scheme, and he deliberately flaunts his carelessness of qualities hitherto accepted as necessary. Epatism, in short, the *Times* says, is ‘an affront with a purpose.’ This, it occurs to me, gives us the key to the recent attack upon Jews in your paper. As in art, so in literature, as in literature, so in journalism; and the anxiety of those responsible for the anti-Jewish campaign in the *Times* was not, it is surely obvious, for exactness of statement, faithfulness of argument, or correctness as to alleged facts. These did not in the least count, in face of the determination to ‘achieve something new.’ ‘Refuge in distortion and misuse of colour’ were merely the manner of the Epatist. And for what purpose was this exercise in Epatism indulged in? There can remain no doubt with anyone who reads the letters which in big type are now (as I write) appearing. By the by, the type in which these contributions are printed is a remarkable contrast to the type in which the letters defending Jews that have been admitted to the *Times* have invariably, with one exception, that of the Chief Rabbi’s, been printed—another evidence that your scrupulous fairness to opponents was not in this play, and that the fine traditions of the *Times* had been set aside.

A Ridiculous Notion.

That just by the way: What is the burden of these latest contributions to which I refer? It is that Bolshevism is a movement which designs to uproot and throttle Christianity as the world has it. I do not stop to argue whether Bolshevism can, in fact, be reasonably supposed to have that as its objective, or still less whether it has the remotest chances of effecting any such moral revolution among mankind, or whether, again, the same could not have been said of the Russian religious school of thought led by Count Tolstoi, himself surely a Christian from the religious point of view *sans peur et sans reproche*. But I do call your attention to the way in which the *Times*, by means of epatism—of distortion and misuse of colour, of startling John Citizen—has first tried to shock its readers into believing that Bolshevism and Judaism are one, and then followed that up with an impeachment of Bolshevism as a force designed to undermine Christianity. The object manifestly is to ‘achieve something new’ in the way of a silly bogey—to frighten the readers of the *Times* into an attitude of bitter, relentless, unyielding enmity to the Bolsheviks by insidiously impressing upon the readers of the great paper which you own, that Jews have to-day designs against the Christian Church. The object has been to make the people who read the *Times* think that Jews desire Christianity to perish, and that they are banded together in the Russian movement we know as Bolshevism, so that they may wipe away Christianity from off the face of the earth. It would follow that in order to defend Christianity it is necessary to crush

Bolshevism. Now, if your people said that in so many words, the statement would have been greeted by a Homeric burst of laughter wherever the words were read or repeated. That is why the spurious nonsense was applied by means of 'Epatism' and insidious suggestion. I say the statement plainly made would have been met with laughter—and not least by Jews, who know so well how religious carelessness and *laissez faire* are eating into the vitals of our people. To such an extent is this so, that it is with anxiety that Jews, who care for Judaism, contemplate the religious future of their faith, and against the enormous forces of indifference are bringing to bear their mightiest efforts in every land. And the *Times* wants us to believe that side by side with this religious indifference there exists the sort of religious zeal that would seek to uproot Christianity, so that Judaism might dominate! How densely ignorant of Jews must be those who imagine this vanity! Why, I do not know of a single Jew to-day, here or abroad, from the far west to the far east, whatever may be the form of Judaism which he favours, whatever may be the politics he supports, whatever may be the shade of Judaism to which he is allied, who would lift his little finger to do damage to the religious faith that is dominant throughout the Western world. There are some Jews who dislike Christians—and will you say without good reason? But there are no Jews who hate Christianity, or indeed care about it at all to the extent of indulging in a campaign against it.

Judaism and Christianity.

All Jews, it is true, look forward to the moral prevalence of Jewish doctrine and Jewish teaching. If they did not, their Judaism would necessarily, even in their own estimation, be a poor sort of thing. If they did not think of Judaism as a faith which in God's good time, and by force of moral suasion, will become that of all the world—if they did not conceive the synagogue as a House of Prayer for all nations—we Jews would indeed be a segregated, aloof, religiously and nationally selfish, and hence debased and degraded, people. Judaism is and has always been a faith appealing to all Humanity, and Christianity, so far as it was a triumph over heathenism, was a victory for Jewish doctrine and the Jewish faith. How, then, can anyone (especially one like 'Verax' who pretends to some knowledge of Judaism and sufficient Jewish culture, not know how to transliterate correctly *Beth Hamidrash*) suggest anything so monstrously absurd as that Judaism would, in any sense whatever, fulfil its mission by destroying Christianity at this stage of the world's civilization? And how ridiculous, from a practical point of view! We Jews are a handful of people scattered up and down the Earth, a people than whom there is none more materially forlorn than is, taken as a whole, our poor folk. Of the fifteen or sixteen million of Jews existing to-day, it has been calculated that less than ten thousand can be considered rich in such a sense as, say you my Lord, would deem anybody wealthy, while more than 70 per cent are poor, inasmuch as they are without any capital. Who will believe that such a people in such a position would contemplate the smashing and killing of a religious institution which has been one of the

strongest social, moral, political, and religious pillars of the world for generations? The man who could believe it is a fit object less for laughter, when we come to think about it, than for tears of sympathy. Even if Jews could compass the destruction of Christianity in the way these silly people credit them with conniving, what sort of Jew pray would do it? The religious Jew? He certainly would never seek to hurt and destroy an institution, which rightly viewed—however much the Jew sees of fundamental error in, and however false the doctrine, as he perceives it, of Christianity—is the greatest world triumph of the Jew. Is it then the irreligious Jew? Surely he would not trouble himself to pull down Christianity to which he, in so many cases, has a proneness to assimilate for the sake of uprearing in its place Judaism of which he is sometimes so careless, sometimes renegade, and in regard to which such a Jew is always so negligent, that he will not lift a little finger to aid and support it even in his own person? And let me remind you *en passant* that the prominent Bolsheviks that are Jews are not exactly Orthodox adherents to Judaism. Really, this bogey of Christianity in danger—and in danger from Jews!—is the silliest ‘fimmel’ that ever crept into the brain of a man whose sanity was whole and unimpaired. Frankly, my lord, this cry of alarm would cause me some trepidation only if for a second I could believe it was genuine. For if Christians really imagined that Christianity was in such case that Jews to-day could destroy it, however much they tried, there would be revealed in Christianity a consciousness of inherent weakness deplorable beyond words.

Duty.

Now, my lord, I have put our case, and I doubt not what you will do with the facts thus presented to you. In the light of them you will do your duty as a worthy son of the most chivalrous and human-spirited people on earth. You will do your duty as citizen of an Empire which was founded upon Justice and upon Right. You will do your duty as one of the choicest ornaments of a profession which, in its highest and best conception, knows no fear and no favour, but is ever fast allied to public truth and public righteousness. You will, too, I feel sure, do your duty to the finest traditions of the great journal, the securing of the ownership of which was the most brilliant *coup* of your brilliant career. Your duty, my Lord, in all these aspects happily coincides and dovetails with exactly the purpose I have in writing this letter to you. Your duty is to stop at all costs, and at once, and forbid any future recurrence of the campaign of vilification and abuse, the insidious, malicious, underhand war, which someone, misusing the power of your Press, has been carrying on against my people.

Believe me to remain,

Your obedient Servant,

MENTOR.

TO THE RIGHT HON.

THE VISCOUNT NORTHCLIFFE, ETC. ETC.”

This sophisticated appeal was a reaction to a series of letters which had appeared in *The London Times* following World War I,⁷⁵⁹ many of which set forth the allegedly self-fulfilling prophecy that all Jews ought to condemn Bolshevism, because if they failed to condemn it, when Bolshevism fell a holocaust would ensue and the Jews of Eastern Europe would be annihilated—in retaliation for the vindictive Jewish destruction of Russia and the Jewish genocide of Russian Gentiles. The appeal is further evidence that some leading Jews felt a need to perpetuate the genocidal Bolshevik regime in Russia in order to shield Jews from retaliation, which genocidal regime Jewish financiers had put into power and which was disproportionately staffed by Jews, while assimilating Jews sought desperately to distance themselves from Bolshevism, Zionism and Judaism. While these letters in the *Times* may appear meanspirited, they are historically important because they evince the linkage of Bolshevism to Western Jews in general, and the planned and feared reaction that Jews would be attacked in a murderous rampage in order to protect Western Civilization from Bolshevism. This tragic attitude did indeed lead to the Holocaust. However, it was Zionist Jews who intentionally brought it about.

The “Holocaust” was planned as a threat to anti-Zionist Jews. The fulfillment of this threat was carried out by vengeful Zionists. Don Heddesheimer, in his book *The First Holocaust: Jewish Fund Raising Campaigns with Holocaust Claims During and After World War One*, Holocaust Handbook Series, Volume 6, Theses & Dissertations Press, Castle Hill Publishers, Chicago, (October, 2003),⁷⁶⁰ has proven that several newspapers published articles in the late Teens and early 1920's, which promoted fund raising campaigns for Jewish relief in Eastern Europe. These often exploited the alarmist slogan that six million Jews were on the verge of perishing in a “holocaust”. Immense sums of money were raised in these campaigns and Heddesheimer sees in them a pattern of deception and exploitation. This was further evidence of how effective fear was in mobilizing and segregating the Jewish community—in perpetuating their self-image of victimhood and separation.

The evidence supports Mentor’s assertions that the vast majority of Western Jews were not out to destroy Christianity, but instead sought to integrate into society. This fact is perhaps rendered most obvious by the many public expressions of disenchantment of the Zionists, who could not persuade a majority of Jews to join them in a march to Palestine, and by the high rates of “intermarriage” of Jews to non-Jews. However, Mentor’s motives and sincerity can be questioned based upon an article “Our ‘Abandoned’ Children” published in *The Jewish Chronicle* on 24 November 1911 on pages 20 and 31. “Mentor” was later identified as the interviewer in that article in a response published by Isaac Goldston, “A Danger that Portends a Doom”, in *The Jewish Chronicle* of 1 December 1911 on pages 18 and 27.

Though Mentor questions “Verax’s” sincerity, “Verax” was the pseudonym of a writer for the *Centralverein deutscher Staatsbürger jüdischen Glaubens*, a Jewish organization which combated anti-Semitism and racist political Zionism; and if these “Veraxes” are one, then “Verax” was likely sincere. See: Verax, “Jüdische Rundschau”, *Im Deutschen Reich* [official organ of the Centralverein deutscher Staatsbürger jüdischen Glaubens], Volume 16, Number 5, (May, 1920), pp. 163-171; and Verax, “Jüdische Rundschau”, *Im Deutschen Reich*, Volume 16, Number 6,

(June, 1920), pp. 196-205. *See also: Jüdische Rundschau*, Volume 25, Number 38, (11 June 1920), p. 296.

Numerous translations of *The Protocols of the Learned Elders of Zion* presented arguments and evidence that Bolshevism was a Jewish movement, celebrated by some Jews as such, and constituted the fulfilment of a long planned phase of genocidal Judaism, which prophesied the destruction of Gentile governments, religion, and, eventually, peoples. Despite protests to the contrary, there were leading Jews who sought the downfall of Christianity and Judaism teaches that all religions other than Judaism must be destroyed, and that all the governments must be destroyed and replaced by one world government ruled by the Jewish Messiah from Jerusalem.

Jewish plays and writings provide ample evidence of widespread Jewish hostility towards Christians, most especially towards Russian Christians, and the Jews were no less poor when the Jewish Frankists sought to undermine Christianity, than when the Bolsheviks sought to undermine Christianity. After all, it was the immense wealth (obtained through corrupt means) of Jewish financiers, which brought Russia to ruins, and it was the concentration of this wealth which enabled leading Jews to destroy peoples and governments, despite Mentor's suggestion that the concentration of wealth rendered such things impossible. It was the very poverty of average Jews in the East, and their minority status, which drove them to be anti-Christian, and this in no wise prevented them from seeking to undermine Christianity, but instead provided two motivating factors. The poverty of average Eastern European Jews, should they as a group desire the downfall of Christianity, made Bolshevism a necessity for their cause, because it was only by tearing down Christian society that they could terrorize Christians and suppress religion among Gentiles, as their religion taught them to do. Mentor's sophistry is most apparent in her(?) transparent efforts to flatter Northcliffe—though by insulting his intelligence and impugning his character should he find cause for alarm in facts which alarmed many a reasonable person. Try as she might to beguile and deceive Northcliffe, Mentor was no Esther. It should be noted that if the Jews had not concentrated their collective wealth in the hands of the Rothschilds and their agents, the Jews would not have had anywhere near the power they did have. This is to say that if the Rothschilds had shared their concentrated wealth with all the Jews, then there would not have been the pool of monies the Rothschilds used to undermine the governments of the world.

The Government of the United States received urgent warnings that the Bolsheviks, who were without a doubt mass murderers, were largely led and funded by Jews, and that they openly sought to destroy Christian Civilization in the manner of genocidal Messianic Judaism. This increasingly widespread awareness naturally led to generally "anti-Jewish feelings" through an unfair and unrealistic—though natural—generalization of the actions of leading Jews to all Jews.

The "Report of the Netherland Minister relating to conditions in Petrograd", *Papers Relating to the Foreign Relations of the United States, 1918, Russia*, Volume 1, File Number 861.00/3029, United States State Department Publication Number 222, 65th Congress, 3d Session, House Document Number 1868, United States Government Printing Office, Washington, D. C., (1931), pp. 675-679, at 678-679;

states,

“The foregoing report will indicate the extremely critical nature of the present situation. The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that if an end is not put to Bolshevism in Russia at once the civilisation of the whole world will be threatened. This is not an exaggeration but a sober matter of fact; and the most unusual action of German and Austrian Consuls General before referred to, in joining in protest of neutral legations appears to indicate that the danger is also being realised in German and Austrian quarters. I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless as above stated Bolshevism is nipped in the bud immediately it is bound to spread in one form or another over Europe and the whole world as it is organised and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger could be averted would be collective action on the part of all powers.”

State Department Document Number 861.00/1757, 2 May 1918, states,

“Jews predominate in local Soviet Government, anti-Jewish feeling growing among population which tends to regard oncoming Germans as deliverers.”⁷⁶¹

State Department Document Number 861.00/2205, 5 July 1918, states,

“Fifty per cent of Soviet Government in each town consists of Jews of worst type, many of whom are anarchists.”⁷⁶²

United States Army Captain Montgomery Schuyler reported on 1 March 1919,

“It is probably unwise to say this loudly in the United States but the Bolshevik movement is and has been since its beginning guided and controlled by Russian Jews of the greasiest type[. . .]”⁷⁶³

United States Army Captain Montgomery Schuyler reported on 9 June 1919,

“These hopes were frustrated by the gradual gains in power of the more irresponsible and socialistic elements of the population guided by the Jews and other anti-Russian races. A table made in April 1918 by Robert Wilton, the correspondent of the London Times in Russia, shows that at that time there were 384 ‘commissars’ including 2 negroes, 13 Russians, 15 Chinamen, 22 Armenians and more than 300 Jews. Of the latter number 264 had come to Russia from the United States since the downfall of the Imperial Government.”⁷⁶⁴

The Jewish Chronicle published the following article on 11 April 1919 on page 10,

“Percentage of Jewish Bolsheviki in Petrograd.

COPENHAGEN [F. O. C.]

On the trustworthy authority of the well-known Zionist leader, M. Idelson (of Petrograd), I am in a position to state that only two and a-half per cent. of the Jews in Petrograd have declared themselves in sympathy with Bolshevism. Although sixty per cent. of the Bolshevik leaders are Jews, and although a declaration against Bolshevism involves serious sacrifices, the Jews of Petrograd have fearlessly stated their attitude towards the movement. We are, therefore, confronted with the anomaly of the Jews furnishing for the Bolsheviki the majority of their leaders, although a smaller percentage of Jews than of any other nationality approve of Bolshevism.”

A. Borisow wrote in an article “‘Nep’ and the Jews” in *The Jewish Chronicle* on 22 September 1922 on page 16,

“Still I repeat that the ‘Nep’ in Russia is a persecutor of the Jews. During the whole of the last two years the Jews have not suffered economically so much as they have during the few months since the introduction of the ‘Nep.’ It is not for nothing that the Jews translate the initials of the ‘Nep’ as the ‘Nestchastnaja’ (‘luckless’) Economic Policy.

What is it that the ‘Nep’ has brought us?

To begin with, it has reduced the number of officials. Many of the Soviet institutions have been closed down. In most of the others, 50 to 60 per cent. of the staff has been dismissed. Viewed on its merits, this is most welcome. It will mean a decrease in the heavy taxation which went to keep all these officials. But for the Jewish population it is a terrible blow. It is no secret that the Soviet institutions, especially in the cities, were staffed almost entirely by Jews. About three-quarters of the total number of officials were Jews. Tens of thousands of Jewish intellectuals and semi-intellectuals, lawyers, journalists and doctors, managed to earn a crust of bread in the service of the Soviet institutions. They formed the majority of the lettered population. Now they are dismissed, driven out into the streets, condemned to unemployment and to starvation. That is the first blessing which the ‘Nep’ has brought to the Jews.”

Jews tried to justify the fact that Jews ruled the Bolshevik *régimes* by claiming that the Gentiles were too stupid to rule themselves. This was odd, given that the Jewish Bolsheviks promoted Jewish intellectuals, while concurrently mass murdering Gentile intellectuals in the hundreds of thousands, if not millions. Why were not all intellectuals murdered or promoted in proportionate numbers, if there was no ethnic bias, no Jewish genocidal racism involved in the process? “Mentor” wrote in an article entitled “Peace, War—and Bolshevism” in *The Jewish Chronicle* on 4 April 1919 on page 7,

“IT is not difficult to see why a people which has managed to subsist through Tsardom, because of the religious ideals and ideas which it nourished throughout all its classes, and not least among its peasantry, has been attacked by the ideals of Bolshevism, and why, released from Tsardom, it has, pendulum-like, swung into the arms of Lenin, looking to the ideals of his creed, and not to its wickedness or its excesses. The same reason obtains for the number of Jews who are to be found in the Bolshevik ranks. The Jew is an idealist. He will give much for an ideal. He thirsts for idealism as a goal of life. This may seem strange to those who associate the Jew with materialism. But the capacity of the Jew for idealism is such that he notoriously idealises even the material. The fact that there are so many of our people who have associated themselves with the ideals of Bolshevism, even although as Jews its excesses must be repugnant to them, has to be placed in conjunction with another fact. These men will be found for the most part unassociated with or dissociated from the Synagogue. In the ordinary way of speaking they are not observing Jews. Is it not patent that the Synagogue, having failed to attract them by its idealism, and no other ideal, not even a material ideal, having been provided for them—for they are not men of wealth and substance, such as are usually to be found among the *bourgeoisie*—they have ranged themselves on the side of Bolshevism, because here was no Jewish ideal to which these Jews could devote their sentiments and their energies? I cannot understand how people who for generations have, unprotesting, allowed the Jew, particularly in Eastern Europe, in Russia, to suffer pogroms, to be massacred and ill-treated, and tortured and murdered, and for two thousand years have kept our people outside the ambit of the most potent source of idealism that can appeal to men—that associated with National being—now have the hypocrisy, the soulless impertinence, to complain that so many of our people are Bolsheviks! That Jews have been chosen to the extent they have to take a leading part in the movement in Russia and in Hungary, is merely because they are heavily endowed with intellectualism and capacity, as compared with the rest of the population. But the world must not be surprised that the Jew, who is an idealist or nothing, has turned to the idealism of Bolshevism, which a British writer has declared to be comparable to the idealism preached by the founder of Christianity. It were surprising, really, were it otherwise. You cannot keep a people out of their rightful place amid the nations of the world, and then complain because they take the leading part which their abilities entitle them to in the nations among whom you have scattered them. The fact that a timorous millionaire afraid, and doubtless with good cause, of Bolshevism, which he probably has never taken the trouble, or perhaps has not the capacity to appreciate in full measure, places a ban of religious excommunication upon those Jews who are Bolsheviks, is a thing for the gods to laugh at!

THERE is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many

points are consonant with the finest ideals of Judaism, some of which went to form the basis of the best teachings of the founder of Christianity—these are things which the thoughtful Jew will examine carefully. It is the thoughtless one who looks upon Bolshevism only in the ugly repulsive aspects which all social revolutions assume and which make it so hateful to the freedom-loving Jew—when allowed to be free. It is the thoughtless one that thus partially examines the greatest problem the modern world has been set, and as his contribution to the solution dismisses it with some exclamation made in obedient deference to his own social position, and to what for the moment happens to be conventionally popular.”

Chaim Weizmann reported to the Fifth Meeting of the Zionist Advisory Committee, in London, on 10 May 1919,

“Bolshevism covers a multitude of sins, especially in Poland, and we pay the cost. As a result of the official statement issued by the Bolsheviks in Petrograd to join them, 2½ per cent of the Jewish population have joined, 90 per cent have refused. It is quite true that 60 per cent of the Bolshevik officials are Jews. It is simply that they have got to find means of living, and they are the only people who can read and write.”⁷⁶⁵

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?”

The Bolsheviks mass murdered the educated among the Gentiles, but education was what was claimed to have saved those Jews who replaced them, as if that explained away the fact that Jews predominated the Bolshevik Government. What was it that caused the Jewish Bolsheviks to mass murder highly educated and intellectual Gentiles, while education and intellectualism were the reasons given for the promotion of the Jewish minority and the predominance of the Jews in leadership rôles, if Jews weren’t in charge of the Bolsheviks from the outset? A 20 February 1930 article in the *Patriot* stated,

“No one who has paid the slightest attention to the course of Russian events since the Bolshevik accession to power in November, 1917, can have failed to know that, when all the important members of the Russian aristocracy, the learned profession, the Army and Navy, had been executed, or imprisoned, or driven abroad, Red Jews were in possession of the great majority of responsible positions in and under the Soviet. So clear was this that, in the past, Jewish apologists, here and in America, have explained the fact by the true statement that only among the Jews could be found any longer the brains and business experience for filling important posts. Yet in the face of this situation there have been dozens of books published in English, and

innumerable articles throughout the Press, and any number of lectures delivered, all with the astounding omission of any mention of Jewish handiwork in Russian Bolshevism. There have been public references to the sufferings of some orthodox non-Communist Jews at the hands of the Soviet.”⁷⁶⁶

As late as 1924, racist political Zionist Israel Zangwill wrote that many Jews felt a need to keep the murderous Jewish Bolsheviks in power, those Bolsheviks who came to power through the might of Jewish financiers,⁷⁶⁷

“National politics is the realm of might, and if, as Dr. Hertz warns us, the menace of massacre still lies over the whole Russian Jewry should the Soviet Government be overthrown, we must face the sad fact that Jewish might does not exist.”⁷⁶⁸

Robert Wilton published *Russia's Agony*, Longmans, Green & Co.; New York, London, E. Arnold, (1918); and *The Last Days of the Romanovs, from 15th March, 1917: Part I, the Narrative; Part II, the Depositions of Eye-Witnesses*, Thornton Butterworth, London, (1920); in French, with an ethnic analysis of leading figures, *Les Derniers Jours des Romanof. Le Complot Germano-Bolchéviste Raconté par les Documents*, G. Crès & Cie, Paris, (1920); in Russian, *Poslednie dni Romanovykh*, Grad Kitezh, Berlin, (1923); in Polish, *Ostatnie dni Romanowów*, Warszaw. Denis Fahey published a list of Bolshevik crypto-Jews, together with their true names, and revealed an abundance of evidence which proved that Bolshevism was principally led and financed by Jews, which is not the same thing as saying that most Jews were Bolsheviks—they were not.⁷⁶⁹

Many of the common myths unfairly asserted against Jews in general appeared in this era. Brazen Jewish racism typical of the political Zionists also manifested itself. Racist Zionist Jews aggressively responded to other Jews who asserted that Jewishness was a religion, not a race. “An English-Born Jew” wrote in *The London Times*, on 1 December 1919, on page 10:

“TO THE EDITOR OF THE TIMES.

Sir.—Your correspondent ‘Judæus’ would seem to belong to the class of Jew satirized very recently by a Jewish writer as always anxious to cast overboard any fellow-Jews who are pointed to as inconvenient Jonahs. To-day he is bent upon dissociating himself as an English Jew from his Russian brethren because the latter are involved in Bolshevism. Yesterday he was anxious to dissociate himself from his German brethren because they were involved in Prussian militarism. He is desirous of disclaiming a Trotsky as a fellow-Jew, while doubtless willing to bask in the reflected glory of an Einstein.

But I am more concerned with his curious excursus into the ethnology of the Jew. He would have us believe that the Jew is contradistinguished from his fellow-beings only by religion, and that for the rest he is Russian in

Russia, a German in Germany, and an Englishman in England—that race has no bearing upon the Jew as a product, and that we are wholly the result of the environment in which we may happen to be placed. It would be interesting, indeed, if ‘Judæus’ would tell us how soon he thinks a Skye terrier domiciled in England would become a bulldog, or how long it would take for a race of bulldogs bred in the Celestial Empire to produce Pekinese pups.

Obediently yours,
AN ENGLISH-BORN JEW.”

Such statements were exploited by anti-Semites, and by Zionists posing as anti-Semites in order to promote Jewish segregation and emigration to Palestine. A similar exchange had occurred when G. K. Chesterton gave a speech at the West End Jewish Literary Society, which an author in *The Jewish Chronicle* summarized in a derogatory way. *The Jewish Chronicle* published the following article on 1 December 1911, on pages 20-21,

“THE JEWISH POSITION

MR. G. K. CHESTERTON’S VIEWS.

A large audience gathered to hear Mr. Chesterton at the West End Jewish Literary Society last Sunday. Dr. HOCHMAN, who presided, congratulated Mr. Chesterton on his courage in coming into such a den of critics, who were going to demolish him, after he sat down.

Mr. CHESTERTON began by saying that he did not look forward to the evening’s discussion, and like the Chairman, he congratulated himself on his own courage. He felt sure that before the evening was over he would be in a minority. But he was fond of minorities and had been in them often. He had come there that evening to learn and not to teach, to know what the Jews themselves thought on the question, and to hear what solutions they had. He was convinced that the Jews understood the problem better than he. There was, however, one misunderstanding he must ask them to throw off. People thought, and said, that he was an anti-Semite, and hated Jews. Nothing could better misinterpret his views. The idea had been circulated owing to a correspondence which he had helped to keep running in the *Nation*, a paper edited by a friend of his, and owned by some of his acquaintances. Mr. Chesterton went on to say that the broad-minded Jew was a difficulty and an offence in Europe; the narrow-minded Jew was an excellent fellow, whom one admired and regarded with an amount of veneration as one did any other great relic of antiquity, such as the Pyramids. He had Jewish friends, none more staunch. He had written this to the *Nation* and was glad to say it again. The *Nation* had never taken upon itself to attack the questionable actions of the Jews. There was a type of Jew who was a traitor in France and a tyrant in England. The same could be said for a type of Englishman. But this type did not represent the Jewish race.

WHAT DID THE JEWISH QUESTION ALL MEAN?

Accusations were not so often repeated unless there were some reasons, real or imaginary. To him the explanation seemed to be this: The Jews were a people with all the component elements of civilisation. They were the only real civilised people in the world, born civilised. You never saw the Jew in the making as you did other peoples. Who had heard of a Jewish yokel or a really stupid Jew? The absolute clod was unknown among them. A Jew was either a saint or a scoundrel. He could name two saints amongst his Jewish friends (their names would not be recognised, because, saints usually passed unnoticed) and he knew a great many scoundrels (they would be known if mentioned, but they would not be recognised in that category). There was no such thing as a clown among Jews. The problem then was this: This people born civilised was scattered amongst the other nations of the world, exposed to all their moods of irritation and reaction. A race older than Rome, and more important, older than the decline of the Roman Empire, the Jews had been a definite feature in the Roman Empire. They were born out of a religion sincere and overpowering in its vividness. The Jews had been going about in a curious thing called Europe, cut up into various nationalities, that had ideals which to the Jews amounted to types of idolatry. Christian nations had, for good or for evil, settled down to the worship of mountains, rivers, towns, places, etc.: they had come to deify almost the lands of their birth. The Jews had another philosophy. They thus presented the problem of a universalist race wandering amongst peoples who were convinced that God does dwell in definite shrines. How had the problem worked? There were, roughly, two kinds of Jews, rich and poor. Speaking generally, as in most other communities,

THE POOR WERE NICE AND THE RICH WERE NASTY.

One class, in their eagerness that Judaism should endure, had erred on the side of concentration joining in things with zeal and industry, and a strict observance of tradition. Without land of their own, they had created a nationality amongst other nationalities. The other effect was the futile attempt of the heroic task inspired by enthusiasm to keep the flag flying; but there would always be a large number slipping away. If the Jew was ready for his mission it was well. But if he were not ready, what happened? He, lost all, enthusiasm for his own nation and remained indifferent to any other. How could a Jew, say in Ireland, when a Home Rule Bill is discussed, cast in his lot? He could not be a patriotic Irishman however hard he tried. Mr. Chesterton agreed in essence with the Zionistic ideal in Judaism. It seemed to him a logical solution of the question. He concluded by saying that the problem was not whether you liked Jews or not. It was this: The whole system of society is national—where are the Jews? The history of Israel showed that only two descriptions corresponded to the facts of the people's tragedy.. There was the Orthodox Christian theory and the orthodox Jewish theory.

Mr. H. S. REITLINGER, in opening the discussion, agreed in the main with Mr. Chesterton's conclusions, but differed from his premises. He thought that

if the speaker had taken up the Jewish Prayer Book he would see the Jewish love of locality and longing for Zion on almost every page. He also differed from Mr. Chesterton in his opinion on the pre-eminence of Jewish brains. The Jews were not a more clever people, but they developed earlier.

Mr HORACE B. SAMUEL said that the criterion was race, not religion or nationality. The problem was: were the Jews an economic asset to the peoples? Mr. Chesterton had adopted the wrong standard, and had taken an obsolete view. There were, to his mind, three causes for the anti-Jewish bias: The hereditary vendetta caused by the death of Jesus, the sociological question, and the predominance of Jewish brain power.

Mr. E. LESSER was disappointed at the treatment of the subject. Mr. Chesterton's paradoxes had led him into giving expression to strange arguments. He made a plea for Zionism and traditional Judaism, but had not dealt with the large section of Jews who could not be classed among these types. He would have liked to hear Mr. Chesterton's views on intermarriage.

Mr. LEWIS said that Mr. Chesterton had left out of calculation that increasing body of Jews who found themselves out of sympathy with traditional Jewish observances.

Mr. E. LEVINE said that Mr. Chesterton had told them no new thing. He had ignored the fact that the message of Judaism, according to non-Zionists, meant the spreading of Israel among the nations of the world.

Mr. BESSO, Mr. PYKE, Mrs. FRANKLIN and Miss FRANKLIN continued the discussion.

The CHAIRMAN, in proposing a vote of thanks to Mr. Chesterton, emphasised the fact that the Jews were a national asset wherever they were. Jewish thought dominated every movement in the world. The conditions of bigotry in the Middle Ages were responsible for the Jews' aptitude for business and finance. But the Jew was necessary for the world's progress. He would like to see Jews recognised as a part of the nation, in the same way as Irish and Welsh formed a section of the English people.

A Criticism of Mr. Chesterton.

TO THE EDITOR OF THE 'JEWISH CHRONICLE.'

SIR,—Opinions may differ as to the wisdom of the executive of the West End Jewish Literary Society in inviting Mr. Chesterton to lecture on the 'Jewish Problem,' but all will agree that it was a broad-minded step.

It cannot, however, be said that the lecture proved to be its justification. It was but a feeble resurrection of the pronouncement of the late Professor Goldwin Smith about thirty years ago, which was vigorously and effectively demolished at the time by the late Chief Rabbi.

Like the Professor, Mr. Chesterton contends that religious Jews feel the attraction towards Zion so overpowering a force that should it at any time involve a course of action opposed to the interests of the British Empire those interests were, he considered, in danger of being disregarded to the peril of the State. Having regard to the recognised ability of the Hebrew race he thinks this supposed possibility a serious matter, but he did not show why the

possession of political rights by naturalised foreigners coming from other nations was not open to the like objection. It, therefore, seems clear that his attitude is based on prejudice, not on reason. It is but fair to recognise that he confessed to some ignorance of the Jewish position, and it is only such ignorance that can excuse his attitude. He pleaded for information—but on what? Thinking that he might be under some misapprehension about the meaning and aims of the movement known as Zionism, I rose with the intention of reassuring him that it makes no pretension to herald the approach of the Messiah, or the formation of an independent Jewish State. It was, however, too late for me to speak, and so I venture to crave your hospitality.

Notwithstanding imperfections, Mr. Chesterton's performance is, however, not without some interest and significance. It shows that a cultured author, who is in English politics a pronounced Radical and Home Ruler, can be as reactionary as a 'Real Russian' on the Jewish Problem, and be content to rely on his imagination for the facts. The only semblance of a solid fact which he adduced was that in his own neighbourhood in Bucks he knew of no Jewish agricultural labourer. Perhaps there are none, but if he need any, may I venture to suggest to him to advertise for some in the Jewish Press offering attractive conditions, and then 'wait and see.'

Yours obediently,

A. KISCH.

The Zionist Solution.

TO THE EDITOR OF THE 'JEWISH CHRONICLE.'

SIR,—Your correspondent 'Zionist,' in your issue of the week before last—upon the appearance of which, by-the-bye, permit me to offer you my sincere congratulations—demurs to my suggestion that the mere placing of Jews as colonists in Palestine, will result in transforming a certain number of our own people into Turks of the Jewish persuasion. He says it is 'calculated'—note the word!—that they will become Jews of Ottoman citizenship. Where, except rhetorically, is the difference? How far, if this be the aim of Zionism, does Zionism as at present pursued, help the Jewish position? I am entitled to ask this, because when I said there was no future for the Jews, several Jewish correspondents energetically protested, and triumphantly pointed to Zionism as indicating that future. Really, if 'Zionist' is correct in his interpretation of the 'aims of the present executive and those who support them,' whatever that may mean, their present-day Zionism is all I described it. What essential difference, pray, is there in being a Jew of Ottoman citizenship and of English, French or Russian citizenship? I mean, of course, in the Jew part of it—the other is obvious. Zionists complain that Jews of English, French or German citizenship sooner or later become Englishmen, German or Frenchmen of the Jewish persuasion. How does your correspondent suppose the same process will not take place in the case of Jews of Ottoman citizenship? If, as your correspondent would wish us to infer, all that Zionism aims, at is to exchange English, French or German for Ottoman citizenship in the Jew it will not get the Jew very far along the road

to a worthy future, valuable component as the movement may be preparing for the Ottoman Empire. But we are thinking of the Jewish future not of the Ottoman. That is an essential point your correspondent does not appear to perceive.

Yours obediently,
BEN YISROEL.

The Jewish Chronicle published a couple of letters to the editor in response to this exchange, on 8 December 1911, on page 38,

“THE JEWISH POSITION:

What Mr. Chesterton said.

TO THE EDITOR OF THE “JEWISH CHRONICLE.”

SIR,—I hope that others besides myself will write to you to state that Mr. Kisch entirely misrepresents what Mr. Chesterton said on the 26th November at the West End Jewish Literary Society. Mr. Kisch apparently calls Mr. Chesterton reactionary because Mr. Chesterton believes in nationality, but if this is reactionary surely the Jews are the most reactionary people in the world as they have most deliberately insisted on retaining part of their nationality. Mr. Chesterton never said a word about ‘attraction towards Zion’ ever being a possible danger to the British Empire: he saw a source of demoralisation in those rich cynical Jews who have no enthusiasm for any ideal. He also doubted whether it is possible to have two nationalities which are equal in their claims on an individual and, if anyone will think the matter out, I think they will find that in any testing crisis they could not be. Mr. Kisch may be in favour of a policy of drifting purposelessness and inconsistency: those who are not will welcome all critics who help to clear away the endless humbug of Jews who believe in their mission and are actually missionaries of nothing and do not know what their message is, and who believe in their nationality and do not want self-government.

Yours obediently,

Westbourne Terrace, Hyde Park.

ARTHUR D. LEWIS.

Can Jews be Patriots?

TO THE EDITOR OF THE ‘JEWISH CHRONICLE.’

SIR,—It is not in the least surprising that Mr. Chesterton’s lecture to the West End Jewish Literary Society should have proved so unpalatable to the members of that body in general and to your correspondent, Mr. Kisch, in particular.

There are quite a number of ladies and gentlemen with a weathercock cast of mind—the sort of person who though he has never read a single one of M. Bergson’s books, can never say anything just now without mentioning his name—who, at prize distributions of Sabbath classes, boys’ and girls’ clubs, and other functions of the kind, makes it a constant burden of all his

speeches, that Jews besides being good Jews should always be good Englishmen. This is the message that the West is repeatedly flashing to the East. When, therefore, a gentleman of Mr. Chesterton's logical cast of mind comes along and very flatly tells them that good Jews cannot be patriotic Englishmen, it is not unnatural that the ladies and gentlemen in question should kick. The patriotism of the Jew is simply a cloak he assumes to please the Englishman and so when Mr. Chesterton is shrewd enough to detect the Jew beneath the Englishman's clothing, the masqueraders become exceedingly angry. They had hoped to placate the Englishman by saying that they loved him and agreed with him. Judge then of their dismay when he turns round and says: I can only accept your love when you hate me and differ from me. The Jew is suspect and he knows it; and in the hope that the suspicion will be drowned in the noise, he becomes most vulgarly loud in his profession of patriotism. This atmosphere of suspicion in which the Jew lives from the moment of his birth, makes him so horribly fidgety, that when he meets a Gentile, the fact that he is a Jew is either the very first or the very last thing he wants to tell him. The Jew never takes the fact that he is one as a matter of course, which shows that he is never sure of himself, since it is only the things we are sure of and easy about that we take as matters of course.

Mr. Kisch seems to think that because some thirty years ago, two eminent men had a quarrel about the question whether good Jews could be patriotic Englishmen that, therefore, the matter has been disposed of at once and for all. To the Jews of this generation, the question is more acute and insistent than ever. We Jews of the younger generation are simply being coerced and intimidated, not through the compulsion of physical force but through the more subtle and insidious compulsion of a tyrannous public opinion, into a profession of patriotism, which, in the nature of things, must always be viewed with distrust and suspicion. I think it can be laid down as a general law, that the more Jews become Englishmen the less they become Jews. That does not imply any moral censure; it is simply a statement of fact, and Jews who pretend that they can at once be patriotic Englishmen and good Jews are simply living lies.

Yours obediently,
B. FELZ."

Dietrich Eckart wrote, quoting Adolf Hitler, who capitalized on Jewish racism in order to justify anti-Jewish racism, which served to justify more Jewish racism, which served to justify more anti-Jewish racism, and so on (both Dietrich Eckart and Adolf Hitler were working for the Jewish Zionists),

"One doesn't need spectacles to see that. 'I am a British subject but, first and foremost, a Jew,' screamed a Hebrew years ago in a large English-Jewish newspaper. [*Notation: M.J. Wodeslowsky, Jewish World, January 1, 1909.*] And another: 'Whoever has to choose between his duties as an Englishman and as a Jew must choose the latter.' [*Notation: Joseph Cohen, Jewish World,*

November 4, 1913.] And a third: ‘Jews who want to be both patriotic Englishmen and good Jews are simply living lies.’ [*Notation: Jewish Chronicle*, December 10, 1911.] That they could venture things of that sort so openly indicates how overrun with Jews England already was then.”⁷⁷⁰

The letters by “Verax” and Israel Cohen address most of the issues raised by “Mentor” in her(?) open letter to Lord Northcliffe. Verax and Israel Cohen wrote in *The London Times* on 27 November 1919 on page 15,

**“JEWS AND
BOLSHEVISM.**

**THE MOSAIC LAW IN
POLITICS.**

RACIAL TEMPERAMENT.

TO THE EDITOR OF THE TIMES.

Sir,—As an old student of Jewish history, Jewish literature, and of the Jewish people themselves, I have read with much interest and sad amusement the correspondence in your columns on the Jews and Bolshevism. The preponderance of Jews, renegade and other, in the development and direction of Bolshevism is too well known to need special demonstration. The letters of Mr. Israel Cohen have, however, a merit in this respect that is conspicuously absent from the letter of ‘Judæus.’ Mr. Cohen writes of the Jews as a ‘race,’ whereas ‘Judæus’ would have us, at this time of day, believe that the Jews are merely a religious ‘denomination.’ This is the kind of casuistry that so often deprives Jewish apologetics of value. The Jews are, first of all, a race, with a religion suited to their race-temperament. Temperament and religion have acted and reacted upon each other for thousands of years until they have produced a type distinguishable at a glance from any other race-type in the world. Persecution, religious, economic, and political, has had comparatively little to do with the matter. Otherwise, there would surely not exist caricatures more than 2,000 years old of the specifically Jewish types which ‘Judæus’ and his like would probably have us accept as a consequence of Christian intolerance.

But this, after all, is not the main point. I, for one, cannot find it in me to denounce Trotsky and his associates for the havoc they have wrought in Russia. Knowing something of the Jewish character, its persistence, its intensity, and its inexorable vindictiveness, I can understand that Trotsky and his fellow ‘gun men’ from New York should delight in trampling upon the Russia that oppressed their race and in destroying every vestige of the system that held millions of Jews in shameful bondage. I can understand, too, how Jews the world over, orthodox and renegade, glory in their heads at the vengeance thus wreaked by men of their own race upon Tsarism and all its works. For the inwardness of Jewry is not solely religion. It is, above all, pride of race, belief in its superiority, faith in its ultimate triumph, the

persuasion that Jewish brains are superior to Gentile brains—the attitude of mind, in short, that corresponds to the inbred conviction that the Jews are the Chosen People destined, one day, to be the rulers and law-givers of mankind.

Whether this conviction was engendered in them by religious doctrine, or whether the doctrine was fashioned to suit the conviction, I cannot say. Nor is it possible to determine whether the Law of Moses, with its eye for an eye and a tooth for a tooth, has given to the Jewish character its hard and tenacious revengefulness, or whether the Law of Moses itself is an expression of that peculiar race-character. Be this as it may, the Jews as a race are as proud of the Law of Moses and as persuaded of its superiority to the Law of Christ, with its doctrine of forgiveness, as they are of the superiority of their blood over that of non-Jewish peoples. Those who may wish to ponder these matters might do worse than betake themselves to the Court Theatre and see the great Jewish actor, Moscovitch, play Shylock. They may then begin to understand many things, and, among others, one thing that students of Jewry too often overlook—the apparently untamable passionateness and the apparently incurable short-sightedness of Jewish minds.

No one who knows the Jews—not a few more or less pleasant, attractive, or brilliant individuals, but Jews in the mass—can doubt that the picture Shakespeare drew of the Jewish temperament in Shylock is true to life. Nor is it doubtful that the most illuminating trait in Shylock's character is not his revengefulness and cruelty, but his stupidity. He pursues his vengeance without ever dreaming that reaction against his conduct may recoil disastrously upon himself and undo him utterly, whereas a little forgiveness, a little comprehension even of the cash value of the 'quality of mercy' would have given him assured prosperity. It is in this respect that Shylock is most typical of the spirit of Jewry—that is to say, of its inability to forgive, or, in other words, its fidelity to the spirit of the Law of Moses as distinguished from the Law of Christ. For the Jews to be revenged on Russia must be sweet indeed, and they may well have felt that no price was too high for the satisfaction of their explicable rancour. Have they not worked and plotted against Russia for generations? Were not the Marxist doctrines, that are the roots of Bolshevism, the fruit of a Jewish brain? Was not the whole revolutionary organization in Russia largely Jewish? Undoubtedly many Jews in Russia who had escaped the rigours of the old *régime*, or had even grown prosperous under it, have opposed Bolshevism and suffered the penalty. Undoubtedly Jews were influential in the Cadet Party and in the Menshevist section of the Russian Socialist Party. Undoubtedly the Zionist organizations in Russia have suffered under Bolshevism because they are an expression of Jewish national feeling and as such are obnoxious to Bolshevism. But the fact remains that the warp and woof of the Bolshevist organization has been Jewish, and that throughout Russia and, indeed, throughout Central Europe, including Hungary and what remains of Austria, Bolshevism and Jewry are regarded as practically synonymous.

Herein lies grave peril for the masses of the Jewish people in Russia. Many Jews now perceive this peril and are endeavouring, on the one hand, now to prove that the connexion between Jewry and Bolshevism is slight, and, on the other, to promote a policy in Allied countries favourable to some agreement with Bolshevism so that the danger of a general massacre of Jews after the overthrow or the collapse of Bolshevism may be averted. These tactics are transparent, short-sighted, and, indeed, stupid. The only sound policy for the Jews would have been, and would still be, for their representative leaders to dissociate themselves whole-heartedly and publicly from Bolshevism and all its works, and to use all their influence, public and private, in favour of its overthrow by the constitutional and democratic forces of Russia, with the support and under the control of the Allies. I can see no other way of escape from the appalling peril that hangs over Jewry in Eastern Europe. Otherwise the Jews may find, when it is too late, that the excess of their vengeance upon Russia has recoiled upon them in terrible fashion and that, to them who have hated much, little, too little, will be forgiven.

I am, Sir, your obedient servant,

VERAX.

TO THE EDITOR OF THE TIMES.

Sir,—In your issue of to-day your correspondent ‘Janus’ gives a list of 28 ‘conspicuous Bolsheviks’ who, he states, ‘are either full-blooded Jews or of Jewish extraction.’ It is only fair to your readers that they should be informed that as many as 10 names in this list are those either of non-Jews or of anti-Bolsheviks or of dead Bolsheviks:—

(1-3) Lunacharsky, Chernov, and Bogdanov are pure Russian Bolsheviks.

(4) Zagorsky is neither a Jew nor a Bolshevik, but a Russian Radical.

(5-6) Kamkov and Bunakov are Social Revolutionaries—*i.e.*, anti-Bolsheviks. Kamkov (-Katz), after his participation in the assassination of Count Mirbach, had to flee from Bolshevik Russia to Archangel.

(7-8) Dan and Martov are the Jewish leaders of the Mensheviks—*i.e.*, the most determined opponents of Lenin and his group. They were referred to as anti-Bolsheviks in your columns only a few days ago.

(9-10) Uritsky and Volodarsky have both been murdered, the former by the Jew Kannesgiesser.

I have no doubt that ‘Janus’ has sent you his list in good faith, but the fact that it has to be discounted to such a great extent is typical of the general misrepresentations of the Jewish share in Bolshevism.

Yours faithfully,

ISRAEL COHEN.

77, Great Russell-street, W.C., Nov. 26.”

Israel Cohen wrote in *The London Times* on 1 December 1919 on page 10,

“JEWS AND BOLSHEVISM.

A FURTHER REJOINDER.

TO THE EDITOR OF THE TIMES.

Sir,—I am loth to trespass further upon your space, but the grave indictment

of the Jewish people contained in the letter of 'Verax,' who forms with your correspondents 'Philojudæus' and 'Janus' the third element in an accusing Trinity, impels me to invoke the courtesy of your hospitality once again. 'Verax' describes himself as 'an old student of Jewish history, Jewish literature, and of the Jewish people, themselves,' but the whole spirit and contents of his letter betray how superficial and unprofitable, or perhaps, how ancient his studies have been. His presentation of the Jewish character is a gross travesty, and his interpretation of the Jewish part in the Bolshevik movement is fanciful and unfounded. He has shifted the base of attack from the domain of facts and figures, where he finds the position of his fellow-accusers untenable, to the domain of racial psychology; but his arguments, however plausible, will be found upon examination to possess not the flimsiest shred of substance.

Burke once declared that you cannot indict a nation, but 'Verax' thinks he knows better. He maintains that Judaism is founded upon the principle of revenge, and he declares that 'Jews the world over, orthodox and renegade, glory in their hearts at the vengeance thus wreaked by men of their own race upon Tsarism and all its works.' His premise is false, and his conclusion is a calumny. He cites the principle of an eye for an eye and a tooth for a tooth, as though that were ever intended literally. Has 'Verax,' in his studies of Jewish history and literature, ever come across a single case where this was literally applied or even advocated? Does he not know that this principle has always been interpreted by all Talmudical and Rabbinical authorities without exception (*vide* talmud Baba Kama, pp. 83*b* and 84*a*), as meaning simply the rendering of just monetary compensation, an interpretation which is in complete harmony with the canons of modern jurisprudence? Or does 'Verax' also take quite literally the saying in the Sermon on the Mount, 'And if any man shall sue thee at the law, and take away thy coat, let him have thy cloak also?' In support of his thesis he invokes the shade of Shakespeare and points at the pitiable figure of Shylock, but Shakespeare, living in the days of Queen Elizabeth, could not have known any typical Jews, as the residence of Jews in England was then forbidden: and, as 'Verax' can learn from the commentators, Shakespeare simply imputed to a Jew the heartless bargain attributed in the original story to a non-Jew. If anything proves the un-Jewishness of Shylock it is his acceptance of Christianity to save his life. Surely, 'Verax' must know from his study of Jewish history that Jews without number have sacrificed their lives rather than accept the waters of baptism. His antithesis between a Jewish law of revenge and a Christian law of forgiveness is utterly fallacious. The Bible and the Talmud utter repeated warnings against hatred and revenge, and insist upon forgiveness as one of the cardinal bases of human conduct. The law of Moses distinctly states:—'Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself,' (Levit. xix., 18). And in Talmudic literature 'Verax' can find such noble sayings as:—'Be of the persecuted and not of the persecutors,' and 'Who is strong? He who turns an enemy into a friend.'

Now how does your correspondent's misreading of Jewish psychology apply to Bolshevism? Even if revenge were inculcated by the Law of Moses, we would expect it to be exercised by those to whom the Law of Moses is dear, by the pious or orthodox. But the orthodox Jews, to a man, have eschewed the pernicious doctrine; they have only suffered by it. The Jews who are Bolsheviks are opposed to orthodoxy; they are opposed to the Jewish religion in any form; indeed, they are contemptuously hostile to all religion. They will have nothing to do with Judaism

as religion, race, or nation. Nor can the Bolshevik *régime* be adduced as proof that the Jews wished to see the downfall of Tsarism and all its works, for that end was already achieved by Kerensky's revolution. When Trotsky first began to play a leading part in Bolshevism, a deputation of the Council of the Petrograd Jewish Community pleaded with him to break off his connexion with the movement, on the ground that it would lead to the shedding of innocent Jewish blood: but he refused, replying that he was not a Jew himself, and did not recognize Jews as such. Attempts have been made by the relatives of other Jewish Bolsheviks to wean them from their heresy, but without avail. 'Verax' seems to suggest that Bolshevism is a product of the Jewish mind, heedless of the fact that it was hatched in the brain of Lenin, the pure Russian, who, during the revolution of 1905, returned from Switzerland to his native country as an apostle of Jewish pogroms, by which he thought, through the massacre of the Jewish *bourgeoisie*, he could hasten his Communist paradise! And the thesis of your correspondent involves the further absurdity of supposing that the Jews in Russia would deliberately destroy the foundations of their own material existence; for the Jews in Bolshevik Russia are for the most part merchants, manufacturers, and members of the liberal professions—the very classes against which Lenin and his associates have dealt their direst blows.

'Verax' concludes by declaring that many Jews are now trying 'to promote a policy in Allied countries favourable to some agreement with Bolshevism.' What are his proofs, what are his data? Why does he not at least give one specific instance? Your correspondent appeals to the representative leaders of Jewry to use all their influence in favour of the overthrow of Bolshevism. I have no right to speak in the names of these leaders, but I cannot help recalling that when they appealed a few years ago for intervention in Russia, not for the overthrow of Tsardom, but for the suppression of pogroms, they were told that intervention was impossible. The question, I venture to think, is not one for Jewish leaders, who might afterwards be accused by some other anonymous correspondent of usurping political power—even 'Verax,' in an earlier passage, taunts the Jews with the conviction that they are destined to be the rulers of mankind—but for the Allied and Associated Governments. If these Governments, with all the resources of their collective statesmanship and immeasurable munitions, fail to solve the problem, and there should indeed be a fear of the further massacres which 'Verax' foreshadows, then I hope the Army of Liberation, when it redeems the Bolshevik-ridden country, will act not in the vindictive spirit which he predicts but in that of true Christian charity. And if the millions of Jews whose lives are now menaced have no claim to protection on the mere ground of humanity, may not the memory of the myriads of their fellow-Jews who fought and fell in the War of Liberation, and in the hope of a better era for their persecuted people, serve as a mute yet potent plea on their behalf?

Yours faithfully,

ISRAEL COHEN.

November 27."

In his desire to discredit "Verax", Cohen badly miscalculated the nature and source of the threat. The Nazis were not Christian and painted themselves as victims of the "War of Liberation". Cohen also misrepresented the Judaic proscriptions

against attacking one's neighbors, which were meant only for fellow Jews, not Gentiles.⁷⁷¹ The Talmud states in *Sanhedrin 59a* (see also: folio 57a),

“A goyim who studies the Torah must be killed.”

and,

“The Law Moses gave unto us as an heritage; it is an heritage for us, not for them.”⁷⁷²

The Talmud states in *Baba Mezia 108b*,

“[A] heathen is certainly not subject to [the exhortation], ‘*And thou shalt do that which is right and good in the sight of the Lord.*’”⁷⁷³

and in *Baba Mezia 114b*,

“Ye are called men, but the goyim (gentiles) are not men, but beasts.”⁷⁷⁴

The danger of the Jewish-Bolshevik universal generalization, which was immediately apparent to Herman Bernstein's handlers, was very real, and was later exploited by Zionists Jews in order to place their agents in power on an anti-Semitic and anti-Bolshevist platform. “Verax” wrote in *The London Times* on 2 December 1919 on page 10,

“BOLSHEVISM AND THE JEWS.

A LARGER ISSUE.

THE DANGER IN RUSSIA.

TO THE EDITOR OF THE TIMES.

Sir,—I am obliged to the Chief Rabbi for his helpful reply to my letter.

He protests ‘with all possible vehemence,’ or, as I might have said, ‘with untamable passionateness,’ against what he calls my ‘attack upon the religious doctrines of Judaism and its alleged effects upon ‘his’ ‘people.’ He avers that ‘the beginning and the end of all Jewish teaching is loving-kindness to all, even to our enemies.’ He alleges that even were he to reprint in your columns ‘a whole anthology of Bible and Rabbinical texts’ in support of his claim, I should, ‘at best merely proceed to seek new pretexts to maintain ‘my’ ‘prejudices.’ May I assure him that I have no prejudices, but some decades of experience. He adds that the ‘breadth of humanity and passion for righteousness’ which his anthology would reveal are ‘nowhere to be surpassed (even in the Gospels, which, by the way, are also the work of Jews, written by Jews for Jews).’

It is perhaps as well that the Chief Rabbi should refrain from producing

his 'Bible and Rabbinical texts,' lest your readers be moved to ask what reason there is to think that, since the Gospels, 'the work of Jews, written by Jews for Jews,' have profited Jewry so little, the Rabbinical and other texts, equally written by Jews for Jews, have been of greater avail. Incidentally, the Chief Rabbi's mention of the Gospels as 'the work of Jews' tends to substantiate both my reference to Jewish pride in the work of Jews, irrespective of their religious faith, and the argument, which 'Judæus' has sought to invalidate, that orthodoxy in Judaism is by no means essential to a Jewish status.

But these matters touch only the fringe of the grave question debated in your columns; and in any case *The Times* is not a Betha Midrash for the solving of pious conundrums or answering the riddle: 'When is a Jew not a Jew!' Nor can the testimony of your hospitable pages be invoked solely to prove that 'during these last five years Jewish citizens of every Allied country have been loyal and true and patriotic to the ideals of freedom and have fought in gladness the battle of righteousness.' To the patriotic conduct of most British and Allied Jews I, who know something of the inner history of the Jewish movement during these same five years, am glad to testify; but your columns have also recorded other things, such as the doings and the downfall of the *Bonnet Rouge* gang in France (Vigo-Almeyreda, Landau, Goldsky, and others), whose work for the Allies was of a quite peculiar sort. This merely as a reminder to the Chief Rabbi that, as I pointed out in my former letter, Jewish minds are prone to short-sightedness.

Mr. Israel Cohen's latest contribution need not detain me, save in one respect. His assertion that 'if anything proves the un-Jewishness of Shylock it is his acceptance of Christianity to save his life' makes me wonder whether he has ever read the lamentable story of the Marranos in the 14th century or that of Sabbatai Zebi, or Zevi, in the 17th. His followers, the Dönmehs, or crypto-Jews, of Salonika are with us to this day.

But, Sir, these matters are really of secondary importance. The real issue which it was the purpose of my letter to raise is: How is the Jewish people in Russia and other parts of Eastern Europe to escape from the wrath that is sure to come when Bolshevism collapses or is overthrown, unless steps be taken now to avert it? Frankly, I am anxious to see these masses of poor Jews saved from massacre. I am convinced, and have reason for my conviction, that they may pay dearly for the indisputable fact that, in wide regions of Central and Eastern Europe, Bolshevism and Jewry are regarded as practically synonymous. I do not say, and have not said, that they are synonymous, but I repeat that they are regarded as being practically synonymous, and that, when the process begins of seeking scapegoats for the unspeakable havoc that Bolshevism has wrought, the masses of poor Jews are likely to pay for the sins of Trotsky and his associates. With the fate of the rich Jews I am not so much concerned, for they usually manage to look after themselves. Therefore I repeat that the only sound policy for the Jews outside Russia, and as far as possible in Russia, would be to dissociate themselves, whole-

heartedly and publicly, from Bolshevism and all its works, and to use all their influence, public and private, in favour of its overthrow by the constitutional and democratic forces of Russia with the support and under the control of the Allies.

If this be anti-Semitism, I am an anti-Semite—in company with many prophets of Israel who were sawn asunder, stoned, and crucified for daring to tell Jewry the truth: and I again sign myself. Yours obediently,

VERAX.”

5.3.5 The Inhumanity of the Bolsheviks

As with “the Terror” of the French Revolution, the Bolshevik revolutionaries committed numerous atrocities against the monarchy and the Russian people. Many believed this genocide was revenge for the Pogroms and for the Pale of Settlement in Russia. In part it was, but in the greater part it was the fulfillment of Judaic Messianic prophecy and a means to keep Gentile empires from posing a threat to Jewish supremacy.

It is interesting to note that the Jews took revenge on the English who had expelled them, with Cromwell under the directorship of the Cabalist Jew Manasseh Ben Israel and others. The Jews also took revenge on the Germans, with Martin Luther’s purges under the directorship of Cabalist Jews, and with the slaughter of innocent Germans under Bismarck and continuing through Hitler’s régime. The Jews took revenge on the Romans and Christians by burning Rome and blaming the fire on the Christians, under the directorship of Nero’s crypto-Jewish wife Poppæa.⁷⁷⁵ The Jews took revenge on the Spanish who expelled them, with the crypto-Jewish instigators of the Spanish Civil War, and then installed the crypto-Jewish tyrant Francisco Franco. The Jews took revenge on the Turks and Armenians with the revolutionary Young Turks, who were crypto-Jews known as *Dönme*h Turks.⁷⁷⁶ Racist Jews are today taking action against the United States for daring to be a mighty nation, after the creation of the State of Israel; because Jewish mythology demands that the Jews must rule the world from Jerusalem. After the United States’ subservient rôle as the sword of this power is completed, it will be destroyed as an empire and the American People will face a genocide and tyranny.

Einstein, himself, wrote to Emil Zürcher on 15 April 1919 that he knew for certain that Bolshevik leaders were stealing the wealth of the Russian Nation and were “systematically” mass murdering everyone who did “not belong to the lowest class.”⁷⁷⁷ In addition to diminishing their ability to fight for their own interests, this also weakened the genetic stock of the Russian people,⁷⁷⁸ and left them unable to conduct a counter-revolution—with the hope of ultimately leaving them unable to fight a counter-revolution against Zionist world domination at any point in the future.⁷⁷⁹ The Talmud at *Sanhedrin 37a* teaches the Jews the importance of the fact that taking the life of an individual can also signify the genocide of countless unborn descendants of that individual. The Jews in control of the Bolshevik mass murderers sought to exterminate the better part of the Russian People and leave an inferior and easily managed “race” forever, or at least until they were completely wiped out.

Lenin fulfilled his own murderous ambitions and answered the call for merciless violence of Marxists like Georges Sorel, who published *Réflexions sur la Violence* in 1908.⁷⁸⁰ Circa 17 October 1919, Heinrich Zangger wrote to Albert Einstein that the Bolsheviks were intentionally destroying food and murdering “all who know anything”.⁷⁸¹ He wrote of their hatred, brutality and senseless destruction in their quest for power and of the danger it posed and widespread misery it caused. Trotsky made a point of declaring that the Bolshevik revolution was a world-wide revolution that would eventually touch every human being. All of this serves no other purpose than to deliberately fulfill Jewish Messianic prophecy.

On 16 March 1922 on page 12 *The London Times* published the following Letter to the Editor:

“BOLSHEVIST EXECUTIONS.

TO THE EDITOR OF THE TIMES.

Sir,—The *Gaulois* published on December 23 last the following statistics showing the executions which have taken place in Russia during the past four years. The figures, based on the official documents of the Soviet, are as follows:—

The following persons have been executed since October, 1917:—28 Bishops, 1,215 priests, 6,775 schoolmasters and professors, 8,800 physicians, 54,650 officers, 260,000 soldiers, 10,500 officers of the constabulary and police, 48,500 soldiers of the same forces, 12,950 land owners, 355,250 so-called ‘intellectual’ citizens, 193,350 workmen, 815,100 peasants—total, 1,766,118.

Mr. Lloyd George wishes to arrange a meeting in Genoa with the perpetrators of these terrible crimes, to discuss the means of ‘reconstructing’ Russia. He might call together on the same occasion several cannibals and discuss with them the possibilities of ‘reconstructing’ Africa by means of devouring the African people.

Yours faithfully,

H. A. VAN DE LINDE.

4, Fenchurch-avenue, E. C.3, March 15.”

Lord Sydenham of Combe informed the House of Lords in 1923 that the Bolshevik murders and the intentional starvation of populations under Bolshevik control resulted in approximately 30 million deaths since the Bolsheviks seized power.

The London Times published the following report on 14 November 1919 on page 14, which was later released as a pamphlet by *The Times* (note that the accusation that the Bolsheviks tortured people with the “human glove” was reiterated by Dietrich Eckart and Alfred Rosenberg⁷⁸² in anti-Semitic Zionist propaganda),

“THE HORRORS OF

BOLSHEVISM.
SUMMONS TO A
CRUSADE.
REMARKABLE LETTER
BY AN OFFICER.

We print below a very remarkable letter sent by a British Officer in South Russia to his wife. The letter is notable not only for its revelations of Bolshevist atrocities, but as a human document. The man who has seen what Bolshevism really means cannot rest without enlisting his wife and all his family into a crusade against it and a campaign for the enlightenment of the British public.

The letter is published exactly as sent, except that names and dates have been altered, so that the writer and his wife will not be embarrassed. We make no apology in present circumstances for publishing certain passages of a nature generally considered 'unprintable.'

DEAREST,

This should be your birthday and wedding day letter. I'll send the postal order for your hat and silk stockings and gloves along with this. M., dear, how I shall think of you on this 26th and 28th—or is it 31st by now? I wonder whether you will feel me near you—I shall dedicate these two days to my Molly.

Just fancy, Molly, they've made me a Staff officer! (acting). I shall break out in red tabs all over—that is, if I can get any. Would you draw on Cox and stagger round to the Army and Navy, and buy me a red hat band and one pair staff officer's gorget patches (red)? S-Staff officer's G-horget patches—and two little buttons? They'll take two months to reach me, Molly, but then we'll astonish the natives.

And—I'm going to another army—an army of umpty-thousand Cossacks, all irregular cavalry, splendid wild men, easily the most interesting, in fact rather exciting, crowd, and any amount of scope. And any amount of work to do. They make wild cavalry raids of hundreds of miles.

Do you remember my saying I wonder whether I'd have the chance of getting 'longside some Cossacks? And now I'm going to the one Cossack army of the four.

So I'll write you once more before I go, and I do hope I'll get another mail before I start, for it's a month from here to them, and communication by courier only.

Now, dearest, to the serious part of my letter.

I want you to do war work. WAR WORK. I want you to spend one hour, or, if you cannot, only half an hour, daily, in doing the Bolshevist *harm*. With your typewriter. In thought, word, and deed. I want you to put heart and soul

into *helping General Denikin and his cause*. For if ever there was a crusade it is this. I shall put my heart and soul into helping to organize and supply in my area, into creating good feeling and moral values, into actual fighting, and into collecting and forwarding to you such information and photos as I hope will set England blazing with indignation and disgust. Both in the rough and in the letters to Cousin Masterton. And much that is unprintable, but **MUST BE KNOWN**.

It all goes home officially and gets held up—somewhere.

And I hope and pray that I shall rouse you, and all our friends, to such a white heat of enthusiasm for this crusade and holy hatred for the Bolshevik that you will do everything in your power to enlighten people at home.

GERMANS' SUBTLE METHODS.

To start with, I want to give *you* a few points on the situation:—

1. The Boche is still fighting us, through the Bolshevik, but in a subtle way, and by underground means which it is hard to counter.

The Germans, in the beginning of the war, hoped to be at France in three months. Detached forces were to drive the contemptible (or contemptibly, what does it matter?) little Army into the sea. They then intended to turn on Russia, to defeat her, reconstitute her as a vassal State, firmly allied and bound over to Germany, to organize and utilize her vast resources of men and material as a means of ruling the world.

They did not succeed in breaking the French or us in a short time. They thereupon used every means of peaceful penetration in Russia and had prepared to paralyse Russia's efforts as an effective member of the Alliance. They worked through spies, agents making propaganda, the many German bankers, &c., who had always been German agents, and some unfortunately corruptible Russians. That devil Rasputin was in their pay, but arrangements for his death, merely as getting too big for his boots, were being made by them when he was killed fortuitously, but too late for Russia.

At the same time they made every effort, unfortunately with the greatest success, of discrediting the Tsar and Imperial family in Allied countries.

When it was seen that Russia could not be got out of the war under the *ancien régime*, they helped to bring about the revolution.

When it appeared that Kerensky, a fool, but not *altogether* a knave, and his Government intended to continue the war, they redoubled their efforts to undermine the Army and Navy. I have described some of the means they used often to you.

They succeeded.

They 'sent Lenin to Russia' (*vide* Ludendorff), organized Bolshevism, gained a footing in the Ukraine, commenced exploiting the resources of Russia, and were contemplating the raising of Russian troops for use on the Western front.

DENIKIN FIGHTING FOR A UNITED RUSSIA.

Since the Armistice they have not lost hope or interest in Russia. They continue to organize Bolshevism and Bolshevik propaganda in Allied countries. They hate Denikin and oppose him, because Denikin is fighting for a *united* Russia, free from German influence and exploitation.

Bolshevist Russia is a channel of communication to the Committee of Union and Progress, to Egypt, India, and Afghanistan.

2. Unless beaten by us, the Bolshies will beat us. It's a side issue for the present, but the danger of their rousing and letting loose the Chinese is not so very remote.

3. They have declared war on Christianity. The Bible to them is a 'counter-revolutionary' book, and to be stamped out.

They are aiming at raising all non-Christian races against the Christian countries.

The Bolsheviks form about 5 per cent. of the population of Russia—*Jews* (80 to 90 per cent. of the commissaries are Jews), Chinese, Letts, Germans, and certain of the 'skilled labour' artisans. The conscribed peasantry, originally captured by the catchwords mentioned in the pamphlets, now often goaded beyond endurance, is rising against them over wide districts. Still conscribed and put up to fight, under severe penalties, they form most of the 'cannon fodder' used by the Bolshies. They desert, often *en masse*, and many a peasant who marched for the Bolsheviks last week is fighting for Denikin in the Volunteer Army to-day.

Ref. Jews.—In towns captured by Bolsheviks the only unviolated sacred buildings are the synagogues, while churches are used for anything, from movie-shows to 'slaughter-houses.' The Poles, Galacians, and Petlura have committed 'pogroms' (massacres of Jews). *Not* the Russian Volunteer Armies under Denikin. Denikin has, in fact, been so strict in protecting the Jews that he has been accused by his sympathizers of favouring them.

If, however, a Commissary, steeped in murder, with torture and rape, with mutilation, happens to be a Jew, as most of them are, should he receive exceptional treatment?

The very enemies of General Denikin who have committed pogroms accuse him of all men, and his Volunteer Armies of massacring Jews. It is one more expedient to turn the sympathies of Western countries against Denikin, not very successful, on the whole, and a side issue. I don't know why I wasted so much time on this minor point of the Jews. Possibly because they are one of the largest non-Russian contingents among the Bolshies, and the most influential. The Chinese and Letts act more as executioners and torturers.

UNPRINTABLE PHOTOGRAPHS.

4. The Bolsheviks are devils. . . . I hope to send you copies of 64 official photos taken by British officers at Odessa when the town was retaken from the Bolsheviks. (The French and Greek divisions had cleared out; the Bolshies had taken the town and were finally driven out by Denikin's 'Iron Brigade.' The successful assault was made by a detachment of 413 of the

Volunteer Army.)

As no paper will print them I suggest that you should have copies done. If we're too hard up you could pay for them by sending me no parcels, or selling my Caucasian dagger, or Persian book, or something. And I suggest that you should then do with them as you think fit, to make them most widely known.

Their horror may make people realize. They must realize. By God, they shall realize!

They show men who've been crucified with the torture of the 'human glove.' The victim gets crucified, nails through his elbows. The hands are treated with a solution which shrivels the skin. The skin is cut out with a razor, round the wrist, and peeled off, till it hangs by the finger nails, the 'human glove.'

I'm not sparing you. I hope you'll show and send them to everybody we know. People at home, apathetic fools they are, do not deserve to be spared. They must be woken up. John and Katie ought to see them.

Most of the photos are of women. Women with their breasts cut off to the bone. Women with their bodies cut open. One woman with her stomach cut open and unborn twins half dragged out.

It is not surprising that such people can't stand up to Denikin's men in anything like even numbers or equipment.

General Denikin started the war with 403 officers and 200 roubles (£4 11s, 6d.).

With 4,000 he liberated a large area. With 8,000 he walked through over 80,000 Bolsheviks.

The worst of it is, that though his armies are numerous now, their equipment and supplies of all kinds are still insufficient. That's where we try to help.

And that his enemies are active in making political trouble for him everywhere. And everybody can do a bit to counteract this, surely, every little bit helps.

OUTRAGES ON WOMEN.

Two little bits, ref. Bolshevik atrocities, you might type in as many copies as you can. If you and several others left them in different tea-shops every afternoon, it might touch quite a lot of people. I shall send you chapter and verse if I can. If I haven't sent chapter and verse in a month, do your best without. Papers are no good, because papers would put it more delicately.

'We have here at H.Q. passes issued to Bolsheviks by commissaries on occupying Ekaterinodar. These passes authorize their holders to arrest any girl they fancy for the use of the soldiery. Sixty-two girls of all classes were arrested like this and thrown to the Bolshevik troops. Those who struggled were killed quite early on. The rest, when used and finished, were mutilated and thrown, dead and dying, into the two small rivers flowing through Ekaterinodar.

'In all towns occupied by Bolsheviks and reoccupied by us 'slaughter-

houses' are found choked with corpses. Hundreds of 'suspects,' men, women, and children, were herded in these—doors and windows manned and the struggling mass fired into until most of them were dead or dying. The doors were then locked and they were left. The stench in these places, I am told, is hair-raising. These 'slaughter-houses' are veritable plague spots and have caused widespread epidemics.'

I want you to proselytize Robinson and galvanize the Colonel and everybody else you can get hold of. I'd like James to see this and No. 47 and Dorothy. Above all the Mater. For I feel sure, that whatever happens, she and you will be glad that I've come out.

I shall not be able to send you, the Mater, Dorothy, or anyone else any more detailed news. I want to start the letters to the Colonel. If I make the first (to Taranto) cheery and amusing, the second (Constantinople and Black Sea) interesting, I can then start propaganda. So please get your news out of them. And share with the Mater and Dorothy and anybody else who cares.

This has been a full letter for your birthday, dearest, and just when your two dear letters had helped me to find a lighter tone. But these things do move me so.

I've been inoculated and have such a headache. I've got to stop.

Ever yours,

X."

5.4 International Zionist and Communist Intimidation

In the early 1920's, Lord Northcliffe, principal owner of *The Times*, doubted the justice of denying the land of Palestine to its majority populations and giving it instead to the political Zionists. Northcliffe was not alone, Zionist Martin Buber capsulized Mahatma Gandhi's statement, "that Palestine belongs to the Arabs and that it is therefore 'wrong and inhumane to impose the Jews on the Arabs.'"⁷⁸³

Douglas Reed, who worked for *The London Times*, alleged in his book *The Controversy of Zion*⁷⁸⁴ that Lord Northcliffe, principal owner of the *Times* and an anti-Zionist, believed that he was being poisoned. An editor at *The Times*, Wickham Steed, wished to suppress Northcliffe's anti-Zionist views. Northcliffe sought to fire Steed, and Steed hired Northcliffe's own lawyer to defend him—Steed. Northcliffe wanted to take over as editor of *The Times*, and would have spoken out against the Palestine Mandate in the League of Nations. Some Jewish newspapers railed against Northcliffe.⁷⁸⁵ An unnamed doctor, at Steed's instigation, declared Northcliffe insane and Northcliffe died soon thereafter, on 14 August 1922. Reed presents the history of events that led to Northcliffe's demise. Lord Northcliffe's reports on Palestine were suppressed in his own newspaper, while the League of Nations ratified the Zionist mandate.

5.4.1 Suppression of Free Speech

Spoken statements and written works which criticize Zionist dogmas, as did Reed's, are increasingly being proscribed around the world under pressure from Jewish

groups, who would prohibit open debate and proscribe free speech—exactly as did the Bolsheviks and the Nazis. They insist that the public obey legislated opinions and be legally barred from doubting state-mandated views, which recalls Hitler’s policy of *Gleichschaltung* and Lenin’s “democratic centralism”. At the time of this writing, several authors are being held in prisons around the world for simply daring to voice opinions these Jewish groups want suppressed—apparently opinions these groups have a hard time refuting. This is not a new phenomenon.

In an article entitled “The Jews” in a paper published by Peter Schmidt of 80 Maiden Lane, New York, *The German Correspondent. By Hermann*, Volume 1, Number 2, (29 February 1820), pp. 9-12, at 12, it states,

“At Frankfort on the Maine, a work on *Judaism* was published, containing some severe remarks on the Jews. It was suppressed by the police.”

In 1850 and 1869, composer Richard Wagner publish an essay which criticized the Jewish influence on the arts.⁷⁸⁶ Jews organized to ruin his career, and Wagner was smeared around the world. Under the heading “Foreign Gossip”, *The Chicago Tribune* reported on 25 April 1869 on page 5,

“Richard Wagner’s pamphlet against the Jews, who he says are utterly unable to achieve distinction in any branch of art, has created a great commotion in the literary and artistic circles of Germany and France. Some critics even go so far as to assert that the composer of Tannhauser is half insane.”

Like Richard Wagner, Eugen Karl Dühring was attacked by an organized Jewish campaign to ruin his career. In 1882, Franz Mehring quoted a Jewish author who criticized other Jews for, among other things,

“the malicious gloating when veritable conspiracies deprived of their livelihoods people who were suspected of anti-Jewish feelings[.]”⁷⁸⁷

Eugen Karl Dühring wrote in the 1880’s:

“In a review which was underhanded and misleading to the public of a scholarly work (incidentally suffering from a Kantianising philosophasterish weakness) on *Judaism* (by L. Holst, Mainz, 1821),⁷⁸⁸ [Börne] made to the author of the same an explanation which is significant even today for the conduct of the Jews. He brought to his attention that he, Börne, hoped to experience still the time when every such inflammatory writing against the Jews would bring its author either into the prison or the lunatic asylum; Börne died, now, in 1837. [***] Even in my personal affairs, that is, however, on the occasion of the battle which was associated with my removal from Berlin University, I could perceive tangibly how many Jewish doctors, who were also litterateurs at the same time, had engaged the unions of professors against me and sought to degrade me before the public with

falsehoods and criticisms as well as especially with the imputation of megalomania and persecution mania. Individuals in these camps were so maliciously involved that they were publicly dismissed, even if they were protected by the Jewish papers themselves in which they had written by the nonacceptance of every settlement. In another work *Robert Mayer, der Galilei des 19. Jahrhunderts*, I have more closely elucidated these and other little pieces with the naming of names and provided many facts also on individual newspapers of the most marked Jewishness.”⁷⁸⁹

Communist Zionist Nachman Syrkin jokingly wrote in 1898, referring to the generally base nature of anti-Semitic leadership,

“At least one part of Ludwig Börne’s famous saying, that the anti-Semites of the future will be candidates either for the workhouse or for the insane asylum, has been realized.”⁷⁹⁰

In 1933, Norman Bentwich wrote in an article entitled, “Is Judaism Doomed in Soviet Russia”, *B’nai B’rith Magazine*, (March, 1933),

“The teaching of the Hebrew Prophets, ‘to set free the oppressed and to break every yoke,’ was the underlying motive of the Bolshevik revolution. It is certain that the principal prophet of the proletarian movement was the German Jew, Karl Marx, whose picture hangs in every public institution and whose book, *Kapital*, is the gospel of the Communist creed; that another German Jew, Ferdinand Lassalle, whose heroic statue adorns the Nevski Prospect of Leningrad, was one of the inspirers of the early revolutionary parties; that Jews have, from the beginning to the present day, played a part in the creation and the maintenance of the revolution; and that for no community has the revolution brought about a greater change of status than for the Jews. Under the Czars their life was outwardly a long humiliation; but it had its compensations in the inner strength of the community and in the national ideal of which the flame burnt eternally. To-day, they have been given complete civic and social equality with the rest of the population; and, indeed, Lenin’s saying is constantly quoted, that those peoples which were previously oppressed should be specially favored. [***] The essential feature about their community which strikes the visitor is that the Jews, and particularly the younger generation, feel at home, and part and parcel of the new order. They are proud of their share in the councils of the revolution: of Trotsky, who organized the Red Army (though among non-Jews he is in disgrace and his name is not mentioned), and of the Jews who hold high positions in the Foreign Office and other Ministries, in the Army and the Navy, in the economic councils and academies.

When we landed in Leningrad, our interpreters and guides from the State Tourist Organization were usually Jews and Jewesses. It is the function of the Jew to be the interpreter of Soviet Russia to the world and of the world to

Soviet Russia; for he forms the principal element in the proletarian society which has close touch with the Western European culture and languages. . . . The suppression of the Ghetto and of the Orthodox Church has brought this outward freedom; and the Government punishes severely any outward manifestation of anti-Semitism. [***] In the towns such as Kiev, Odessa, Berdichev, where the Jews are a quarter or more of the whole population, there are Yiddish law courts and Yiddish codes of law, and Yiddish is an official language. But the Rabbinical law which used to regulate Jewish family affairs may not be applied, and the Beth-Din may not function. The academy of higher learning in such centres, which has taken the place of the former university, includes a section for Jewish learning and research.”⁷⁹¹

On 1 March 1946, the *American Hebrew* quoted a sermon by Rabbi Leon Spitz at a Purim festival,

“Let Esau whine and wail and protest to the civilized world, and let Jacob raise his hand to fight the good fight. The anti-Semite. . . understands but one language, and he must be dealt with on his own level. The Purim Jews stood up for their lives. American Jews, too, must come to grips with our contemporary anti-Semites. We must fill our jails with anti-Semitic gangsters. We must fill our insane asylums with anti-Semitic lunatics. We must combat every alien Jew-hater. We must harass and prosecute our Jew-baiters to the extreme limits of the laws. We must humble and shame our anti-Semitic hoodlums to such an extent that none will wish or dare to become (their) fellow-travelers.”⁷⁹²

Börne’s vision of legislation proscribing speech which is offensive to Jews has since become a reality. After the Russian Revolution, it became illegal to criticize Jews, Jewish racism, or to point out the fact that Jewish bankers had brought about the Revolution, or to identify crypto-Jews.⁷⁹³ Sigmund Freud sought to stigmatize the criticism of Jewish racism as if it were a mental disorder, and thereby set the stage for the notorious political oppression of the Soviet psychoprisons. In America we have “Hate Crimes” laws and the *Global Anti-Semitism Review Act of 2004*. In Europe there are far more stringent laws proscribing certain speech, which include prison time and fines as sanctions against speaking freely; such as Britain’s *Race Relations Act* of 1976 Section 5A, as amended in 2000 and 2003; France’s *Gayssot* law; and Germany’s *Volksverhetzung* § 130 of the *Strafgesetzbuch*. Austria has proscribed free speech under the pretext of proscribing “Nazi revivalism” with its *Verbotsgesetz*. Canada, too, has at times sought to proscribe certain forms of political and historical speech and to impose criminal penalties against those who speak freely, if offensively, under the *Spreading False News* statute. Malta proscribes certain classes of speech under Article 82A of the criminal code. Israel also penalizes proscribed speech. Internationally famous historian David Irving languishes in prison in Austria for expressing opinions Jewish organizations want suppressed and proscribed by law. Irving is but one of many who have been imprisoned for speaking

about ideas that Jewish organizations do not want expressed. The truth is no defense in these prosecutions, nor are the defendants or their legal counsel permitted the normal due process of law. Instead, thought criminals who offend Jewish organizations are railroaded into prison through procedures which are blatant human rights violations, and the international press, governments and human rights organizations remain silent, while Jewish organizations cheer on the illegal prosecutions and call for broader powers to suppress speech. Whenever those who are persecuted by Jewish organizations dare to point out the fact that Jewish organizations are attacking them and their fundamental human rights in an organized and coordinated effort, those same Jewish organizations who pride themselves on their Jewish heritage call those they persecute “anti-Semitic” for pointing out that self-styled “Jewish” organizations attack them and seek the suppression of their human rights to free speech, freedom of association, due process of law, and liberty itself.

These laws exhibit the power of “Jewish” organizations. Jewish Messianic prophecy calls for the mass murder of those who are not “righteous”.⁷⁹⁴ Their plan is to first murder off those who do not submit to their mythology, which states that Jews are the God-given masters of the world and that Gentiles must serve the Jews as their slaves and submit to laws which emanate from Jerusalem (*Exodus* 34:11-17. *Psalms* 72. *Isaiah* 2:1-4; 9:6-7; 11:4, 9-10; 42:1; 61:6. *Jeremiah* 3:17. *Micah* 4:2-3. *Zachariah* 8:20-23; 14:9). Ultimately, though, only the Jews will be considered “righteous”,⁷⁹⁵ and only they will survive.⁷⁹⁶ Laws which are enacted at the insistence of Jews, and which make it illegal to question Jewish dogma, are laws which are deliberately “fulfilling” these Jewish Messianic prophecies (*Psalms* 72. *Isaiah* 42; 49; 50; 52; 53; 54; 60; 61, etc. *Daniel* 12. *Malachi* 4).

There is an old political tactic, employed long ago against Caligula and Nero, by which one declares an enemy insane or otherwise contemptible, in order to justify one’s pre-existing dislike of the person so smeared, or one’s desire to suppress the message the defamed person expresses. Max Nordau stated in his address to the First Zionist Congress in 1897,

“No one has ever tried to justify these terrible accusations by facts. At most, now and then, an individual Jew, the scum of his race and of mankind, is triumphantly cited as an example, and contrary to all laws of logic, the example is made general. This tendency is psychologically correct. It is the practice of human intellect to invent for the prejudices, which sentiment has called forth, a cause seemingly reasonable. Probably wisdom has long been acquainted with this psychological law, and puts it in fairly expressive words: ‘If you have to drown a dog,’ says the proverb, ‘you must first declare him to be mad.’ All kinds of vices are falsely attributed to the Jews, because one wishes to convince himself that he has a right to detest them. But the pre-existing sentiment is the detestation of the Jews.”⁷⁹⁷

Albert T. Clay documented the methods of the racist political Zionists in Palestine in 1921, in an article, “Political Zionism”, *The Atlantic Monthly*, Volume

127, Number 2, (February, 1921), pp. 268-279, at 276-277 (this is an indication of what one can expect from Jewish fanatics around the world, when they anoint their Messiah),

“The old resident Jews of Palestine certainly have other than religious grounds for their indifference toward the efforts of the Political Zionists. Last winter the Council of Jerusalem Jews appointed a commission of representative men holding leading positions, to visit parents who were sending their children to proscribed schools, in order to secure their withdrawal. Among these schools, which included those conducted by the convents and churches, some of which have existed in Jerusalem for a long time, are the British High School for Girls, the English College for Boys, and the Jewish School for Girls. In the latter, conducted by Miss Landau, an educated English Jewess, all the teachers are Jewish; most of the teaching is in the English language. This school, which is financed by enlightened Jews of England, was denounced more severely than the others, because, not being in sympathy with the programme of the Political Zionists, Miss Landau refused to teach the Zionist curriculum. She was even informed that her school would be closed.

In a series of articles that appeared in *Doar Hayom*, the Hebrew daily paper, last December, it was stated that the parents who refused to comply with the requests of the Commission [of the Council of Jerusalem Jews] were to be boycotted, cast out from all intercourse with Jews, denied share in Zionist funds, and deprived of all custom for their shops and hotels. ‘Anyone who refused, let him know that it is forbidden for him to be called by the name of Jew; and there is to be for him no portion or inheritance with his brethren.’ They were given notice that they would ‘be fought by all lawful means.’ Their names were to be put ‘upon a monument of shame, as a reproach forever, and their deeds writte unto the last generation.’ ‘If they are supported, their support will cease; if they are merchants, the finger of scorn will be pointed at them; if they are rabbis, they will be moved far from their office; they shall be put under the ban and persecuted, and all the people of the world shall know that there is no mercy in justice.’

A month later the results of this ‘warfare’ were reviewed. We were informed that some Jews had been influenced, ‘but others—and the greater number, and those of the Orthodox,—those who fear God—having read the letters [signed by the head of its delegates and the Zionist Commission] became angry at the ‘audacity’ of the Council of Jerusalem Jews ‘which mix themselves up in private affairs,’ have torn the letter up, and that finished it.’

Then followed a long diatribe against these parents, boys, and girls, in which it was demanded that the blacklist of traitors to the people be sent to ‘those who perform circumcision, who control the cemeteries and hospitals’; that an order go forth so that ‘doctors will not visit their sick, that assistance when in need, if they are on the list of the American Relief Fund, will not be given to them.’ ‘Men will cry to them, ‘Out of the way, unclean, unclean.’

... They are in no sense Israelites.'

It is to be regretted that only these few paraphrases and quotations from the series of articles published can be presented here.

The work of the Councils Committee met with not a little success; pupils left schools, and teachers gave up their positions. Two instructors in the English College, whose fathers were rabbis, and a third, whose brother was a teacher in a Zionist school, resigned. Another refused to do so, and declared himself ready, in the interests of the Orthodox Jews, who were suffering under this tyranny, which they deplored, to give the fullest testimony to the authorities concerning this persecution. The administration, under Governor Bols, finally intervened, and at least no further public efforts to carry out their programme were made.

If, in this early stage of the development of Political Zionism, even the Palestinian Religious Jews already find themselves under such a tyranny, what will happen if these men are allowed to have full control of the government? And what kind of treatment can the Christian and the Moslem expect in their efforts to educate their children, if the Political Zionists are allowed to develop their Jewish state to such a point that they can dispense with their mandatory and tell the British to clear out? When such things happen under British administration, what will take place if the Jewish State is ever realized, and such men are in full control?"

Some relativists worship Albert Einstein as their hero and detest anyone who tells the truth about Einstein's career of plagiarism and the irrationality of Einstein's theorizations. These people believe that they have the right to defame anyone who disagrees with them and often invent spurious reasons to justify their hatred—and to change the subject from Einstein's failings to a personal attack against Einstein's critics. "The pre-existing sentiment is the detestation of" anyone who does not see Einstein as an infallible saint. It is a convenient political weapon to employ an *ad hominem* attack. The reasons for the dissent are, in this manner, disregarded, and the critic is stigmatized and forced to defend herself or himself, rather than her or his scientific findings, which are ignored and quietly removed from the public eye.

Yury Brovko has alleged that those who spoke out against relativity theory and Einstein in the Soviet Union ran the risk of severe political persecution. Yury Brovko, a critic of Einstein's claims to have originated the theory of relativity and a critic of the theory itself, alleges that there were many secret orders which effectively forbade criticism of Einstein in the U. S. S. R., and which forbade scientific journals, science departments and scientific organizations from receiving, considering, discussing or publishing literature which was critical of Einstein's theories.⁷⁹⁸ American physics societies have also refused to consider for publication works critical of "fundamental theories", which is to say works critical of Einstein and "his" theory of relativity, or of quantum mechanics. Brovko refers to secret Orders of the Presidium of the Academy of Sciences of the USSR in 1964 and before, but does not give any specific references to such orders which your author could attempt to verify. Brovko wrote, *inter alia*,

“В 1964 году Президиум АН СССР издает закрытое постановление, запрещающее всем научным советам и журналам, научным кафедрам принимать, рассматривать, обсуждать и публиковать работы, критикующие теорию Эйнштейна.”⁷⁹⁹

V. A. Bronshten stated in 1968,

“There is a sufficiently large group of pseudoscientists, who specialize in ‘refuting’ the theory of relativity. As a rule, the efforts of these ‘refuters’ only reveals their poor scientific literacy, although among them there are people with a university education.”

“Есть довольно большая группа гипотезоманов, специализировавшихся на «опровержении» теории относительности. Как правило, усилия этих «опровергателей» лишь отражают их низкую научную грамотность, хотя среди них попадаются и люди с высшим образованием.”⁸⁰⁰

and,

“The so-called delirium of inventions and discoveries is one of the forms of paranoia. The nature of the disorder lies in the fact that the patient believes he has made an important invention or salient discovery, and that scientific-conservatives tragically cannot understand him. In this case the person remains completely normal in every other aspect of life, in the family, at work. [***] Thus, just in the year 1966, the Department of General and Applied Physics of the Academy of Science of USSR helped physicians to reveal 24 paranoiacs.”

“Одной из форм паранойи является так называемый бред изобретений и открытий. Сущность его состоит в том, что больному кажется, будто он сделал важное изобретение или выдающееся открытие, и что вся беда в том, что его не могут понять ученые-консерваторы. При этом во всем остальном—в жизни, в семье, в работе—человек остается совершенно нормальным. [...] Так, только за один 1966 г. Отделение общей и прикладной физики АН СССР помогло медикам выявить 24 параноика.”⁸⁰¹

Lifshitz stated in 1978,

“It appears to me that there are two types of pseudoscientists. One of them — people with paranoid mental lapses, who absolutely believe in what they are saying. These are not scientific afferists, but are simply not completely normal people, whom you unfortunately encounter. They, as a rule, are occupied by fundamental questions: they refute quantum mechanics, the theory of relativity and so forth. However, they are completely normal when

discussing other issues.”

“Лжеученые, как мне кажется, бывают двух типов. Один из них — люди с параноидальными психическими сдвигами, они абсолютно верят в то, что сами говорят. Это не научные аферисты, а просто не в полне нормальные люди, с которыми, к сожалению, приходится встречаться. Они, как правило, занимаются фундаментальными вопросами: опровергают квантовую механику, теорию относительности и т. д. Причем об остальных вещах они рассуждают нормально.”⁸⁰²

In the same period of time, anyone who questioned the legitimacy of the Soviet State, or wished to leave it, was also considered psychotic—often dubbed “paranoid” and imprisoned in psychiatric prisons, even if he or she behaved in a completely sane, very normal way.⁸⁰³ The same fate apparently befell many who dared to question the theory of relativity, or who called attention to Einstein’s plagiarism. This recalls Trofim Denisovich Lysenko’s tyrannical reign over the field of genetics and the murder, imprisonment and banishment of dissenting scientists in the Soviet Union.

The trial of Einstein’s friend Friedrich Adler set a bizarre precedent for the charge of *per se* insanity for disagreeing with Einstein. Adler assassinated the Austrian Prime Minister Karl Graf von Stürgkh in 1916. Adler had written a work which is critical of the theory of relativity and the defense at his murder trial used this work as “proof” that he must be insane—but even Einstein did not maintain that that was true.⁸⁰⁴ However, Einstein and his advocates did succeed in wrongfully stigmatizing any criticism of Einstein or the theory of relativity as if it were anti-Semitism, *per se*.⁸⁰⁵ Kevin MacDonald argues in his book *The Culture of Critique*,⁸⁰⁶ that Sigmund Freud planned to use psychoanalysis to rid the world of “anti-Semitism” Today, there are prominent persons in prison for the criminal offense of offending racist Jews.

5.4.2 Jewish Terrorism

In its article “Israel”, the *Great Soviet Encyclopedia: A Translation of the Third Edition*, Volume 10, Macmillan, New York, (1976), pp. 477-484, at 478, wrote,

“Thus, despite the UN resolution of Nov. 29, 1947, Israel expanded its territory to include four-fifths of the area of mandated Palestine. Both before the formation of Israel and the outbreak of the war and during the course of the war itself, Zionist terror led to the mass destruction of Arabs and the expulsion of nearly a million Arabs from the territory of Israel and from the Arab portion of Palestine that it had seized. The problem of Palestinian refugees emerged—a problem that, because of Israel’s unaltering refusal to implement the UN resolution of Dec. 11, 1948 (on the right of refugees to return to their homeland or, if they choose, to receive material compensation), became one of the most important issues complicating the

Middle East crisis. [The *Great Soviet Encyclopedia*, published in the 1970's at the time when the United Nations General Assembly Resolution Number 3379 declared that Zionism is a form of racism, detailed many of the Zionists' abuses and violations of international law. Refer also to its articles: "Anti-Semitism", "Jews", "Judaism", "Middle East Crisis", "Palestine", "Poale Zion", and "Zionism". **See also:** N. S. Alent'eva, Editor, *Tseli i metody voinstvuiushchego sionizma*, Izd-vo polit. lit-ry, Moskva, (1971). H. С. Алентьева, Редактор, Цели и методы воинствующего сионизма, Издательство Политической Литературы, Москва, (1971).—CJB.]

The political Zionists of the early Twentieth Century had a well deserved international reputation as murderers, torturers and terrorists.⁸⁰⁷ The Jews of the Nineteenth Century had a reputation as revolutionary terrorists and assassins. Jewish terrorism continued through the Zionist "Sternists"⁸⁰⁸ of the 1940's (who offered Hitler a military alliance between Zionists and Nazis based on the principle that Jews must be removed from Europe⁸⁰⁹) and Menachem Begin's terrorist Zionist Jews in the Irgun, through to the Jewish Zionist Meir Kahane,⁸¹⁰ and beyond to the present time.⁸¹¹

While the Sternists (led by Yitzhak Shamir) and the Haganah (led by David Ben-Gurion) were busy terrorizing British vessels and encampments, the Irgun (led by Menachem Begin) murdered 91 people at the King David Hotel and planned to murder the British Foreign Secretary Ernest Bevin. The Jews dressed up as Arabs when they bombed the King David hotel, in order to generate hatred towards innocent Arabs—not only did they murder innocent people, they blamed other innocent people for their crimes. They also planned to make the Jewish assassination of the British Foreign Secretary Ernest appear as if it had been committed by the Irish Republican Army, in order to hide the fact that Zionists were the true murderers.⁸¹²

On 9 April 1948, Sternist and Irgun terrorists committed the Deir Yassin Massacre against defenseless Palestinians.⁸¹³ They murdered hundreds of helpless men, women and children.⁸¹⁴ The Jewish terrorists then stole the land of the dead Palestinians and chased off those who survived their attack, stealing their land and property, as well. The Israelis have repeated the Jewish atrocities across Palestine, following the course laid out for them in *Exodus* 34:11-17,

"11 Observe thou that which I command thee *this* day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 But ye shall destroy their altars, break their images, and cut down their groves: 14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their

daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 17 Thou shalt make thee no molten gods.”

Jews in Lithuania and Poland had acted in the same fashion during the Second World War. Perhaps taking their cue from Old Testament orders from the Jewish God to utterly destroy other Peoples’ villages, leaving nothing left alive and no property intact (as but one example of many, *see: I Samuel* 15); Jews mass murdered the men, women, children and infants of Koniuchy (Kaniukai).⁸¹⁵ Many Jews welcomed the Bolsheviks into Poland and Lithuania and helped them to mass murder helpless Poles and Lithuanians. Jews were notorious for “denouncing” their Gentile neighbors to Communist authorities, who were often themselves Jewish. *I Samuel* 15:3 states,

“Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.”

The ultimate goal of Judaism is to enslave and exterminate all non-Jews (*Isaiah* 65; 66).

In 1948, the Zionist Sternists, under the leadership of Yitzhak Shamir, murdered Count Folke Bernadotte, whom the United Nations Security Council had appointed to mediate Palestinian-Israeli negotiations.⁸¹⁶ Count Bernadotte had rescued tens of thousands of Jews from the Nazis. These Jewish terrorists also hanged innocent Brits and wired their dead bodies with explosive booby-traps. They also sent letter bombs to British authorities and the Sternists murdered Lord Moyne British Minister of State and his driver in cold blood in a terrorist act.

Jewish Zionist terrorists, posing as native Gentiles, terrorized Jewish populations in Egypt, Iraq, Hungary and Romania, in order to disparage those peoples and in order to force Jews to Palestine. Mossad agents infiltrated the Iraqi Government and instituted laws against Jews, and Jewish agents committed murderous terrorist acts against Jews in Iraq, in order to force the remaining Jews to emigrate to Palestine, just as Zionist Jews had put the Nazi régime into place and terrorized and murdered Jews in order to force Jews into Palestine.⁸¹⁷

The Israeli Government has committed acts of war against the United States by bombing American interests in Egypt in 1954 with Israel’s “Operation Susannah” in the “Lavon Affair”⁸¹⁸ and by attempting to sink the *U. S. S. Liberty* in 1967.⁸¹⁹ In both instances, the Israeli Government tried to lay blame on Egypt for the Israeli attacks on the United States, in an attempt to incite the United States to fight Israel’s enemies. In her book *Israel’s Sacred Terrorism*, Livia Rokach reproduced an excerpt from a 26 May 1955 entry in Moshe Sheratt’s personal diary, which recounts his impressions of Moshe Dayan’s plans to provoke the Arabs to respond by first attacking them, then stealing their land when they sought to defend themselves,

“The conclusions from Dayan’s words are clear: This State has no international obligations, no economic problems, the question of peace is

nonexistent. . . . It must calculate its steps narrow-mindedly and live on its sword. It must see the sword as the main, if not the only, instrument with which to keep its morale high and to retain its moral tension. Toward this end it may, no—it must—invent dangers, and to do this it must adopt the method of provocation-and-revenge. . . . And above all—let us hope for a new war with the Arab countries, so that we may finally get rid of our troubles and acquire our space. (Such a slip of the tongue: Ben Gurion himself said that it would be worth while to pay an Arab a million pounds to start a war.) (26 May 1955, 1021)⁸²⁰

Some Jews have long sought to destroy the Dome of the Rock and the Al Aqsa Mosque, and have recently persuaded Dispensationalist Christians to join them in the quest to destroy both so that the Jews can build a Jewish temple on the site. Under Jewish occupation, on 21 August 1969, arsonists inflicted heavy damage to the Al Aqsa Mosque. The United Nations Security Council condemned Israel for the attack in Resolution 271. In 2000, Ariel Sharon intentionally provoked Moslems by invading the Al Aqsa Mosque and Israeli police attacked Palestinians in the Mosque. Many Jews and Christian Dispensationalists have encouraged terrorist attacks against the Al Aqsa Mosque and the Dome of the Rock.

In 1968, Israel attacked a civilian airport in Beirut and destroyed numerous civilian aircraft. On 31 December 1968, United Nations Security Council Resolution 262 officially condemned the unprovoked Israeli attack on Lebanon. Numerous other United Nations Resolutions condemned Israel's repeated unprovoked and unjustifiable attacks on Lebanon, including resolutions 270, 279, 280, 285, 313, 316, 317, 332, 337, 347, 425, 427, 450, 467, 498, 501, 508, 509, 512, 513, 515, 516, 517, 518, 520, 521, and 587. In 1982, under Ariel Sharon's leadership, thousands of civilians were mass murdered in Lebanon in the Sabra and Shatila Massacre. In 1996, under Shimon Peres' leadership, Israel bombed civilians in Lebanon in operation "Grapes of Wrath". Many have accused Israel of fomenting the civil war between Christians and Moslems in Lebanon, which largely destroyed the most beautiful nation and city, Lebanon and Beirut, in the region. Israel also attacked helpless civilians in Jordan, perhaps most aggressively in 1968, and faced the condemnation of United Nations Security Council Resolutions 228, 248, 256 and 265. David Ben-Gurion once stated,

"I proposed that, as soon as we received the equipment on the ship, we should prepare to go over to the offensive with the aim of smashing Lebanon, Transjordan and Syria. [***] The weak point in the Arab coalition is Lebanon [for] the Moslem regime is artificial and easy to undermine. A Christian state should be established, with its southern border on the Litani River. We will make an alliance with it. When we smash the [Arab] Legion's strength and bomb Amman, we will eliminate Transjordan, too, and then Syria will fall. If Egypt still dares to fight on, we shall bomb Port Said, Alexandria, and Cairo. [***] And in this fashion, we will end the war and settle our forefathers' accounts with Egypt, Assyria, and Aram."⁸²¹

Lieutenant General Rafael Eytan, outgoing Chief of Staff of the Israeli Army, stated on 12 April 1983,

“When we have settled the land, all the Arabs will be able to do about it will be to scurry around like drugged roaches in a bottle.”⁸²²

In an article “Begin and the ‘Beasts’”, *New Statesman*, Volume 103, Number 2674, (25 June 1982), page 12, Amnon Kapeliuk wrote of Menachem Begin, the Prime Minister of Israel,

“The war in Lebanon cannot be interpreted, even by its most devoted proponents in Israel, as a war of survival. For this reason, the government has gone to extraordinary lengths to dehumanise the Palestinians. Begin described them in a speech in the Knesset as ‘beasts walking on two legs’. Palestinians have often been called ‘bugs’ while their refugee camps in Lebanon are referred to as ‘tourist camps’. In order to rationalise the bombing of civilian populations, Begin emotively declared: ‘If Hitler was sitting in a house with 20 other people, would it be correct to blow up the house?’”

In 1982, Israelis massacred Palestinians in Beirut. The United Nations Security Council condemned Israel for the “criminal massacre” in Resolution 592. In 1986, Israeli soldiers opened fire on Palestinian students at Bir Zeit University. The United Nations Security Council condemned the attack in Resolution 592. In 1987, the Israeli Government instituted a policy under Yitzhak Rabin of smashing the bones of Palestinian demonstrators with rocks.⁸²³ Israeli soldiers held helpless children and pounded heavy, jagged stones against their bodies until their limbs were crippled with compound fractures. On 25 February 1994, Benjamin C. Goldstein, a. k. a. Baruch Kappel Goldstein, murdered several people and injured many more in his terrorist attack against innocent Moslems who were peacefully praying in the Al-Ibrahimi Mosque during the holy month of Ramadan. Goldstein was a follower of Meir Kahane and a medical doctor who refused to treat Gentiles, because Maimonides forbade a Jewish physician from treating a Gentile unless under duress, and even then declared that a fee must be charged to the Gentile (Maimonides, *Mishneh Torah*, “Idolatry” 10:1-2).⁸²⁴ More than 50 Palestinians were murdered and hundreds more were injured in the attack and its aftermath. The United Nations condemned the attack in Security Council Resolution 904.

In 1995, Yigal Amir assassinated Israeli Prime Minister Yitzhak Rabin in an attempt to end the peace process. Israel has legalized governmental political murders and the Israeli Government has brutally murdered and tortured many innocents. The program “Frontline” has produced a documentary *Israel’s Next War*, which exposes the failed attempt of Jewish terrorists to set off a massive bomb at a Palestinian girls’ school in 2002.⁸²⁵ The Israeli Air Force bombed the Bahr el Bakar elementary school on 8 April 1970, mass murdering dozens of children and a teacher.⁸²⁶ These are only a few of the countless atrocities the “Jewish State” has committed against innocent

people.

Perhaps inspired by the accusations against Jews of poisoning wells in the 1300's, some Jews unsuccessfully attempted revenge against the Germans for the Holocaust after the Second World War by poisoning the water supply of Germany. They sought to kill at least six million Germans. Tom Segev wrote in his book *The Seventh Million: The Israelis and the Holocaust*,

“Kovner therefore set six million German citizens as his goal. He thought in apocalyptic terms: revenge was a holy obligation that would redeem and purify the Jewish people. The group divided into cells, each with a commander. Their primary goal, Plan A, was ‘to poison as many Germans as possible.’ Plan B was to poison several thousand former SS men in the American army’s POW camps. Reichman succeeded in infiltrating some members of the group into the Hamburg and Nuremberg water companies. Kovner went to Palestine to bring the poison—and, he hoped, to receive the blessing of the Haganah.”⁸²⁷

Such leading figures in Israeli history as Menachem Begin, Yitzhak Shamer and David Ben-Gurion have been accused of terrorism, and/or of sponsoring terrorism, and/or of condoning terrorism. Jacob Bernard Agus wrote,

“As the horrors of the Nazi ‘final solution’ were revealed after the war, the pitch of Jewish desperation reached unprecedented heights. The terrorist movements in Palestine against the British mandatory power were totally inconceivable before the war. Even veteran Jewish leaders were unable either to understand or to restrain the fury of the young terrorists, for whom the whole of Jewish experience was summed up in the raising of a gun with the slogan, *rak Kach*, ‘Only thus!’ The struggle of the terrorists, the desperation of the concentration camp graduates, and the military know-how of the European partisans shattered Arab resistance so effectively that nearly their entire population fled in panic.”⁸²⁸

Begin brought his terrorist’s mentality with him into Israel’s top office. The racist State of Israel is the manifestation of this simplistic, genocidal and hate driven mentality, which has existed at least as long as Judaism has existed. Michael Berenbaum wrote in his book, *After Tragedy and Triumph*,

“Menachim Begin built upon this realization and constructed a usable past upon the twin pillars of antisemitism and the need for power. *Goyim* (literally, ‘the nations’) hate Jews, Begin maintained. In traditional language, Esau hates Jacob. According to Begin’s worldview, Jews are a people that dwells alone. Power is essential. Powerlessness invites victimization. Jews must determine their own morality. The world’s pronouncements toward the Jews mask—sometimes more successfully and sometimes less so—their genocidal intent. The desire to make the world *Judenrein* continues, and only

fools would allow themselves to be deceived.”⁸²⁹

The New York Times reported on 5 May 1948 on page 17,

“While Scotland Yard directed an international search for the sender of the explosive parcel that killed Rex Farran, brother of Roy Farran, former Palestine police officer who was blacklisted by Jewish terrorists, official spokesman in the House of Commons voiced the indignation of the British people today at ‘this wicked outrage.’”

Max Born wrote to the racist nationalist Albert Einstein on 22 May 1948,

“I was very sad when the Jews started to use terror themselves, and showed that they had learned a lesson from Hitler. [***] Moreover, I detest nationalism of every kind, including that of the Jews.”⁸³⁰

Zionist Jewish bankers have financed America’s worst enemies including Great Britain, the Confederacy, Imperial Japan, Bolshevik Russia, Nazi Germany, etc. Zionist Jewish bankers are responsible for more American war casualties than any other group. Zionist Jewish bankers have deliberately caused America’s worst recessions and depressions. They have corrupted the American media and American politics. Michael Collins Piper argues that Mossad agents were involved in the assassination of United States President John Fitzgerald Kennedy and that they wanted him dead because Kennedy opposed the Israeli nuclear weapons program, a program which is not in the best interests of the United States.⁸³¹ The Zionists have been a curse to America.

5.5 Attempts to Prove the *Protocols* Inauthentic

The London Times published a series of articles in 1921, which relied upon an anonymous source “Mr. X” in contact with the *Times*’ “Constantinople correspondent” Philip P. Graves. These articles set out to debunk the *Protocols* as a forgery. Graves claimed that the *Protocols* are a forgery, because they allegedly plagiarized Maurice Joly’s *Dialogue aux enfers entre Machiavel et Montesquieu: ou, La politique de Machiavel au XIXe siècle*, A. Mertens, Bruxelles, (1864). Lucien Wolf, Herman Bernstein and many others have also claimed a forgery on the basis of plagiarism.⁸³²

Advocates of the alleged authenticity of the *Protocols* countered that the fact that sections of the *Protocols* were evidently plagiarized from Joly and others does not prove that the document was a forgery, only that its authors were students of, or plagiarists of the works of others, who deemed it inappropriate—or who had not yet had the opportunity—to name the sources for some of their statements. Others argued that all of these works had older common sources and it was to be expected that they should bear a resemblance to one another. Graves’ articles and Zangwill’s letter to the *Times* were as fantastic a conspiracy theory as the *Protocols* themselves

in their allegations of Czarist conspiracies to defame the Jews, and in their reliance upon unnamed and unreliable sources.

The founder of modern political Zionism, Theodor Herzl, author of *The Jewish State* (*Der Judenstaat; Versuch einer modernen Lösung der Judenfrage*⁸³³) in 1896 was in some minds the alleged author of the *Protocols*. Herzl emphasized the fact that his book *The Jewish State* was not original, but instead drew from older sources. Herzl expressed racial mythologies found in the *Protocols* in Herzl's radical statements in his diaries and in his book *The Jewish State*. However, much that Herzl wrote was earlier published in Moses Hess' *Rom und Jerusalem*, Eugen Karl Dühring's *Die Judenfrage*, Leon Pinsker's *Auto-Emancipation*, and in the newspaper *Selbst-Emancipation*, which was published in Vienna from 1885-1886, and again from 1890-1893, and which featured the same racist anti-assimilationist Zionist rhetoric one hears to this day. The fact that it drew from older sources does not render Herzl's book a forgery, nor a complete fabrication.

The New York Times also published many articles featuring John Spargo in early 1921, with the purpose of curbing the rise in anti-Semitism caused by the *Protocols* and the anti-Jewish articles published in *THE DEARBORN INDEPENDENT*. However, the defense against the *Protocols* was poorly managed, self-contradictory and factually incorrect; and many essays and pamphlets were published promoting the *Protocols* and arguing that they are authentic, which arguments, while sometimes unfair, exaggerated and factually incorrect, won out in the court of public opinion with tragic consequences.⁸³⁴ There was often a deliberate confusion between the actions of some particular Jews, and all Jews, which unfair generalization was again and again pointed out, unfortunately with little success.

The Zionists continued to pretend that they spoke for all Jews and that they constituted a government for world Jewry. Adolf Hitler was one of the many Zionist anti-Semite stooges in the early 1920's, who asserted that the *Protocols* are genuine and represented a vast conspiracy and a threat that must be addressed.⁸³⁵ Hitler used the *Protocols* as a means to put himself into power, so that he could fulfill the Zionist plans laid out in the *Protocols*. This was a common tactic of Zionists and Communists, who promoted a controlled opposition to their plans, which enabled them to fulfill them. Hitler was both a Zionist and a Bolshevik, and at war's end Eastern Europe, and very nearly all of Europe, turned Communist. Hitler and Stalin worked in collusion to make Europe ripe for a Communist takeover. At war's end, the Zionists were finally able to persuade the world's Jews to join them in founding a racist apartheid "Jewish State". Hitler succeeded in his goal to found this State.

5.5.1 Why Did Henry Ford Criticize the Jews?

Henry Ford's newspaper *THE DEARBORN INDEPENDENT* brought the attention of the American public to *The Protocols of the Learned Elders of Zion*. Many have noted that Ford showed no signs of bigotry before the spring of 1920, and the first anti-Jewish articles appeared in his newspaper on 22 May 1920, and 29 May 1920. It was seemingly inexplicable that Ford began so overwhelming an attack on Jews and reorganized his newspaper and his life to carry out this attack, with no chance for

personal gain and no apparent reason other than a genuine belief that the *Protocols* were authentic in their message, if not authorship, and revealed the Jewish plan for world domination through Bolshevism and Zionism.

Ford did not state whether or not he believed that the *Protocols* were genuine, but he did state that they were an accurate reflection of real events that had occurred many years after the *Protocols* first appeared. On 17 February 1921, Henry Ford was quoted in *The New York World*,

“The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old, and have fitted the world situation up to this time. They fit it now.”⁸³⁶

5.5.2 Controlled Opposition and “The Trust”

Henry Ford, and the articles in *THE DEARBORN INDEPENDENT*, repeatedly stated that Ford’s campaign to inform the public of the dangers of: Bolshevism, Jewish control of the press, Jewish “power behind the throne” of numerous governments, and the power of racist Jewish financiers; was motivated by a genuine desire to help the Jews to overcome their prejudice against non-Jews, and to benefit society at large, but not out of hatred.⁸³⁷ Some contemporary Jews believed that Ford was an *agent provocateur* for the Zionists, who had been promoting anti-Semitism for centuries as a means to keep Jews segregated from non-Jews, so as to preserve the “purity of the Jewish race”.

THE DEARBORN INDEPENDENT reported on 11 September 1920 in an article entitled, “Does Jewish Power Control the Press?”:

“A sidelight on the first sentence above may be had from this Jewish statement regarding the British Declaration relating to Palestine: ‘This Declaration was sent *from the Foreign Office to Lord Walter Rothschild*. * * * It came perhaps as a surprise to large sections of the Jewish people * * * But to those who were active in Zionist circles, the declaration was no surprise. * * * *The wording of it came from the British Foreign Office, but the text had been revised in the Zionist offices in America as well as in England. The British Declaration was made in the form in which the Zionists desired it.* * * *’ pp. 85-86, ‘Guide to Zionism,’ by Jessie E. Sampter, published by the Zionist Organization of America.

3. ‘Literature and journalism are two most important educational forces, and consequently our government will become the owner of most of the journals. * * * *If we permit ten private journals, we shall organize thirty of our own, and so on. This must not be suspected by the public, for which reason all the journals published by us will be EXTERNALLY of the most contrary opinions and tendencies thus evoking confidence in them and attracting our unsuspecting opponents, who thus will be caught in our trap and rendered harmless.*’

This is most interesting in view of the defense now being made by so many Jewish journals. ‘Look at the newspapers owned and controlled by Jews,’ they say; ‘see how they differ in policy! See how they disagree with each other!’ Certainly, ‘externally,’ as Protocol 12 says, but the underlying unity is never hard to find.

Besides, one way of discovering who are the people that have knowledge of the Jewish World problem, of who can be convinced of it, or who will write about it, is just to start a paper which ‘externally’ seems to be independent of the Jewish Question. So deeply is this thought shared by even uneducated Jews that a rumor is today widespread in the United States that the reason for the present series of articles in *THE DEARBORN INDEPENDENT* is the desire of its owner to forward the Jewish World Program! Unfortunately, this scheme of starting a fake opposition in order to discover where the real opposing force is, is not confined to the Jewish Internationalists, although there is every indication that it was learned from them.”

There might have been an *agent provocateur* behind Ford—in the person of Boris Brasol.⁸³⁸ An agent who appeared from the East, Brasol, like the Zionist Nazi Alfred Rosenberg, directed attention to the *Protocols* from the East to the governments of the West. Just as the most virulent Christian zealots were often crypto-Jews, who attempted to hide their identities and use hatred of the Jews as a means to subvert Gentiles; the most virulent anti-Semites were often crypto-Jews or Jewish agents who used hatred of the Jews as means to accomplish the ends of Jewish leadership—Communist revolution and the formation of a “Jewish State”.

The New York Times published an article entitled “Spargo Denounces Anti-Semitic Move” on 6 December 1920 on page 10, and paraphrased John Spargo,

“He attacked Mr. Ford for intolerance and said he was the ‘tool’ in this matter of men more able than himself.”

The New York Times reported on 18 May 1922, on page 11, in an article entitled, “Says C. C. Daniels Aided Ford Crusade”:

“Ford’s fight on the Jews is ascribed by Hapgood to the fact that Ford was ‘tricked’ by Czarist sympathizers in the United States. He says Mr. Daniels [***] was head of the detective agency which employed Boris Brasol, former investigator for the Russian secret service Black Hundred.”

But was Brasol’s interest really in restoring the Russian Monarchy, or was he an agent of the Zionists and Bolsheviks? We know today that most of the opposition to the Bolsheviks was controlled by the Bolsheviks themselves.

Communist leadership, who were disproportionately Jewish, created a plan which came to be known as “The Trust”,⁸³⁹ whereby they sent out supposed exiles from Bolshevik Russia to found and infiltrate anti-Communist organizations. These

organizations actually served the interests of the Communists. Given that the Jews played such a disproportionate rôle in fomenting Communist revolution and in the leadership of Communist governments; anti-Communist organizations were often highly critical of the rôle Jews played in Bolshevism. We also know that crypto-Jews like “Sidney Reilly” (born Salomon Rosenblum) were agents of “The Trust”.⁸⁴⁰ Alfred Rosenberg, Boris Brasol and Paquita de Shishmareff may have been predecessors of this Jewish-Communist controlled opposition dubbed “The Trust”.

Whether or not Henry Ford was intentionally promoting anti-Semitism as means to promote the Zionist movement and ultimately a Bolshevik takeover of the United States remains an open question. It is more certain that Adolf Hitler was a Bolshevik Zionist. Rosenberg, Brasol, and Shishmareff—who wrote in defense of the authenticity of the *Protocols* and who assisted Brasol, may have sought to place Jewish Zionist Communists in power on a popular platform of anti-Communism and anti-Semitism. Such was the case with Adolf Hitler.

5.5.3 The Sinking of the “Peace Ship”

Henry Ford was a hardworking pacifist, who used his fortune to try to end the senseless slaughter of the First World War. Many criticized Ford for his pacificism.

Ford sued *The Chicago Daily Tribune* for libel on 7 September 1916 for an article “Ford is an Anarchist” published in *The Chicago Daily Tribune* on 23 June 1916 on page 6. Ford eventually won his libel suit and was awarded the nominal sum of six cents in 1919. *The Chicago Daily Tribune* had published articles claiming that Ford was ignorant of, and indifferent to, History.⁸⁴¹ The lawyers for the defense in the libel action questioned Ford about his knowledge of History and he was unable to state what rôle Benedict Arnold had played in history.⁸⁴²

Ford was ridiculed for being a pacifist during the First World War. The counsel for the defense tried to confuse Ford with the many meanings inherent in the euphemism “preparedness”, a term warmongers used as a euphemism for their build-up to war. Ford knew that the term was used to disguise aggressive preparations for war—in Ford’s mind, unnecessary war for profit brought on by Jewish bankers and Jewish controlled newspapers. Ford was not misled and the counsel for defense was frustrated in its efforts to manufacture contradictions in Ford’s statements, which contradictions were instead due to the euphemisms Ford’s critics employed to confuse and manipulate the public. They failed in their efforts to attribute their own inconsistencies to Ford.

Some Republicans ran Henry Ford as a Republican candidate for the Presidency in the Republican primaries of 1916.⁸⁴³ The Prohibition Party also wanted Ford to run as their candidate.⁸⁴⁴ Harry Bennett stated, “Henry Ford, in 1916, was perhaps better known to most Americans than their President.”⁸⁴⁵

In 1915, Henry Ford, a vocal pacifist, pledged his entire fortune to his effort to end the war on humanitarian grounds⁸⁴⁶ and organized the voyage of the “Peace Ship” on 4 December 1915, a mission to persuade the Europeans to end the war by Christmas. This vessel, which Ford had chartered, sailed to Northern Europe with a contingent of leading pacifists, who intended to meet with European leaders in order

to bring about peace. Ford did not want America to enter the war, which war needlessly slaughtered millions of Europeans. Ford sought a just and humane peace. Republican candidate Theodore Roosevelt and others ridiculed Ford for his pacifist campaign to end the suffering of the war.⁸⁴⁷ Journalist Herman Bernstein and other passengers on the Peace Ship withdrew their support from Ford's mission.⁸⁴⁸ Ford concluded that the Jewish bankers and their lackeys had torpedoed his attempt to end the war. Ford later ran for the Senate in Michigan in 1918 and lost in a race which resulted in investigations of election fraud.

Incumbent Democratic Presidential candidate Woodrow Wilson ran on the pacifistic slogan, "He kept us out of the war!" Henry Ford, the pacifist, life-long Republican and formerly Republican candidate, threw his support behind the Democrat Wilson on 27 September 1916 and eventually congratulated Wilson on his victory, confident that Wilson would keep America out of the war.⁸⁴⁹ Republican candidate Theodore Roosevelt alienated many German-Americans, and took a strongly pro-British stance and openly called for American "preparedness" for war with Mexico and the Central Powers. Roosevelt attacked the "hyphenates", German-Americans, many of them Jews, who wanted to keep America out of the war. German-Americans represented the swing vote in key states and when Wilson announced that he would keep America out of the war, the Republicans determined that Roosevelt could not win the election. Roosevelt dropped out of the race and was replaced by Republican candidate Charles Evans Hughes, who had the approval of German-Americans—the allegedly traitorous "hyphenated Americans" Roosevelt had alienated.⁸⁵⁰ Wilson, who was a Zionist, won the election and then betrayed the American People and brought them into the war at the behest of his Zionist blackmailers Louis Brandeis and "Colonel" House.

Robert Rutherford McCormick was President of *The Chicago Daily Tribune*. A staunch Republican, he had Republican roots running back to Abraham Lincoln through his maternal grandfather, *Tribune* owner and one of the founders of the Republican Party, Joseph Medill. *The Chicago Daily Tribune* did not shy away from politics. Abraham Lincoln and Joseph Medill, like Theodore Roosevelt, confronted pacifist opposition in the Civil War; so there was nothing new about their antagonism towards pacifism. Robert R. McCormick became a Colonel in the First World War, and his home and estate are now a very fine museum grounds, Cantigny, which houses the First Division Museum.

The Republican Charles Evans Hughes lost to the democratic incumbent Woodrow Wilson, who won, in part, because of his ability to peel off the vote of Americans of German descent in the Midwest based on the lie that he would keep America out of the war. Wilson soon brought America into the war against Germany, despite his campaign promises of continued non-involvement. These experiences embittered Henry Ford and he must have felt personally betrayed by President Wilson. Many of the articles which later appeared in *THE DEARBORN INDEPENDENT* from 1920-1927 took the form of personal attacks.

But was this what prompted Ford? As early as July of 1919, in his libel trial against *The Chicago Tribune*, Henry Ford agreed with the allegation that bankers and newspapers, "got [America] into the war for purposes of gain."⁸⁵¹ Ford attributed his

views to discussions he had had with the two Jews Herman Bernstein and Rosika Schwimmer on the Peace Ship expedition in December of 1915 and January of 1916. *The New York Times* reported on 5 December 1921 on page 33,

“FORD EXPLAINS ATTACKS

Caused by Statements Made to Him

by Jews on Peace Trip.

Special to The New York Times.

FLORENCE, Ala., Dec. 4.—Henry Ford today told reporters the fundamental reason why for the last two years he has attacked the Jew in his weekly magazine, *The Dearborn Independent*. He said that the course of ‘instruction on the Jew which he intends to give the United States will continue for five years.’

‘It was the Jews themselves that convinced me of the direct relation between the international Jew and war, in fact, they went out of their way to convince me,’ he said.

‘You remember the effort we made to attract the attention of the world to the purpose of ending the war through the medium of the so-called peace ship in 1915. On that ship were two very prominent Jews. We had not been to sea 200 miles before these two Jews began telling me about the power of the Jewish race, how they controlled the world through their control of gold and that the Jew, and no one but the Jew, could stop the war.

‘I was reluctant to believe this and said so—so they went into detail to tell me the means by which the Jew controlled the war, how they had the money, how they had cornered all the basic materials needed to fight the war and all that, and they talked so long and so well that they convinced me. They said, and they believed, that the Jews had started the war; that they would continue it as long as they wished and that until the Jew stopped the war it could not be stopped. We were in mid-ocean and I was so disgusted that I would have liked to have turned the ship back.

‘When I got back to the United States I still had in mind what the Jews had told me. In Europe, I had looked about quite a bit and I could see that a lot of the things the Jews had told me were so. Once at home, I set about investigating a bit, and the more I investigated the more I found to substantiate what the Jews had told me. I determined that the situation should be made clear to the people of the United States through publicity. But do you think I could get a newspaper to print it? Not on your life. It seemed there was no newspaper in the United States that dared print the truth.

‘Then a funny thing happened just at this juncture. An old chap in Dearborn came to my office and wanted to sell the local paper, *The Dearborn Independent*, a weekly newspaper. The thought came to me like a flash. Surely some place in the United States there should be a publisher strong and courageous enough to tell the people the truth about war. If no one else will, I’ll turn publisher myself. And I did.’

‘How long will your paper continue to deal with the Jewish question?’ he was asked.

‘We’ve got a five years’ course in sight, and we are going to tell the people, among other things, some American history that they don’t teach in the schools. We will show indisputably that one of the great factors behind the Civil War, that brought it on and made peaceable settlement of the issues impossible, was the Jew. And that isn’t the whole story either. There will be more than that.’

Mr. Ford and Mr. Edison spent Sunday morning looking over the site of dam No. 3 at Muscle Shoals, which is still to be started, and which, when built, will create a great reservoir for control of the back waters above the power plant. The afternoon was spent at a Southern barbecue at the home of E. A. O’Neal, head of the Alabama Farm Bureau.”

Ford was later sued by Herman Bernstein, who claimed that Ford had named Bernstein as the source for some of the views expressed in *THE DEARBORN INDEPENDENT*, which Bernstein alleged included:

“That leading members of the Jewish faith precipitated the World War. 2. That in the middle of the war they switched their support to the Allies, selling out to the highest bidder, and that their price was the aid of the allied nations in restoring Palestine to the Jewish people as a national home. 3. That they murdered or caused the murder of the Russian Czar and his family. 4. That most of the dangerous and destructive theories of government abroad in the world are of Jewish origin. 5. That they have debased the professions, prostituted the arts and degraded sports and corrupted commerce. 6. That they control and dominate the press, finance, resources, institutions and politics of the United States, and prostitute the same to unlawful and iniquitous purposes and to their own aggrandizement and to the great injury of the civilized world. 7. That their alleged wealth and power as a race constitutes a threat to mankind.”⁸⁵²

Ford was quoted in an “International News Service” interview on 5 January 1922, as stating,

“The real reason why I printed these articles was because of what a Jew (Herman Bernstein) told me while I was crossing the ocean on the peace ship. He told me that if I wanted to end the war I should talk with the Jewish financiers who created it. I played ignorance and led him on. He told me most of the things that I have printed.”⁸⁵³

Rosika Schwimmer, who was a very hardworking pacifist and who prompted Henry Ford to undertake the Peace Ship mission and was a leader on the voyage, was thought to be an agent of the Germans by the Norwegians, who rejected her and the Peace Ship mission.⁸⁵⁴ This accusation reemerged in 1927.⁸⁵⁵ The Danish

Government also believed that the Ford mission was pro-German.⁸⁵⁶ A great scandal ensued during the voyage, which caused problems in Holland.

Schwimmer was later cleared of the charges made against her with respect to the monies involved⁸⁵⁷ and she claimed that she was the victim of subterfuge by Fannie Fern Andrews and Jane Addams. By all accounts Schwimmer was a brilliant and charming woman and had been an active feminist for years—as had Henry Ford.⁸⁵⁸ On Schwimmer's return, she attempted to contact Ford, who ignored her for many years.⁸⁵⁹ Since Schwimmer was the Jew who was closest to Henry Ford on the Peace Ship mission, it was alleged that she inspired much of the anti-Jewish material that later appeared in *THE DEARBORN INDEPENDENT* in two ways. First, it was alleged that she inspired the Peace Ship expedition, which failed, and Ford came to hate all Jews because Schwimmer was Jewish and Ford believed that the Jews had torpedoed the Peace Ship mission—Ford might even have believed that he was led to make the trip as means to humiliate him and discredit the pacifist movement.⁸⁶⁰ Secondly, it was assumed that Schwimmer told Ford that powerful Jews were behind the war and that the war would not end until the Jewish bankers who had caused it wanted it to end. Interestingly, Schwimmer became good friends with Albert Einstein, who called her his “saving angel”.⁸⁶¹

Henry Ford praised Schwimmer years after the Peace Ship mission, so the first accusation was probably false, but Ford had since come under the influence of Louis Marshall, a very powerful Jewish leader, and it is possible that Ford's later statements in support of Schwimmer may have been scripted.⁸⁶² Henry Ford, though asked by Schwimmer to repudiate the second tacit accusation, never did.⁸⁶³ It appears that Herman Bernstein and Rosika Schwimmer did indeed inform Henry Ford of “the Jewish Peril” on the Peace Ship voyage. The later Zionist betrayal of America and Germany, and the Bolshevik Revolution, must have confirmed for Ford that all he had been told was true.

The New York Times reported on 18 May 1922 on page 11 in an article entitled, “Says C. C. Daniels Aided Ford Crusade”:

“In quest of an explanation for Ford's continued attacks against the Jews, Hapgood says he finally went to Ford's plant, where he was told by one of Ford's employees that the motor car manufacturer was aggrieved by the failure of his peace ship expedition and further because it was suggested by a Jewess, Rosicka Schwimmer.”

On 24 July 1923, in the “Topics of the Times” section of *The New York Times*, on page 20, it stated, *inter alia*,

“MR. FORD says, the incidental, and to him highly satisfactory, effect of [the peace ship voyage of] teaching him a lot about war, its causes, the men who brought it about, and the conditions from which it emerged. [***] But who [***] gave all of these valuable lessons to [Ford]? As Mme. ROSIKA SCHWIMMER seemed to be at least second in command, the chances are that it was she, and the kind of instruction she would give might not have been

entirely trustworthy to anybody except her dear friends the Germans.”

Schwimmer fought all such accusations made against her. The issue arose again in 1927-1928, when Ford distanced himself from the articles of *THE DEARBORN INDEPENDENT*. When criminal Jewish leaders ganged up on Ford and attempted to assassinate him, Schwimmer filed a law suit for libel against Fred M. Marvin. Rosika Schwimmer denied that she was the source of the information and allegations published in *THE DEARBORN INDEPENDENT* and held that Ford was anti-Jewish before taking the voyage with her. She requested Ford’s help, knowing that he had been intimidated by Jewish leaders and was vulnerable.

The New York Times reported in an article, “Woman Asks Ford to Vindicate Her”, on 4 September 1927, page E1,

“Mme. Schwimmer went on to say that she had been the object of abuse that wrecked her health and that the damage to her reputation had been further added to when it was declared that she, a Hungarian Jewess, was responsible for the anti-Jewish campaign of Mr. Ford which he recently ended by apology.”

The New York Times reported in an article, “Mme. Schwimmer Gets Ford’s Reply”, on 18 September 1927, on page 9:

“Mme. Rosika Schwimmer [***] call[ed] on [Henry Ford] to exonerate her of charges [***] that she had been the original cause of his anti-Semitic campaign[.]”

Though Ford’s secretary E. G. Liebold had responded to Schwimmer’s letter, Ford did not deny that Schwimmer had been the source of his information. The 18 September 1927 article continued,

“Mme. Schwimmer said [***] that she regarded the letter as a partial vindication, but that the point of the anti-Jewish campaign had not been touched[.]”

Schwimmer stated that she would write Ford again asking for, “a ‘point blank denial’ of the insinuations relating to Jews.” Ford did not repudiate the accusation.

On 28 June 1928 *The New York Times* reported in an article, “Pacifist Disavows Influencing Ford”, on page 18, quoting Joseph T. Cashman, an attorney for the defense in a libel action Schwimmer had filed against Fred M. Marvin,

“‘Will you admit that it was a matter of common gossip that Mr. Ford’s association with you on the peace ship was the cause of his anti-Semitic propaganda?’

‘Yes,’ replied Mme. Schwimmer, ‘but I have published three open letters to show that Mr. Ford preached anti-Semitism before I met him.’”

Schwimmer was quoted in *The New York Times*, in an article, “Denies Peace Ship Led to Ford Attack”, on 5 September 1927, on page 17:

“‘At my first meeting with Mr. Ford, at his plant at Detroit, no November, 1915,’ said Mme. Schwimmer, in her apartment at 2 West Eighty-third Street, ‘he amazed me by suddenly declaring, ‘I know who caused the war—the German-Jewish bankers.’ He slapped his pocket and went on, ‘I have the evidence here. Facts. I can’t give them out yet because I haven’t got them all. But I’ll have them soon.’”

Ford did not deny this claim, but it is difficult to draw any inferences from his failure to deny it, because at this time he had recently been intimidated by an attack on his life, and a public apology bearing his name had been published repudiating *THE DEARBORN INDEPENDENT* articles, which “apology” was manufactured by Jewish leaders and a sycophantic Jewish agent—as will be shown later on in this text.⁸⁶⁴ Ford had faced a long-standing libel suit from Herman Bernstein, who was represented by Louis Marshall.⁸⁶⁵ The suit claimed damages for the allegation that Bernstein had told Ford on the peace ship that Jews ruled the world and started the First World War. Louis Marshall boasted that Ford would sign anything Marshall told him to sign. Therefore, Ford was intimidated at the time he was asked to deny that any such statements were made to him on the peace ship, but even then failed to deny it. Perhaps Ford was constrained by the settlement of the law suits he had faced.

On the other hand, though Schwimmer’s claim could have been fabricated from Ford’s famous interview with Henry A. Wise Wood, which played a prominent rôle in his libel trial with *The Tribune*, Schwimmer’s denials become more plausible when one considers that Ford may have met with David Starr Jordan just before leaving New York on the Peace Ship (*Oscar II*, a Norwegian vessel).⁸⁶⁶ Though asked to attend the voyage, Jordan’s name did not appear on the ship’s roster.⁸⁶⁷

David Starr Jordan published *Unseen Empire: A Study of the Plight of Nations that Do Not Pay Their Debts*, American Unitarian Association, Boston, (1912); which critically analyzed the power of bankers to instigate, or to prevent, wars. Jordan was concerned that war was destroying the best genetic stock of humankind. Louis Marshall speculated that Jordan may have been the cause of Ford’s campaign.⁸⁶⁸ Both Jordan and Ford were very active in the pacifist movement. If Jordan put thoughts into Ford’s head, perhaps even evidentiary papers into his pocket, it would not preclude the possibility that others soon reinforced those beliefs.

Any claims that Herman Bernstein and/or Rosika Schwimmer told Henry Ford on the Peace Ship that there was a “Jewish” plan to create the war for profit, and to acquire Palestine, and that Jews effectively owned the major governments of the world and corrupted civilization with the wealth of Jewish financiers; would appear to have been contradicted not only by Rosika Schwimmer’s assertion that Ford was anti-Jewish before he met her, but also by Ford’s statements immediately upon his return from the Peace Ship—were it not for statements Ford made soon thereafter in an interview with Henry A. Wise Wood.

Ford was quoted in *The New York Times* on 3 January 1916 on pages 1 and 6 in an article entitled, “Henry Ford Back, Admits an Error, Denies Deserting”:

“Changes Viewpoint of War.

‘A marked change has come over my whole viewpoint since I went away,’ he said. ‘Before going to Europe I held the view that the bankers, militarists, and munitions manufacturers were responsible. I come back with the firm belief that the people most to blame are the ones who are getting slaughtered. They have neglected to select the proper heads for their Governments—the men who would prevent such chaotic conditions. In the great majority of cases the people select their rulers and then are afraid of them. They don’t write enough letters to them and let them know their views.’

Asked if he thought a republic was not a more advisable form of government than a monarchy, the pacifist replied:

‘Yes, I think that is so. But France is a republic, and it doesn’t elect the men who would prevent the nation preparing for war. And you see where France is now. The trouble is that citizens don’t take enough interest in the government. But so far as neglecting government is concerned, I am one of the worst offenders. I have been a voter for thirty-one years, and during that time I have voted but six times. Then it was because Mrs. Ford drove me to do it.

‘Formerly my idea was that in this country also the men behind the campaign for preparedness were the militarists and munition manufacturers. But I find the people who don’t elect the right men are the ones to blame; they should express their own minds.’

Mr. Ford was asked if he had obtained expressions of sympathy with his peace movement from officials in the countries visited, and whether he had successful relations with them. He replied that he had ‘seen others just as good.’

‘If necessary I will go back,’ he continued, ‘and, if it will help matters, I will charter another ship. I went to Europe to show that I was willing to give something more than money to the cause, and I will go again if it will do any good. My absence has not hurt this movement any more than my absence from Detroit hurt my motor company. And as fine a delegation as you could find went from Sweden to Norway.’

‘Get the People Thinking.’

Asked what he thought was the concrete result of his expedition he said:

‘It’s got the people thinking, and when you get them thinking they will think right.’

As to his plans for the future, Mr. Ford said:

‘I haven’t started in to work yet, but I don’t think it would be wise to tell you more.’

‘Do the newspapers think I am doing this for self-gratification or advertisement? I feel that I am simply a custodian of the money I got

together. The people who are being slaughtered helped me to get it, and what I am willing to spend for them. Anyway, I think I feel that way. I have thought of it in every way. My business doesn't need any advertising.'

Mr. Ford said that the reports of serious dissensions were not based on fact. There was much diversity of opinion, he admitted, adding: 'But you know, we took over an absolute community, and I don't think a more jolly crowd could be found in the whole world.'

Mrs. Ford and Dean Marquis were present for a part of the interview, and the Dean interrupted to explain what had been termed the squabbles.

'Being a parson, I was used to the squabbles,' he said, with a smile. 'And so I was surprised at what was published in the newspapers.'

Mr. Ford explained that he never had intended Louis Lochner to be anything except secretary, and that Gaston Plantiff was the manager. If any one did not behave, he said, Mr. Plantiff stopped the payment of bills. Mr. Ford denied that any newspaper messages had been censored. The question of preparedness arose when he was asked about the President's message, and whether, now that he was home, he intended to join with Mr. Bryan in an attack on the Wilson programme.

'I am against preparedness of any kind,' he said, 'for preparedness is surely war. No man ever armed himself even with a knife and fork unless he intended to attack something, if only an oyster or a piece of meat. The President ought to find out what the people want. If they want to arm, they know what they will get—what Europeans are getting now—a rampage some day.'"

It appeared that Ford had disavowed any belief that there were corrupt forces preparing for war for profit. However, in Ford's mind there may have been no contradiction between his belief that: newspapers, and the bankers he believed (or was led to believe on the Peace Ship) corrupted the newspapers, polluted the minds of the public; and his belief that the onus was upon the public to make better decisions when electing their government officials—and Ford was planning to provide them with what he considered to be the truth in order to aid the public in making its decisions. Note Ford's statement, "I haven't started in to work yet, but I don't think it would be wise to tell you more." Ford may already have been planning to stir things up as President, Senator, or newspaper owner. Note the *Times* text quoting Ford,

"Mr. Ford was asked if he had obtained expressions of sympathy with his peace movement from officials in the countries visited, and whether he had successful relations with them. He replied that he had 'seen others just as good.'"

Ford, who was known for making odd statements, may have been implying that there were powers behind the thrones of these governments, or that he had spoken to persons who had convinced him that the governments were corruptly controlled and

that he ought to speak to the people in charge, the bankers. Ford found it fortuitous when the owner of *THE DEARBORN INDEPENDENT* came to him and asked for advice on how to sell it. When America entered the war, Ford considered it his patriotic duty to pause his pacifist activities and stand behind the President for the duration of the war. Ford waited until the end of the war to begin his campaign to expose “the Jewish Peril” to the American People.

5.5.4 Ford Comes Under Attack—The War Against Pacifism

Ford’s long campaign for peace angered many. On 8 May 1916, Henry Ford allegedly made statements (some of which he later denied having made—in particular, Ford denied that he stated that he would remove American flags from his factories) in an interview with Henry A. Wise Wood, a vocal advocate of “preparedness”, who was prejudiced against Ford’s pacifism⁸⁶⁹—Wood was a person who Ford stated appeared to be under the control of financiers⁸⁷⁰:

“A WILD MENTAL JOURNEY WITH FORD.

**History Is Myth, Two Bankers Invented This War, Flags Are Fatal
and Preparedness Talk Is Eastern Scare Gas.**

By HENRY A. WISE WOOD.

New York, May 15, 1916.

To the Editor of The New York Times:

On May 8, while in Detroit for the purposes of speaking on preparedness, I spent several hours with Henry Ford. I found Mr. Ford eager to talk about national defense, but unwilling to discuss it. While volleying his assertions with great rapidity, he refused to pause long enough to permit any one of them to be examined and dealt with. To facts which I submitted he responded with a brief word of dismissal or with a sweeping denial that they were facts; sometimes with the remark that he could not consider them because he himself did not know them to be facts.

In dealing with naval and military subjects his positions seemed to be that they were to be tossed aside, because a civilian in presenting them was not to be credited, nor a professional to be trusted. Therefore they were not open to discussion. By this simple mental operation Mr. Ford shut out of the conversation all naval and military affairs. The suggestion that, because of the results of this war or the situation in Mexico, we might eventually find ourselves in international difficulties from which, owing to our weakness, we might be unable easily to extricate ourselves, Mr. Ford pooh-poohed, saying that I was ‘full of Eastern scare gas.’

When in our ‘discussion’ of a nation’s need for defensive strength history was appealed to, Mr. Ford replied that he did not believe in history, that history was of the past and had no bearing upon the present, and that, there being nothing to be learned from it, history need not be studied nor considered. The American Revolution he refused to have touched upon,

saying that the Revolution was ‘tradition,’ that he did not believe in tradition.

Coming to Mr. Ford’s beliefs, which were given in fragments, with always his refusal to support them with evidence or to permit their analytical examination, these seemed to gather about a single thought. Mr. Ford’s theory of wars—he granting no exceptions—is, or was on May 8, that they are created artificially by bankers. At the moment there are two bankers, but two, he believes, who are responsible for modern wars. If these be plucked then wars in our day will cease. Mr. Ford asserts he knows who these bankers are and that he, personally, is going to see that the ‘tooth is pulled.’ He would not reveal the names of these bankers, nor explain the method by which he is to pull the tooth.

Mr. Ford asserted that he has found a permanent remedy for warfare, which he refused to reveal, saying that in due time I should learn what it is. This he said he would put into effect, but seemed unable to say when. When I sought to follow up these and other assertions equally vague I was invariably met by his refusal to divulge what he had in mind; I was abjured to wait and see. One clue to his thought may be got from his reply to my likening the external need for a defensive military force to the internal need for an armed police, which was that the police needed neither their clubs nor their revolvers; that the law could be enforced without any arms. Then, in the same breath, he asked if I was a Deputy Sheriff, saying that he and all of his men were Deputy Sheriffs, and that it was my duty also to be one.

When the word patriotism was touched upon Mr. Ford burst out with the assertion that he did not believe in patriotism, that no man is patriotic, and that the word patriotism is always the last resort of a scoundrel. To my inquiry as to what he would do in the event of war he replied that even if we were to be invaded he would not make a dollar’s worth of arms for the United States. As I wished that there should be no mistake as to his meaning I put the question three times, and three times got the same answer.

Finally, I said: ‘Mr. Ford, on your roof are three American flags. On seeing them it hurt me to think that beneath them there was a man who is spending vast sums, amassed under their protection, to ruin the defenses of his country, and lay it open to a possibly hostile world.’ To this he replied: ‘When the war is over those flags shall come down, never to go up again. I don’t believe in the flag; it is something to rally around.’

In commenting upon my visit *The Detroit Saturday Night* aptly remarks: ‘Understanding Henry Ford is more than a puzzle; it is a pursuit.’

HENRY A. WISE WOOD.”

Whether Ford’s accusations regarding bankers were true, partially true, or not at all true, Ford had revealed himself in May of 1916 to be the active enemy of some of the most powerful persons in the world—on pacifist grounds. Powerful people often have powerful friends, especially in the press, or with access to the press, or who can intimidate the press with threat of withdrawing advertising dollars. Much earlier, Arthur Schopenhauer and then Richard Wagner expressed pacifist

sentiments similar to Ford's. They accused the Jews of being warmongers and war profiteers. Schopenhauer and Wagner were not alone in this belief. Jews have always been accused of being warmongers.⁸⁷¹

Ford's aggressive attacks in *THE DEARBORN INDEPENDENT* did not go unanswered. *The London Times* made a concerted effort to discredit the *Protocols* in 1921.⁸⁷² John Spargo; whose name appeared in numerous articles in *The New York Times* in late 1920 and early 1921 attacking H. G. Wells and redressing attacks on Jews as well as discussing Bolshevism, Russia and Poland;⁸⁷³ also attacked Henry Ford. *The New York Times* reported on 6 December 1920 on page 10:

“SPARGO DENOUNCES ANTI-SEMITIC MOVE

Calls It Menace to American
Democracy and to Christian
Civilization Itself.

ATTACKS FORD AS A ‘TOOL’

Resents Propaganda Blaming Jews
for International Socialism
and Bolshevism.

The anti-Semitic movement in Great Britain and the United States was denounced by John Spargo in an address on ‘Anti-Semitism; a Menace to America,’ before the Brooklyn Civic Forum in Public School 84, Glenmore and Stone Avenues, last night. Mr. Spargo said this movement was not a menace to the Jew alone, but a menace to American democracy and American ideals and institutions and a menace to Christian civilization itself.

Mr. Spargo said that anti-Semitic propaganda had tried to make it appear that the Jews were responsible for the international Socialist movement and for Bolshevism, both of which he denied. ‘With this sort of propaganda those interested in the anti-Semitic movement hope to turn the rest of the world against the Jews,’ he said. ‘As a Socialist I resent the charge that we have consciously or unconsciously been the dupes of any conspiracy for the creation of any Jewish dictatorship.’

The anti-Semitic movement has gained headway in England and is even entrenched in the lobby of the House of Commons, Mr. Spargo said. He said he did not believe it existed in this country until he returned several weeks ago and found a copy of Henry Ford's Dearborn Independent on his desk. He attacked Mr. Ford for intolerance and said he was the ‘tool’ in this matter of men more able than himself.

‘I am not defending the Jew,’ Mr. Spargo said. ‘I would not insult the Jew by assuming that he needs a demended. Anti-Semitism must not

succeed. We shall right it until we have beaten it to its knees. We shall fight it, not for the Jew, but for America and America's value to the civilization of mankind."

Spargo was quoted in *The New York Times* on 22 February 1921 on page 10,

"SPARGO CONDEMNS RACIAL ANTAGONISM

Denounces Propaganda of Anti-
Semitism as Treason
to America.

ONLY PITY FOR HENRY FORD

Calls Him Poverty-Stricken Intellectually,
Morally and Spiritually
—Addresses Chicago Audience.

Special to The New York Times.

CHICAGO, Feb. 21.—John Spargo, Socialist author and formerly of the Industrial Relations Commission, spoke before 5,000 Chicago Jews at Sinai Temple tonight on 'The Jews and the American Ideal.' In referring to recent attacks on the Jewish race, Mr. Spargo said:

'Henry Ford is poverty-stricken intellectually, morally and spiritually. I regard him with profound and unmeasured pity. No more pitiful figure can be found in our history. With all his material wealth, he is poorer than the poorest wretch to be found in the bread lines of this city. His poverty of soul is so great that he is incapable of partaking of the American spirit.'

Mr. Spargo began his address by explaining that he was not a Jew and had investigated the anti-Semitic campaign because he felt that it was a monstrous thing which should be exposed. He sketched the history of Jewish immigration into this country, and maintained that the Jews had at no time been outranked by any other element of the citizenship in loyalty to American ideals. He continued:

'Yet we are witnessing the shameful spectacle of an organized campaign of hatred and calumny against the Jews of America, a campaign having for its object the creation of a terrible and dangerous antagonism between Americans, and antagonism founded upon racial and religious differences. Such a campaign cannot be accurately described as other than foul treason

to America and a dangerous desecration of American ideals. It is not necessary to stigmatize that campaign; it is quite sufficient to describe it accurately for what it is. In prosecuting that campaign its leaders have not hesitated to seize upon the occasion of the anniversary of Lincoln's birth to besmirch his resplendent fame and glorious memory. Instead of seeing in the war of secession the result of a conflict of economic and political systems, these men—alien to America in soul if not in speech—have spread broadcast through the land the infamous charge that the fateful struggle was deliberately brought about by Jewish agents intriguing for the accomplishment of Jewish purposes.

'I do not insult my Jewish fellow-citizens by pretending to believe that this fantastic charge needs refutation. I refer to it only that I may voice my indignant protest against the infamous insult thus heaped upon the name and memory of Abraham Lincoln. If the charge were true, he whom we have loved to honor as the noblest and fairest exemplar of American ideals would have to be regarded either as a deliberate traitor compared to whom Benedict Arnold was a very patron saint of patriotism and loyalty, or as a poor silly dupe of others, a mere moron in fact. And whichever of these verdicts was rendered against Lincoln would have to be rendered against Seward and Chase and Welle and the rest of his advisers. No foul slander of America that emanated from the gutter press of Berlin during the war matched the infamy of this.

Pity for Henry Ford.

'I do not abuse or condemn Mr. Henry Ford here today. On the contrary, I regard him with profound and unmeasured pity. No more pitiable figure can be found in our history. With all his material wealth he is poorer than the poorest wretch to be found in the bread line of this city. His poverty of soul is so great that he is incapable of partaking of the American spirit. He is poverty-stricken intellectually, morally and spiritually. I would rather be starving so that I envied the dogs their crusts, and homeless so that I envied the very rats their holes, but with an understanding love of American ideals in my heart, than be the responsible owner of The Dearborn Independent.

'In its attempts to poison the well-springs of American faith and inspiration The Dearborn Independent has retrieved from the sewers of the reactionary politics of Europe the so-called Protocols of the Wise Men of Zion. It professes that in publishing and distributing widely this notorious forgery it has only a patriotic motive, and that it is no part of its purpose to promote that hideous evil which we unscientifically call anti-Semitism, that evil of prejudice and hatred against the Jew as Jew. So professed the Bessarabetz of Kishinev, but pogroms resulted from its propaganda nevertheless. The success of the indecent and traitorous campaign of The Dearborn Independent would mean pogroms against the Jews in America, let there be no mistake upon that point. Fortunately, there is no likelihood of that success occurring, for the good sense of the gentle population of America is a bulwark against which the prostituted hirelings of the ignorant man of

millions will spend themselves in vain. We shall beat anti-Semitism to its knees and crush it, because it is a menace to the America we love and an affront to everything in which we take pride.

History of the Protocols.

‘As many of you are aware, I have taken great pains to trace the origin and history of the so-called ‘Protocols.’ There is not the slightest doubt in my mind that they were deliberately concocted in the headquarters of the old secret police of Russia under Czarism as one of the means of combating the great struggle for democracy and self-government. This is made evident by the testimony of no less a person than the mysterious Nilus, reputed author of the book in which the protocols were first given to the world. Nobody has been able to produce this mythical personage; no responsible person has been found to testify to the actuality of his existence. If he could only be found and placed upon the witness stand and cross-examined, what a sight it would be for gods and men!

‘In 1903 the first edition of a little book bearing his name appeared, a diatribe of such fanatical mysticism as Rasputin, of malodorous memory, might have written. In that book, despite its anti-Semitism, there was no reference to the protocols. In 1905 a second edition appeared containing the protocols. In that edition he tells us that the protocols came into his possession in 1901. He offered no explanation of his failure to use them or even to mention them in the first edition of his book in 1903, though they served his purpose so wonderfully well and had been in his possession for two years prior to its publication. I know the reason and will presently explain it to you.

‘In that edition of 1905 Nilus told how the protocols came into his possession. He said that the protocols had been stolen by a woman from ‘a highly initiated Freemason.’ He said that the protocols were signed by representatives of the Thirty-third Degree of the Masonic Order of Zion. The name of the Freemason from whom the documents had been stolen was not given: the name of the woman thief was not given: the names of the Freemasons who signed them were not given. Not so much as a facsimile of a single page was offered as evidence of the authenticity of the documents. Indeed, Nilus naively admitted that he never saw the originals; that what had been handed to him was a manuscript purporting to be an ‘authentic translation’ of the documents stolen by the woman from the careless Freemason conspirator — evidently in some Swiss cabaret where the wine flowed freely. On the basis of such a flimsy story as that no judge or jury in the United States would convict a pickpocket. Yet The Dearborn Independent would convict three millions of our citizens of treachery to this republic upon that testimony.

‘In 1917 appeared a new edition of the protocols, with a new introduction by the mysterious Nilus. Keep the date well in mind, together with that of the first publication of the protocols in 1905, for the dates are of the utmost significance. In this edition Nilus says of the protocols: ‘This manuscript was

called, 'The Protocols of the Zionist Men of Wisdom,' and it was given to me by the now deceased leader of the Tshernigov nobility, who later became Vice-Governor of Stavropol, Alexis Nicholaievich Sukhotin. I had already begun to work with my pen for the glory of the Lord, and I was friendly with Sukhotin because he was a man of my opinion, i. e., extremely conservative, as they are now termed.

'Sukhotin told me that he in turn had obtained the manuscript from a lady who always lived abroad. This lady was a noblewoman from Tshernigov. He mentioned her by name, but I have forgotten it. He said that she obtained it in some mysterious way, by theft, I believe. Sukhotin also said the one copy of the manuscript was given by this lady to Sipiagin, then Minister of the Interior, upon her return from abroad, and that Sipiagin was subsequently killed.

Evidence Against Nilus.

'This story comes pretty close to convicting Nilus of being an agent of the Czar's Secret Police. Sukhotin, from whom he claims to have obtained the manuscript, was a notorious anti-Semite and leader of the Black Hundreds. Sipiagin, who is mentioned as having also had a copy of the manuscript, was also a bitter anti-Semite and one of the most infamous of the late Czar's bureaucrats. He was assassinated by Stephen Balmashev in 1902. Thus, if this story is true, Nilus is linked up in a very definite way with the secret agencies of the old regime. At the same time, it is worth while noting that Nilus names Sukhotin and Sipiagin only when they are dead and beyond questioning. He presents no evidence to substantiate his tale. He has 'forgotten' the name of the 'noblewoman from Tshernigov.' Criminologists would deduce from these two stories that the author belongs to a well-known criminal type.

'Let me call your attention to two interesting facts in connection with this story of 1917. The first is that Nilus omits all reference to his previous statement that the protocols were 'signed by representatives of Zion of the thirty-third degree.' The second is that having told us in 1905 that the friend who gave him the protocols in 1901 assured him that they had been 'stolen by a woman,' and told us in the introduction of 1917 that the friend from whom he received the documents was Sukhotin, who told him the name of the woman thief, which, however, he managed to forget, he adds an epilogue to the story in which he tells us that the protocols were actually stolen, not by a woman at all, but by Sukhotin himself! And that instead of having been stolen by a woman from a careless Freemason, Sukhotin stole them from a safe in Paris. His words are that the protocols 'were stealthily removed from a large book of notes on lectures' and that 'my friend found them in the safe of the headquarters office of the Society of Zion, which is situated at present in France.'

'Was ever liar more confused? First we have an unknown woman stealing the documents from 'one of the most highly initiated leaders of Freemasonry; next we have the documents presented as having been obtained

by Sukhotin from a 'noblewoman from Tschernigov' whose name Nilus has forgotten; finally, we have this friend—i. e., Sukhotin—named as the thief. The woman thief disappears and the 'highly initiated Freemason' disappears. It is Sukhotin who is the thief, and he steals the protocols from a safe in Paris. So much for Nilus. I may add that I am assured—though I cannot vouch for the statement—that Sukhotin was not outside of Russia between 1890 and 1905.

'And now let me explain the significance of the dates of publication to which I have already referred: When the first publication of the protocols took place, in 1905, Russia was seething with revolution. When the second publication took place, in January, 1917, Russia was again seething with revolution. No one who is familiar with the history and practices of the Russian secret police and the Black Hundreds can have the slightest doubt that the publication of the protocols was in each case designed to create anti-Jewish uprisings to divert the minds of the Russian people from revolutionary agitation. That was a familiar method of the Czarist police and Black Hundreds. It was a backfire.

Suppression of Evidence Charged.

'This then is the history of the protocols, a history of indecent forgery by the unscrupulous, conscienceless agents of Russian Czarism. It is upon materials so rotten and reeking with dishonor that this elaborate campaign is erected. I regret to have to say that those who are responsible for the publication and distribution of the protocols in this country—which includes not only Mr. Ford's paper, but publishing firms hitherto regarded as reputable—have been guilty of conduct as dishonest and dishonorable as the original concoctors of the protocols themselves. They have suppressed, deliberately and without the slightest explanation to the reader, passages from the original Russian publication of the protocols which would have made them the laughing stock of the English-speaking world.

'In 1895 a book was published in France which attempted to prove the existence of a world-wide conspiracy against Christian civilization. In that book the theory was advanced that the English people are all of the Jewish race, and that the British Government is the central force of this worldwide Jewish conspiracy. In his book Nilus reproduced this fantastic theory but, recognizing that it would cause the protocols to be laughed out of court, The Dearborn Independent, The London Morning Post and all the other publishers of the protocols in England and America have carefully deleted this part of the book by Nilus. The reason for the deletion is as obvious as the dishonor of it.

'Upon the strength of statements made in the protocols, The Dearborn Independent, The London Morning Post, and other organs of anti-Semitism have charged that the international Socialist movement is part and parcel of this vast conspiracy of Jewish world imperialism. Neither in the protocols themselves nor in any of the numerous comments upon them has any shred of evidence been adduced in support of this charge. As one who has given

practically all his life to the Socialist cause, I indignantly repudiate the charge that I have either consciously served such a conspiracy or been ignorantly duped by it.

‘The ignorance of Henry Ford upon all that pertains to American history is a matter of court record, and needs no demonstration here and now. Were he less ignorant of history, he would know that the charge thus leveled against the Socialist movement has been leveled against almost every great modern movement of protest. It was made against the Protestant Reformation, against the French Revolution, against Mazzini and his followers in Italy, against the German revolutionists of 1848, against trade unionism in England. Whether socialism is right or wrong, desirable or undesirable, is a question upon which honest men and woman may differ. It is a question to be answered upon its own merits in the American way. Whoever injects into the discussion of that question the passion engendered by racial and religious prejudices and hatreds is unworthy of America. He who propagates in this country antagonism to any race or creed represented in our citizenship, whether it be against Jews, Poles, Germans, Irish, English or negroes; or against Judaism, Catholicism or Protestantism, assails the very foundations of our most cherished and characteristic American institutions.

‘Majority of Bolsheviki Not Jews.’

‘The Dearborn Independent, like all the rest of the anti-Semitic press of both hemispheres, charges that Bolshevism in Russia and elsewhere is a movement instigated and led by Jews as part of the conspiracy to bring about the Jewish domination of the world. In support of this charge, the protocols are offered in evidence. The reasons for making the charge are quite obvious—Bolshevism is repugnant to the moral sense of the great mass of civilized mankind. It is the negation of virtuous principals which the enlightened of all races and all religions hold in reverence. It denies the ideal of government based upon the sanction of the governed and accepts that of government by brute force wielded by a few. To persuade the people of America that Bolshevism is essentially a Jewish movement, part of a conspiracy to reduce civilization to chaos and to prepare the way for a Jewish super-government of the world, would mean the uniting of all the rest of our population against the Jews. That is the object.

‘In support of this most serious charge not a scintilla of credible evidence has been offered. It is true, of course, that there are Jews among the Bolsheviki in Russia, but it is equally true that the overwhelming majority of the Bolsheviki are not Jews, either racially or by religious faith and affiliation. It is also equally true that the anti-Bolshevist movement in Russia, that heroic struggle of democracy against an unspeakably brutal despotism, is very largely carried on by Jews.’

Mr. Spargo contradicted the statement of The Dearborn Independent that ‘every commissar in Russia today is a Jew.’ Enumerating Lenin, Tchitcherin, Krassin, Dzerzhinsky, Umarcharsky, Rykov, Kolontal, Borch-Brouyevich as non-Jews, he went on to assert that of the seventeen members of the Council

of Peoples' Commissars only one, Trotsky, was a Jew, and while there were many Jews holding minor places in the Bolshevist régime, there were also serving in it many ex-officers of the Czar's army who were of Christian faith and for the same reason—because 'what else could they do?'

He went on to point out that Bolshevism was the negation of the faith and morals which constitute the strongest bond of the Jewish people, and cited the fact that the use of the Hebrew language had been prohibited under the Soviet, adding:

'There is not a single Jew connected with the Bolshevist movement in Russia in any prominent capacity who is not an apostate, having renounced all the faith and ties of Israel. There is not one of them who ever took the slightest part in the affairs of the Russian Jewry. As against this mere handful of apostate Jews, for every one of whom there are a hundred non-Jews among the Bolsheviki, we have the many millions of the Jewish population of Russia who are the innocent victims of Bolshevism. Hundreds of thousands of Jewish merchants and small business men, comprising a large part of the hated and persecuted bourgeoisie, have been ruined by the Bolsheviki, thousands of Jewish families have been deported from Soviet Russia, and are now dragging out a miserable existence as refugees in Siberia and elsewhere. Billions of Jewish wealth have been confiscated by the Bolsheviki. The Soviet Government has shot and is still shooting Jewish public men, lawyers, engineers, physicians, teachers and workmen, for participation in the struggle against Bolshevism. In view of these facts is it less than ridiculous to charge that Bolshevism is part of a Jewish conspiracy? Surely any intelligent person must see that the only hope for the success of any such conspiracy must lie in maintaining a Jewish solidarity in Russia which could only be attained, if at all, by devising some means of exempting the Jews from the suffering and oppression imposed upon the non-Jewish population.

'For the problems which arise from the presence in the same land of Jews and non-Jews, in large masses, solution must be sought and found by the best and ablest minds, Jewish and non-Jewish, working together in earnest co-operation, united by love of America and loyalty to its ideals and institutions. Because anti-Semitism makes that impossible, and thereby prevents the peaceful, wise and speedy solution of these difficult problems, I denounce it as treason to America and all that America stands for in our affections.'"

The New York Times reported on 26 November 1921 on page 9,

“SPARGO WOULD LET FORD GO ON TALKING

Invite Him Here to Tell Why He
Opposes the Jews, Lecturer

Tells Audience.
SEES ORGANIZED CAMPAIGN
Socialist Author Says It Is Part of
International System With
Headquarters in Berlin.

Speaking on 'The Anti-Semitic Spirit in America,' at a meeting of the League for Political Education in the Town Hall yesterday morning, John Spargo, Socialist author and lecturer, said there was a campaign of organized anti-Semitism in this country which was part of an international system, with headquarters in Berlin, in so far as he was able to learn. It was not the business of the Jew as such but the duty of Jew and Gentile to combat this prejudice, he said. The situation called for diligence by the Christian in exposing the fallacies of the propaganda because he owed to the Jew precisely that measure of justice he would want to be shown to others who come to America to make their homes, Mr. Spargo argued.

Mr. Spargo reviewed the race prejudices which had existed in America in other years, and in his analysis of them said: 'It is always difficult to avoid suspicion of the different groups we have drawn from other countries where there has been a barrier of language, creed or customs.'

At the close of his address Mr. Spargo answered questions from the audience. One person asked what should be done with Henry Ford.

'Leave him alone,' replied Mr. Spargo, 'let him talk. Invite him to the Town Hall and let him tell you why he is opposed to the Jews, if he will.'

On the main topic of his lecture, Mr. Spargo said:

The Jews and Columbus.

'We have always had the Jew with us, because essentially he is a wanderer. In years gone by we had the Jew only in numbers capable of assimilation. There were Jews interested in the voyage of Columbus, if we are to believe history. Certain there were Jews interested in the American Revolution. Washington knew several on whom he could depend and whose fortunes were at his disposal.

'It is a good thing to remember that there never was any time in the history of the country when it was possible to distinguish a citizen of Jewish birth from a citizen of non-Jewish birth. I say that, bearing especially in mind the accusation made against the attitude of the Jew in the great World War. I went with Premier Clemenceau to visit the wounded of our men and one could distinguish no distinction of service to our country among them.

'We forget that the Jew comes to us virtually helpless. He doesn't speak our language; he doesn't understand our laws and customs. How is he going to know? He takes up his home among his own people who have preceded him. If he becomes successful and learns the ways of America he is likely to move elsewhere. Your task and mine is to see that in the administration of cities we do not permit our politicians to take advantage of the temporary

condition of the peoples evolving into American citizens.'

Mr. Spargo dwelt on some of the hopeful signs of amicable relations among the people of America, in telling of Thanksgiving service in which Jews and Christians took part.

Taking up the existence of anti-Semitism in American, as already told, Mr. Spargo also said:

'I dislike to hear of Jewish organizations going to court for injunctions against Henry Ford and his Dearborn Independent. We cannot save ourselves from anti-Semitism by suppressing free speech. The only safe thing for Jew and Gentile to do is to let them come out in the open and not compel them to operate in subterranean channels.

Pamphlets from Germany.

'A few days ago a man came to New York from Yokohoma by way of San Francisco. He was introduced to a friend of mine to whom he said, 'See what I have come to do.' He exhibited pamphlets printed in most of the modern languages accusing the Jews of most every untoward event that has ever happened. He admitted that he had brought the pamphlets here for distribution. The pamphlets were printed in Yokohoma through funds provided by monarchist groups in Germany.

'This group desires the restoration of the old régime in Germany and Russia. If they are to succeed in Russia by a coup d'état they must turn the peasant Russian men and women against those in authority. Nobody has suffered under Bolshevist rule quite as hard as the Jews, for they belonged to the small trading class which those now in authority set out to destroy. It is a libel against the Jews and a treason against America when people try to foster hatred because of what the Bolsheviks did in Russia.'

'You and I as Americans worthy of Washington, Lincoln and Roosevelt must set ourselves against this attempt to divide our citizenry along the lines of religious and racial hatred. Let it go out to the world that every manifestation of this evil spirit will be deemed treason.'"

Spargo's efforts to discredit Ford and the *Protocols* were not very successful, and there are many reasons why he failed to achieve his aim. It must be borne in mind that Spargo's emotional flag-waving appeals to patriotism and his desire to link Henry Ford's activities to Germany came soon after the end of World War I, and many Americans had come to hate Germany. As a Marxist, Spargo was well aware of the value of "false consciousness" in appealing to the emotions of the public in order to avoid legitimate accusations of corruption. Americans knew that corruption was rampant and Spargo should have made a less shallow, more substantive appeal to the public. Spargo should have recognized that Ford expressed legitimate concerns about the corruption that was occurring, and Spargo should have distinguished the criminal actions of the few, from the innocence of the many, and joined Ford in condemning the corruption, while chastising him for his overly general attacks on Jews.

John Spargo was long a socialist revolutionary, which put him in close company

with many Jews. Spargo protested a little too loudly that he was not an apologist for the Jews, which revealed that he was not only an apologist, but a hypocrite as well—a man who could not be trusted.

It is interesting to note that Spargo places great emphasis on the dates of 1905 and 1917, but does not address the Jewish bankers' deliberate destruction of the Russian economy, their financing of the Japanese war against Russia and concurrent collusion to bankrupt Russia, their distribution of revolutionary propaganda to the Russian Army, and their funding of Bolshevik revolutionaries—all of which gave the Czar just cause to fight back against these Jewish bankers' war against him and the Russian State.

We know that the Jewish bankers attacked the Czar and the Russian people, because Jacob Schiff, a German Jewish financier who had emigrated to America and who headed the banking house of Kuhn, Loeb & Co., bragged that he had destroyed Russia, in *The New York Times* in 1917. These facts were well-known at the time.

Instead of simply making an *ad hominem* attack on Henry Ford, Spargo could have taken the opportunity to point out the injustice of generalizing the behavior of a few to the many innocent; and at the same have criticized Jacob Schiff's attack on the Russian People, which ultimately led to mass murder and countless other Bolshevik atrocities. Spargo did not mention the fact that Nilus complained in his book of 1905 that his earlier attempts to make the *Protocols* widely known were unsuccessful. Nilus only succeeded in popularizing the *Protocols* after events had fulfilled the plans set forth in the *Protocols*. Spargo was mistaken to believe that the *Protocols* appeared for the first time in 1905.

A more honest inquiry into the facts might have more successfully combated the harm the exposure of the *Protocols* caused to many innocent Jews. Instead of addressing the issues which were known to anyone who had read *THE DEARBORN INDEPENDENT*, Spargo largely relied upon personal attack to discredit people and alleged that there was a vast conspiracy to deceive the public with lies, allegations he tried to magically wave away with the American flag. It did not work. It was a poor attempt and both Spargo and *THE DEARBORN INDEPENDENT* played into the hands of the political Zionists, who savored the rapid rise in political anti-Semitism.

Spargo pointed to contradictions in the allegations that Jews were behind Bolshevism, whilst Jews suffered along side Gentiles from Bolshevik atrocities. He was right to assert that the majority of Jews were not Bolsheviks and that Jews could not be classified so narrowly by a single political stance. However, political Zionists saw the emancipation of the Jews of Russia by the Russian Revolution, which was soon taken over by the Bolsheviks, as a threat to the supposed purity of the Jewish "race". The Zionists had an incentive to attack Jews and cause their concentration and deportation in Bolshevik dominated lands, because the Zionists believed that Bolshevism potentially provided Jews with a sanctuary, which would result in assimilation that would be fatal to the "Jewish race". The Zionists and their anti-Semitic allies issued an international threat, that if the governments of the world failed to sponsor Zionism, all nations would suffer the terror of Bolshevism. The political Zionists viewed the anti-Semitism the terrors of Bolshevism provoked as a positive force which helped the Zionists to keep the Jews segregated against their

will. Jews were indeed behind Bolshevism and it provided them with a means to oppress Gentiles and Jews in a way that would force segregation.

It was irrational to assert that the *Protocols* were the product of vast anti-Semitic conspiracy, and to concomitantly argue that the *Protocols* were forgeries on their face because they alleged a vast conspiracy of Jewish forces. Why was it that Gentiles were allegedly capable of conspiracies, but Jews were not? Such an argument left the public with no choice but to choose between two conspiracy theories. Many people decided that if this is way of the world, they had better side with their own kind. Most people were Gentiles.

John Spargo failed to note the fact that the United States Government took an active interest in the *Protocols* long before Henry Ford learned of their existence and the U. S. Government took the *Protocols* very seriously, because it believed that many of the events foretold in the *Protocols* had since come to pass, and that the world was in danger. The fantastic nature of the *Protocols*, which makes them appear to be fabrications on their face, is what convinced so many of their authenticity when actual events mirrored those foretold in its pages—for how else could anyone have known that such unprecedented things would come to pass, unless someone had planned them? Many asked, “Even if forgeries, forgeries of what?” It was difficult for many to believe that the *Protocols* were simply fabrications with no basis in fact. Though Spargo focused on discrediting Nilus, later attempts to debunk the *Protocols* considered Nilus to be an honest man who was duped by the Czar’s secret police.

Henry Ford stated that he would not be persuaded to change his mind about the facts by emotional attacks aimed at discrediting him and the sources of his information, but which avoided addressing the indisputable factual record of events and published statements. Ford claimed that he was not motivated by prejudice and that should anyone be able to disprove the underlying facts and circumstances alleged in *THE DEARBORN INDEPENDENT*, or to discredit the logic used to draw the conclusions which were there drawn, he would disavow those contentions.⁸⁷⁴

John Spargo was initially a vocal and dogmatic advocate of Marxism. Spargo wrote *Karl Marx: His Life and Work*, B.W. Huebsch, New York, (1910), National Labour Press, Manchester, (1910); as well as many other books advocating Socialism and Marxism. He described himself as being far redder than the pink H. G. Wells.⁸⁷⁵ Like “Colonel” Edward Mandell House, he publicly advocated many much needed social reforms and strongly supported women’s rights. However, he did this as a means to gain the public’s trust and later revealed that his true objective had always been to tear down society and make life unbearable for people so as to force them into revolution.⁸⁷⁶

While other Socialists went to prison for protesting the war that they alleged was fought not for the people of America but for the wealthy elites, Spargo took a turn to the right in 1917—the year the Zionists turned on Germany and brought America into the war—and began to support American intervention in the First World War on the side of the British. Though a member of the Socialist Party of the United States, he abandoned the Party in 1917, because it opposed American intervention in the European war. Spargo wrote in 1929, “I resigned from the Socialist Party, in 1917, because of the adoption by it of a policy of active opposition to the war.”⁸⁷⁷ He

gave no reason for this move other than to say that the anti-war policy was “shameful”, “stupid” and “thoroughly bad”—why he deemed it so, Spargo did not say—again he waved his hands and hoped the show was enough to end an argument.

Spargo’s public statements were often emotional, not logical. He may simply have been a supporter of Zionism, which movement led America into the war. He may have felt a loyalty to England—he originally hailed from Great Britain. In any event, his primary interests were not those of the American proletariat. Some believed he was a crypto-Jew and he had a very Jewish appearance, though he asserted that he was a Gentile.

While Spargo began to support the war, most Socialists in America vocally opposed the “Imperialists’ War”. In order to suppress any expression of anti-war sentiment, President Wilson passed the Espionage Act, the Sabotage Act and the Sedition Act, which restricted free speech. Socialists were prosecuted under these laws, which obviously violated the First Amendment, despite the fact that Wilson’s Supreme Court upheld their alleged constitutionality. Socialist leaders like Eugene V. Debs were sentenced to long prison terms under these illegal Acts. Others, like Emma Goldman, were deported to Russia.

Emma Goldman was a Russian Jew who had emigrated to America, where she agitated for anarchy and assassination. Her lectures inspired Leon F. Czolgosz to assassinate President McKinley. She disseminated Frankist⁸⁷⁸ Nihilism in the United States. Her lectures discussed the sterilization of criminals, the alleged need for woman to not have children, the alleged need to end patriotism, the alleged need to destroy all government and the alleged need to destroy Christianity. She later agitated for Bolshevism in the United States. Bolshevism fell out of favor with Western Jews after the war when it became apparent that it did indeed lead to assimilation. When Goldman was deported back to Russia, she claimed that she had become disenchanted with the Bolshevik movement and with the tyrant Lenin’s oppression of free speech.⁸⁷⁹ She ended her years in luxury sponsored by the patronage of the immensely wealthy heiress Peggy Guggenheim. The rejection of Bolshevik brutality and the disenchantment of many Russians who had lived through the Revolution in Russia is captured in Alexander Blok’s poem *The Twelve*. For Communists, Liberalism was only a means to attract initiates. They had no real desire to liberate the working class. Their desire was to destroy. Emma Goldman admitted that she had always known that Marxism would lead to tyranny. John Clayton quoted Emma Goldman in *The Chicago Tribune* on 18 June 1920 on the front page, in an article entitled, “Russian Soviet ‘Rotten,’ Emma Goldman Says”,

“‘You’re right, it is rotten,’ she said. ‘But it is what we should have expected. We always knew the Marxian theory was impossible, a breeder of tyranny. We blinded ourselves to its faults in America because we believed it might accomplish something.’”

“Big” Bill Haywood was sentenced to twenty years in Federal prison for encouraging workers to strike during the war. Robert Goldstein was sentenced to ten years in Federal prison for a making a movie about the American Revolution, *The*

Spirit of '76, which depicted British soldiers firing upon Americans. Since Britain was our ally in the First World War, the Government held that Goldstein's historically correct film was against the law. Goldstein, a man who exhibited great strength of character and the finest of American values, spent three years in prison and his career was destroyed. Pacifists like Henry Ford faced Federal Criminal prosecution if they continued to speak out against the war. Crypto-Jewish Communists/Socialists; including "Miss Rose Pastor", a Russian Jew, and Morris Hillquit, born Moses Hillkowitz in Riga, Latvia; were also prosecuted.⁸⁸⁰ Note that most Americans were pro-German and anti-British, given the England was America's most common enemy in war, until Zionist propagandists turned America against Germany with lies and unconstitutional laws which made it illegal to be pro-German, Zionist laws which made it illegal to be honest.

Woodrow Wilson's actions were seemingly inexplicable, given that Wilson was long a pacifist, as was his first wife Ellen Axzon, who died on 6 August 1914. Wilson's Secretary of State, William Jennings Bryan, was also a pacifist, and he advocated American neutrality. Bryan helped Wilson to win his Presidential election. Wilson betrayed Bryan pacifism and his long terms efforts to prevent the Rothschilds from gaining control over America's money. On 9 July 1896 William Jennings Bryan gave a speech before the Democratic National Convention while running for President. He opposed the Jewish bankers who wanted control over America's money and spoke in expressly Christian term's,

"No, my friends, that will never be the verdict of our people. Therefore, we care not upon what lines the battle is fought. If they say bimetallism is good, but that we cannot have it until other nations help us, we reply that, instead of having a gold standard because England has, we will restore bimetallism, and then let England have bimetallism because the United States has it. If they dare to come out in the open field and defend the gold standard as a good thing, we will fight them to the uttermost. Having behind us the producing masses of this nation and the world, supported by the commercial interests, the laboring interests and the toilers everywhere, we will answer their demand for a gold standard by saying to them: You shall not press down upon the brow of labor this crown of thorns, you shall not crucify mankind upon a cross of gold."⁸⁸¹

Wilson's second wife, Edith Bolling Galt, whom he married on 18 December 1915, was a strong interventionalist. Wilson's friends won the Balfour Declaration and made great fortunes from the wars Wilson conducted⁸⁸²—wars anticipated in Zionist "Colonel" House's book *Philip Dru: Administrator*, B. W. Huebsch, New York, (1912). "Colonel" House was the Zionist agent who ran the Wilson administration.

Silas Bent published a review of the books *The Life of Woodrow Wilson*⁸⁸³ by Josephus Daniels and *The True Story of Woodrow Wilson*⁸⁸⁴ by David Lawrence under the caption "Career of the Creator of 'International Conscience'" in *The New York Times Book Review* 22 June 1924 on page 3, in which Bent wrote, among other

things,

“Mr. Lawrence quotes [President Woodrow Wilson] as calling the Colonel ‘a monumental faker.’ That was in private conversation. Mr. Wilson did not reply to his predecessor’s attacks on him as a candidate.

To Colonel E. M. House Mr. Lawrence gives credit for influence in naming the greater part of the first Wilson Cabinet. Mr. Daniels mentions Colonel House only in reference to the appointment of Albert S. Burleson as Postmaster General. It was Colonel House, so Mr. Lawrence says, who first interested Mr. Wilson in banking reform. It was Colonel House who made a trip to Wall Street before the inauguration and reassured the most powerful bankers in this country about Mr. Wilson’s views, telling them his intentions toward business and finance, so as to avert a threatened panic.

The second Mrs. Wilson, according to Mr. Lawrence, was chiefly responsible for the break between her husband and Colonel House. She exercised an extraordinary influence and thought the Colonel was too much in evidence at Versailles. It was she, according to the same writer, who caused the break with Secretary Tumulty; but some of those who read Mr. Tulmuty’s about himself and the President regarded that as abundant provocation.”

Wilson, himself, stated in a campaign speech before he was elected for his first term as President,

“Since I entered politics, I have chiefly had men’s views confided to me privately. Some of the biggest men in the United States, in the field of commerce and manufacture, are afraid of somebody, are afraid of something. They know that there is a power somewhere so organized, so subtle, so watchful, so interlocked, so complete, so pervasive, that they had better not speak above their breath when they speak in condemnation of it.”⁸⁸⁵

After the war, Spargo wrote numerous books and articles condemning the Bolsheviks in Russia. Former pacifist and Marxist John Spargo was not alone in his post-war attacks on Bolshevism. Many Zionists were concerned that Bolshevism was leading to assimilation—and many Zionists like Einstein and Weizmann resented Rathenau for his assimilationist views. In Germany, vitriolic anti-Semite Theodor Fritsch alleged in 1922 that,

“The Soviet government boasts in its own newspapers that since 1917 no fewer than 1,764,875 people have been slaughtered by [Bolshevism], among them 192,350 workers, 260,000 soldiers, 815,000 peasants, 155,250 intellectuals. The whole of Russian economic life has been destroyed; part [of the country] is transformed into a desert; and further millions have been consigned to starvation. We have never heard that Rathenau raised the slightest objection to the criminal regime. Rather, he entertains friendly

relations toward the Soviet tyranny, . . . ”⁸⁸⁶

In 1929, John Spargo, the man who had protested so loudly against any implication that he had been duped into Socialism, published an article entitled, “Why I Am No Longer a Socialist”, in the magazine *Nation’s Business*. Though not attributing Socialism to a Jewish conspiracy, and maintaining that his motives had always been noble and pure, Spargo nevertheless believed that international Socialism was a dangerous delusion:

“More than 20 years of my life were given to the advocacy of international Socialism and the work of upbuilding the Socialist movement. Today I am thoroughly convinced that the Socialist philosophy is unsound, the Socialist program dangerous and reactionary, and the Socialist movement a mischievous illusion. As sincerely and earnestly as I formerly proclaimed Socialism to be the greatest hope of mankind, though with less energy and strength, I now proclaim my conviction that only disaster could result from a serious and comprehensive attempt to carry the Socialist program into effect. [***] Deluded and misdirected in their aim as I believe them to be, the men and women who make up the Socialist movement are, by and large, as intelligent and as decent as other people, possessing their full share of the virtues and no more than their share of human frailty.”⁸⁸⁷

The emotional and polemic nature of Spargo’s attacks were typical of the religious zealotry and arrogance he affirmed were a part of his Socialist upbringing and propagandizing,

“The comprehensiveness of the Marxian philosophy and the completeness and finality of its explanation of the social structure endowed the movement as a whole, and individual Socialists, with the superb audacity and splendid arrogance universally characteristic of the propaganda of the movement. [***] Like countless thousands of others, my life was consecrated to the cause as to a priesthood.”⁸⁸⁸

Jean Paul Marat offered a model for these Socialist propagandists. Marat published the journals *L’Ami du Peuple* (*The Friend of the People*) and *Journal de la République Française* (*Journal of the French Revolution*) during the French Revolution and used them to make vitriolic personal attacks, which were effectively death warrants. Marat called for mass murder in the name of the people. He called for brutality and tyranny in the name of liberty, equality and fraternity.

Though Spargo wrote passionately of the alleged high morality which drove him to embrace Socialism with a religious devotion to its cause, he admitted that Socialism actively worked to undermine all that was good in society. He openly admitted that he was a part of this effort to inflict misery on the masses. Just as some political Zionists sought to subvert all good will toward Jews and to make the lives of Jews miserable in order to force them to Zionism, some Socialists deliberately

subverted everything good in society in order to bring about its ruin and make way for their allegedly benevolent and Utopian tyranny. Burton J. Hendrick, who had just recently completed a series of articles on Jews in *The World's Work*,⁸⁸⁹ warned in the early 1920's of the fact that the Polish and Russian Jews, who had emigrated to America, posed a threat to the American system and attempted to take over trade and labor unions in order to use the unions' membership to destroy the United States and make it a part of a world-wide soviet system run by Jews,

“There are three divisions of Jews in the United States. These are the Sephardic Jews, the German Jews, and the Eastern or Polish Jews. The first two make up perhaps 500,000 of the more than 3,000,000 Jews in the United States. The last comprise more than 2,500,000; they comprise the vast bulk of our Jewish population. In previous articles the present writer has emphasized the fact that about the only quality the Sephardic and German Jews have in common with the Polish Jew is a common religion. In all other respects, in history, ethnology, in physical and mental characteristics, they are absolutely different. Practically all students of Jewish history maintain that the Jews of Western and Eastern Europe are distinct races—as different as is an Englishman from a Sicilian or a German from a Slav. That the Western Jews represent a vastly higher stage of achievement in business, in politics, in literature and the arts than the Eastern, is the plain historic record. Practically all the great Jewish names that have become familiar to cultivated people—Spinoza, Mendelssohn, Heine, Disraeli, Ehrlich—are those of Western Jews. Such success as has come to American Jews in business and finance is confined, almost exclusively, to Jews of Western origin; such are the Seligmans, the Schiffs, the Kahns, the Warburgs, the Guggenheims. Is it true that in this matter of ‘Americanization’ this same distinction must be made? Is it a fact that, as a mass, the Spanish and German Jews become good Americans and that, as a mass, the Polish Jews do not? [***] [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. This seems to indicate that the lack of national feeling which the Polish Jews evince to-day is not the product of Russian persecution, but that it is a deep lying racial trait. Poland was perhaps the greatest ‘melting pot’ of the Middle Ages; it found no difficulty in absorbing Germans, Frenchmen, Englishmen, and Irish; but it never absorbed its Jews. For it seems the fact that the Polish Jews care no more for Poland to-day than did their medieval ancestors. As a mass they have shown no interest in a regenerated Poland; in the World War their support was thrown to Germany; and the present bitter anti-Jewish feeling in Poland to-day is explained by this

pro-Germanism. Why is it that, whereas German, French, Spanish, and French Jews have demonstrated this nationalistic impulse, the Polish Jews have seemed to be so devoid of it? That is a question for the historian and the student of racial psychology. The training of this mass Polish mind, therefore, is not favorable to a quick understanding of and enthusiasm for American principles. Are there any manifestations of indifference and even unfriendliness in the daily life of the Polish Jews in New York? The first fact that impresses the inquirer, as he attempts to glance into the composite mind of metropolitan Jewry, is its reading matter. The thing that startles is that the Yiddish press of New York City is extremely socialistic. The great newspapers edited by Jews, published by Jews, and read by Jews, are preaching political principles whose success means the destruction of the American system of government. The great Yiddish newspaper of New York's East Side is *Vorwarts* (The Forward), edited by Mr. Abraham Cahan, a Russian Jew of romantic personal history and of literary attainments of a high order—he has won wide recognition as a short story writer in English. *The Forward* has a daily circulation of 160,000 copies. It is one of the most successful and one of the most profitable newspapers in New York or in the United States. It is found in practically every Yiddish reading home and wields with its clientele an influence such as few English papers can boast with theirs. Its political principles are not found in the platform of the Republican or Democratic parties, in the Declaration of Independence, or in the Constitution of the United States. It draws practically no inspiration from American history. The lives of Washington, Franklin, Jefferson, Lincoln, and the other American immortals furnish its writers no examples. Its principles are derived from *Das Kapital* of Karl Marx. The wisdom or the folly of Socialism are not the issue here. The only point insisted on is that Socialism is not Americanism; it may be better or worse; but it is not the same. The triumph of Marxism means the destruction of every principle upon which the American state rests, and it makes ridiculous a century and a half of American history. It substitutes 'internationalism' for a robust American nationalism, 'the solidarity of the working classes' for the American allegiance to the central government, 'the dictatorship of the proletariat' for representative institutions. That a newspaper should exist advocating these doctrines is not especially significant; every opinion, in politics or theology, necessarily has its spokesman in so large and diversified a country as the United States; what is significant is that the newspapers preaching such doctrines, especially *The Forward*, should be the most widely read of all publications on the East Side. That, in order to obtain a large circulation with the Yiddish reading public, a newspaper should be obliged to preach the same principles that produced the Bolshevik Revolution in Russia is the thing that gives one pause. Let us imagine, for example, that the *New York Times*, the *Tribune*, and the *Evening Post* were constantly advocating the overthrow of the American Government and its substitution by a Socialistic state; that they were constantly denouncing American 'nationalism' and

praying for the day when it would be superseded by international ‘solidarity.’ This would not necessarily mean that these newspapers represented a perverted mentality, for any man is free to believe these doctrines and to advocate them and need not be regarded as an abandoned soul because he does so. Such a policy would merely show that these journals, hitherto the upholders of American constitutionalism, had given up American principles and that they hoped for the overthrow of the American Government. Moreover—and this is the point—it would show that the English reading masses in New York City regarded Socialism as a better political system than the American Democracy. This one fact therefore, that the most influential and most largely circulated Jewish press of New York is devoted to Socialism, gives us that insight into the mass mind of the Polish Jew which is essential to any adequate comprehension of his present attitude toward the American state. If any one of the big English papers of New York should advocate such political principles, they would immediately lose their readers and pass out of existence; evidently the Yiddish press can keep its readers only by taking this stand. To those who still believe in the Constitution this fact is really appalling. This enthusiasm for the doctrines of Karl Marx, in preference to the doctrines of Washington and Jefferson and Franklin and Lincoln and Roosevelt, appears in other directions than in the daily press. Any one who attends a Socialist meeting in New York is immediately impressed by the fact that the audience is almost exclusively composed of East Side Jews. The great public meeting place established by Peter Cooper is a favorite headquarters for East Side radicalism. Practically all the orators of discontent who occupy soap boxes in the New York streets are unmistakably Eastern Jews. The mass meetings that are occasionally called in the interest of American recognition of the Russian Soviet Government are overwhelmingly Jewish in their composition. The behavior of European and American Socialists, when face to face with the European War, strikingly brings out the alien quality of American radicalism. Ever since the days of Karl Marx it has been a Socialist tenet that all wars are the products of capitalism; from this it necessarily follows that it is the duty of all Socialists in all countries to refuse to support their governments in war. This had been a doctrine of the First Internationale, but it went to pieces when the Franco-Prussian War broke out in 1870. The Second Internationale, organized on the ruins of the First, similarly made this rule of non-participation in nationalist wars one of the fixed stones in its edifice. Again the existence of such a principle did not affect the Socialists of Europe when the war began in 1914. The followers of Marx proved that their devotion to this idea was merely lip service; and that it had never seized their minds and their consciences. [***] There was one country, that is, in which the Socialists refused to support their government, and in which they actually took up a position of hostility. That country was the United States. The test of conflict disclosed that American Socialists were the only kind who remained faithful to their Socialistic creed. The American Congress declared war on Germany on April

6, 1917; the very next day the Socialist party of America met in congress at St. Louis and adopted a manifesto calling upon its followers to oppose the war. 'The Socialist party of the United States in the present grave crisis,' so read its proclamation, 'solemnly reaffirms its allegiance to the principle of internationalism and working class solidarity the world over and proclaims its unalterable opposition to the war just declared by the Government of the United States. . . . As against the false doctrine of national patriotism we uphold the ideal of international working class solidarity.' That the war was the handiwork of the capitalists, that American capitalists had forced the United States in, that German submarine warfare was not an invasion of American rights and that, 'in modern history there has been no war more unjustifiable than the one in which we are about to engage'—such were only a few of the sentiments contained in this document. These assembled Socialists pledged themselves to 'continuous, active, and public opposition to the war through demonstrations, mass petitions, and all other means in our power.' They voted to oppose 'all legislation for military or industrial conscription,' 'any attempt to raise money for payment of war expenses by taxing the necessities of life or issuing bonds,' to organize workers 'into strong, class conscious, and closely unified political and industrial organizations, to enable them by concerted and harmonious mass action to shorten this war and establish lasting peace. [***] Thus the arrival of these Polish and Russian Jews introduced a new fact into the American population. For the first time the Socialists became powerful enough to elect an occasional member of Congress or of a state legislature. Even with these accessions Socialist voters have not been very numerous; yet the fact remains that the only considerable Socialistic bloc in this country is composed of these same Eastern Jews. [***] [Allen Benson], who had been the Socialist candidate for President in 1916, publicly explained the cause of his departure. 'The present foreign born leaders of the Socialist party,' he said, 'if they had lived during the Civil War, would doubtless have censured Marx for congratulating Wilson . . . I therefore resign as a protest against the foreign born leadership that blindly believes a non-American policy can be made to appeal to many Americans.' [***] these radical teachings are part and parcel of the massmind of the Polish Jew. [***] They prove that the only sections of New York City which contain a large socialistic population are those in which the Polish Jew is the predominant element. The local election returns for fifteen years demonstrates the same fact. Whenever a Socialist is sent as a Congressman to Washington, an assemblyman to Albany, or an alderman to the City Hall, he always represents a district in which the population is almost exclusively composed of Polish Jews. [***] [T]he fact remains, however, that the chief opposition [Gompers, himself a Jew,] has met in his attempt to keep American Labor free from radicalism has come from Jews—almost exclusively of the Polish and Russian type. Up to 1914 the working classes in the clothing trades had never been very closely organized. The unions had existed for years and had engaged in many fierce

strikes, but that lack of cohesion which is one of the failings of Jewish mentality had caused the members to hold their allegiance lightly and to become backward in paying dues. The great labor group in the clothing trades was the United Garment Workers of America, a union whose form of organization followed the accepted American standard. It was a union, that is, on simple craft lines; it existed to improve the general economic conditions of the workers; it proclaimed no political purpose, and certainly cherished no Socialistic or subversive programme. As such the United Garment Workers of America was affiliated with the American Federation of Labor and participated in all its conventions. It had accomplished many beneficial reforms, especially in the abolition of the sweatshop and improved working conditions. Its membership, naturally, was overwhelmingly Jewish, though there was then, as there is to-day, a considerable representation of Italian workers. For years the forces of radicalism had been seeking to capture the garment workers; in the year 1914 these elements, under the leadership of Sidney Hillman, one of the most revolutionary labor captains in New York, succeeded so far as to elect a group of radical delegates to the convention of the American Federation of Labor. Mr. Gompers's convention refused to admit these gentlemen because their announced programme was revolutionary and un-American. The Hillman cohorts therefore withdrew from the Hall, started a rump convention in another building, and organized a new union, called the Amalgamated Clothing Workers of America. The purpose of the new group was not disguised. It was blatantly radical. Its aim was to organize the clothing workers for political action; and it proposed to use the men of the clothing trades as a voting unit to destroy the present system of government as well as the present economic order and to plant in their place a condition not unlike that which prevails in Russia. Its constitution is full of the now familiar talk about 'class consciousness,' 'capitalism,' the 'ruling class' and the 'ruled class,' 'the constant and unceasing struggle,' 'craft unionism,' and the like. Its whole purpose is summed up in this section: 'The industrial and inter-industrial organization, built upon the solid rock of clear knowledge and class consciousness, will put the organized working class in actual control of the system of production and the working class will then be ready to take possession of it.' That is, the plan is for the one big union—the organization of all the workers, not on craft lines, but on class lines—this as the preparation for the day when the workers will themselves take possession of industry. The programme is thus that of the Soviet. [***] The attitude of the Amalgamated towards the American Government was sufficiently indicated by a banner borne in the streets of Boston during one of their strikes, with the following legend: 'To hell with the United States.'"⁸⁹⁰

John Spargo wrote that the Communists took a different tack in England where they simply sought to make life unbearable in order to make way for revolution,

“[T]he sooner the process of degradation is effected the better, for the sooner will the agony be over and the glorious consummation of Socialism be realized. [***] Haters of All Social Reforms. That logic controlled the policy of British Socialism in the days of my youth. That is why we busied ourselves distributing leaflets bearing the significant title, ‘To Hell With Trade Unionism!’ and appropriately printed in red. That also is why we inveighed against life insurance in our propaganda with all the bitterness of which we were capable. Life insurance was a protective device against poverty, an ameliorative measure designed to avert the poverty and degradation without which our Utopia could not be reached. In the same spirit and under the compulsion of the same Marxian dogma we opposed every form of thrift, all philanthropy and social reforms calculated to lessen social misery and improve the conditions of life and labor. We regarded all these things with the hate and horror which religious fanatics might feel towards deliberate human thwarting of the clearly manifested design of God.”⁸⁹¹

The Communists used underhanded means to destroy Capitalistic society, and then criticized the Capitalists for the alleged failure of Capitalism to provide for the needs of the people, which the Communists had deliberately caused. The Communists did not care how many people they murdered, nor how much suffering they caused. They had no morals. Their only goal was to destroy society and in order to put their inhuman leaders into power.

5.5.5 Zionists Proscribe Free Speech

Most Americans initially opposed American involvement in the First World War and bore no ill will toward Germany. There were millions of German-Americans, many of them Jews. In addition, Americans did not like the British, against whom Americans had fought more wars than any other nation.

The Zionist Wilson administration opened a propaganda department aimed at vilifying Germany and any American who spoke out against America’s intervention in the war on behalf of the Allies—truly on behalf of the Zionists. Many pacifists, Socialists and Germans in America suffered terribly as a result. H. C. Peterson and G. C. Fite detailed much of the tyrannical abuse in their book, *Opponents of War, 1917-1918*, University of Wisconsin Press, Madison, (1957). *The New York Times Current History: The European War*, In 20 Volumes, The New York Times Co., New York, (1914-1920), republishes many examples of the propaganda disseminated during the war to govern public opinion in America, and reproduces many contemporary cartoons from both sides of the conflict. Especially noteworthy are the anti-German, anti-Pacifist and anti-German-sympathizer cartoons of the era. The Zionists converted America from a pro-German, anti-British nation; to a rabidly anti-German, pro-British nation.

George Creel, a muckraking journalist, headed the propaganda ministry in the United States, the so-called “Committee on Public Information”. Libraries removed

German books from their shelves. Orchestras refused to play Beethoven or Bach. Schools could no longer teach the German language to their students. Robert Paul Prager, a German, was lynched in Collinsville, Illinois, on 5 April 1918. By official decree, sauerkraut was to be called “liberty-cabbage”. Iowa Governor William Harding issued a proclamation ordering that the speaking of any language other than English was forbidden on trains, in telephone conversations, or in public.

The propagandists published anti-German booklets and movies. From the beginning of the war, American and British newspapers and books published falsehoods accusing Germany of atrocities, which Germany had not committed.⁸⁹² The propaganda employed was extreme. For example, American pro-war propaganda posters, which urged Americans to buy war bonds, depicted a German soldier crucifying an Allied soldier. The scare tactics began early in the conflict. For example, on 3 September 1914, *The London Times* published a letter to the Editor from A. J. Dawe, which the *Times* captioned, “The Crime Of Louvain. Vivid Account By An Eye-Witness. A Ruthless Holocaust. The Real Horrors Of War.” Note that the term “holocaust” was employed to vilify and dehumanize the Germans. The British sent over a lying propagandist Lord James Bryce to smear the Germans in America with his book J. Bryce, *Report of the Committee on alleged German outrages appointed by His Britannic Majesty's Government and presided over by the Right Hon. Viscount Bryce. Evidence and Documents laid before the Committee on alleged German outrages: (appendix to the Report).*, Printed Under the Authority of His Majesty's Stationery Office, London, (1915); which was reprinted in several languages and which was published in several English speaking nations including England, America, Canada and Australia.⁸⁹³

5.5.6 President Woodrow Wilson Becomes a Zionist Dictator

In America, Creel's propaganda office recruited 75,000 “four minute men” to give short propaganda speeches wherever crowds could gather. Seemingly unbiased Americans speaking their genuine beliefs, these propagandists promoted the war and vilified pacifists and Germans. The Zionist Wilson administration passed the Espionage Act, the Sabotage Act and the Sedition Act, which made it illegal to speak out against American involvement in the war. These acts were still enforceable when Spargo attacked Ford's patriotism, leaving Ford at a disadvantage when defending himself. In addition, the propaganda campaign against pacifists had had its effect on the American public. Both of these factors gave Spargo the courage to attack Ford in the underhanded way that he did.

The propaganda tactics Spargo used to attack Ford were reminiscent of Creel's “advertising” agency, though far less successful. Creel published propaganda all over the world and then he wrote a book about it in order to advertise himself, *How We Advertised America: The First Telling of the Amazing Story of the Committee on Public Information That Carried the Gospel of Americanism to Every Corner of the Globe*, New York, London, Harper & Brothers, (1920).

Creel's Committee on Public Information received the support of the head of British propaganda in America, Rt. Hon. Sir Gilbert Parker, Bart. Note that Parker

admits that when the war started, Americans had little love for the British, who were America's most frequent enemy, and Americans felt no animosity towards the Germans. Parker boasts of the new unanimity of pro-Ally sentiment that he and Creel achieved in the United States. Parker does not mention the fact that the appearance of unanimity was achieved by undemocratic means—by making it illegal to speak out against the Allies, against the war, or on behalf of Germany. Note the statement that America stands nothing to gain by entering the war. Note also that the timing of these events appeared so fortuitous as to have been planned long in advance, and that Wilson had to trick the Democrats into going to war, and that Democrats would never have allowed the Republicans to have led them into the war. Zionists have an easy time controlling both sides in a two party system for the simple reason that politics is driven by money and media and the Zionists control both means to victory. In addition to being able to bring victory to one side, they often sponsor a controlled opposition and commit subterfuge of that opposition. Parker vilified Germany, but made no mention of the illegal Allied naval blockade of Germany, that resulted in the deaths of about 750,000 German men, women and children by starvation.⁸⁹⁴

Just as British propaganda made it appear uncivilized and unpatriotic to speak out in favor of peace (as Ford had done) and on behalf of the civil treatment of Germany, or to voice America's own interests; Relativists made it appear unethical and unscientific to speak out in favor of Einstein's predecessors and the open expression of the true history of the theory of relativity, or to express scientific arguments in opposition to Einstein's metaphysical mythologies. The same tactics and style of attack were often apparent among Communists, Zionists and "Relativists".

Parker published some of his propaganda in *Harper's Magazine*, Volume 136, Number 814, (March, 1918), pp. 521-531:

"The United States and the War

BY RT. HON. SIR GILBERT PARKER, BART.

FOR the first time in its history the United States is engaged in a World War. It must be remembered that her only wars have been with Great Britain, with the Barbary pirates, with Mexico, with Spain, and with her own population. Idealistic always, her very first war had behind it the spirit of a great people; on the whole, it was a conflict between Britons and Britons. It was the principle of British freedom and independence in action; it was the soul of Hampton and William Penn and all the democratic nobility of the United Kingdom, which under distant skies was reasserting itself, reaffirming its faith in the ancient doctrine laid down by the barons when they wrested Magna Charta from King John. No one doubts now—and great numbers of British people in the time of the war, and most important statesmen of that day did not doubt, and said so in Parliament at Westminster, that the thirteen States were right in the action they took in

the Revolutionary War; though great doubt is felt as to justification for the War of 1812.

Always firm and decisive, always alert and progressive, it was the United States that taught Europe how to subdue barbarism and sea-brigandage in the overseas expedition against the Barbary pirates. Of the rightness of heart and the strength of will of the American people, their whole history has been proof. They have lost nothing of their ancient qualities, even though they admit yearly to their shores a million aliens, of whom they absorb and train to American uses and principles the immense majority. Nothing is so remarkable as the power of the American commonwealth to absorb and inspire alien elements and heterogeneous peoples. Is it not wonderful to think that, with one-half at least of the whole population foreign in origin and descent, there is behind President Wilson and his Government a compact and loyal people?

And why? Because at bottom the intelligence and the spirit of the American people are idealistic, humane, and aspiring. I do not mean to say that the hundred millions of people of the United States are all moved by an immense humanitarian spirit; but I do, say that the majority are, or else the declaration of war against the Central Empires would never have been received with approbation. I believe profoundly that something far deeper than national, profit has moved the people of the United States to enter this war. Whatever may be thought of the motives of other nations fighting, only one thing can be thought of the motive of the United States. The Americans have, nothing to gain by success in this war, except something spiritual, mental, manly, national, and human. They are in this war because they believe that the German policy is a betrayal of civilization. From August, 1914, there was a considerable percentage of the public who believed that the United States should, in the name of civilization, have officially resented the invasion of Belgium. Personally, I believe that it would have been extremely difficult for the United States to enter the war six months before she did. I was in the United States for some months on this trip. I have been from New York to San Francisco. I was at Washington when President Wilson dismissed Count Bernstorff and heard him do so, and I am firmly convinced of this—that President Wilson committed his country to this war at the right moment—neither too soon nor too late. He had stopped up every avenue of attack by the pacifists and the jurists and the pedants and the pettifoggers.

Perhaps here I may be permitted to say a few words concerning my own work since the beginning of the war. It is in a way a story by itself, but I feel justified in writing one or two paragraphs about it. Practically since the day war broke out between England and the Central Powers I became responsible for American publicity. I need hardly say that the scope of my department was very extensive and its activities widely ranged. Among the activities was a weekly report to the British Cabinet on the state of American opinion, and constant touch with the permanent correspondents of American newspapers in England. I also frequently arranged for important public men in England

to act for us by interviews in American newspapers; and among these distinguished people were Mr. Lloyd George (the present Prime Minister), Viscount Grey, Mr. Balfour, Mr. Bonar Law, the Archbishop of Canterbury, Sir Edward Carson, Lord Robert Cecil, Mr. Walter Runciman, (the Lord Chancellor), Mr. Austen Chamberlain, Lord Cromer, Will Crooks, Lord Curzon, Lord Gladstone, Lord Haldane, Mr. Henry James, Mr. John Redmond, Mr. Selfridge, Mr. Zangwill, Mrs. Humphry Ward, and fully a hundred others.

Among other things, we supplied three hundred and sixty newspapers in the smaller States of the United States with an English newspaper, which gives a weekly review and comment of the affairs of the war. We established connection with the man in the street through cinema pictures of the Army and Navy, as well as through interviews, articles, pamphlet etc.; and by letters in reply to individual American critics, which were printed in the chief newspaper of the State in which they lived, and were copied in newspapers of other and neighboring States. We advised and stimulated many people to write articles; we utilized the friendly services and assistance of confidential friends; we had reports from important Americans constantly, and established association, by personal correspondence, with influential and eminent people of every profession in the United States, beginning with university and college presidents, professors and scientific men, and running through all the ranges of the population. We asked our friends and correspondents to arrange for speeches, debates, and lectures by American citizens, but we did not encourage Britishers to go to America and preach the doctrine of entrance into the war. Besides an immense private correspondence with individuals, we had our documents and literature sent to great numbers of public libraries, Y. M. C. A. societies, universities, colleges, historical societies, clubs, and newspapers.

It is hardly necessary to say that the work was one of extreme difficulty and delicacy, but I was fortunate in having a wide acquaintance in the United States and in knowing that a great many people had read my books and were not prejudiced against me. I believed that the American people could not be driven, preached to, or chivied into the war, and that when they did enter it would be the result of their own judgment and not the result of exhortation, eloquence, or fanatical pressure of Britishers. I believed that the United States would enter the war in her own time, and I say this, with a convinced mind, that, on the whole, it was best that the American commonwealth did not enter the war until that month in 1917 when Germany played her last card of defiance and indirect attack. Perhaps the safest situation that could be imagined actually did arise. The Democratic party in America, which probably would not have supported a Republican President had he declared war, were practically forced by the logic of circumstances to support President Wilson when he declared war, because he had blocked up every avenue of attack.

There were some who said—and I heard them say it—that the breakage

of diplomatic relations with Germany would not mean actual war. My reply was: 'It won't be the will of the United States to enter the war; it won't be a desire to fight. It will be the action of Germany—in stinging and lacerating the conscience of a great people.' The record was a terrible one. Every one knows that the Prussian military organization had thrown overboard all rules of war which centuries of civilization had produced and imposed; a solemn treaty, signed, was 'a scrap of paper,' hospitals and hospital-ships were proper food for the metal of guns and torpedoes. Gas and fire were used as war weapons—to the final injury of those who initiated their use. Prisoners, not by tens, but by thousands and scores of thousands, were treated shamefully, and the Belgian people, to the number of 300,000, were driven under the lash of slavery to the mines and factories of Germany and France, to set free men who could do duty in the German armies. The chambers of the German embassy in America were the breeding-places of crimes against the civil life of the United States, passenger-ships were sunk, factories were bombed or set on fire, all kinds of tricks were used to influence American opinion in England, and innocent lives by the scores of thousands were sacrificed. In France and Belgium towns and villages were wiped off the map for no military purpose, with no strategic intention, but with a vile and polluted barbarity, to break the spirit of a people or of peoples. America was shocked at the bombardment of helpless and undefended towns of England and Scotland by airships. Her spirit was abashed and shaken by the sinking of the *Lusitania*. She endured and yet endured. She waited and still waited, vainly believing that some spirit of remorse might stir Germany and change her course of action.

She awoke, however, to the fact that Germany's promises of reform, given to President Wilson after the sinking of the *Sussex*, in regard to the submarine were only given to gain time, to manufacture new types of submarines more powerful, and then with an insolence and a disdain worthy of Attila the Hun they announced indiscriminate attacks upon all shipping within the war zone. Also, Germany declared that she could allow only certain ships of the United States to sail, and on certain specified terms and conditions—and that only after a cry of indignation had gone up from the press of the United States. This was the final act which turned President Wilson from a pacifist into a warrior. And it is wholly in keeping with the spirit of Prussianism, that the Zimmerman note to Mexico, with its evil suggestions of treachery of Japan, and its declaration that New Mexico, Texas, and other American States and territory would be acquired again by Mexico, should have come at the critical moment when war was inevitable.

I had been in America through all these months of developing purpose and sentiment, and I had seen a whole people, who in January last had appeared to have grown indifferent to horror, suddenly amalgamate themselves, strip themselves of levity and indifference and the dangerous and insidious security of peace, into a great fighting force, which is not the less a fighting force because down underneath everything in the United States is

a love of peace and devotion to the acquisition of wealth. None but a great fighting people could have, or would have, imposed conscription at the very beginning of the war. None but a skilled fighting people could have produced a Navy which silently and swiftly entered the war in the war zone within a week, and landed an army on the coast of France, with submarine-destroyers in those perilous seas, within two months of the declaration of war.

I speak of the Americans as a fighting people; I believe that this war will prove them to have everything that they have always had—courage, swiftness of conception, capacity to perform, and a lightning-like directness. The American nation has never been conquered. Like all democratic peoples, they are quick to anger, but slow to move; yet it must be remembered that out of the mass of conflicting views one great purpose can seize and hold the imagination and the capacity of the American people, just as the same elements seize and control the spirit of the people of England and France. I heard on many hands in the United States angry criticism of those in authority, but I heard it in England, and I saw it in France; and I know that England and France have renewed in this war the ancient great qualities of their peoples.

There has never been a war in the whole history of the world where so much courage was needed, and there has never been a war where so much dauntless courage has been shown. Think of what France was at the beginning of this war! Think of what England was! Officially, France was rotten when war broke out; officially, England was supine when war broke out, with this difference, however, that the small English Army was perfectly equipped and admirably appointed. The big English Navy was in perfect condition, while in France, as Germany knew, there was inadequacy of equipment for the army, and there were political difficulties which made the task of government and fighting Germany almost impossible. Where, I ask, is the official rottenness of France or England now? The truth is that nothing was rotten at the core.

England is not a republic, but she is the most democratic nation on earth, and that is saying much. What I mean is this: the British people can turn a Government out of office at a moment's notice, and king or monarchy cannot prevent it. The same thing exists in France; but here in America, with your written Constitution, your President and his Cabinet cannot be turned out in under four years. It may be that you are right in your system, but if the will of the people is the spirit of democracy, England, at any rate, is as much a democratic community as this country of the United States.

Now the United States is in the war, and I prophesy, with faith and confidence, that all that has made America great will make her do in this war what France and England and have done. Let me be a little explicit. I have heard many criticisms of the American Government from Americans themselves, but my comment has always been, Judge of a Government by what it does, and judge the American Government in time of war by what it does in time of war. It is well known that there had been no preparation on

the part of the Army or Navy the United States for entrance into the war. Yet, when war was declared, there was instant and decisive action in both departments of the Army and the Navy.

The American Navy has done splendid work in relieving the British Navy from patrol work on the western side of the Atlantic, in the convoying of freight-ships and passenger-ships, and by sharing in the attacks upon the German U-boats in the war zone. The material assistance has been great—the moral assistance has been immense. No one could overestimate the moral effect of the entrance of the United States into the war. It must not be forgotten that she is the one nation about whose motives there could be no suspicion. She is in the war with no territorial or national ambitions—with nothing except the aspiration to fulfil the democratic principle: that all nations shall be allowed to work out their own salvation without fear or trembling—fear of punishment for right doing, and without trembling before the lash of tyranny.

The United States, true to its ancient faith, is out to defeat the loathsome purpose of Germany, which is the control of the world, the warping and suppression of small countries, and the application of the accursed Prussian doctrine of *Kultur* to all the rest of the world. The United States is in the war in the interests of civilization and humanity—for the right of every nation to live and have its being according to conscience and the laws of humanity. The United States is in the war because she believes she has the right to traverse the high seas, obeying the laws of warfare as laid down by the continued practice of many countries until the final codification by the Hague Conference. The United States is in the war in the protection of her own individual national rights; and those individual national rights are the properties of all countries; but the United States is also in the war because she believes that a republic which is the supreme democracy of the world should take her stand for the cause of civilization, which has been abused and despoiled by Germany. The United States is in the war for the cause of humanity. At the beginning she disbelieved that the German nation meant what Great Britain declared she did mean. But now, after every known law of warfare has been broken by Germany, she realizes the truth. And what is the truth? It is that the German people believe that Prussia and Prussian civilization should control the universe, and that it does not matter how that control is secured so long as it is got.

No more pernicious doctrine ever moved Pope or potentate in the Middle Ages. It is, in effect, Never mind how you do it so long as it is done! On that basis assassination would be a virtue. The United States has come to understand that when Germany passed a law preserving perpetual citizenship to her people, whatever other nationality they adopted, she was aiming at the heart of civilization. I have a brother who has become an American citizen. I think I should curse him to the uttermost death if he declined to take up sword or rifle to defend the United States in a war with Great Britain. I believe that is what all Americans feel. I did not know that my brother had

become an American citizen until a year ago. It gave me a pang; but he did what was right. He was not entitled to make the United States his home, live by American energy, profit by American enterprise, and remain a Briton. Think, then, of what this foul principle of Prussia is. It would have me say to my brother, 'Be an American citizen, but remember that your real duty lies with the land of your birth, and when she calls, you must tear up your pledge and compact and sworn word and come back to the Union Jack.'

I wonder how many Americans know that all German-Americans are still Germans by law; and if they do know it, how they must resent the iniquity of the nation that makes of the law of naturalization a scrap of paper, to be torn up, like the sacred compact for the neutrality of Belgium!

The first act of Germany in this war was an act of perfidy, and I firmly predict that the last act will be an act of shame. She may succeed against Rumania, she may succeed against Russia, she may enter Petrograd with her armies, but so did the army of France in the time of Napoleon; and when I think of the millions of people in Russia, chaotic, undisciplined, uncontrolled, and yet aspiring, I still have a grim kind of satisfaction in knowing that if Russia has to be the momentary sacrifice, it is Germany that will be sacrificed in the end.

Lately I saw on a screen, at a theater in New York, pictures of hundreds of thousands of Russians accompanying victims of the Revolution to unconsecrated graves and without religious rites or ceremonies. However depressing such a scene may have been, the really startling effect produced upon my mind by this photography was that Russian life is without system, and that the poetic aspiration for a freer constitutional life is horribly handicapped by lack of knowledge and experience and the habit of control. The faces of the revolutionary leaders have few claims to consideration.

The Duma is as yet no more than a place of oratory. It has never had power or real authority, and, however great Kerensky or any other civilian leader may be, it must first be an army leader that will discipline that great nation into form. No civil dictator will be adequate for the task. I do not know what Mr. Root's views are, save from his public utterances, but I am quite certain that he realizes the truth of what I say—that Russia is in the melting pot, and from the crucible it must be the strong hand of a soldier that will pour out the liquid of order and civilization.

During the days I was in America I saw from my hotel window in New York two processions or parades of American regiments. The main effect upon my mind was a sense of lithe fitness and splendid discipline, which is much out of harmony with the general view of American organized life. I have known the United States for a great many years, and from the standpoint of acquaintance I should be able to judge of her with fairness and accuracy. The thing that has amazed and interested me most in my whole association with American life has been a sense of undiscipline in all the ordinary movements and activities in casual circumstances. But I believe there is no nation on earth that, in unusual circumstances, can pull itself

together and get what it wants with precision and definiteness more than the United States. After all, the reason for this is simple. The American hates convention and is opposed to what he considers unnecessary discipline in ordinary life, but given the necessity for discipline in hazardous circumstances, he conforms to its rigidity with rare and manly skill.

I once stood between two Socialist labor members of the House of Commons at the Bar of the House of Lords, when King Edward VII. was opening Parliament with Queen Alexandra. One of these Socialist members had been very rebellious against the whole ritual of British legislative life, but on this occasion, at the moment when King Edward said in a quiet, conversational tone: 'Pray, my Lords, be seated,' and peers and peeresses in ermine and silks and coronets sank to their seats, this Socialist member turned to his friend and said, 'Jimmy, this'll take a lot of moving!'

To-day this Socialist member is a colonel in the British Army, and has bent to the logic of events all prejudice and spurious independence. His Socialistic principles are what they always were, but he has learned that traditions of a thousand years are powerful moral elements in the government of a people. So the average American. He is out against unnecessary form and discipline, but show him the necessity for it and his native independence makes his obedience to the necessity a very gallant and superbly confident thing. Democratic as the American citizen is, he bends to the pressure of events with a dignity and a vigor which make him a superb partner in international activity.

When people tell me that the United States can be of little use in this war I ask myself, 'What is *use*?' If the United States had not sent a man to France, her financial support of the Allies alone would be a throat-grappler for Germany. I believe the United States is spending twenty-four million dollars a day, but only eight millions of that is for her own military equipment—the other sixteen millions are for loans to the Allies. And if the test of the belligerents is power to endure, surely the wealth and resources of the United States settle that point.

If war is the test of endurance, only three things are necessary—men, money, and equipment. Unless Germany was able to defeat England and France before December of last year (1917), the *débâcle* of that country was sure. The United States can supply men, money, and equipment. She has over one hundred millions of people; she cannot be attacked by the armies of the enemy on her own soil; she has unlimited resources; her supply of men can be twelve millions, if necessary; her supply of money can be boundless, and there is no nation on earth that can excel her in organization for equipment.

Now, there is no chance, or there is the millionth chance, of Germany defeating France and England this year. She cannot do it in the winter-time, and when the summer has come the United States will have great numbers of men ready to take the field—probably 700,000. She has food, raw materials, and constructive skill. She has a capacity for applied science greater than any other nation fighting. I believe that with her aid the Entente

Allies are as sure of winning this war as we are certain that the sun will rise and set to-morrow.

Great Britain has increased her acreage under wheat by one million acres, and all the products of her soil have been vastly increased. The United States has tremendously increased her production of foodstuffs, and when that genius for economic administration, Mr. Hoover, has been at work for another three months there will be an enormous curtailment of wastage in the Union. With one hundred millions of people, if there is a saving which represents five dollars per person for a year, there are five hundred million dollars contributed to the food-supply of the Allies.

The United States has not begun to appreciate her responsibilities and the dire necessity that faces her, but there is a quickness of apprehension in the American mind which is as good as brawn and muscle and the stolid and rigid insistence of the British people. It took us in Great Britain two and a half years to achieve conscription. It took the United States about two and a half months. There never was any real fight over the principle, and please to remember that this is a democratic country, and that when the Republic applied conscription in her Civil War there were bloody riots and an uprising of sections of New York. If it is true, and I know it is, that over seventy per cent. of the population of New York City is foreign-born, what a magnificent demonstration of democratic responsibility this application of conscription has been!

America is building ships in great quantities for the war service. She once had, proportionately to her population, the second greatest mercantile marine of the world. She lost that mercantile marine through no incapacity, but because she could make more money by investing her capital in industries and railway transportations. Now she is building 1,270 ships of 7,968,000 total tonnage, at a cost of \$2,000,000,000, and by the middle of this year she will have a really great mercantile marine. This is in addition to almost 2,000,000 tons of shipping now building in American yards which has been commandeered by the Emergency Fleet Corporation.

Meanwhile, it must not be forgotten that all her shipping and all the German shipping that was in her ports have been seized for the use of the Entente Allies. Every day that passes strengthens and solidifies the Allies' engines of attack and defense. Every day that passes accelerates the intrepidity and the force of Allied aggression. Every day that passes lessens old antagonisms between Great Britain and the United States, and deepens in the American mind an appreciation of Britain's worth and valor.

The American is beginning to understand that in 1914 France—as France—might have been wiped from the international map had it not been for Britain and Britain's Navy and her 'contemptible little Army.' It is beginning to dawn upon the most prejudiced American mind that, in all the main departments of the war, Great Britain has borne, and is bearing, the overwhelming burden. France could not have fought so well without British money and British steel, British cloth, and the British Navy and Army; and

Italy and Russia could not have carried on.

One does not need to say now that Great Britain was forced into the war by a spirit of honor, by the dictates of humanity and civilization, and not for commercial purposes. One does not need to say that if Great Britain had intended war she would not have rejected during so many years Lord Roberts's appeal for a national service army. All the records published prove that Great Britain was meant to be the victim of Prussian aggression.

Does the American public stop to remember who were the people in Great Britain who declared war? The Government in power at Westminster was a peace-loving Government, which had fought military and naval preparation with constant vigor and hatred. Who is Lloyd George, the present Prime Minister of Great Britain? He is a man whose life was in danger and who was assailed during the South African War because of his anti-war sentiments. I am certain that no intelligent human being will believe that the present Prime Minister of England is militaristic, just as I am certain that no sane American would call President Woodrow Wilson a man of war.

If the United States had not believed in Great Britain's *bona fides*, she would not have committed herself to this stupendous enterprise. Let all the world remember that Great Britain was the ancient enemy of the United States. Let the doubter recall that the United States has now linked hands with a nation whom at her Revolution she regarded as a tyrant and oppressor, as the ancient foe of liberty and democracy.

The War of the Revolution, that of 1812, and the American Civil War deepened the gulfs between the two great peoples, but, blessed be Providence, there are now no outstanding questions vexing England and the United States. We have settled the Maine boundaries dispute, the persistent Newfoundland fisheries question, the Oregon trouble, the Venezuela difficulty, the Civil War claims, the Panama anxiety, and now no vexed subject keeps us apart. What was accomplished at Manila toward making America a world power was exceeded infinitely there by the splendid action of Admiral Chichester and Britain's Navy in threatening the German naval forces, which drew the two nations together in a spirit of comradeship. If the United States disbelieved in Great Britain she would not be fighting in France and on the high seas. Never, in all the history of the two countries, was there such a demonstration of understanding and friendship as when Mr. Balfour was received in Washington, New York, and elsewhere. And let it here be said that Great Britain could have sent no one who would so have won the confidence of the American Government and people in the same way or to the same extent as Mr. Balfour. Whatever else this war may do, the greatest thing done for humanity and civilization has been to make these two nations one in the brotherhood of battle. Of this let every American be sure, that the closer comradeship of the two great peoples has not a single foe in Great Britain. Jealousy, envy, and a little malice there would always be between two great friendly rivals speaking the same language, but envy, jealousy, and a little harmless malice exist between States and cities of this

Union and between countries of the British Empire. Never since the War of the Revolution had a British flag been hoisted on an American official building till last spring, and never had the same friendly compliment been paid to the American flag in England. But now they have waved together over Washington's tomb and over the House of Commons. Also, it should be remembered that the Society of Pilgrims, whose work of international unity cannot be overestimated, has played a part in promoting understanding between the two peoples, and the establishment of the American Officers' Club in Lord Leconfield's house in London with H.R.H. the Duke of Connaught as president, has done, and is doing, immense good. It should also be remembered that it was the Pilgrims' Society, under the fine chairmanship of Mr. Harry Brittain, which took charge of the Hon. James M. Beck when he visited England in 1916, and gave him so good a chance to do great work for the cause of unity between the two nations. I am glad and proud to think that I had something to do with these arrangements which resulted in the Pilgrims taking Mr. Beck into their charge.

I have sometimes been amazed at the hostility to Great Britain in certain portions of the United States and among certain sections of the people. Perhaps the real cause of this misunderstanding—for it is nothing else—is ignorance or forgetfulness of the facts of history. It is true that George III. endeavored to impose upon the American people the Stamp Act, just as the kings of France and Spain and Holland had imposed upon their colonies impositions for revenue, but it should not be forgotten by any American that King George III. failed, not only in America, but in Great Britain, his own country. Among his greatest enemies in this wretched business were Pitt, Fox, Rockingham, and Shelburne, and the operations of war in the United States on behalf of England were conducted by German mercenaries and a handful of the British professional Army, of whom a great many officers of standing and eminence refused to serve. It was impossible to raise an army of volunteers in England, and King George dared not attempt to raise a conscript army. Pitt declared in the House of Commons, when America refused to submit to the Stamp Act, that he rejoiced she had resisted. There was as great a fight in the British Parliament over the American war as there was in America itself on the field of battle. There is no British man to-day who is not opposed to George III. in what was perhaps the most insane and unwise national task ever undertaken by a British king.

It must not be forgotten that Benjamin Franklin, the representative of the United States in Paris, was in constant correspondence with British statesmen during the Revolutionary War, and the leaders of the opposition to King George in the British House of Commons were eager to give to the United States, as she was given in 1783, a status as a nation and not a province on the seacoast. The United States was given the Northwest Territory and the basin of the Ohio River to the Mississippi, so making possible the wonderful extension of power which has given to the American national life forty-eight States instead of the thirteen which fought King George. It should also be

remembered that the Revolutionary War of the United States was a struggle of British men for rights which were being fought for in the British Parliament and against the last stand of British monarchical autocracy.

The United States is a warm friend of France, and properly so; but it must not be forgotten that the greatest enemy of American development was Napoleon Bonaparte, who considered all parliaments as chattering concerns, and, having grabbed from Spain the coast of the Gulf of Mexico, with New Orleans, the Middle West from the Mississippi to the Rockies, and established a base at Santo Domingo, ordered his Minister of Marine to furnish him with a full plan of conquest, and commanded the combined fleets of France and Spain to carry a French army to the shores of Louisiana. It must be remembered that the man who planned this maneuver was one of the greatest soldiers in history, and had an army which at that time was greater than any army in the world.

What saved the United States from this attack? Great Britain, and Great Britain only. The report of Mr. Rush, the American minister in London, contained the statement of Henry Addington, the British Prime Minister, that in case of war Great Britain would take and hold New Orleans for the United States. This is history. Who was the American President at the time? It was Thomas Jefferson, the great pacifist, whose firm despatch to Robert Livingston, in Paris, contained these words: 'The day that France takes possession of New Orleans we must marry ourselves to the British fleet and nation.' What was the result of this? Napoleon decided it was better to sell to the United States what would be certain to be lost, because he believed that the British fleet, supporting the United States, would take Louisiana from France—Louisiana, which he had forced from Spain.

The main cause of the War of 1812 was not the impressment of seamen from American boats by the Royal Navy, as is generally supposed, but the fact that both France and England had forbidden any neutral nation to trade with the other, and because of England's preponderating fleet she could make her blockade effective and Napoleon could not. The United States, therefore, joined what she considered the lesser of her enemies, France, in attacking the greater, England.

I have no doubt that many Americans regret the War of 1812 as most Britishers regret the acts of George III. which precipitated the Revolutionary War; but for nearly a hundred years the British Navy, and behind it the British Government, has been the best friend that the United States ever had in its history. What Lafayette did for the United States was great and good, and what Great Britain did in 1824 was, in one sense, greater and better. It was George Canning, the British Foreign Minister, who informed the American minister of the intention of the Holy Alliance to attack representative government in both hemispheres, and offered the assistance of the British fleet in defending institutions won by valor, devotion, and power. It is remarkable that, when the purpose of the Holy Alliance was made clear, that the high contracting powers should 'use all their efforts to

put an end to the system of representative government,' the Duke of Wellington immediately left the Congress at Verona. Soon after it was announced, Great Britain and the United States proclaimed that they could not see with indifference any South American territory transferred to any Power.

Then it was that the Monroe Doctrine became an accepted fact, but the United States could not have made it a fact unsupported and unprotected by the British Navy. It is no exaggeration to say that the policy and prosperity of the United States have had a free and fair run for over the last ninety years, because Great Britain, which had learned her great lesson in the American Revolutionary War, made her Navy the defender of the Monroe Doctrine. Perhaps the aged Jefferson's counsel to President Monroe on this matter is the best evidence of what I say. These were Jefferson's words:

The question presented by the letters you have sent me is the most momentous which has ever been offered to my contemplation since that of independence. . . . America, North and South, has a set of interests distinct from those of Europe. She should, therefore, have a system of her own, separate and apart from that of Europe.

One nation, most of all, could disturb us in this pursuit; she now offers to lead, aid, and accompany us in it. By acceding to her proposition, we detach her from the bands, bring her mighty weight into the scale of free government, and emancipate a continent at one stroke which might otherwise linger long in doubt and difficulty. Great Britain is the one nation which can do us the most harm of any one on all the earth; and with her on our side we need not fear the whole world. With her, then, we should most sedulously cherish a cordial friendship, and nothing would tend more to unite our affections than to be fighting once more, side by side, in the same cause.

It is wonderful to think that after these ninety-odd years the hope of Jefferson has been fulfilled. We are at last fighting once more 'side by side' in the same cause on the battle-fields of Europe, and against an enemy whose whole ambition has been to establish German control in the Western Hemisphere, as in Europe and in the East. No one knows better than President Wilson, who is a historian of high capacity, that what I say here is true. Monroe's letter to Jefferson, again quoted by Mr. Page, clearly indicates the initiative of Great Britain in the matter of the Monroe Doctrine. These are President Monroe's words:

They [two despatches from Mr. Rush, American minister in London] contain two letters from Mr. Canning suggesting designs of the Holy Alliance against the independence of South America, and proposing a cooperation between Great Britain and the United States in support of it against the members of that alliance. . . . My own impression is that we ought to meet the proposal of the British Government.

Well, the Monroe Doctrine has been a success, and, at the tomb of Washington, Mr. Arthur Balfour, in effect, reaffirmed the friendly doctrine of George Canning, in which the British nation has as much interest, and for

which it has as much honest affection, as the hundred millions of population of the United States.

I repeat that Great Britain is a friend of the United States in all that matters, and I believe that the present war, if it failed in everything else, will succeed in this it will bring shoulder to shoulder with a handclasp of understanding and a spirit of co-operation two great peoples without whom there is no real future for democracy in the world. The monarch of Great Britain has infinitely less power than the President of the United States, so far as the policy of his country is concerned. He is the head of the clan, as it were, the patriarch of the tribe, but his power is limited to a point where even Socialism says, 'This man cannot hurt his people politically; he can only hurt them socially and morally by his example.' It is impossible to discuss here the merits of our two systems of government; but one thing is clear, that the British Constitutional Monarchy is as democratic as the republican Constitution of the United States.

Of this thing I am sure: that the days of wilful misunderstanding between Great Britain and America are gone forever! And I like to think that when these banners of war are rolled up, and the terms of peace are signed, that the two most democratic nations on earth, the two most advanced in civilization and enterprise, will be working hand in hand for the political good of all the world.

For some months I saw the United States from many corners of the compass, and I state with unvexed confidence that a new spirit has entered the mind of the American people where Great Britain is concerned. They realize that England's severest critics are within her own borders; that her sternest monitors are patriotic Britons; and that the burdens she has borne in this struggle to preserve civilization from disruption are beyond all comparison with those of the other belligerents. The thousand years' traditions of Great Britain belong also to the United States, because the foundations of American liberty and freedom had their origin in the principles embedded in the British Constitution. That is why members of the British Empire to-day can be proud of Washington, glad of Alexander Hamilton and Jefferson and Adams and Franklin, and be the faithful friend of President Monroe, whose doctrine could never have become valid and continuous without the British Navy. I feel bold enough to say that there is not a home in Great Britain that is not happier because the United States, the chief republic of the earth, is linked with us in the struggle for freedom and the small nations.

I was in the United States when all the great missions of the Allies arrived—Great Britain, France, Italy, Russia, Belgium, and now Japan. *And now Japan!* I emphasize these words because east and west in the United States, in San Francisco, in New York and Washington, I had found until very lately the most consuming distrust of the Government at Tokio and the people of Japan. It is, however, comforting to think that this mission of friendship from Japan is the direct result of the Zimmerman note. Whatever

Japan's far purposes may be—laying aside all other considerations—it pays her better to be the friend of the Allies than the friend of Germany. I say it pays her better only because there are those who think that Japan in the politics of the world is out for gain. What could she gain by becoming the enemy of the United States, and, therefore, the enemy of England? Because, let this be understood, Japan knows her treaty of alliance with Great Britain does not include the possibility of war with the United States on the part of this Oriental Power. If Japan occupied the Pacific coast, her first immediate foe would be Great Britain, because British Columbia is on the Pacific coast, and Great Britain could not permit Japan or any other nation except the United States to seize or hold any portion of that littoral.

I believe that the anxieties of America have not been well based. I believe that the Japanese nation is as friendly to the United States as she is to Great Britain; and I also believe that, even on the lowest grounds of material benefit, Japan is true to her friendship with Great Britain and the Allies in this war. Far more dangerous is the German menace against the United States than the Japanese menace. And it must not be forgotten that the American Navy, whatever it is, exists to-day because Mr. William C. Whitney, the Secretary of the Navy in Mr. Cleveland's Cabinet, saw in German commercial invasion of South America a peril to the United States.

What the United States will do in this war is being shown from day to day—and this thing is sure, that even the German-American no longer believes that Germany is fighting a war of defense; but rather that she precipitated the war, and is only 'defending' herself because she failed in her first enterprise. I do not know to what extent the activity of the United States will expand, but I do know that if the war continues for another year the pinch of administration and losses in the field will stiffen the backs of the American people to the greatest effort that has ever been made in the history of the world."

Note that Parker, like "Colonel" House, advocated the instillation of a military dictator following a revolution (in Parker's case, in Russia) on the grounds that only a dictator could restore order. This was common practice in American and British foreign policy throughout the Twentieth Century. America installed many military dictators favorable to America and England. It justified the coup d'états by the notion that only a dictator could bring about a proposed democracy—a democracy that was often covertly suppressed by the intelligence agencies of both countries. The real goal was often to free up the natural resources and industry of the subject nation for exploitation by American and British corporations. "Lord Protector" Oliver Cromwell provided a model for the "logic" of installing a dictator in order to establish order.

Adolf Hitler expressed himself in an interview with Anne O'Hare McCormick published in *The New York Times* on 10 July 1933 on pages 1 and 6 in the same terms House used in his book on dictatorship. Hitler banned all political parties other than National Socialism, destroyed the parliament and passed the *Gleichschaltung*

and the *Ermächtigungsgesetz* laws, all in the name of restoring and maintaining order. This was a common tactic of Zionist dictators including Cromwell, Napoleon, Wilson and Hitler—and George Bush. When asked which historical figure he most admired, Caesar, Napoleon or Frederick the Great, Hitler responded,

“No, I admire Oliver Cromwell. I do not think the Commoner the greatest man that ever lived, but he saved England in a crisis similar to ours and saved it by obliterating Parliament and uniting the nation.”

Cromwell, under petition from the Marrano Jews Menasseh ben Israel, David Abrabanel, Abraham Israel Carvajal, Abraham Coen Gonzales, and Jahacob de Caceres, permitted Jews to re-enter England over the objections of the Parliament. Hitler used his dictatorial power, enhanced by Jewish financiers and in cooperation with political Zionists, to force Jews to leave Germany. England would not then take Europe’s Jews and it was the Zionists’ hope that England would give them Palestine, which it eventually did do.

In reality most dictators after the French Revolution followed the example of Maximilien Marie Isidore Robespierre. Revolutionary dictators committed mass murder in the fascist governments the C. I. A. created and sponsored around the world, and in the Bolshevik nations of Europe and Asia. It should not be forgotten that Hitler was a socialist revolutionary, who began his political career as a Bolshevik. Hitler and Goebbels called for a worker’s world revolution throughout the duration of the Nazi regime, and their speeches were often derivative of those of Trotsky (Bronstein). Apparently, the dictatorship of the proletariat could not be trusted to the proletariat and required an iron fisted tyrant in a totalitarian state. It is tragic that dictators promoted the ideals of liberty, equality and fraternity in order to gain power, and then subjugated the masses, promoted ignorance and suppressed dissent through violent means. However, it was perfectly in keeping with the Messianic prophecies of Judaism.

5.6 Why Did the Zionists Trouble the Jews?

In 1903, racist Zionist Israel Zangwill stated that the Jews’ enemies were the Jews’ friends. Zangwill implied that anti-Semitism would rescue the Jewish race from fatal assimilation and that the Zionist conferences signaled the Messianic Era,

“ZIONISM AND THE FUTURE OF THE JEWS

THE SIXTH ZIONIST CONFERENCE GRAPPLING WITH
POLITICAL QUESTIONS — A PASSION FOR PALESTINE THE
JUDAIC ROMANCE — THE TENDENCY TOWARD
DENATIONALIZATION AND THE HOPE OF
RENATIONALIZATION.

BY

ISRAEL ZANGWILL

IN August the Sixth Zionist Congress met at Basle, and gathering strength with the years, and quickened by the horrors of Kishineff, this international Jewish parliament, numbering envoys from 'the four corners of the earth,' for the first time grappled with practical political proposals for the solution of the Jewish question. Delegates of South African millionaires took counsel with representatives of the rich American Jewry, and with these modern spirits conferred caftaned rabbis from Russia and sages from India and Persia. In the mere coming together of such an assembly the promised regathering of Israel is already literally accomplished. Eighteen centuries of dispersion have not succeeded in breaking the cohesion of the race; eighteen centuries of exile have not eliminated the passion for Palestine.

Here, surely, is a phenomenon unique in history. It may be profitable to examine briefly into the causes and conditions of this apparent miracle.

I

There is a many-sided symbolism in the dramatic picture of Jochanan ben Zakkai escaping from Jerusalem in a coffin, what time Titus and his legions hovered at the gates of the Holy City. For Jochanan bore in his own breast the seeds of the future, and saved Judaism from the fall of the Jewish State. The zealots of nationality preferred to meet the conquering Roman with grim suicide; Jochanan founded a school at Jamnia, under the protection of Titus. That disentanglement of religion from a *locale* which Jesus had effected for the world at large was in a minor degree effected, a generation after Him, for the Jews themselves by the mailed hand of Titus and the insight of the prudent sage. Possibly Jochanan had already outgrown 'the burnt offerings' which tied Judaism to the Temple; he may have felt already that Israel's greatness was spiritual, belonged to a category of force that could not, and should not, be measured against Rome's material might. However this be, his reconstruction of the Synhedrion, even in the absence of the hewn-stone hall of the Temple for it to meet in, and the subsequent conversion of the substantial sacrifices into offerings of prayer, made the salvage of Judaism more spiritual than the original totality. The unifying centre was no longer geographical, and the Jews became 'the People of the Book' in a far profounder sense than when they were the people of a soil, too. The law was never so obeyed in Bible times as it was when the record of these times became the all-in-all.

But this transformation was not achieved in one generation, nor without violent reactions. Scarce half a century after Jochanan ben Zakkai, the great rebel, Bar-Kochba (Son of a Star), beat back for a time the whole might of Rome, even the great general, Severus (hastily summoned from his task of quelling the less important revolt in Britain). And in the monstrous régime of religious persecution by which Hadrian avenged the difficult suppression of the uprising, the transformation of Judaism might well have been into paganism.

Nor was the transformation into mere spiritual Judaism ever effected

radically. Two reactionary influences remained. Palestine still retained a certain authority over the Diaspora. Babylon soon asserted itself as the peer of Jerusalem, and later, with the movement of history and the great teachers, the spiritual hegemony shifted to Spain, to Cairo, to Poland. But underneath all this flux Jerusalem was still the Holy City. Secondly, the literary ritual substituted for the literal sacrifices did not profess to be more than a temporary necessity. The stubborn national spirit clung to the hope of glorious restoration. Rachel wept for her children, and comforted herself by the belief that they were not dead, but sleeping. As little as possible was changed of a liturgy enrooted in the Holy Soil, and thus it came to pass that in the narrow, sunless, stony streets of European ghettos shambling students and peddlers offered metaphorical first-fruits in ingenious lyrics, and celebrated the ancient harvest festival of Palestine in pious acrostics. Never was there such an example of the dominance of the word. Life was replaced by Literature. What wonder if the love of Zion grew mainly literary, so that even the passion of a Jehuda Halvei for Palestine has been dubbed more of the passion of a troubadour for a visionary mistress than a patriotism with its roots in reality.

Fantastic and factitious though this love of Zion was, yet, supplemented by eschatological superstitions, it made Jerusalem still the mystic City of God, still the capital of the Millennium, still the symbol of Israel's misery and Israel's ultimate regeneration. And, to this day, in the ghettos of New York and Philadelphia, the 'messenger of Zion' may be met on the trolley car, going his rounds, collecting the humble cents which enable graybeards to pore over moth-eaten Talmuds in the Holy City.

Thus, although Jerusalem has remained throughout the entire Christian era in the hand of foreign conquerors, the Jews have always retained some sense of being colonists whose mother city was in Asia. Some day it would be their own city again—but in God's good time, in a whirl of miracles! Hence, except under the ephemeral inspiration of pseudo-Messiahs, Zionism was never a matter of practical politics: it was a shadowy, poetic ideal, outside life; a romantic reminiscence. Old men went to Jerusalem to die—not to live. Its earth was imported—but to be placed in coffins. In practice, Jews have always been ardently attached to the country of their birth, and if they have seemed to remain apart, Ezra and Nehemiah are largely responsible, those zealots (more Mosaic than Moses) who stamped out marriages with other peoples, even when the strangers accepted Judaism. The very rabbis of the Talmud could not endorse this principle of compulsory mutual intermarriage, yet in practice it became the rule, and an institution designed in the fifth century before Christ to preserve the religion served in the Dark Ages of Christendom to preserve the race. Religion and race have, indeed, come to seem one and the same thing. And against this people, already doubly cut off from mankind, the Christian raised his material wall of separation, and created the ghetto.

But the ghetto fell at last, and separatist legislation tottered, and

emancipation brought another development. With the liberal movements of the eighteenth century, Jews began to form part of the general life. The aspiration for Palestine was felt to be incongruous, even as a far-off religious ideal. Again it was proclaimed—by Moses Mendelssohn this time—that Judaism is larger than a land: that its future realm must be that of spiritual conquest. But in America, whither this doctrine spread in its broadest form, it was not followed by its logical outcome—by marriage outside the faith and the welcome of converts. Jewish life in the United States, instead of becoming expansive and spiritual, has drawn itself together in secular clubs. In Australia, on the other hand, where orthodoxy is still the professed creed, outside marriage has become frequent. In Germany, the notion that modern Judaism and Christianity are not very far apart has led many to baptism. A large minority everywhere—cultured, or rich, or callous—has succumbed to the general indifferentism of the modern world.

Thus, today Israel is face to face with a menace of disintegration more formidable than the legions of Titus.

To read the history of Israel is like reading a romance of perilous adventure written in the first person. Again and again the hero may be divided from death by a hair's breadth, yet we know that he will always come through safely, since is he not here, narrating? During the thirty centuries or so of his national existence, Israel has been perpetually stumbling on the verge of the abyss of annihilation, yet always he has recovered his footing. But Israel's serial is 'to be continued,' and who can say it will not 'end happily' after all?

II

As the century of Israel's disintegration closes, however, a new phenomenon meets our astonished eyes. It is 'Zionism.'

Zionism, in its latest official exposition, aims at securing a public legally assured home in Palestine for those Jews who are unable or unwilling to assimilate. It is not the movement that George Eliot's Mordecai dreamed, nor that which Rabbi Mohilewer of Russia initiated. The advent of Doctor Herzl has stamped Zionism with 'modernity.' In the Austrian journalist's first published scheme of a Jewish State, indeed, Palestine played no necessary part. Herzl, whose instrument of national regeneration is the bank, for dealing with the Sultan and subsidizing the selected immigrants, was never, despite the date of his advent, *fin de siecle* (which seems to imply a certain flippancy), but prophetically twentieth century. He would, if it were possible, lead back his people to Palestine by the moving sidewalk of the Paris Exposition. Withal a charming, magnetic, even poetic personality, a more diplomatic and domesticated Lassalle.

But the deeper issues and sequels of the movement will develop themselves with the material success, and the present leaders might quite conceivably be swept away by spiritual floods they have themselves let loose. The Orthodox Jewish Congregational Union of America, at the convention of June 8, 1898, while maintaining that 'the restoration to Zion

is the legitimate aspiration of scattered Israel,' likewise declared, 'we reaffirm our belief in the coming of a personal Messiah.' The agents of political Zionism—men like Max Nordau, or Mandelstamm, the great Russian oculist, or Marmorek, of the Pasteur Institute—can no more control the religious future of Judaism than they can control the mystic interpretation which Christendom would put upon their success. Men are only instruments. And each must do the work he sees to hand.

At present, though orthodox rabbis are working amicably with ultra-modern thinkers, the movement is political, and more indebted to the pressure of the external forces of persecution than to internal energy and enkindlement. Yet in truth could any but a political cause unite the Jew of the East with the Jew of the West? And, viewed merely on its prosaic side, Zionism is by no means a visionary scheme. The aggregation of Jews in Palestine is only a matter of time—already they form a third of its population—and it is better that they should be aggregated there under their own laws and religion and the mild suzerainty of the Sultan than under the semi-barbarous restrictions of Russia or Rumania, and exposed to recurrent popular outbreaks. True, Palestine is a ruined country, and the Jews are a broken people. But neither is beyond recuperation. Palestine needs a people; Israel needs a country. If, in regenerating the Holy Land, Israel could regenerate itself, how should the world be other than the gainer? In the solution of the problem of Asia which has succeeded the problem of Africa, Israel might play no significant part. Already the colony of Rishon le Zion has obtained a gold medal for its wines from the Paris Exposition—which is not prejudiced in the Jew's favor. We may be sure the spiritual wine of Judea would again pour forth likewise—that precious vintage which the world has drunk for so many centuries. And, as the scientific activities of the colonization societies would have paved the way for the pastoral and commercial future of Israel in its own country, so would the rabbinical sing-song in musty rooms prove to have been but the unconscious preparation of the ages for the Jerusalem University.

But Palestine belongs to the Sultan, and the Sultan refuses to grant the coveted Judean Charter, even for dangled millions. Is not this fatal? No; it matters as little as that the Zionists could not pay the millions, if suddenly called upon. They have collected not two and a half million dollars. But there are millionaires enough to come to the rescue once the charter was dangled before the Zionists. It is not likely that the Rothschilds would see themselves ousted from their familiar headship in authority and well-doing. Nor would the millions left by Baron Hirsch be altogether withheld. And the Sultan's present refusal is equally unimportant because a national policy is independent of transient moods and transient rulers. The only aspect that really matters is whether Israel's face be or be not set steadily Zionward—for decades, and even for centuries. Much less turns on the Sultan's mind than on Doctor Herzl's. Will he lose patience? For leaders like Herzl are not born in every century.

III

Apart from its political working, Zionism forces upon the Jew a question the Jew hates to face.

Without a rallying centre, geographical or spiritual; without a Synhedrion; without any principle of unity or of political action; without any common standpoint about the old Book; without the old cement of dictory laws and traditional ceremonies; without even ghetto walls built by his friend the enemy, it is impossible for Israel to persist further, except by a miracle—of stupidity.

It is a wretched thing for a people to be saved only by its persecutors or its fools. As a religion, Judaism has still magnificent possibilities, but the time has come when it must be denationalized or renationalized.”⁸⁹⁵

Racist Zionists were troubled by the fact that the Jews of Western Europe and America were assimilating into Gentile society. The Zionists feared that within a few generations the “Jewish race” would become impure and then extinct. Kerensky immediately emancipated the Jews after the Russian Revolution of 1917, and Lenin made anti-Semitism an offense punishable by death.⁸⁹⁶ This opened the door to Jewish assimilation in the East and the further dilution of holy Jewish blood.

The Zionists believed that if they could form a racist apartheid “Jewish State” they could preserve the integrity of the “Jewish race”. However, most Jews were not Zionists and few Jews were foolish enough to abandon their homes around the world and move to the desert in order to gratify the Rothschilds’ desires to become King of the Jews. Most Jews did not oblige the racist Jews’ desire to segregate them from the rest of humanity.

The Zionists believed that the only hope they had to keep the Jews segregated and to preserve the “Jewish race” was to put a virulently anti-Semitic dictator in charge of Europe, who would remind the Jews that they were Jews and force them into segregation so that they could then be forcibly expelled to Palestine.

5.6.1 The Zionist Myth of the Extinction of the “Jewish Race” Through Philo-Semitism and Assimilation

Hitler’s propaganda asserted that both Capitalism and Communism were Jewish conspiracies to rule the world—Capitalism through alleged Jewish monopolies, high finance and decadence, and Communism through alleged Jewish revolution which destroyed the fabric of Western Civilization. Most Communists saw Socialism as an intermediary stage between Capitalism and the alleged true democracy of Communism. As an ideology, National Socialism, itself a socialist revolutionary movement, had much more in common with Communism than it did with Capitalism. Hitler was not bent on destroying Socialism, but rather promoting it in the undemocratic form of pure and final nationalistic racist Fascism—much like the Zionist David Ben-Gurion; and Hitler was determined that Germans should lead the world revolution as its alleged natural masters—much like Ben-Gurion’s call for Jews to lead the world revolution, as God allegedly intended. *Racism* was the

primary *ism* in Hitler's propaganda. For him, the state's primary function was the preservation of the "race". Much like racist Zionist Moses Hess, Hitler believed that the democratic and artificially international aspirations of Communism made it weak and diminished individual greatness for the sake of a sentimental and self-defeating idealism that largely only resulted in the "degeneration" of "pure" races. Hitler, like Stalin, wanted the masses to be uneducated and subjugated. He believed the masses are destined to be led, not to lead.

Max Planck was one of many leading scientists who dreaded Hitler's attacks on the German educational system. It seemed Hitler was out to destroy Germany by undermining the future of its youth and by leading Germany into perpetual war with nation after nation under the worst of conditions with almost no hope of ultimate victory. The Zionists had long hoped to destroy Germany, in which Jewish assimilation found its most comfortable home. Hitler provided the horrific stimulus which led a significant number of Jews into Zionism, a goal the Zionists, Christian and Jew, had not until then achieved, and which had remained as the only stumbling block to the fulfilment of their Apocalyptic dreams of a "restored" Israel—they did not care about what the majority of Jews wanted for themselves—as David Ben-Gurion stated in 1944 in the darkest days of the Holocaust in full knowledge that European Jewry (the Eastern "Red Assimilationist" and Western "rich assimilationist" Jews Ben-Gurion hated) had been decimated by the Nazis,

"One Degania [resident of the first communal settlement of Zionists in Palestine] is worth more than all the 'Yevsektzias' [Jewish Bolsheviks who sought to secularize Jews] and assimilationists in the world."⁸⁹⁷

In 1937—one year before *Kristallnacht*, Zionist Chaim Weizmann had fatalistically welcomed the idea that "only a remnant shall survive" and had called "The old ones[. . .] dust, economic and moral dust in a cruel world."⁸⁹⁸ *Amos* 9:8-10 states,

"8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. 9 For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth. 10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."

See also: Isaiah 1:9; 6:9-13; 10:20-22; 11:11-12; 17:6; 37:31-33; 41:9; 42; 43; 44. *Ezekiel* 20:38; 25:14. *Daniel* 12:1, 10. *Obadiah* 1:18. *Micah* 5:8. *Romans* 9:27-28; 11:1-5. Zionist Nazis provided the Palestinian Zionists with a screen with which to sift out the assimilationist and Orthodox Jews of Continental Europe, and a sword with which to kill them.

Zionists feared that Capitalism was leading wealthy Jews to assimilate and that Communism would provide Jews with a sanctuary in which they would assimilate.

Some had already argued in 1917 that the Russian Revolution made Zionism obsolete—a thought that terrified Zionist leader Chaim Weizmann, who otherwise had Socialist leanings. *The New York Times* reported on 23 December 1917 on page 7,

“JERUSALEM FOR IDEALISTS.

Rev. Dr. Harris Discusses Effect of
Its Capture on Zionism.

The cause of Zionism as promoted by the capture of Jerusalem by the British was discussed by the Rev. Dr. Maurice H. Harris at the Temple Israel in Harlem yesterday.

‘There will be less need now of a Jewish homeland,’ said Dr. Harris, ‘because the days of Jewish persecution are over. Whatever may happen in Russia and Rumania, we are satisfied that the era of the pale of settlement, anti-Jewish laws and pogroms has come to an end. Palestine will not appeal to the enterprising on economic grounds, although it is offering opportunities to the farmers in the cultivation of oranges, barley, and olive oil. New harbors have been planned at Jaffa and Haifa, and a new railway is being carried to Port Said. With intensive cultivation, Palestine could maintain a population of 2,000,000 where there reside now but 600,000. But opportunities such as these can be found elsewhere and in greater abundance in this great Western Continent of North and South America.

‘The Jew who bends his steps to Judea today will be the idealist who feels that ‘not on bread alone doth man live.’ He will not go there to make money, but because it is the Holy City. Jerusalem is still a name to conjure with. This great offer, whatever be its ultimate form, whether a dependent colony or an independent State, will enable our brethren to create for themselves a wholly Jewish environment. No longer a small minority living more or less on sufferance among an overwhelming majority of alien faiths, they will be able to impress their particular genius on the institutions of the country that will become theirs.’”

Even before World War I, racist Zionist Israel Zangwill voiced his concern that the emancipation of Russian Jews would lead to the “degeneration” of the Jewish race through interbreeding with allegedly inferior Slavs. Zangwill reiterated the common political Zionist theme, which alleged that anti-Semitism benefits Jews by maintaining their racial purity, and that philo-Semitism among Gentiles is destructive to the “Jewish race”. Zangwill wrote in his booklet *The Problem of the Jewish Race*, Judean Publishing Company, New York, (1914), pages 7-8, 10-11, and 17-20,

“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. Rigidly professing Jews cannot enter the general social life and the professions. Jews *qua* Jews were better off in the Dark Ages, living as chattels of the king under his personal protection and to his private profit, or in the ages when they were confined in Ghettos. Even in the Russian Pale a certain measure of autonomy still exists. It is emancipation that brings the 'Jewish Problem.' It is precisely in Italy with its Jewish Prime Minister and its Jewish Syndic of Rome that this problem is most acute. The Saturday Sabbath imposes economic limitations even when the State has abolished them. As Shylock pointed out, his race cannot eat or drink with the Gentile. Indeed, social intercourse would lead to intermarriage. Unless Judaism is reformed it is, in the language of Heine, a misfortune, and if it is reformed, it cannot logically confine its teachings to the Hebrew race, which, lacking the normal protection of a territory, must be swallowed up by its proselytes. [***] Nor is there anywhere in the Jewish world of to-day any centripetal force to counteract these universal tendencies to dissipation. The religion is shattered into as many fragments as the race. After the fall of Jerusalem the Academy of Jabneh carried on the authoritative tradition of the *Sanhedrin*. In the Middle Ages there was the *Asefah* or Synod to unify Jews under Judaism. From the middle of the sixteenth to the middle of the eighteenth century, the *Waad* or Council of Four Lands legislated almost autonomously in those Central European regions where the mass of the Jews of the world was then congregated. To-day there is no center of authority, whether religious or political. Reform itself is infinitely individual, and nothing remains outside a few centers of congestion but a chaos of dissolving views and dissolving communities, saved from utter disappearance by persecution and racial sympathy. The notion that Jewish interests are Jesuitically federated or that Jewish financiers use their power for Jewish ends is one of the most ironic of myths. No Jewish people or nation now exists, no Jews even as sectarians of a specific faith with a specific center of authority such as Catholics or Wesleyans possess; nothing but a multitude of individuals, a mob hopelessly amorphous, divided alike in religion and political destiny. There is no common platform from which the Jews can be addressed, no common council to which any appeal can be made. Their only unity is negative—that unity imposed by the hostile hereditary vision of the ubiquitous Haman. [***] The labors of Hercules sink into child's play beside the task the late Dr. Herzl set himself in offering to this flotsam and jetsam of history the project of political reorganization on a single soil. But even had this dauntless idealist secured co-operation instead of bitter hostility from the denaturalized leaders of all these Jewries, the attempt to acquire Palestine would have had the opposition of Turkey and of the 600,000 Arabs in possession. It is little wonder that since the great leader's lamentable death, Zionism—again with that idealization of impotence—has sunk back into a cultural movement which instead of ending the Exile is to unify it through the Hebrew tongue and nationalist sentiment. But for such unification, a religious revival would

have been infinitely more efficacious: race alone cannot survive the pressure of so many hostile milieus—or still more parlous—so many friendly. [***] In the diaspora anti-Semitism will always be the shadow of Semitism. The law of dislike for the unlike will always prevail. And whereas the unlike is normally situated at a safe distance, the Jews bring the unlike into the heart of every milieu and must thus defend a frontier-line as large as the world. The fortunes of war vary in every country, but there is a perpetual tension and friction even at the most peaceful points, which tend to throw back the race on itself. The drastic method of love—the only human dissolvent—has never been tried upon the Jew as a whole, and Russia carefully conserves—even by a ring fence—the breed she designs to destroy. But whether persecution extirpates or brotherhood melts, hate or love can never be simultaneous throughout the diaspora, and so there will probably always be a nucleus from which to restock this eternal type. But what a melancholy immortality! ‘To be *and* not to be’—that is a question beside which Hamlet’s alternative is crude. [***] But abolition of the Pale and the introduction of Jewish equality will be the deadliest blow ever aimed at Jewish nationality. Very soon a fervid Russian patriotism will reign in every Ghetto and the melting-up of the race will begin. But this absorption of the five million Jews into the other hundred and fifty millions of Russia constitutes the Jewish half of the problem. It is the affair of the Jews. [***] 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.”

As early as 1903, Zangwill wrote,

“At present, though orthodox rabbis are working amicably with ultra-modern thinkers, the movement is political, and more indebted to the pressure of the external forces of persecution than to internal energy and enkindlement. [***] Apart from its political working, Zionism forces upon the Jew a question the Jew hates to face. Without a rallying centre, geographical or spiritual; without a Synhedrion; without any principle of unity or of political action; without any common standpoint about the old Book; without the old cement of dictory laws and traditional ceremonies; without even ghetto walls built by his friend the enemy, it is impossible for Israel to persist further, except by a miracle—of stupidity. It is a wretched thing for a people to be saved only by its persecutors or its fools. As a religion, Judaism has still magnificent possibilities, but the time has come when it must be denationalized or renationalized.”⁸⁹⁹

Zangwill was not alone in his beliefs. Racist Zionist Ignatz Zollschan worried that intermarriage and the emancipation of Russian Jews would tragically put an end to the “Jewish race”. Zollschan stated at least as early as 1914,

“These four classes, however, which I have attempted to portray with a few bold strokes, are not fixed groups, but cross-cuts at different positions, of a constantly flowing stream whose source to-day is in orthodox Judaism of eastern Europe, and which wends its way into the sea of Christianity. The process of infiltration of modern culture into Judaism goes on incessantly, and in the same manner, orthodox Judaism constantly yields to the members of the second tolerant class. The latter gradually yields to the class of reformers and freethinkers, and finally baptism, and especially intermarriage, leads the Jews to Christianity. These four classes can also be represented as four consecutive generations. Four or five generations intervene between our own age and the time of Mendelssohn. It is a melancholy reflection, that hardly one of the Jews who lived at that time in Berlin has any Jewish descendants.

This process would also assume equally large dimensions in Russia, if the Jews were granted equal rights and if the Pale of Settlement were removed. The amelioration of the material conditions would remove the Ghetto environment which is one of the factors in preserving orthodox Judaism. But still more important would be the elimination of the second factor, namely, the keeping together of the Jews in one compact mass. If it were possible for the Russian Jews to spread themselves over the immense Russian Empire, the Jewish population in that country would not be denser than in western Europe. Thereby the progressive changes which exercise their destructive influences upon the western Jews would also apply to their Russian brethren. For the country that is more developed, serves as a picture of the future of the one that is less developed. Accordingly, eastern Jews will after some time apparently find themselves in the same position as the western Jews are to-day.

We may epitomise our conclusions from the processes described above, as follows: When the Jews in the diaspora became prosperous, assimilation which appears on the scene takes them away more or less from Judaism. It is mainly when they are oppressed, when they are in economically unfavorable conditions, that the Ghetto environment, in its old sense, is still retained. And although conditions to-day are not favorable in all countries, the beginning of this development can be recognized everywhere. Under favorable material conditions, and through the prevalence of secular education, Judaism, on account of its being scattered among nations of an alien race, is in danger of being disintegrated and destroyed, since the influence of ceremonial religion is waning.”⁹⁰⁰

Jabotinsky advocated a racist *Blut und Boden* policy, before Hitler. In 1904, racist Zionist Vladimir Jabotinsky wrote, arguing that emancipation in Russia without the formation of a Jewish state would be a mistake and that he would rather see the Jews in a Ghetto, than see the Jews emancipated without a Jewish state,

“[I]t is clear that the source of national feeling to be sought not in a man’s

education. And what is that? I contemplated this question and arrived at the conclusion that it lies in a man's blood. And I abide by this outlook even at present. That feeling of national ego is deeply ingrained in a man's 'blood'; in his racio-physical type, and in that alone. We do not believe that the independent spirit lies in the body; we believe that a man's spiritual outlooks are primarily determined by his physical structure. No education—neither the family or the surroundings, can transform a man on whom nature has bestowed a calm temperament into a stormy and tempestuous character and vice versa. The spiritual structure of a people reflects the physical type in a more pronounced and full-form than the spiritual outlook of the individual. The nation molds its national and spiritual character in that it adapts that character to its physical-racial type, and no other spiritual outlook on the basis of the physical type is possible. From the point of view of customs and manners, form of life changes of course as time goes on, but the national ego is to be traced not in customs and manner. And when we speak of the structure of a spiritual ego, we obviously have in mind something deeper. This something expresses itself at different times in various external manifestations, dependent on the period and on the social surroundings, but this 'something' in itself remains unchanged and immutable so long as the physical-racial type is preserved. For that reason we do not believe in spiritual assimilation. It is unconceivable, from the physical point of view, that a Jew born to a family of pure Jewish blood over several generations can become adapted to the spiritual outlooks of a German or a Frenchman. A Jew brought up among Germans may assume German customs, German words. He may be wholly imbued with that German fluid but the nucleus of his spiritual structure will always remain Jewish, because his blood, his body, his physical-racial type are Jewish. The basic features of his spirit are a reflection of the basic traits of his body. And a man whose body is Jewish cannot possibly mold within himself the soul of a Frenchman. The spiritual assimilation of peoples whose blood is different is impossible of effectuation. It is impossible for a man to become assimilated with people whose blood is different from his own. In order to become truly assimilated he must change his body. He must become one of them in blood. In other words, he must bring into the world through a whole string of mixed marriages, over a period of many scores of years, a great-great-grandson in whose veins only a minute trace of Jewish blood has remained, for only that great-great-grandson will be a true Frenchman or a true German by his spiritual structure. There is no other way. So long as we are Jews in blood, the sons of a Jewish father and mother, we may lie open to oppression, degradation and degeneration but not to the dangers of assimilation in the true sense of the word—assimilation in the sense of a complete disappearance of our spiritual ego. Such danger does not threaten us. There can be no assimilation so long as there is no mixed marriage. But the moment that the number of mixed marriages is on the increase, and account for the majority of marriages, only then will the children be half Jews in blood and so the first breach will be created for the

inception of true and complete assimilation which can never be remedied. An increase in the number of mixed marriages is the only sure and infallible means for the destruction of nationality as such. All the nations that have disappeared in the world (apart from those, of course, who were completely massacred or who disappeared as a result of abnormal conditions of existence) were swallowed up in the chasm of mixed marriages. [***] In the First place, they said the Jews, at any rate in Russia, densely populate certain towns so that there is no ground to believe that they will all arise and scatter over the length and breadth of Russia when they will be allowed to do so. Large Jewish masses will remain living within the present 'pale of residence' and there they will by no means be such a negligible minority which will necessarily lead to an overwhelming increase of mixed marriages. I should like to reply to this argument as follows: Even at present, the Jews constitute only about 14% of the general population in the 'pale of residence.' If the gates of exit should be opened, this percentage would obviously be considerably reduced through emigration to other regions. True, the Jews constitute a much larger percentage of the urban population, nonetheless they are a minority also there. However, with the industrial development of the country, the stream of large numbers from the villages to the towns will increase, so as to double, or perhaps treble the number of non-Jewish residents in the towns, with the result that the Jews are likely to become a minority even in Berditchev. [***] [Y]our call will lead to the ancient grave of assimilation[.]”⁹⁰¹

Before Zollschan, Zangwill and Jobotinsky, Communist Zionist Nachman Syrkin worried that Liberalism and Socialism were murdering the Jewish nation through assimilation. He feared that liberty, equality and fraternity led to a patriotic spirit in Jews for nations other than Israel. Syrkin dreaded the process of assimilation, which he saw stemming from the emancipation of Jews in the French Revolution and Napoleon's conquests, and accelerated by the loss of religiosity of the modern Jews of his day, as well as by Jewish involvement in Socialism. Indeed, Napoleon at one point appeared to mandate assimilation.⁹⁰² Syrkin advocated, “a true Jewish socialism, free of every servile trace of assimilation.”⁹⁰³ Syrkin stated in 1898, long before “Red Assimilation” in the Soviet Union became a reality,

“To the Jewish socialists, socialism meant, first of all, the abandonment of Jewishness, just as the liberalism of the Jewish bourgeoisie led to assimilation. And yet, this tendency to deny their Jewishness was unnecessary, being prompted by neither socialism nor liberalism. It was a product of the general degeneration and demoralization of the Jews; Judaism was dropped because it conferred no benefits in the new world of free competition.”⁹⁰⁴

The Zionists crafted an alleged tautology of Jewish options in the age of enlightenment in order to justify their pre-existent racial prejudice. Non-Zionist Jews

argued that the enlightenment would eventually end anti-Semitism. Zionists promoted anti-Semitic agitation to prevent the assimilation they believed followed from the enlightenment and emancipation. Moshe Leib Lilienblum succinctly iterated the three option theme of the Zionists at least as early as 1883:

“1. *To remain in our present state, to be oppressed forever, to be gypsies, to face the prospect of various pogroms and not be safe even against a major holocaust* [Note the term—**CJB**].

2. *To assimilate, not merely externally but completely within the nations among whom we dwell: to forsake Judaism for the religions of the gentiles, but nonetheless to be despised for many, many years, until some far-off day when descendants of ours who no longer retain any trace of their Jewish origin will be entirely assimilated among the Aryans.*

3. *To initiate our efforts for the renaissance of Israel in the land of its forefathers, where the next few generations may attain, to the fullest extent, a normal national life.*

Make your choice!”⁹⁰⁵

The Zionists saw the Nazis as their salvation. Since most Jews were choosing assimilationist option number two after the First World War, option three could only be achieved through option number one. Lenni Brenner wrote,

“Only the defeat of Nazism could have helped the Jews, and that could only have happened if they had united with the anti-Nazi working class on a programme of militant resistance. But this was anathema to the ZVfD [Zionist Federation of Germany] leadership who, in 1932, when Hitler was gaining strength by the day, chose to organise anti-Communist meetings to warn Jewish youth against ‘red assimilation’.”⁹⁰⁶

Karl Kautsky wrote in the second edition of *Rasse und Judentum*, published in English as *Are the Jews a Race?*, Chapter 11, “Pure Races and Mixed Races”, International Publishers, New York, (1926):

“WE cannot take leave of Zionism before discussing another one of its arguments, its last argument, which will lead us back to the question of race.

It may appear to be a paradox, but it is a fact, that not a few Jews look with some misgiving on the emancipation of the Jews in Eastern Europe. They understand, and rightly so, that this emancipation will extend into the east of Europe the assimilation of the Jews that has been going on in the west for some time. For when the artificial exclusiveness of the Jews is terminated, when the ghetto ceases to exist, their assimilation will become everywhere inevitable.”

In 1922, Max Grunwald addressed Kautsky’s work and reviewed several racial theories of Zionism in a series of articles, “Rasse, Volk, Nation” in the Jewish

newspaper *Die Wahrheit* (Wien/Vienna).⁹⁰⁷

Kautsky noted in 1914 that the Zionists depended on the anti-Semite Houston Stewart Chamberlain for their racist Zionist ideology; referring to racist political Zionist Ignaz Zollschan's book *Das Rassenproblem unter besonderer Berücksichtigung der theoretischen Grundlagen der jüdischen Rassenfrage*, W. Braumüller, Wien, (1910). Constantine Brunner later emphasized the same point. Zollschan called for a "World Ghetto" (Theodor Herzl's phrase⁹⁰⁸) in Palestine in order to preserve the alleged racial purity of Jews. Though criticized by Kautsky, Zollschan's stance was lauded by the anti-Semitic segregationist Heinrich Class in 1912, further evincing the long-standing alliance between anti-Semites and Zionists,

"The Jews are members of an alien race who, despite partaking in the blessings of our culture, have not become Germans; they cannot do so in consequence of a fundamentally different outlook. Whoever sees Jews in this way will welcome the fact that among the Jews themselves a nationalistic movement, so-called Zionism, is gaining more and more adherents. We can only respect the Zionists. They admit openly and honestly that their nation is a nation whose basic traits are unalterable, surviving almost two thousand years of statelessness among other nations. They declare unconditionally that a real assimilation of the Jewish foreigners to the host peoples is impossible because of the natural law of race. This law is stronger than the outward will to adapt to the conditions of a foreign environment.

The Zionists fully confirm what those who oppose the Jews on the standpoint of race have long maintained. Even though they are but a small troop in relation to the totality of their racial comrades, the truth that they proclaim can no longer be condemned to silence. *German and Jewish nationalists are of one opinion when it comes to the ineradicability of the Jewish race.* Who will then contest the right of the Germans to draw the necessary political consequences?"⁹⁰⁹

Lenni Brenner noted,

"What was needed was a popular Zionist version of the social-Darwinism which had swept the bourgeois intellectual world in the wake of Europe's imperial conquests in Africa and the East. The Zionist version of this notion was developed by the Austrian anthropologist Ignatz Zollschan. To him the secret value of Judaism was that it had, albeit inadvertently, worked to produce a wonder of wonders:

a nation of pure blood, not tainted by diseases of excess or immorality, of a highly developed sense of family purity, and of deeply rooted virtuous habits would develop an exceptional intellectual activity. Furthermore, the prohibition against mixed marriage provided that these highest ethnical treasures should not be lost, through the admixture of less carefully bred races. . . there

resulted that natural selection which has no parallel in the history of the human race. . . If a race that is so highly gifted were to have the opportunity of again developing its original power, nothing could equal it as far as cultural value is concerned.”⁹¹⁰

Kautsky predicted that the Jews would disappear due to their assimilation following World War I, which emancipated the Jews of Russia. The First World War, which the Zionists planned would fulfill their dream of a Jewish state, instead rendered it obsolete, and they were the only group that had a vested interest in promoting discord in Europe, anti-Semitism and the segregation and expulsion of Jews. Others had learned that the emigration of large numbers of Jews from their country resulted in economic hardship, so the Zionists unwisely promised profits for all from racism. In 1881, the Nihilist Jews murdered Czar Alexander II, the great emancipator. Konstantine Petrovitch Pobiedonostsev (*also*: Constantin Pobedonostzeff), a man of Jewish appearance, won the favor of Alexander III and “retaliated” with pogroms against the Jews, which, while certainly bad, were exaggerated in the international press. The alleged Czarist persecution of the Jews was used as a reason to sponsor the emigration of Jews to the West, which had a negative impact on the Russian economy. The Jewish population in the United States steadily rose from 200,000 in 1880, to several million by 1920. These were “Polish Jews” from the old Polish Empire, which had since been taken over by Russia—after the Shabbataian and Frankist Jews had largely destroyed Poland. The Sephardic and German Jews, who had settled in America, did not like these Eastern Jews, and sponsored legislation to prevent them from entering the country. They considered them to be of an inferior race and disposition, and would not intermarry with them.⁹¹¹

Albert Einstein’s racist anti-assimilationist beliefs hailed from an ancient Jewish tradition of racism. Simon Dubnow wrote in 1905,

“Assimilation is common treason against the banner and ideals of the Jewish people. [***] But one can never ‘become’ a member of a natural group, such as a family, a tribe, or a nation. One may attain the rights or privileges of citizenship with a foreign nation, but one cannot appropriate for himself its nationality too. To be sure, the emancipated Jew in France calls himself a Frenchman of Jewish faith. Would that mean, however, that he became a part of the French nation, confessing to the Jewish faith? Not at all. Because, in order to be a member of the French nation one must be a Frenchman by birth, one must be able to trace his genealogy back to the Gauls, or to another race in close kinship with them, and finally one must also possess those characteristics which are the result of the historic evolution of the French nation. A Jew, on the other hand, even if he happened to be born in France and still lives there, in spite of all this, he remains a member of the Jewish nation, and whether he likes it or not, whether he is aware or unaware of it, he bears the seal of the historic evolution of the Jewish nation.”⁹¹²

Dubnow argued from his Social Darwinist perspective that assimilated Jews were

weeded out of the wonderful racist and tribal Jewish community in a process of natural selection, which strengthened the allegedly natural tendency of the Jewish community to be racist and tribal. Since assimilated Jews did not breed with racist Jews, but rather wandered off into other communities, only racist Jews would perpetuate the Jewish community, thereby creating a natural proclivity in the Jewish community to produce genetically racist Jews—which was a very good thing in Dubnow’s mind. It is, therefore, easy to believe that these racist Jews organized to exterminate the assimilated Jews of Europe, thereby pruning off what they believed was a rotten limb of the Jewish family tree. Dubnow wrote in 1897,

“While the mass of old-type orthodox Jews sees itself in practice as a religious nation and resists assimilation in the surrounding nations by the force of its faith, the assimilationist intelligentsia, on the other hand (mostly freethinkers or the neo-orthodox of the West), sees in Judaism only a religious community, a union of synagogues which imposes no national duties or discipline whatsoever on its members. According to this view, the Jew can become a member of another nation and remain a member of the Mosaic faith. He is a German Jew, for example, in the same way that there are German Protestants or German Catholics. It follows logically from this premise that a freethinking or non-religious Jew must be excluded from the community of Jews of the Mosaic faith. This corollary is usually glossed over so that whatever remains of Jewish ‘unity’ may not be disturbed. I shall discuss this doctrine, which was in vogue only a short time ago but has recently lost ground among its adherents, in greater detail in the following Letters. Here I only wish to point out that it contradicts both the traditional view of many past generations that the ‘religious nation’ must be kept pure, and the scientific view of the non-assimilability of the spiritual or cultural nation. This kind of doctrine comes neither from religion nor from science. It is the invention of naive ideologues, or calculating opportunists, who seek to justify by means of this artificial doctrine their desire to assimilate into the foreign environment in order to benefit themselves and their children. This is but a repetition of the process of natural selection and of the weeding out of those weak elements of the nation which are unable to bear the pressure of the alien environment.”⁹¹³

Long before the First World War, Voltaire stated in the end of Chapter 104 of his *Essai sur les Moeurs et l’Esprit des Nations, et sur les Principaux faits de l’Histoire Depuis Charlemagne Jusqu’à Louis XIII*, (1769); that should Gentiles—in Voltaire’s view—become wise to the ways of Jews and prevent Jews from exploiting them, then rich Jews would abandon their religious superstitions and assimilate and the poor Jews would become thieves like Gypsies. According to Voltaire, whose work was well known, Jews would disappear through assimilation.⁹¹⁴ Again, the emancipation of Jews in Bolshevik lands, and the assimilation of affluent Jews in capitalistic societies, greatly concerned the Zionists, who feared it would be the end of all Jews.

Before Voltaire, Spinoza noted that assimilation was causing the Jewish ethnicity to disappear. After Voltaire, Wellhausen, relying on Spinoza's observations, noted that emancipation was leading the Jews to assimilate and therefore to disappear—a fact that terrified the racist Zionists. Julius Wellhausen wrote in 1881,

“The Jews, through their having on the one hand separated themselves, and on the other hand been excluded on religious grounds from the Gentiles, gained an internal solidarity and solidity which has hitherto enabled them to survive all the attacks of time. The hostility of the Middle Ages involved them in no danger; the greatest peril has been brought upon them by modern times, along with permission and increasing inducements to abandon their separate position. It is worth while to recall on this point the opinion of Spinoza, [*Footnote: Tract. Theol. Polit. O. 4, ad fin.*] who was well able to form a competent judgment :—‘That the Jews have maintained themselves so long in spite of their dispersed and disorganised condition is not at all to be wondered at, when it is considered how they separated themselves from all other nationalities in such a way as to bring upon themselves the hatred of all, and that not only by external rites contrary to those of other nations, but also by the sign of circumcision, which they maintain most religiously. Experience shows that their conservation is due in a great degree to the very hatred which they have incurred. When the king of Spain compelled the Jews either to accept the national religion or to go into banishment, very many of them accepted the Roman Catholic faith, and in virtue of this received all the privileges of Spanish subjects, and were declared eligible for every honour; the consequence was that a process of absorption began immediately, and in a short time neither trace nor memory of them survived. Quite different was the history of those whom the king of Portugal compelled to accept the creed of his nation; although converted, they continued to live apart from the rest of their fellow-subjects, having been declared unfit for any dignity. So great importance do I attach to the sign of circumcision also in this connection, that I am persuaded that it is sufficient by itself to maintain the separate existence of the nation for ever.’ The persistency of the race may, of course, prove a harder thing to overcome than Spinoza has supposed; but nevertheless he will be found to have spoken truly in declaring that the so-called emancipation of the Jews must inevitably lead to the extinction of Judaism wherever the process is extended beyond the political to the social sphere. For the accomplishment of this centuries may be required.”⁹¹⁵

Spinoza's observations are antedated by Biblical writings, which tell that God will punish assimilated Jews and pious Jews to remind all of Israel who God is. God punishes them with the sword and with fire and renders them ash. The punishment of the Jews through murderous anti-Semitism in order to drive them back to God is perhaps most strongly advocated in the books of *Deuteronomy* and *Ezekiel*, and in *Malachi* 4:1-6 it states,

“1 For, behold, the day cometh, that *shall* burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I *shall* do *this*, saith the LORD of hosts. 4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments. 5 Behold, I *will* send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth *with* a curse.”

American Zionist Richard Gottheil stated in 1898,

“I KNOW that there are a great many of our people who look for a final solution of the Jewish question in what they call «assimilation.» The more the Jews assimilate themselves to their surroundings, they think, the more completely will the causes for anti-Jewish feeling cease to exist. But have you ever for a moment stopped to consider what assimilation means? It has very pertinently been pointed out that the use of the word is borrowed from the dictionary of physiology. But in physiology it is not the food which assimilates itself into the body. It is the body which assimilates the food. The Jew may wish to be assimilated; he may do all he will towards this end. But if the great mass in which he lives does not wish to assimilate him — what then? If demands are made upon the Jew which practically mean extermination, which practically mean his total effacement from among the nations of the globe and from among the religious forces of the world, — what answer will you give? And the demands made are practically of that nature.”

Communist Zionist Nachman Syrkin wrote in 1898, referring to civil assimilation as “national suicide”,

“The national suicide of the Jews would be a terrible tragedy for the Jews themselves, and that epoch would certainly be the most tragic in human history.”⁹¹⁶

The Zionists often repeated their alarmist rhetoric that Jews were in danger of extinction, not from anti-Semitism, but from philo-Semitism. At the turn of the century, Micah Joseph Berdichevski stated,

“To be or not to be! To be the last Jews or the first Hebrews. Our people has come to its crisis, its inner and outer slavery has passed all bounds, and it

now stands one step from spiritual and material annihilation. Is it any wonder that all who know in their hearts the burden, the implications, and the ‘dread’ of such an hour should pit their whole souls on the side of life against annihilation?”⁹¹⁷

Ahad Ha’Am captured the spirit of panic some Zionists felt, in 1909,

“To adopt a negative attitude toward the Diaspora means, for our present purpose, to believe that the Jews cannot survive as a scattered people now that our spiritual isolation is ended, because we have no longer any defence against the ocean of foreign culture, which threatens to obliterate our national characteristics and traditions, and thus gradually to put an end to our existence as a people. [***] We must secure our future by gathering the scattered members of our race together in our historical land (or, some would add, in some other country of their own), where alone we shall be able to continue to live as a people.”⁹¹⁸

Joseph Chaim Brenner stated in 1914,

“And when we cry nowadays: ‘If we do not become different—if now, the circumstances of our environment having changed, we do not really become a Chosen People—become, that is, like all other nations, each of whom is Chosen by itself—then we shall soon perish’; then what we mean is that we *shall* perish as a people—we *shall* die as a social entity.”⁹¹⁹

In 1917, Elisha Michael Friedman published the following article, which evinces the panic that had overtaken the Zionists, the belief that the Jewish ‘race’ would become ‘extinct’ through a process of assimilation, which had begun with the emancipation of the Jews in the French Revolution, and was continuing following the Russian Revolution. Friedman’s article further evinces that the Zionists planned to use the First World War as an opportunity to argue that Jews were a nation deserving of official national status, not unlike many other small nations—and that it was the war which made Zionism appealing (note the common Zionist phrase “solution of the Jewish Question” to mean Zionism, which phrase the Nazis allegedly adopted in 1942—note further that it was the majority of Jews themselves who most strongly opposed Zionism and that the Zionists simply disregarded their wishes and sought to impose Zionism upon them through any and all means including war—note still further the Messianic belief that the Jews were inhibited from dominating humanity until restored to Palestine, at which time they would issue forth the Lord’s proclamations onto humanity⁹²⁰ in the same dictatorial fashion with which they demanded that Jews submit to Zionism, though they masked this desire with the more appealing assertion that they would offer benefits to humanity if only they were restored to Palestine, the benefit of their dictatorship over humanity—note even further still, the longing for segregation and the view that the Ghetto and enmity towards the Jew is the salvation for which the Zionists sought, that is to say that the

Zionists created Nazism as a means to preserve the Jewish "race"):

"ZIONISM AND THE AMERICAN SPIRIT

(A New Perspective)

ELISHA M. FRIEDMAN

ZIONISM, for twenty centuries a religious yearning, and since twenty years a social program, did not appeal to the world at large until the advent of the great war. However, the attention that the minor peoples attracted during the course of the conflict set up a new standard in terms of which the Jewish problem might be reasoned out. Some, at least, of the blunders made in the treatment of the Jewish problem since the breaking up of the Ghetto, came from viewing it entirely as a theological problem instead of more broadly as a sociological one. But the tragedy of Belgium, the fate of Poland and the plea of the small nations, has furnished a new measure to apply to the whole Jewish problem.

Recent events have served to accentuate Zionism as an attempt at the solution of the Jewish question. The campaign in Palestine has dramatically brought the land of ancient Israel to the fore. Our own entry into the war, and the voice that we are to have at a coming peace conference, has given a peculiar turn to America's interest in the Zionist question.

Specifically, what is Zionism? Dating back as a hope, to the destruction of the Temple, and resuscitated as a project by its gifted leader, Theodore Herzl, Zionism was formulated at the first International Zionist Congress in 1897 as a movement, aiming to secure for the Jewish people a publicly and legally assured home in Palestine. Much water has flowed to the sea since then. Ink has been spilled at and for the movement. However, the opposition was never on the part of non-Jews, strange to say, but only on the part of Jewish anti-Zionists, who either mistook the aims of the movement or had selfish fears as to their own status. However, twenty years of discussion have clarified thought on the subject, so that to-day it might be said that, regardless of political form, Zionism aims to preserve the Jewish people in their ancestral home that they may contribute, along with the other peoples of the world, to the enrichment of the world's culture. The Zionist community will affect not only the Jews who will return to Palestine after the war, but far more vitally, will it concern their scattered brothers in the various political states.

Not only because America numbers over a million Jews among her sons does the question interest us as Americans. In a more than selfish sense, America has a stake in the Zionist ideal. The righteous nation that fought for Cuba and then set her free, that alone of all the powers refused an unjust indemnity from China, that newly set for the world another example in high-minded rather than high-handed diplomacy in Colombia, that refused under powerful provocation to interfere with the liberty which the Mexican people

were working out for themselves, and that entered the great war that ‘the world might be made safe for democracy,’ this friend of the small peoples has translated the square deal in terms of international affairs. It would be counter to every noble impulse to which America has given birth if she did not at an opportune moment, generously offer her aid toward the restoration of the Jewish people to a home and a center in Palestine. Because the ancient Hebrews were the first people that wrote democracy into its charter of government—the Bible, and because our republic was influenced at its birth by the Hebraic traditions that dominated New England, therefore when this ancient people is struggling to regain its position in the brotherhood of the world, America’s interest in the freedom of small nations finds an added sanction.

ZIONISM IN A NUT-SHELL

The emancipation of the Jew in Russia, while it may ameliorate the condition of the individual Jew, will not solve the problem of the Jewish people. Kicked and buffeted about for twenty centuries, it is now in danger of dissolution. The Jewish problem is not alone one of persecution. It involves as well the loss by an historic social group of its distinctive personality. The people that on its own soil produced the Bible has contributed nothing objective during two thousand years of dispersion, although it may have been the subject of an inspiring picture of persistence and martyrdom. It merely preserved itself. And when history brought to it political emancipation, it entered into spiritual sterility. Creature of persecution, the Jew, adaptable and imitative, assumed the hue of his surroundings with its decidedly materialistic tinge.

To-day, the Jewish people is slowly dying, culturally and socially. Lacking a home and a center of life, its religious reserves are being exhausted. The Jewish people may be contributing as individuals to the advance of civilization, but as a living, active, social group, they count for naught. In France, Italy and Spain, they have almost ceased to be. The Jews of England and Germany are following a similar course. Only the immigration from eastern Europe, hitherto the arena of persecution, is temporarily postponing—for but a few generations—the processes of decay of Jewish life in our own country.

The absorption of a scattered minority people is the inexorable law of history. Can the Jews hope to escape it? And if they will not, as they cannot, then emancipation will mean the complete dissolution, in Russia as well as in France, in the United States as well as in Italy, of this dispersed minor group.

Well, what of it? asks the anti-Zionist. The answer is—the harmony of world cultures. The world is the richer for the existence of a Belgian or a Polish people. Scatter them, and they will cease to produce Maeterlincks or Chopins, as the Jews have ceased to produce Isaiahs. Give the Jewish people Palestine, and a portion of them will produce distinctive and essential values to beautify and enrich human life. History proved it, when only forty-two

thousand Jews returning to Palestine with Ezra, edited the Bible, and preserved the God idea, without which there would be to-day neither Christianity nor Mohammedanism. Indeed, the rest of the Jews, scattered over the world of that time were assimilated, but the nucleus in Palestine survived.

Without Zionism, without a center in Palestine, the Jews will, until they cease to exist, constitute an international irritation, as in the past—a problem in Germany as well as in Russia, or in any country where they as a scattered minority refuse to merge themselves completely and without qualification of blood or culture with the majority in every political state. And when they cease to be, as, without a center, they must, when the student will view them only as history, then the world will be the poorer, as it is for the passing of Greece and its art, or of Rome and its law, yes, poorer even as the world for the passing of the red man from this continent. At this perilous stage of his existence, the Jew has no other avenue of escape from dissolution but the reestablishment by a portion of the people of a home and a center in Palestine. The disappearance of the non-Palestinian Jew will then be no loss to the world's cultures nor will his continued survival outside of Palestine be attended by any friction, as little as is the life of the Belgians in Russia or the Poles in England.

If only as a large social experiment Zionism should be tested out for its potentialities. For less than a century, the Jewish people have been freed from civil and political disabilities. Yet, in the train of emancipation, there followed various dangers. Released from pressure, the Jewish people have lost their distinctive spiritual bent, so that they no longer produce peculiar and essential social values, of any kind.

Worse, still, they are dying out. They are losing forever the power to create in a future new cultural values such as every people is capable of producing. The process of disintegration began in France after the French Revolution and in Germany after the razing of the Ghetto walls. The result is not sporadic or accidental in France or Germany, but continuous and inevitable everywhere—in England, in the United States, and, from now on, in Russia. The ferment of liberty will not spare the people that was hitherto encased within the walls of the Pale. During the process of disintegration, even, the Jews incur the prejudice of their fellowmen. Their death as a group is accompanied by all the pains of mortal dissolution—economic boycott in Poland, academic and military discrimination in Germany and social ostracism everywhere.

As a people, it is dying hard—a long, drawn-out and lingering death, for the basic law of existence is self-preservation. When a group becomes aware of approaching dissolution, it makes desperate efforts to live. Except for isolated cases, the scattered Jews will not readily merge their identity with the other peoples of the world: for, to do so would mean extinction, unless they previously established a center. This condition is unique with the Jews and does not hold for the members of any other people, for, when a

Frenchman, Belgian, Pole or Irishman gives up his old connections, he leaves behind a great source of national life which can survive without his allegiance. Not so with the Jew or with any other dispersed group that has no territory.

Because his group is in continuous danger of dissolution, the Jew exhibits at all times a social psychology exhibited by other peoples only in times of war or other great dangers to the group. The lack of a center, *coupled* with the desire to continue to live, is the cause of the singular characteristics of the Jew. Loyalty in times of distress is a beautiful trait which is apotheosized in human relationships. Because the Jewish people, as a people, has always been in distress, down to this very day, its members have been keenly loyal to the group. Even though this loyalty is generalized and exhibits itself in many directions in relation to an employer, to an institution or to his native land, yet this trait in him alone is stigmatized as clannishness. Because, as a people, it dare not give up its identity, there has arisen against the entire group, regardless of the nobility of the character of any individual in it, a prejudice which varies in the degree of severity only with the breadth of vision of his neighbors. This anti-social feeling, in turn, develops a keen sensitiveness to criticism, a consciousness of self, and a lack of poise that is embarrassing. The Jew is also unique for his pride in his past. This is directly due to the fact that, as a creative social group, the Jewish people has a barren present, in striking contrast with its past. As individuals, baptized at times, the Jews may have enriched civilization out of all proportion to their number, in every field of human activity and in every country—in England, the Hersehels in astronomy, and Disraeli in statesmanship; in Germany, Marx in social reform, Herz in electricity, Ehrlich and Wasserman in medicine, and Mendelssohn in music, Ballin in commerce, and Harden in journalism; in Russia, Mendeleef in chemistry and Anotokolsky in art; in Holland, Spinoza in philosophy and Israels in painting—and so on, in France, Bergson; in Denmark, Brandes, and in Italy, Luzatti. [Jewish tribalism and racism caused more harm to progress than the individual contributions of Jews could compensate. Jewish self-aggrandizement and dogmatic insistence that their beliefs and heroes be worshiped set science, art and politics back throughout European and American History. Jews also have slackened the progress of humanity by promoting decadence and laziness in America and Europe—one must wonder if they fear competition, for their clannish in universities and the press clearly indicates that they, in general terms, do.] But, because as a people, as a social entity, it has produced little in the past two thousand years of dispersion, it harks back continually to a rich past as a source of pride. And, as Lyman Abbott put it, 'It is a poor present which shines only by the reflected glory of the past.' The Jew is singular in all these psychological traits, as he is peculiar also in the fact that his is the only living social group that has no center. If the Jewish people is permitted to reestablish a normal group life in Palestine to save it from the ever-present threat of dissolution, its members will become normal like the rest of men.

The nations of the world have a selfish stake in the Zionist movement. If they would solve their Jewish problem, they must recognize the law of self-preservation of the group and aid in the restoration of a Jewish community in Palestine. If they fail to restore a part of the Jewish people to their ancestral home, they fail to get to the root of the problem, and leave unremoved, the international irritation of a homeless people that does not want to die, and therefore refuses to merge with the rest of the population. Diplomatic dilettantism, dallying with the symptoms of social maladjustments by legislating equality, or giving the Jew merely individual liberty, political or economic, will not solve the collective problem—the freedom of a group to live and express itself in accordance with its historic bent or its inherent inclinations.

THE PROBLEM OF AMERICAN JUDAISM

The problem of American Judaism, as a writer in the magazines recently saw it, is not an isolated problem in itself. For it cannot be separated from the problem of the American Jew, just as one's opinion of a poem or a painting involves a judgment of its creator. One may decry this statement as a 'narrow racialism,' However, this would be absurd, for a world-noted scholar, Benjamin Kidd, in his 'Social Evolution,' calls attention to the generalization, that religion is the function of a social group. The 'people of the book' reflected its aspirations in the religion. Likewise the hopes for a restoration of his people are among the sublimest ideals which the prophets pictured.

If the Jewish religion in America is now colorless, it is because there is no unified Jewish community which can idealize its social aspirations. The contribution of the Jews, to the spiritual advance of humanity was made during the few hundred years when Israel was on its own soil and living a full, normal, social life. Twenty centuries of exile cannot boast of a single Moses, an Isaiah, or a Jesus, the products of a united people. For two thousand years the Jew has hibernated culturally. He has been living off his past. But now that all religion is being revalued and reinterpreted, the Jewish people, dismembered and scattered all over the globe, is powerless to adapt its spiritual heritage to modern life. The result is disintegration. The Jew cannot justify his further separate existence in a state of dispersion, except for the hope that he may be preserved until the day when his children again rebuild the Jewish group life. Reject Zionism as a future hope, not only to be prayed for, but to be realized at the earliest opportunity, and there cannot be found any justification for the persistence of a separate people.

Reform Judaism, was at one time anti-Zionistic. In rejecting the Palestine that either as a fact or as a hope united four thousand years of Jewish history, the theological reformers, in the flush of the cosmopolitanism of the early nineteenth century, had to find some justification for a further separate existence. So they constructed a 'mission theory,' by virtue of which the Jew was to act as a missionary to his fellow citizens and therefore the dispersion was interpreted to be a blessing and a state to be made permanent. This

scheme is a perversion of Jewish history, for in thirty-five centuries there never arose a party that rejected Palestine as a fact or as a hope and yet survived. Time, the deadly foe of all error, has, in fifty years, shown the unreality of this excuse for a further separate existence of the Jewish people. So far from justifying a separate existence of the Jewish people, anti-Zionistic Reform Judaism has convincingly proven the logic and inevitableness of its disappearance, for, contrary to its intended aim, it has succeeded in cutting off from the Jewish people some of its finest families as the history of the Reform movement testifies.

History cannot furnish a single example of a people scattered among many others that has maintained its identity. The Jews were an apparent exception to this sociological law. The bonds of religion as an internal influence and the pressure of persecution as an external force, made possible for the Jew a sort of hot-house existence during twenty centuries of an immobile civilization. But formal religion is a weakening institution in a modern life, whose spirituality is universal and transcends geographical, racial or theological limitations. Correspondingly, persecution is lessening its rigors, and, since the beginning of the scientific era, life on this planet, far from remaining rigid, is become accelerated in its mobility. As a result, the Jewish people is rapidly undergoing the normal processes of assimilation, the merging of blood and the amalgamation of culture. It is following its erstwhile Greek and Roman contemporaries into oblivion.

Some anti-Zionists, and they never have been non-Jews—say that this dissolution is a desired consummation. Is it? Let us see. In the international harmony of cultures, each nation plays a distinct part. Eliminate from civilization the contributions of the English, French or German peoples and you impoverish it. Because Belgium gave birth to her characteristic literature, it is for the weal of civilization that she be regathered from exile. Because Poland produced her peculiar poetry and music, the world will be enriched, if she is reestablished. And so, because Israel, on its native soil and as a normal group, bore a Moses, an Isaiah and a Jesus, she should, if restored to her ancestral home, again produce leaders after her own kind to add her nuance to the harmony of the nations.

The intrinsic truth of Zionism may be seen in the fact that alone of all the movements in Jewry it was able, ultimately, to attract every section and party among the Jews, the Orthodox, the Conservative, the Reform Jew, the unchurched, nay, even the assimilationist, who believed that the destiny of the Jews lay in his disappearance. Many thoughtful non-Jews, among whom are Charles R. Crane, Norman Hapgood, and Alice Stone Blackwell, in this country, and H. G. Wells, Maxim Gorky and Bjornstjerne Bjornsen, abroad, viewed the matter as a social problem, which it largely is, and have come to the support of the Zionist movement. The Rev. Dr. Alexander Blackstone, an Episcopalian divine, antedated Herzl by several years in advocating the restoration of the Jews to Palestine.

Now, every new thought must fight its way to acceptance. The degree of

opposition to it is a measure of its potency. But time is the ally of truth. 'The eternal years of God are hers.' So, while early Zionists preached against tremendous forces and under penalties which would ordinarily suppress all but those imbued with a great ideal, the last ten years have brought about a great change. When Louis D. Brandeis, who was fighting for justice in industrial relations, and who was all his life aloof from any Jewish interests, approached the problem, he viewed it not with the sentiment born in childhood associations and not with the bias of training, but as a problem of spiritual freedom, of the right of a fallen people again to stand erect with its fellow-peoples. Zionism appealed to him not from within, but from without; not as a personal affection, but as an abstract proposition. The winning in 1913 of Brandeis, the advocate of the 'square deal' in industry, was the turning-point in the struggle of Zionism for recognition. There had been won, in addition, Nathan Straus, among philanthropists, Julian W. Mack and Hugo Pam, of the bench, Eugene Meyer, Jr., in finance, and Stephen S. Wise and hosts of others in the Reform rabbinate. The tide had turned. Jacob H. Schiff, by reason of his prestige and leadership, was at one time the most damaging foe of Zionism. However, even he recently pinned his faith *in the hopes and aims* of Zionism. It is a tribute to the man that, in his advanced years, he retains the vigor of thought and the freshness of mind which enabled him to perceive the essential soundness of the movement he had been opposing and to re-adjust his views on it. And only yesterday, as it were, Adolph Lewinsohn, whose activities transcend creed, has likewise joined those that see in Zionism a solution to the Jewish question. The only opponents of Zionism left are a diminishing number of the radical rabbis, who, though not old, are of set mind, and with an unworthy consistency refuse to face the facts—the danger of disintegration of the scattered Jewish people in the present world ferment.

IF THE BELGIANS OR POLES WERE DISPERSED

'Well,' says the man in the street, 'how does the matter affect me?' To this extent. If the Belgians or Poles were scattered from their ancestral hearths, they, too, would strive to maintain their group life. They, too, would become sensitive to criticism, self-conscious, proud of their past. They, too, would refuse to give up their identity among all the peoples in whose midst they were scattered, and they, too, would constitute a series of international irritations—problems to perplex statesmen and sociologists. And in this state of dispersion, there would form in their midst three parties—the assimilation party, the *status quo* party and the restoration party.

The assimilants, ever aware of the social maladjustments, would have the century-old struggle for survival end, by themselves disappearing as a people. This is a cult of cowardice and a program of flight from battle. Yet, even this policy has no significance unless it is carried out by all. But this is absurd, for you cannot expect millions of persons to abandon a tradition and deny a history which at one time was able to mould the life of mankind. Nor will a whole people reject the hope in its future—the prerequisite to social

suicide. And here is the fundamental fallacy in the policy of Jewish assimilation. For, if only some advocate the dissolution of the group as the solution of the problem, they seem deserters of a losing cause, which needs their support. They are regarded as renegades by the world at large and by those that remain loyal, whose devotion is thereby intensified. Further, regardless of his own attitude in the matter, the outside world continues to identify the assimilationist Jew with his fellows. He is blamed for their faults, and pays the penalty in common with the rest of the group. Insofar as it affords no relief to the assimilationist and intensifies the loyalty of the great mass of a dispersed people, the policy of partial assimilation defeats its own ends. It is purposeless. It has been tested out, as a solution of the Jewish question, and has proven an eloquent failure.

Again, if the Belgians or Poles were scattered over the face of the earth, and, after centuries of persecution, were sharpened mentally to eke out a livelihood under difficult conditions, they, too, would, with the advent of a more humane era, become economically rooted to their native lands. Now, Prof. Seligman showed that the economic interpretation of history holds even in spiritual affairs. Accordingly, there should then develop a *status quo* group with a theory of living to fit in with the economic status of the established fugitives. Their leaders should, as did anti-Zionistic Rabbis, conveniently construct for them a philosophy to justify their dispersion. In view of the prejudice against them, they also might convince themselves about a destiny of spreading a mission of tolerance to the weak, which would possibly appeal to the original generation that escaped persecution, but not to their unscathed children. The subsequent generations would lose their attachment to the history and traditions of the group, and would desert it. In the scattered state, the hypothetical Belgians and Poles would no longer produce leaders and heroic figures, as the Jews have ceased to do so. Their cultural development would end. For a time they might move by the accumulated momentum of previous centuries. But, eventually, they would find themselves spiritual bankrupts and cultural anachronisms. And, reasoning theologically instead of sociologically, many people would overlook the fact that a scattered people is spiritually stagnant, that, at best, it can only preserve itself, and that only a normal group on its soil can generate its inherent and distinctive social values. And, possibly, some romantic and regretful young writer might also ask why some one of the scattered Belgians 'is not fired with that spirit which comes into the hearts of men' on their native Flemish soil, to thrill the world with a message of Belgian ideals.

And, finally, the hypothetical dispersed Belgians or Poles might develop a third party—the restorationists. In part, they might be idealists, who loved the history and traditions of a once-free Belgium. In part, they might be the persecuted Belgians or Poles in some benighted lands. Or they might even be righteous men and women, whether Belgian or not, who viewed the problem as one of social freedom or of the liberty of a repressed group. Then there might appear the scientist, to analyze the problem as one of an

abnormal type in sociology, and to show that all the difficulties of the dispersed Belgians and Poles, the social maladjustments and the international irritations were due not to differences in belief, but to the attempt of a people to persist in a permanently scattered state, indeed, were due to the lack of a center and of a home.

This sociologist might show how all the parties, the assimilants, the *status quo* section, as well as the restorationists, would benefit by the reestablishment of an unfettered community in their ancient home in Belgium or Poland. The restorationists among the Jews are the Zionists. They desire the rehabilitation of Palestine as a self-renewing and inexhaustible reservoir of Jewish life. This community could and would assume the responsibility of saving the people from dissolution. The non-Palestinian Jew could then merge, if he so chose, with any new social group, as completely as does the expatriated Dane or Swiss. Zionism would solve the assimilationist's problem, for it would relieve him of the 'back pressure' which now identifies him with his people and prevents his assimilation. The assimilationist Jew will under Zionism be an expatriate without the stigma of deserting a losing cause, for it will then no longer need his support.

For the status quo Jew, living in the present scattered state, who may want to maintain his historic connections, the center in Palestine, with its newly-developing normal life, will invigorate the spent spiritual forces of Jewish life elsewhere. The status quo Jew may be the member of a free spiritual empire. Just as the Briton, 'overseas,' carried the English idea to the farthest corner of the globe, and in return brought back to his island home that broad tolerance for foreign cultures that has made England the world's colonizer, so also the Jew 'overseas' might be consuls of the spirit. He might justify his further scattered existence if he could exchange the products of a reinvigorated people in Palestine for all the cultural wealth of the nations to their mutual benefit. Further, a center in Palestine would serve as a potential alternative, the existence of which would create self-confidence and poise, the absence of which traits constitutes the common defect of the Jewish psychology to-day. Zionism will take the non-Palestinian Jew out of the class of social anomalies, and put him on a basis similar to that of the Swiss or the Dane, residing abroad, who lives unnoticed among all peoples and is never singled out either for blame or praise.

To the Palestinian Jew, nay, to the Jewish people, Zionism means the restoration to a free environment, with latitude for the development of any race endowments it may possess, To the progress of man it means the adding of another instrument to enrich, be it by ever so little, the cultural harmony of the nations. To the nations of the world it means the opportunity for atoning in one generous moment for the wrongs inflicted upon an unfortunate people for twenty centuries.

To us, as Americans, Zionism means the expression on the shores of the Mediterranean of the American spirit of fair play, of liberty for men and for nations. As the American chart of government inspired the leaders of the

Latin-American republics, and guided the founders of the Commonwealth of Australia, so also the torch of civilization, burning so brightly on this hemisphere, may yet lend its light to the restored commonwealth at the junction of three continents. The Hebraic spirit of democracy was realized by the Puritans in our federation of states. Enriched by the genius of a great free people, the American idea may reinspire the cradle whence civilization sprung.

The great war, admittedly conceived in economic rivalries, has, however, taken on a higher aspect. It has stirred deep into the springs of human progress, A democracy, not only of individuals, but of groups and of nations, is the destiny toward which the struggle seems to be pointing, with statesmen as the pawns of a Higher Power. We may think Benjamin Franklin out of date, because he saw the finger of Providence in our Revolution. But that is the fault rather of our modern scientific spirit carried to an extreme. Our vision is narrowed to the field of the microscope. To many of us, however, there is something superhuman in the events that are shaping themselves under our near-sighted eyes. Time is fulfilling prophesy. In an off-corner of the stage, on which this mighty world drama is acting itself out, there is the Jewish people, just liberated in Russia, but about to be saved from the extinction that has been the counterpart of Jewish emancipation, by the 'remnant that will return' to the land of its fathers. The world may well join in the ancient prayer, 'May it come speedily in our days.'"⁹²¹

Zionist Jacob Klatzkin stated,

"This belief in the impossibility of complete assimilation is one of the basic tenets of Zionism. Lately this belief has sought support in the theory of race, which has been revived in certain scholarly circles. Even before the validity of this theory has been demonstrated, it has become the basis of many speeches on Zionism, which now use it as a quasi-scientific premise. [***] Our long survival in the Galut is certainly no proof of the impossibility of assimilation. The hold of the forms of our religion, which have served as barriers between us and the world for about two thousand years, has weakened and there are no longer any strong ghetto walls to protect a national entity in the Galut."⁹²²

5.6.2 The Zionists Set the Stage for the Second World War. . . and the Third

On 28 May 1921, *THE DEARBORN INDEPENDENT* published an article "Will Jewish Zionism Bring Armageddon?" which stated, *inter alia*,

"Zionism is challenging the attention of the world today because it is creating a situation out of which many believe the next war will come. To adopt a phraseology familiar to students of prophecy, it is believed by many students of world affairs that Armageddon will be the direct result of what is now

beginning to be manifested in Palestine.”

Jews dominated the Paris Peace Conference which imposed unjust terms on Germany. Leading and highly influential Jews in Germany stabbed Germany in the back and insisted that Germany accept the terms and pay the “reparations”. The Jews who imposed severe and unjust sanctions on Germany at the end of the First World War knew that this would provoke a second world war and the rise of a Bolshevik régime in Germany, which would make a pact with the Soviets to destroy Eastern Europe. Racist political Zionist Israel Zangwill predicted in 1923 that Zionism would lead to an unprecedented world-wide conflagration.⁹²³ He knew whereof he spoke. “Mentor” wrote in an article entitled “Peace, War—and Bolshevism” in *The Jewish Chronicle* on 4 April 1919 on page 7,

“It is a challenge to all the nations including the peoples who nourish liberty and freedom as precious principles, but who have passively allowed a state of affairs to grow and putrefy into the infamies of Russian Tsarism, the iniquity of Hungary, and the wickedness of German militarism; to the world that has suffered Society to fester into these and to break out into the prurient, gaping, sloughing, agonising tumour of such a war as that which is not ended, though it is suspended.”

Lloyd George followed the Jewish method of calling on a war weary world to move towards world government as a means to secure peace, though world government was in truth, and in Jewish prophecy, a means for the Jews to secure the destruction of all Gentile Peoples. Note that Lloyd George’s Zionist call for world government is speciously justified as a reaction to the Bolshevik quest for world government, such that the People of the world are left to choose between two paths to the same ultimate result, a Jewish dominated world government. The groundwork was also prepared for another world war, in that the battle lines were drawn and the alliances made to draw England and the United States into war with Germany on France’s behalf—though ultimately when the Second World War came it was allegedly begun on Poland’s behalf. Note that England, the United States and France were encouraged to be weak, such that when war came the Zionist Bolshevik Nazis would have the ability to overtake Continental Europe and herd together its Jews for forced deportation to Palestine. This also ensured a long and costly war the profits from which would pay for the rise of the “Jewish State”. Note that Jews essentially bought up Germany after the First World War with the profits they had made during that war, and their economic advantage was especially strong because they had so viciously crippled the Gentile Germans. *The New York Times* wrote on 26 March 1922 on page 33 in the Editorial Section,

“1918 PEACE VIEWS OF LLOYD GEORGE

Memorandum Written for Paris
Conference Published as
White Paper.

URGED JUSTICE TO ENEMY

Premier Also Insisted on Dealing
With Russian Situation—Bearing
on Genoa Conference.

Special Cable to THE NEW YORK TIMES.

LONDON, March 25.—An interesting document dating back to the time of the Paris peace negotiations was issued officially today in the form of a White Paper. It is a memorandum headed ‘Some Considerations for the Peace Conference Before They Finally Draft Their Terms,’ which was circulated by Premier Lloyd George at the Paris Peace Conference on March 25, 1919.

Extracts from this memorandum have been published, here and abroad, at various times in the form of quotations, and there is some speculation as to the reasons for its publication now, after the lapse of three years. The official explanation is that it is issued in response to repeated requests for its publication.

The memorandum opens by pointing out that it was comparatively easy to patch up a peace which would last for thirty years. What was difficult, however, was to draw up a peace which would not provoke fresh struggle when those who had had practical experience of what war meant had passed away.

Plea for a Just Peace.

‘You may strip Germany of her colonies, reduce her armaments to a mere police force and her navy to that of a fifth-rate power,’ says Mr. Lloyd George. ‘All the same, in the end, if she feels she has been unjustly treated in the peace of 1919, she will find means of exacting retribution from her conquerors. To achieve redress our terms may be severe; they may be stern and even ruthless; but at the same time they can be so just that the country on which they are imposed will feel in its heart it has no right to complain. But injustice and arrogance displayed in the hour of triumph will never be forgotten or forgiven.’

The memorandum goes on to urge the danger of transferring more Germans and Magyars to the rule of some other nation than can possibly be helped. Such action, it says, must sooner or later lead to a new war in the East of Europe.

‘Secondly, I would say that the duration for the payments of reparation ought to disappear, if possible, with the generation which made war. The greatest danger that I see in the present situation,’ Mr. Lloyd George proceeds, ‘is that Germany may throw in her lot with the Bolsheviki and

place her resources, her brains, her vast organizing power at the disposal of revolutionary fanatics whose dream it is to conquer the world for Bolshevism by force of arms. If Germany goes over to the Spartacists, it is inevitable that she should throw in her lot with the Russian Bolsheviks. Once that happens, all Eastern Europe will be swept into the orbit of the Bolshevik revolution, and within a year we may witness the spectacle of nearly 300,000,000 people organized into a vast Red army under German instructors and German Generals, equipped with German cannon and German machine guns and prepared for the renewal of the attack on Western Europe.

‘I would, therefore, put it in the forefront of the peace that, once she accepts our terms, especially reparation, we will open to her the raw materials and markets of the world on equal terms with ourselves and will do everything possible to enable the German people to get upon their legs again. We cannot both cripple her and expect her to pay. It must be a settlement which will contain in itself no provocations for future wars, and which will constitute an alternative to Bolshevism because it will commend itself to all reasonable opinion as a fair settlement of European problems.

‘The essential element in the peace settlement is the constitution of a League of Nations as an effective guardian of international right and international liberty throughout the world. The first thing to do is that the leading members of the League of Nations should arrive at an understanding between themselves in regard to armaments. It is idle to endeavor to impose permanent limitation of armaments upon Germany unless we are prepared similarly to impose limitation upon ourselves. The first condition of success for the League of Nations is a firm understanding between the British Empire and the United States and France and Italy that there will be no competitive building up of fleets or armies between them.

I believe that until the authority and effectiveness of the League of Nations has been demonstrated, the British Empire and the United States ought to give to France a guarantee against the possibility of a new German aggression.’

Insists on Treating With Russia.

The concluding paragraph of the memorandum declares that the Peace Conference must deal with the Russian situation.

‘Bolshevist imperialism does not merely menace the States on Russia’s borders; it threatens the whole of Asia and is as near to America as it is to France. It is idle to think the Peace Conference can separate, however sound a peace it may have arranged with Germany, if it leaves Russia as it is today.’

Timed for Genoa Conference?

As to the significance of the publication of the memorandum at the present time, one paper asks:

‘Does the Prime Minister by publishing his memorandum after the lapse of three years and on the eve of the Genoa conference mean to indicate that there he is about to ‘deal with the Russian situation’ and to assist Germany ‘to get upon her legs again’?’ The Lloyd Georgian Daily Chronicle provides

the answer. It says:

‘The time has now come when the ideas of 1918 have a chance of being carried through. What seemed so original then is rapidly becoming common ground among those who are thinking seriously about politics, and Genoa points out the way.

‘The document is remarkable in its anticipation of what has become the dominant sentiment among thoughtful people about the conditions of permanent peace in Europe. It is, in fact, an ideal introduction to the policy of Genoa. It proves that the Prime Minister’s peace policy has been consistent, and that the principles of settlement for which he is working now are the same as those for which he was working three years ago.’

The Daily News, however, dissents from this view. It says:

‘The contrast between the policy of December, 1918, and the policy for April, 1922, or between the policy proposed to the Allies and the policy ultimately adopted by them and vehemently defended by Mr. Lloyd George would be actually comical if its effects were not so appalling. Who shall say how great a share of the present ills of Europe and the world are due to this amazing instability of policy on the part of Britain’s representative. If the policy of the memorandum, backed by America, had been adhered to by this country, what chance would the chauvinism of France have had against such a combination.’”

Racist political Zionist Israel Zangwill predicted in 1923 and in 1924, that Zionism would lead to an unprecedented world-wide conflagration.⁹²⁴ He knew whereof he spoke. The Zionists Lloyd George and “Mentor” also realized at the end of the First World War that there would be second.⁹²⁵

In 1934, Zionist Marxist Berl Katzenelson warned against the nihilistic destruction sought by many Marxists,

“History tells of more than one old world that was destroyed, but what appeared upon the ruins was not better worlds, but absolute barbarism.”⁹²⁶

Henry Ford sought to curb the abuses of Bolsheviks, Socialists and financiers against the masses, which inevitably lead to depressions. Ford also sought to enlighten the public about the exploitation of the impoverished by financiers in periods of depression.

Years later, the Jewish financier Bernard Baruch, the descendant of slave traders and son of a member of the Klu Klux Klan, wrote passionately about the opportunities awaiting financiers during a depression and of the stupidity of the poor who failed to invest what they didn’t have. Baruch wrote in his autobiography, in reference to the Depression of 1893,

“I had never experienced a depression before. But even then I began to grasp dimly that the period of emergence from a depression provides rare opportunities for financial profit.

During a depression people come to feel that better times never will come. They cannot see through their despair to the sunny future that lies behind the fog. At such times a basic confidence in the country's future pays off, if one purchases securities and holds them until prosperity returns.

From what I saw, heard, and read, I knew that was exactly what the giants of finance and industry were doing. They were quietly acquiring interests in properties which had defaulted but which would pay out under competent management once normal economic conditions were restored. I tried to do the same thing with my limited means.”⁹²⁷

It was the depression of 1893 that made Jacob H. Schiff and Otto H. Kahn, of the banking house of Kuhn, Loeb & Co., immensely wealthy men. It led to Schiff's purchase, together with Edward H. Harriman, of the Sante Fe, Union Pacific, Northern Pacific, and Southern Pacific Railroads, among others.⁹²⁸ Schiff used his ill-gotten gains to destroy the Russian Nation and bolster Imperial Japan, which soon became two of the most virulent enemies of the United States. The Harrimans used their fortune to finance the Nazi régime, a régime that killed many Americans.⁹²⁹ Jewish financier Felix M. Warburg married Jacob H. Schiff's daughter—most of the Jewish bankers were related to each by blood and/or marriage.⁹³⁰ The Warburgs also financed Hitler. Baruch owed much to Schiff, and to American depressions, from which they profited. The Zionists and Jewish bankers have been a curse to America.

Baruch was very powerful in the Wilson administration, and he, Wilson and “Colonel” Edward Mandell House were children of the Reconstruction South. Wilson betrayed and degraded the blacks who helped him to win the Presidency. The banking system Wilson created was one of the causes of the Great Depression. Bernard Baruch, Chairman of the War Industries Board, revealed in his autobiography that Nathan Rothschild's profiteering at Waterloo taught Baruch a method by which he could profiteer from war and that he was proud to have done so in the Spanish-American War.⁹³¹ Baruch also claimed that his involvement in the foreign currency markets inspired him in his work with the League of Nations.⁹³² Baruch boasted of his manipulation of the stock market and told of the corrupt profits he made riding stocks up and down and of his ability to create monopolies by corrupt methods which are illegal today.⁹³³ Smedley D. Butler demonstrated the enormous profits earned from war during the Wilson administration in his book *War Is a Racket*.⁹³⁴

Franklin Delano Roosevelt's son-in-law, Colonel Curtis B. Dall, wrote extensively on the subject of the Great Depression and Pearl Harbor and alleged that corruption by money interests was involved in both catastrophes.⁹³⁵ Ron Grossman capsulized newspaper publisher Colonel Robert R. McCormick's views on the subject,

“Long after the defeat of Hitler and the Nazis, the Colonel told radio listeners that our GIs had fought and died in World War II ‘not for the salvation of the United States’ but because FDR had been hoodwinked by the British and Russians. Although he recognized the evil of Hitler, he opposed the U.S.

getting involved overseas, right up to Pearl Harbor. He held that ‘the United Nations was formed as a fake to fool people as to Roosevelt’s real reason for going to war,’ which was to make the world safe for British imperialism and Soviet communism.”⁹³⁶

Former Communist Douglas Hyde wrote in his book *Dedication and Leadership* of 1966,

“When, therefore, the Communists speak of launching the world on the way to Communism in the period in which we are living, it is this that they mean—not the whole world with the exception of the United States, or the United Kingdom or whichever country, being your own, you may feel is proof against assault.

Their aim is quite clear. They have never concealed it and it is something that is immensely meaningful to every Communist. It is a Communist world. In the past half-century they have achieved one-third of that aim. On any reckoning, that is a remarkable achievement, probably an unprecedented one. Nonetheless the world in which we live is still predominantly non-Communist. Twice as many people live in the non-Communist world as live under Communism. There is no basis here for defeatism.”⁹³⁷

Former Communist Whittaker Chambers wrote in his book *Witness* of 1952,

“Few Communists have ever been made simply by reading the works of Marx or Lenin. The crisis of history makes Communists; Marx and Lenin merely offer them an explanation of the crisis and what to do about it. Thus a graph of Communist growth would show that its numbers and its power increased in waves roughly equivalent to each new crest of crisis. The same horror and havoc of the First World War, which made the Russian Revolution possible, recruited the ranks of the first Communist parties of the West. Secondary manifestations of crisis augmented them—the rise of fascism in Italy, Nazism in Germany and the Spanish Civil War. The economic crisis which reached the United States in 1929 swept thousands into the Communist Party or under its influence. The military crisis of World War II swept in millions more; for example, a third of the voting population of France and of Italy. The crisis of the Third World War is no doubt holding those millions in place and adding to them. For whatever else the rest of the world may choose to believe, it can be said without reservation that Communists believe World War III inevitable.”⁹³⁸

5.7 Henry Ford for President

Though John Spargo and others loudly decried Henry Ford, and though some had sued Ford and sought court injunctions to prevent the publication and distribution of *THE DEARBORN INDEPENDENT* and the book *The International Jew: The World’s*

Foremost Problem, which republished many of the anti-Jewish articles which appeared *THE DEARBORN INDEPENDENT* in the years 1920-1922, Ford's popularity steadily increased. In 1923, Henry Ford was becoming a serious contender for the Presidency of the United States of America. Ford made it quite clear that he intended to end the undemocratic power of the financiers and monopolies. It was then that Herman Bernstein, Samuel Untermyer and Louis Marshall began an all out war on Ford. If they had not succeeded, it is possible that Ford would have been elected President in 1933 following the stock market crash of 1929, and that Adolf Hitler would have had an ally in the White House.

Huey Long was another opponent of American involvement in the First World War. As a lawyer, Long successfully defended a man prosecuted under Wilson's "Espionage Act". Huey Long emerged as a Presidential candidate, who promised to curtail the corrupt power of the financiers, and who promised to defeat Franklin Delano Roosevelt. Roosevelt was a darling of the Communists.⁹³⁹

Long pledged to distribute the wealth. He directly and personally attacked the selfish power of Bernard Baruch and other top financiers. Though many of his liberal views mirrored those of the Socialist and Communist Parties, both parties denounced Long as a Fascist and smeared him as if he were another Adolf Hitler. They objected to Long's plan to distribute the wealth through the income tax, while maintaining the productive capabilities of Capitalism. They also objected to Long's alleged dictatorial control of the Government of the State of Louisiana. The Communists wanted to abolish private property, which is to say that they wanted to place property under the control of the Jews, as was prophesied in the Old Testament. Huey Long sincerely represented the interests of the working class and the Communists sincerely represented the interests of Jewish financiers.

In 1946, Robert Penn Warren (author of the racist and segregationist essay *The Briar Patch*,⁹⁴⁰ which sought to prevent blacks from entering into competition with whites in the labor markets) posthumously attacked Huey Long in a novel entitled *All the King's Men*.⁹⁴¹ The highly-talented Communist film director of Jewish descent, Robert Rossen, made Warren's book into a movie in 1949. As a "former" member of the Communist Party, Rossen was called before the House of Un-American Activities Committee and eventually told them the names of 57 other Communist Party members.⁹⁴²

In 1935, Dr. Carl Austin Weiss allegedly shot Huey Long and Long died soon thereafter due to the failure of his doctors to properly treat the gunshot wounds Weiss, and Long's own bodyguards, allegedly had inflicted on him. Immediately after Weiss allegedly shot Long, Long's bodyguards shot Weiss with at least 20 large caliber handgun rounds—perhaps as many as 60 rounds.⁹⁴³ Weiss was very dead and very quiet.

It was alleged that Weiss had shot Long because Long had threatened to reveal Weiss' interracial family secrets.⁹⁴⁴ If true, it is odd that Weiss believed he could save his family from embarrassment and keep secret facts hidden by shooting Huey Long, which was certain to embarrass Weiss' family and call attention to his family's secrets. Some believe that Huey Long's own bodyguards shot Long⁹⁴⁵ and used Dr. Weiss as a "patsy".

THE DEARBORN INDEPENDENT succeeded in bringing political criticism of Jews to America, which had been relatively free of it until that point. The *Protocols* were derivative of the work of Adam Weishaupt (Marx plagiarized much of “his” philosophy from Plato, Weishaupt and Feuerbach⁹⁴⁶), Robespierre, Jean Paul Marat, Prince Klemens Lothar Wenzel Von Metternich, Marx, Maurice Jolly, Gougenot Des Mousseaux, Hermann Goedsche, Eugen Karl Dühring, Chabauty, Nietzsche, etc.⁹⁴⁷ This was essentially already noted by Aylmer Maude in 1920 in his response to the *Times* article “The Jewish Peril”.⁹⁴⁸ This, however, was to be expected even if the *Protocols* were genuine.

The Jewish mafia attempted to murder Henry Ford in 1927. The assassination attempt ended Ford’s political ambitions. The murder of Huey Long was equally successful in ending his political ambitions. Franklin Delano Roosevelt, a Communist and pathological liar, enjoyed four terms as President of the United States.

5.8 The “Jewish Mission”

The Eighteenth Century philosophy of Moses Mendelssohn was seen by Jews and Gentiles alike as proposing a “Jewish Mission” or “Mission of the Jews”⁹⁴⁹ to proselytize monotheism and the Jewish moral code to all the world. Mendelssohn stressed that Judaism was a religion, not a nation. Both Protestants and Jews were increasingly taking a “rationalist” approach to their religions, and attempted to distill their beliefs down into fundamental spiritual elements, which could be applied to all peoples and all times and which did not conflict with scientific facts.

Many Gentiles saw the “Jewish Mission” at its best as distasteful self-glorification by Jews, and at its worst as a movement for Jewish world domination.⁹⁵⁰ Racist Zionists saw the Mendelssohnian “Jewish Mission” as an act of assimilation and Jewish racial suicide, which had to be restated in racial terms with the Jews as the dominant race. Mendelssohn’s “Jewish Mission” became even more worrisome to those who did not wish to be governed by a universal tyranny of Jewish mysticism, when Moses Hess revealed that the “Jewish Mission” was to Zionists a racist biological theory in which Jews would reign as the brain of humanity and subjugate all the other inferior “races”, who would be obliged to obey the Jews as mere organs of an allegedly divinely inspired Jewish will.

There was really nothing new in this racist Messianic vision dubbed the “Jewish Mission”. It appeared in the Old Testament and its most vocal advocates have often been Christians, who have already fallen under the influence of the “Jewish Mission”, and who too often view non-Christians as damned and evil. The movement for utopian Communism revealed itself in the Zionists’ hands to be the proposed fulfillment of Jewish prophecies of Jewish world domination in the joyous millennium to come—a theme taken up by David Ben-Gurion, who spoke of world revolution, but who also spoke of certain Communists—apparently those who genuinely believed in its liberal and humanitarian precepts—as a threat to Zionism, which is a blatantly racist belief system.⁹⁵¹

Ben-Gurion believed that politics fulfilled the role of Messiah in the modern

world, in other words, that the Jewish people fulfilled the role of Messiah—a thought which had occurred to Moses Hess long ago. Ben-Gurion stated,

“My concept of the messianic ideal and vision is not a metaphysical one but a socio-cultural-moral one. . . I believe in our moral and intellectual superiority, in our capacity to serve as a model for the redemption of the human race. This belief of mine is based on my knowledge of the Jewish people, and not some mystical faith; the glory of the divine presence is within us, in our hearts, and not outside us.”⁹⁵²

David Ben-Gurion shared another of Moses Hess’ convictions, the belief that only the Greeks and the Jews were great peoples, that the Greeks were lost, and that the Jews were superior to all the living. David Ben-Gurion was interviewed in 1948, and was asked if he believed that the United Nations boundaries of Israel would suffice to house the ten million Jews Ben-Gurion estimated would occupy Israel. Ben-Gurion doubted that it would, and the interview continued,

“‘We would not have taken on this war merely for the purpose of enjoying this tiny state. There have been only two great peoples: the Greeks and the Jews. Perhaps the Greeks were even greater than the Jews, but now I can see no sign of that old greatness in the modern Greeks. Maybe, when the present process is finished we too will degenerate, but I see no sign of degeneration at present.’

His voice took on a deeper tone:

‘Suffering makes a people greater, and we have suffered much. We had a message to give the world, but we were overwhelmed, and the message was cut off in the middle. In time there will be millions of us—becoming stronger and stronger—and we will complete the message.’

‘What is the message?’ the reporter asked.

‘Our policy must be the unity of the human race. The world is divided into two blocs. We consider that the United Nations’ ideal is a Jewish ideal.’”⁹⁵³

Moses Hess and the other Jewish revolutionaries of 1848, to whom Benjamin Disraeli referred in 1844, were attempting to fulfill Judaic Messianic prophecy through political means. The *Encyclopaedia Judaica* writes in its article “Messianic Movements”:

“In his letters Leopold *Zunz referred many times to the European revolution of 1848 as ‘the Messiah.’ Even many Jews who left the faith tended to invest secular liberation movements with a messianic glow. Martin *Buber expressed the opinion that the widespread Jewish activity in modern revolutionary movements stemmed both from the involvement of the Jew with state and his criticism of it through his messianic legacy (see *disputations).

Zionism and the creation of the State of Israel are to a large extent secularized phenomena of the messianic movements. The ideology of the Zionist religious parties, *Mizrachi and *Ha-Po'el ha-Mizrachi, tends to regard them—in particular the achievements of the State of Israel—as an *athalta di-ge'ulla* ('anticipating and beginning of redemption'), thus retaining the traditional concepts held by messianic movements in conjunction with the new secularized aspects of the State and its achievements."⁹⁵⁴

One must bear in mind that in Judaic prophecy the Jewish Messiah is a king who destroys the nations and religions with an iron scepter, and mass murders assimilated Jews and non-compliant Christians. According to the prophets, the Messiah would rule from Jerusalem, and demand the obedience of the enslaved Gentiles of the world. All of this would occur after a war to end all wars, the Holocaust of assimilated Jewry, and ingathering of Jews to Israel. The Communist, terrorist and racist Zionist first Prime Minister and Messiah of Israel David Ben-Gurion predicted in 1962 what he believed the world would be like in 1987. Ben-Gurion stated, among other revealing comments,

“With the exception of the USSR as a federated Eurasian state, all other continents will become united in a world alliance, at whose disposal will be an international police force. All armies will be abolished, and there will be no more wars. In Jerusalem, the United Nations (a truly *United Nations*) will build a Shrine of the Prophets to serve the federated union of all continents; this will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah.”⁹⁵⁵

Communist dogma has many Messianic elements and proffers the ancient Jewish promise of an end to human struggles by the destruction of all nations and peoples but Israel. Meyer Waxman wrote in the “Translator’s Introduction” to his English translation of Moses Hess’ *Rome and Jerusalem*,

“Hess’s emphasis of creation gives to his philosophy an entirely new aspect, far exceeding in importance that of Spinoza. Spinoza, though employing the word creation, never conceived God as a real Creator, but endorses the mechanical view of the world, which sees in the universe a huge machine, working according to fixed laws, without aim and purpose. Hess, on the contrary, protests bitterly against this mechanical conception, and sees in the world a constant tendency toward creation, namely, the forming of things anew. The life of the world is not a mere blind operation of forces, but a development with a purpose and aim which will finally be realized. This aim is the harmony of all antagonistic elements, the reconciliation of all opposing forces, and the final peaceful cooperation of all for perfection and development. In this conception of reconciliation Hess shows the influence of Hegel’s philosophy or *Synthesis*, which sees in the world of thought and

life a constant process of opposition and reconciliation; but he employed it to better advantage than the master.

The creative force of the universe is a vital force, and the entire universe a live being which is divided into three life spheres: the cosmic, organic and social or the human. There are no hard and fast lines separating them, but they are all parts of a great whole, one creative force called them into being. The world is all movement; there is nothing stable in it; all things were formed anew. Hess does not believe in the eternity of matter, nor in the constancy of atoms. The atoms were created as all other things in this world and are subject to growth and decay. Atoms are only centers of gravity from which creation proceeds, and corresponding to them, in other spheres, are the germs in the organic, and revelations of creative ideas in the social.

Hess believes that this genetic conception is the real Jewish conception and points to the Biblical theory of creation. He was certainly right in his assertions. To look upon the world as a process of becoming and upon the creative force as vital, is a primary quality of Jewish thought and is best illustrated in Bergson. Comparing the view of Hess with that of the brilliant French-Jewish philosopher, we are struck with the similarity. Bergson, like Hess, struggles against the mechanical view of the world, and teaches a creative evolution constantly forming new productions, which are incalculable beforehand. Like Hess, he teaches the unity of the vital force which, though dividing itself into different forms, remains essentially one. There are undoubtedly differences between the two, but the fundamentals are the same with both of them; and, from a practical point of view, Hess's conception is far deeper and more fertile. Hess applies his philosophic thought to the social world, while Bergson remains in the middle of the road.

On the basis of the principles laid down by him in his view of the world, Hess constructed his philosophy of history. History, which embraces the social sphere of life is, according to him, not subordinate to Nature but on a par with it; it is dominated by the same laws and permeated with the same unified creative force. God reveals himself in history no less than in Nature; in this, he reminds us of the first Jewish national philosopher, Halevi,[*Footnote: See the writer's article on Halevi in The American Hebrew*, November 10, 1916.] and there is a divine plan in human affairs which is gradually unfolding itself in time.

Hess, like all thinkers of his time, was influenced in his conception of history by Hegel, whose principles he applied. History, like Nature, is a constant development, and is, of course, dominated by law, yet human freedom is preserved by the consciousness of our action. The development of history goes on in *dialectic* form, namely, forces opposing each other in earlier historical epochs are ultimately reconciled by a new synthetic epoch. Hess, viewing history as a part of the universal scheme, sees in its development an analogy to the development of Nature. In the former, as in the latter, there are three periods: rise, growth, and maturity, and there is also a corresponding similarity between the periods of these two spheres, which

he elaborates fancifully in the tenth letter. The difference lies in this: that while Nature has already entered upon the third phase of its development, history is still striving toward it. Hess employs, as the means of conveying his ideas, the Biblical conception of Sabbath, which signifies 'rest' as well as 'completion.' Nature has already attained its Sabbath, but History is yet to attain it. The Sabbath of history, the period of maturity of human development, is the Messianic era of the Prophets. It is a time when all opposing and struggling forces of the social sphere will be harmonized and men will become morally free. But in order to comprehend the full significance of Hess's historical conception and his grand vision of the future, we must understand his view of Society and its strivings.

In his youth, when, in response to the impulses of his warm heart, he threw himself in the Socialist movement in order to attempt to alleviate human misery, Hess had no definite conception of human Society. He was swayed too often by different motives. Social life to him was only a constant antagonism between the collective body of society as a whole and its individual constituent members. Human history, he says somewhere in his writings, is a struggle actuated by two motives, egoism and love. In other words, there are two forces in Society, the disintegrating one, egoism, and the cementing force which binds one human being to the other, love. Hess always retained his belief in love as a moral factor and opens his book *Rome and Jerusalem* with a eulogy of it. As an escape from this eternal struggle, he proposed Communism, a state of Society which is bound to curb egoism and foster love. For a time, he swayed to Individualism. Under the influence of Feuerbach and Bauer, he wrote his *Philosophy of Action*, which advocated the freedom of the individual. But, even then, he was not an egoist. Later, again, under the influence of Marx, he became more a class-struggle socialist. But in all these social changes of his, Hess conceived Society only as an aggregate of individuals.

It was only later, as a result of his anthropological studies, that Hess came to the conclusion that Society is not a mere abstract idea but is composed of definite subdivisions known as races, each of which has definite hereditary mental and physical traits which are unchangeable. He then formed his organic conception of Society, entirely independently of Spencer, which is the corner-stone of his social and Jewish philosophy. Society, according to this conception, is an organic body composed of organs, the races. Each of these organs or races has a different function to perform for the benefit of the whole. It is in the performance of this function that the purpose of existence of the organ is realized; and there exists in every organ a natural tendency to perform the function.

Hess developed an elaborate historical scheme, according to which every historical race had or has a certain mission or function to perform. The important places in this scheme are reserved by him for the two antithetical nations, the Greeks and the Jews. To the Greeks, the world presented multiplicity and variety; to the Jews, unity; the former conceived Nature and

life as *being*, namely, as an accomplished thing; the latter, as *becoming*, as a thing constantly being created. The Greeks, like Nature, which they represented, had reached their aim in life and had, therefore, disappeared from the world. The Jews, on the other hand, representing History, the constantly striving force, are still in existence, endeavoring to carry out their aim, to bring about in this sphere of social life the historical Sabbath, namely, the harmony of all social forces.

Judaism is a historical religion, a religion which has for its field of operation the social sphere, and which has discovered God in history, namely, the creative and reconciling principle in the life of humanity. The most characteristic point of Judaism, says Hess, in one of his later articles, [*Footnote: Die Einheit des Judenthums innerhalb der heutigen Religiösen Anarchie*, in the *Monatsschrift*, 1869.] is that it placed before human history its highest goal, the realization of universal law in Society. Judaism, he says in another place, is a humanitarian religion. According to its teachings, the life of the human genus is an organic process; it began with the family of the individual and will finally end with a family of nations. This, then, is the Jewish mission or function in Society, to realize the teachings of its great religion in practical life. The Jewish nation belongs to the creative organs of humanity. The Jews have taught humanity true religion, a religion which is neither materialistic nor spiritualistic, which has for its aim, unlike Christianity, not the salvation of the individual in the other world, but the perfection of social life in this world. And it is this function which they have to discharge to create for humanity new social values.

This function of Israel which, as a member of a great organism of Society, he is to perform, cannot be discharged anywhere else but in Palestine, where he will again be a nation possessing his own soil, a fundamental condition for living a regular normal social life. The regeneration of Judaism and Jewry is impossible in exile where it lacks the soil, the basis of a political life, and where there exists constant fear of disintegration. In exile, the Jews are unfruitful in all spheres, spiritually and economically. Jewish economic life, no matter how prosperous it may be in some countries, is abnormal; it lacks a basis, the soil; the Jews, therefore, cannot be creators and are only middlemen. It is only in their own land, where they will be able to produce new economic and social values, that they will continue to develop their greatest creation—Religion, which as a moral force will exert great influence upon humanity and thus bring about the realization of social harmony. In his attempt to lay the foundations of a positive view of Jewish life, Hess devoted considerable space to negative criticism of existing conceptions of Jewish life. His bitterest attacks are directed against the reformers and assimilators who deny Jewish nationality and substitute in its place an abstract indefinite teaching which they term, 'Mission.' Hess believes in a Jewish mission, but his mission is a natural function based on history and social life, while theirs is only a product of imagination and narrow vision. He attacks their ignorance of Jewish history

and the misconception of the nature of Judaism as well as of Society in general, and ridicules their self-assumed rôle as the teachers of the nations. Their Judaism is only an empty shell, after the most important principles have been abandoned by them. The Orthodox Jews have, in his opinion, a much higher and truer conception of Judaism. They have retained in their ceremonies and prayers the kernel of Nationalism and the desire for Jewish restoration. Yet even they do not satisfy him entirely. Their inactivity and fossilized state irritate him. But he is optimistic. He believes that the spirit of regeneration will revive them and that they will finally furnish the material for a great National Movement. Hess also laid great hopes on Jewish science and expected it to become a great factor in the Jewish revival.

Hess developed a practical plan for the realization of his dream of Jewish restoration. He advocated the colonization of Palestine and the foundation of a Jewish Colonization Association. He dreamed that Jews, having been settled on the road to India and China, will become the mediators between Asia and Europe. For political support, he looked to his beloved France, the embodiment of freedom and the champion of oppressed nations. But he also dreamed of a Jewish Congress, demanding the support of the Powers for the purchase of Palestine, a dream quite prophetic in view of recent developments. He also foresaw a political situation resembling in its features the present state of affairs created by the war; he called it the last struggle between reaction and freedom. In some of his articles there are strikingly modern features.

Some of the dreams of this great visionary have partly come true. Let us gather confidence from the words of this modern seer, and hope that the glorious vision he foresaw for Israel will be realized in the coming period of history.”

If we assume that there are no prophets who are divinely inspired to see into the future, we are led to conclude that it was the corrupt actions of disloyal Zionists which led to the fulfillment of Hess’ “visions” through war and through genocide.

Some saw the “Jewish Mission” and Protestant Christian Evangelism as one movement toward fanatical degradation into a slavish mentality, or the worship of evil as the Frankists worshiped evil. The anti-Semites and Zionists found common joined forces to criticize the “Jewish Mission”. Both resented the melding of the Jewish reformation with the Christian reformation, and both anti-Semites and political Zionists asserted that Jews were a “racial type” and a distinct nation, not a religion. In the introduction to the English translation of Moses Hess’ racist treatise on Zionism *Rome and Jerusalem*, Meyer Waxman wrote,

“Emancipation was obtained, though not by means of Reform. It was achieved through the political and social circumstances of the revolutionary year 1848. But assimilation was not stemmed. The extreme spiritualization of Judaism of the radical reformers and the elimination of the National element, brought the new type of Judaism within dangerous approach to

reformed Christianity, the line of demarcation between them becoming almost imperceptible. Many did not hesitate, therefore, to cross this line and enjoy the social advantages which the crossing afforded.”⁹⁵⁶

Mendelssohn’s “Jewish Mission” became the reform movement in German Jewry, which community of Jews had been experiencing turbulent times. Napoleon emancipated the Jews of what was to become the German Nation. This emancipation resulted in assimilation. The liberation of Germany from Napoleon resulted in the re-institution of discriminatory laws against Jews, which favored Jewish nationalism. The revolutions of 1848 again largely emancipated the Jews. Jewish racists were frustrated because they resented the indignity of discriminatory laws, but would not allow Jewish emancipation without a Jewish State, because emancipation resulted in assimilation.

During Napoleon’s philo-Semitic reign, some Jews betrayed him and encouraged all Jews to side against Napoleon and with an anti-Semitic Czar, because they feared that Napoleon’s emancipation of the Jews was leading to assimilation. The question naturally arises if Russian anti-Semitism was the work of such Jews and if the alleged anti-Semitism of some of the Czars came at the request of Jewish leaders—immensely wealthy Jewish leaders who held Russia’s fate in their hands. A Jewish leader of the time, Shneur Zalman, who hated Gentiles, reasoned that,

“If Bonaparte wins, the wealth of the Jews will increase and their positions will be raised. But their hearts will be estranged from their Father in Heaven. However, if Czar Alexander wins, then although the poverty of the Jews will increase and their position will be lower, their hearts will cleave to and be bonded with their Father in Heaven.”⁹⁵⁷

Revolutionary forces battled Aristocratic forces in what was to become Germany, resulting in the Revolution of 1848 and both sides employed anti-Semitism as a means to garner popular support. Karl Marx and Moses Hess used anti-Semitism as a means to promote themselves and subvert Gentile society. Both Marx and Hess were Hegelians in the spirit of Feuerbach—and Bruno Bauer. Feuerbach taught that religion should be supplanted by the humanitarian view that mankind can, by its own nature, achieve the status formerly attributed to the “divine”. For the Jews, this divine status meant the Messianic Era, when they would destroy the Gentile world. It occurred to them that they could attain Judaic prophetic goals by political means. These Socialists and Communists feigned atheism and Bauer and Marx while discussing the emancipation of Jews attacked Jews in general as religious, segregationist wealth accumulators. Like so many before them, they used anti-Semitism as means to control Gentile behavior which enabled them to accomplish Jewish ends. The German Revolution improved the condition of Jews in what was to become Germany and tended toward the amalgamation of the German Nation.

Another Hegelian, David Friedrich Strauss, published an influential treatise, *Das Leben Jesu, kritisch bearbeitet*, Tübingen, C.F. Osiander, (1835-1836); which taught that the Gospels are a mythology derived from Judaism. Communist⁹⁵⁸ Mary Brabant

Hennell began work on an English translation of Strauss' *Das Leben Jesu*, but she died in 1843. Charles Christian Hennell published *An Inquiry Concerning the Origin of Christianity*⁹⁵⁹ in 1838 which, like many other works before and since, disputed the existence of Jesus Christ. Charles Hennell's sister Caroline Bray was married to the anti-Christian Communist Charles Bray. This group of intellectuals, which also included Robert Brabant and Elizabeth Rebecca Brabant Hennell and Sara Sophia Hennell, became close and influential friends to Mary Ann Evans, who published under the pen name "George Eliot", and who completed the English translation of Strauss' *The Life of Jesus: Or a Critical Examination of His History* in 1844-1846. "George Eliot" may have had love interests in Robert Brabant and Charles Bray.

"George Eliot" later published the Zionist novel *Daniel Deronda* in 1876,⁹⁶⁰ which argued that Christians are essentially Jews—though not as noble. "George Eliot" was persuaded to write the Zionist novel by the racist Zionist Moses Hess, who was a very good friend of "George Eliot's" long term lover George Henry Lewes. "George Eliot" was an anti-Christian who studied Hebrew and the Talmud with her close friend, the noted scholar of the Talmud and of the Middle East, Emanuel Oscar Menahem Deutsch. She greatly enjoyed Gotthold Ephraim Lessing's *Nathan der Weise*, and her novel had many Frankist-like undertones, as did Lessing's work, which was based on the life of Moses Mendelssohn. One wonders if "George Eliot", whose ancestry was allegedly uncertain, discovered one day that she was of Jewish descent, or was told that she was—or had always known it. She privately rebelled against Zionism and may have discovered that Zionism ultimately means the destruction of all peoples but Jews.

In this era, Deist and Protestant Gentiles moved increasingly toward Judaism. Jewish reformists and Socialists, coming from the tradition of the Frankists, took the opportunity to promote the unity of reformed Judaism and reformed Christianity—Protestantism⁹⁶¹ as a unified front against Catholicism in the *Kulturkampf*; and, like the Frankists, many Jews pretended to convert to Christianity in order to gain rights and in order to subvert the Christian religion, which was increasingly returning to Judaism. Racist Zionists dreaded all of these forces which resulted in assimilation.

Mendelssohn was not out to advance the interests of the Gentiles, but to accomplish Judaic Messianic prophecies through the use of modern politics and modern science. All these Frankist movements, the Illuminati, "reformed Judaism", Communism, Bolshevism, etc. backfired on the Jewish racists. The Frankists kept their agenda well hidden, so well hidden that in the course of time even many Jews lost track of their original intentions. The Zionists reacted against the assimilation the Frankist movements had unintentionally caused, though they either misrepresented or misunderstood the racist intentions of the founders of those movements. Zionist Max Nordau wrote of the "Jewish Mission" of reformed Judaism,

"This gradually changed about the middle of the eighteenth century, when enlightenment first began to find its way into Jewdom, in the person of its first herald, Moses Mendelssohn, the popular philosopher. The faith of the

Jews became more lukewarm; the educated classes, where they did not simply convert themselves to Christianity, began to regard the doctrines of their religion in a rationalist manner; for them the dispersion of the Jewish people was a final and unalterable fact; they emptied the conception of the Messiah and of Zion of every concrete meaning, and arranged for themselves a singular doctrine, according to which the Zion promised to the Jews was to be understood only in a spiritual sense, as the setting up of the Jewish monotheism in the whole world, as the future triumph of Jewish ethics over the less sublime and less noble moral teaching of the other nations. An American rabbi reduced this conception to the striking formula, 'Our Zion is in Washington.' The Mendelssohn teaching logically developed in the first half of the nineteenth century into the 'Reform,' which deliberately broke with Zionism. For the Reform Jew, the word Zion had just as little meaning as the word dispersion. He does not feel himself in any diaspora. He denies that there is a Jewish people and that he is a member of it. He desires only to belong to the people in whose midst he lives. For him Judaism is a purely religious conception which has nothing whatever to do with nationality. The land of his birth is his fatherland, and he will know of no other. The idea of a return to Palestine excites him either to indignation or to laughter. He answers it with the well-known, silly, would-be witticism, 'If the Jewish state is again set up in Palestine, I will ask to be its ambassador in Paris.'

The thinking Jew did not fail, however, to perceive, in the course of time, that Reform Judaism is a half measure, a compromise, which like every compromise, contains the germ of destruction, as it cannot for one instant resist logical criticism. Whom shall the Reform Judaism satisfy? The believing Jew? He rejects it with the greatest abhorrence. The unbelieving Jew? He despises it as hypocrisy and phrase-mongering. The Jew who really desires to break with his national past and to be absorbed by his Christian surroundings? For that Jew, Reform Judaism does not suffice; he goes a step farther, the step that leads to the baptismal font. Still less does it satisfy the Jew who desires to guard Jewdom against destruction and to preserve it as an ethnical individuality. For to him an openly expressed abandonment of all national aspirations is synonymous with a self-condemnation of the Jewish people to a perhaps slow, but sure, death. Reform Judaism without Zionism, that is to say, without the wish and the hope for a reassembling of the Jewish people, has no future. At the best, it can only be regarded as a somewhat crooked path that leads to Christianity. He who desires to reach that goal can find straighter and shorter routes.

II.

And so it has come about that the generations which had been under the influence of the Mendelssohnian rhetoric and enlightenment, of reform and assimilation, have, in the last twenty years of the nineteenth century, been followed by a new generation which seeks to take up a standpoint other than the traditional towards the question of Zion. These new Jews shrug their shoulders at that twaddle which has been the fashion among rabbis and

literati for the last hundred years, and which boasts of a ‘Mission of Jewdom,’ said to consist in this, that the Jews must live forever in dispersion among the peoples in order to act as their teachers and models of morality, and to educate them gradually to pure rationalism, to a general brotherhood of mankind, and to an ideal cosmopolitanism. They declare the mission swagger to be either presumption or foolishness. They, more modest and more practical, demand only the right for the Jewish people to live and to develop itself, according to its abilities, up to the natural limits of its type. They have become convinced that this is not possible in dispersion, as, under that condition, prejudice, hatred, and contempt continually follow and oppress them, and either stint their development, or force them to an ethnical mimicry which necessarily makes of them, instead of original types with a right, to existence, mediocre or bad copies of foreign models. They therefore work methodically with a view to rendering the Jewish people once more a normal one, which lives on its own soil, and accomplishes all economical, intellectual, moral, and political functions of a civilized nation.”⁹⁶²

Ardent Zionist spokesman Israel Zangwill wrote down many commonplace Zionist beliefs in 1914,⁹⁶³ before World War I had begun: that Jews have a mission to convert the entire world to their beliefs, that the Jews are a superior race of God’s chosen, that the emancipation of Jews in Russia would destroy the race and constitute a degeneration of a superior race into an inferior one by blending Jewish blood with Slavic blood, and that the persecution and antagonism of anti-Semitism were essential and necessary elements to the survival of the Jewish race and the creation of a Jewish nation-state and the loss of anti-Semitism increases the “problem” of maintaining a pure Jewish race. Zangwill holds that Jews were better off segregated in the Ghettoes of the Middle Ages, than in emancipated Europe where they could assimilate. The mythologies of a master race and of racial degeneration through intermixing had both Jewish and Gentile adherents long before Zangwill, among them the early intellectual political critics of the Jews including Kant, Fichte, Bauer, Herder, Frege, Ghillany, Hegel, etc.⁹⁶⁴ Later came Jewish and Gentile racists who promoted the idea of distinct Aryan and Jewish “races” including Disraeli,⁹⁶⁵ Hess,⁹⁶⁶ Gobineau,⁹⁶⁷ Lassen,⁹⁶⁸ Renan,⁹⁶⁹ Hellwald,⁹⁷⁰ Chamberlain,⁹⁷¹ List,⁹⁷² Liebenfels,⁹⁷³ Zollschan⁹⁷⁴ and Rathenau.⁹⁷⁵ Hitler’s *Lebensraum* plan carried out under the supervision of the Nazi Governor-General Dr. Hans Frank (who was Hitler’s lawyer and was of Jewish descent) to depopulate Slavic lands was not far in its hatred from the Zionists’ hatred of the Slavs—the Zionists used the Germans as Esau’s sword to kill off tens of millions of Slavs, under the guise of “anti-Semitism” the Jews had the deluded Germans kill off the Jews’ Slavic enemy—under the guise of “anti-Bolshevism” the Jews had the deluded Germans kill off the Jews’ Slavic enemy. The Jews had put both the Bolsheviks and the Nazis into power and led the Germans to believe that they were fighting Jewish interests, when all the while they were serving them.

5.9 Jewish Bankers Destroy Russia and Finance Adolf Hitler

The New York Times reported on 18 March 1917, in Section 2, on page 2,

**“JACOB H. SCHIFF REJOICES.
A Great and Good People Have Come
Into Their Own, He Says.**

By Telegraph to the Editor of THE NEW YORK TIMES.

WHITE SULPHUR SPRINGS, W. Va., March 17.—May I through your columns give expression to my joy that the Russian nation, a great and good people, have at last effected their deliverance from centuries of autocratic oppression and through an almost bloodless revolution have now come into their own? Praised be God on high.

JACOB H. SCHIFF.”

In *The New York Times* on 24 March 1917 on pages 1-2, George Kennan explained how Jacob Schiff assisted Russia’s enemies and how Schiff financed and trained Russian revolutionaries —Japan and the Soviet State which Schiff created became virulent enemies of the United States—enemies who came to power under Jacob Schiff’s tutelage and financial patronage—Jewish bankers created the enemies of the United States and financed their wars against Americans,

**“PACIFISTS PESTER
TILL MAYOR CALLS
THEM TRAITORS**

Socialists at Carnegie Hall Fail
to Make Russian Celebration
a Peace Meeting.

RABBI WISE READY FOR WAR

Sorry We Cannot Fight with the
German People to Overthrow
Hohenzollerism.

KENNAN RETELLS HISTORY

Relates How Jacob H. Schiff

**Financed Revolution Propaganda
in Czar's Army.**

The most violent clash between patriots and pacifists that has occurred in New York City since relations were broken with Germany marked the celebration of the Russian revolution held last night in Carnegie Hall. It was precipitated by Mayor Mitchel, whose declaration that we were about to go to war in behalf of the same kind of democracy that had freed Russia was met with a determined demonstration by pacifists, evidently previously organized, which threatened for a time to break up the meeting.

After the uproar had lasted for fifteen minutes, the Mayor, white with anger, stepped to the edge of the stage and shouted:

'This country is on the verge of war—' A loud chorus of 'No' greeted him, but above the tumult he made his voice heard with: 'And I say to you in the galleries that tonight we are divided into only two classes—Americans and traitors!'

'I hope they put you in the first ranks,' shouted a leader of the pacifists.

'You do me the greatest honor,' replied the Mayor, and the applause which followed, coupled with the ejection of some of the trouble makers, gave the Mayor's supporters the majority.

The meeting started in orderly fashion. The century old fight of Russian revolutionists was pictured in glowing words, matched by the promise of the Russia to be.

On the front of the speaker's stand hung a pair of leg irons, from a Siberian prison. They were unlocked. An authority on Russian affairs, George Kennan, told of how a movement by the Society of the Friends of Russian Freedom, financed by Jacob H. Schiff, had at the time of the Russo-Japanese war spread among 50,000 Russian officers and men in Japanese prison camps the gospel of the Russian revolutionists. 'And,' said Mr. Kennan, 'we know how the army helped the Duma in the bloodless revolution that made the new Russia last week.'

The galleries were largely filled with Socialists, downstairs an admission fee had been charged and the crowd was more orderly until awakened by the protestations of the pacifists.

Mayor Mitchel was introduced by Herbert Parsons, President of the Society of Friends of Russian Freedom, as a 'man of a race that has also struggled for freedom.' There were rumblings of trouble when a few voices in the galleries started to hoot the Mayor.

'We are gathered here,' the Mayor began, 'to celebrate the greatest triumph of democracy since the fall of the Bastille.' There were some cheers. 'America rejoices,' he said. 'How could she do otherwise when she sees power in Russia transferred from the few to the many, and in the country where there seemed the least hope of the cause of democracy triumphing.

'America, the great democracy, is proud tonight because democracy in

Russia has supplanted the greatest oligarchy that remained on the face of the earth.' Then the Mayor stepped back and said:

'But I submit we have another reason to be proud. It is now inevitable, so far as human foresight can make a prediction, that the United States is to be projected into this world war and—'

'No! No!' rolled the chorus from the galleries.

There was quiet for an instant. Then the audience downstairs and in the boxes began to rise and a shout of 'Yes! Yes!' answered the galleries.

'The United States is for peace!' a voice from the gallery cried, and the tumult started anew. The ushers escorted some of the leaders of the disturbance out of the arena, and when the Mayor got partial order he said:

'We are to be projected into the war through no fault of ours, but because of conditions which have been thrust upon us—'

'No! No! No!' the galleries started again. Some one shouted an epithet at the Mayor, which brought, even from the galleries, shouts of 'Put him out! Choke him!'

'And when America does enter the contest,' shouted the Mayor, 'it will be to vindicate certain ideas as fundamental as those on which the Republic was builded, and among them will be the cause of democracy throughout the world. Let us be glad that, instead of fighting side by side with autocratic Russia, we shall be fighting side by side with democratic Russia.'

It was at this point that the galleries became so demonstrative that Mr. Mitchel told them they must be Americans or traitors.

'You are for America or you are against her,' he said, and here the Mayor made an indirect reference to the accusations he made against Senator Wagner. 'You are for America or against her, whether in private life or in legislative halls,' he said.

The Mayor then left the hall, followed by shouts of condemnation and of praise.

When the tumult had died down Rabbi S. S. Wise, a worker for world peace but not an extreme pacifist, was introduced.

'I feel it is my duty to say one word in support [hisses] and in reply to the Mayor. I would have this great audience know that I believe the Mayor was right—[This brought shouts of 'No. You're as bad as he is.']

'I am here to talk, and I'm going to talk,' shouted the Rabbi. 'If you don't like what I say, go; I am going to stay. The Mayor is right when he says we are on the verge of war. I pray God it may not come, but if it does the blame will not rest upon us, but upon that German militarism, which may it be given to the German people to overthrow as the Romanoffs have been forever overthrown.

'God knows we want peace. No man has ever fought and stood for peace as has Woodrow Wilson. [Cheers.] I do not believe that war is absolutely inevitable, but I thank God I am a citizen of a republic that has been patient.

'I am for peace, I say, but I would to God it were possible for us to fight side by side with the German people for the overthrow of Hohenzollernism.'

Then the rabbi praised the Russian revolution, but he ran into opposition when he said:

‘At the risk of incurring the displeasure of those of you who have such bitter memories I hope that amnesty will be extended to the Czar himself. May God forgive the Czar.’ [Shouts of ‘No, never!’] ‘May God forgive the monarch who never knew what mercy was.’

This was followed by shouts by a man in the gallery.

‘I cannot forget,’ continued the Rabbi, ‘that I am a member and a teacher of a race of which half has lived in the domain of the Czar and as a Jew, I believe that of all the achievements of my people, none has been nobler than that part the sons and daughters of Israel have taken in the great movement which has culminated in the free Russia.’

It was after a review of the struggle of the Russian revolutionists, of whom he has been the leading American writer, that Mr. Kennan told of the work of the Friends of Russian Freedom in the revolution.

He said that during the Japanese-Russian war he was in Tokio, and that he was permitted to make visits among the 12,000 Russian prisoners in Japanese hands at the end of the first year of the war. He told how they had asked him to give them something to read, and he had conceived the idea of putting revolutionary propaganda into the Russian Army.

The Japanese authorities favored it and gave him permission. Later he sent to America for all the Russian revolutionary literature to be had. He said that one day Dr. Nicholas Russell came to him in Tokio, unannounced, and said that he had been sent to help the work.

‘The movement was financed by a New York banker you all know and love,’ he said, referring to Mr. Schiff, ‘and soon we received a ton and a half of Russian revolutionary propaganda. At the end of the war 50,000 Russian officers and men went back to their country ardent revolutionists. The Friends of Russian Freedom had sowed 50,000 seeds of liberty in 100 Russian regiments. I do not know how many of those officers and men were in the Petrograd fortress last week, but we do know what part the army took in the revolution.’

Mr. Parsons then arose and said:

‘I will now read a message from White Sulphur Springs sent by the gentleman to whom Mr. Kennan referred.’ This was the message:

‘Will you say for me to those present at tonight’s meeting how deeply I regret my inability to celebrate with the Friends of Russian Freedom the actual reward of what we had hoped and striven for those long years! I do not for a moment feel that if the Russian people have under their present leaders shown such commendable moderation in this moment of crisis they will fail to give Russia proper government and a constitution which shall permanently assure to the Russian people the happiness and prosperity of which a financial autocracy has so long deprived them.

‘JACOB H. SCHIFF’

This message from President Wilson was read:

‘The American Ambassador in Petrograd, acting under instructions from this Government, formally recognized the new Government of Russia. By this act the United States has expressed its confidence in the success of and its natural sympathy with popular government. WOODROW WILSON’

Vladimir Resnikoff, the blind Russian baritone, sang a number of folk songs and the Symphony Orchestra, directed by Nikolai Sokoloff played Tschaiakowsky’s Symphony No. 4 in F minor and other selections. Miss Lillian D. Wald delivered a eulogy of Mme. Catherine Breshkovskaya, the Russian revolutionist, who had visited this country and who is now in Siberia, to be brought back at the age of 70 years to see in Petrograd the triumph of the cause for which she worked and suffered.

The following resolution was unanimously adopted:

Resolved, That the Mayor of the City of New York be requested to transmit the following cable to Professor Paul N. Milyoukoff, Minister of Foreign Affairs in the new Russian Government:

‘Citizens of New York having at the call of the Society of the Friends of Russian Freedom assembled in mass meeting at Carnegie Hall on this 23d day of March, 1917, extend their congratulations to the Russian people upon the success of the revolution in Russia, and express their admiration for those who in the years gone by and those who in recent days have fought so bravely for liberty. They convey their earnest wishes for Russia’s complete realization of self-Government, and declare their conviction that it will mean enduring friendship and co-operation between the Governments and peoples of Russia and the United States of America.’

At the close of the meeting the pictures of the revolutionary leaders were shown upon a screen, together with a picture of George Grey Bernard’s statue of Lincoln which is to be placed in Petrograd.

BREAK UP PACIFIST MEETING

Police Disperse Crowd Around Auto
of Orators in Wall Street.

The police stopped a pacifist street meeting in the Wall Street district yesterday afternoon after a big crowd had surrounded the speakers and had begun to dispute with them. Benjamin C. Marsh and other pacifist orators had been telling the crowd that the firm of J. P. Morgan & Co. and other financial interests were engineering a ‘go-to-war’ movement. Mr. Marsh spoke from an automobile.

‘I am engaged in a fight against surrendering the Government to Wall Street,’ he said. ‘If the privileged class and their wealth were to be conscripted in case of war there would be no possibility of this country becoming involved.’

‘What are you going to do about the German submarines?’ some one in the crowd asked.

‘I consider it more important to fight against special privileges than to engage in a war against poor, beaten Germany,’ was the reply.

The crowd became unruly, and a police Lieutenant in charge of reserves made them move on before Mr. Marsh had finished speaking.

Dr. David Starr Jordan spoke against war yesterday at a meeting in Horace Mann Auditorium, Broadway and 120th Street, under the auspices of the Collegiate Anti-Militarism League and the Institute of Arts and Sciences.

Dr. Jordan, the Rev. Judah L. Magnes, Morris Hillquit, Arthur Le Soeur, James P. Maurer, and others will speak at a mass meeting of the Emergency Peace Federation in Madison Square Garden tonight. John F. Moors, President of the Boston Associated Charities, yesterday joined the 'unofficial commission' which is trying to find 'a way out' without war."

Rabbi Stephen S. Wise had been a member of the "Anti-Militarism Committee" which was formed to combat the "cult of preparedness" that sought "to stampede the nation".⁹⁷⁶ He had been opposed to any talk of war.

The New York Times reported on 30 December 1917 on page 4 in an article entitled "KAHN ASKS ARMY OF 6,000,000 MEN":

"Jacob H. Schiff said that it now appeared reasonably sure that, at the end of this war, nationalities formerly subject would be freed and that, among them, Palestine would be restored to the Jews. He said that, although there had been much disagreement among the Jews of the world as to what was desirable for their future, they were now nearing an agreement and were preparing for the restoration of the Jewish State. In this situation he said that it was the duty of Jews to inquire into the reason why the Jewish nation had formerly fallen and been shattered, in order that the new Jewish State would stand. He asserted that their loss of country was originally due to their abandonment of their religion, and that a religious revival was the means of insuring the national future."

The Jewish Communal Register of New York City 1917-1918 wrote of Jacob H. Schiff,

"**Schiff, Jacob Henry**, was born in 1847, at Frankfort-on-the-Maine, Germany. He received his education in the schools of Frankfort. In 1865 he came to America, where he settled in New York City. Here, he joined the staff of a banking house. In 1873, he returned to Europe where he made connections with some of the chief German banking houses. Upon returning to the United States, he entered the banking firm of Kuhn, Loeb and Company, New York, of which he later became the head. His firm became the financial re-constructors of the Union Pacific Railroad, and since then is strongly interested in American railroads. Mr. Schiff's principle of 'community of interests' among the chief railway combinations led to the formation of the Northern Securities Company, thus suppressing ruinous competition. The firm of Kuhn, Loeb & Co., floated the large Japanese War loans of 1904-05, thus making possible the Japanese victory over Russia. Mr.

Schiff is director of numerous financial companies, among them the Central Trust Company, Western Union Telegraph Company, the National State Bank of New York. He is also vice-president of the New York Chamber of Commerce.

Mr. Schiff is widely known for his many philanthropic activities and for his interest in education. Of his numerous philanthropies only a few can be mentioned here. He founded the Chair in Social Economics at Columbia University; he presented the fund and the building for Semitic studies at Harvard, he is chairman of the East Asiatic Section of the Museum of Natural History of New York, which has sent out many expeditions for the study of Eastern history and conditions; he made donations to the various museums of the city, and presented the New York Public Library with a large number of works, dealing with Jewish subjects.

Mr. Schiff is the Jewish philanthropist par excellence. His philanthropies embrace every phase of the Jewish life. He is intensely interested in hospital work and is the president of the Montefiore Home, and a contributor to Mount Sinai Hospital and all other important Jewish hospitals of the city. He is profoundly interested in Jewish education and took a leading part in the reorganization of the Jewish Theological Seminary of America; he is also the founder of the Bureau of Education. In addition Mr. Schiff is trustee of the Baron de Hirsch Fund and the Woodbine Agricultural School. He has provided the building and funds for the Young Men's Hebrew Association of New York City.

Mr. Schiff has always used his wealth and his influence in the best interests of his people. He financed the enemies of autocratic Russia and used his financial influence to keep Russia from the money market of the United States.

When last year, Mr. Schiff celebrated his seventieth birthday, all the factions of Jewry in the United States and elsewhere united in paying tribute to him."⁹⁷⁷

Elinor Slater and Robert Slater wrote in their book *Great Jewish Men*:

"Schiff also served as a director or advisor for many banks, insurance firms, and other companies. He helped float loans to the American government as well as to foreign countries. The most important was the two-hundred-million-dollar bond issue for Japan at the time of the 1904-1905 Russo-Japanese War. Furious with the Russians over their anti-Semitic policies, Schiff called the czarist government 'the enemy of government.' He was pleased to support the Japanese in their war effort. He also encouraged an armed revolt against the Czar. When the Japanese won the war, Schiff was presented with the Second Order of the Treasure, becoming the first foreigner to receive an official medal at the imperial palace.

In 1910 Schiff was one of several Americans who campaigned to revoke a commercial treaty with the Russians over their mistreatment of Russian

Jews. Although the Russians sought him out for loans as well, he was steadfast in his refusals to grant them. Schiff made sure that no one else at Kuhn, Loeb underwrote Russian loans either. He did provide financial support for Russian-Jewish self-defense groups. It was only with the fall of the Czar in 1917 that Schiff dropped his opposition to underwriting the Russian government; he provided some support for the Kerensky government. But, angry at the Russians for refusing to honor the passports of American Jews, he successfully campaigned to abrogate the Russian-American Treaty of 1932. [***] During World War I Schiff and some of his American Jewish peers were assailed by the newer generations of Zionist leaning leaders for their indifference to Zionism. Schiff had indeed been a strong foe of Zionism, believing it a secular, nationalistic perversion of the Jewish faith and incompatible with American citizenship. He gave some funds to agricultural projects in Palestine, however, and by 1916 he had shifted his beliefs to be in favor of Zionist efforts, openly supporting the notion of a cultural homeland for Jews in Palestine.”⁹⁷⁸

Israel Zangwill wrote in 1914,

“[. . .]Mr. Jacob Schiff financing the Japanese war against Russia and building up the American Jewry[.]”⁹⁷⁹

Jacob Henry Schiff was a financier who appeared to become a Zionist only after being intimidated by a Zionist smear campaign against him. However, Schiff had sponsored the rabid Zionist Rabbi Judah Magnes. Schiff funded the Russian Revolution and funded the Japanese against the Russians in their war. Schiff obstructed the Russians’ access to international financing with which to fight the war, feed the Russian people and maintain the Russian economy. Many were amazed by Japan’s ability to defeat mighty Russia. Schiff later showed no loyalty to anything other than the Zionists’ cause.

He initially favored Germany in the First World War, since Schiff, like many American Jewish financiers, was born in Germany; and since Germany agreed to work toward the emancipation of Russian Jews and secure Palestine for the Zionists—actions Zionist Israel Zangwill defended in spirit, while Zangwill concurrently tried to bring America into the war on the side of England.⁹⁸⁰ *The New York Times*, 22 November 1914, Section 5, page SM4, published a long article on, and interview with, Jacob Schiff together with a large portrait of the man glorifying him as a visionary of the war to end all wars; which article was entitled, “JACOB H. SCHIFF POINTS A WAY TO EUROPEAN PEACE; He Sets Forth the Disastrous Results to America That Would Follow the Complete Humiliation of Either Germany or England and Believes We Can Do Much to End This War and with It All War.”⁹⁸¹ *The London Times* portrayed the interview with Schiff as pro-German propaganda on 23 November 1914, on page 8, and note the statement, “their line of attack is to secure a lasting peace”, further note Schiff’s call for a peace conference, long the ambition of the Zionists:

“GERMAN PRESS CAMPAIGN

ADVANCE ON THE OLD METHOD.

MR. JACOB SCHIFF’S VIEWS.

(FROM OUR OWN CORRESPONDENT.)

WASHINGTON, Nov. 22.

There are signs that the Germans are again planning to make a bid for American sympathy by peace talk. The *New York Times* publishes a long interview with Mr. Jacob H. Schiff, one of the leading German-American bankers, and a close friend of the German official representatives in the United States, which shows clearly that their line of attack is to secure a lasting peace.

Mr. Schiff argues that neither the Allies nor Germany should be allowed to score a smashing victory. A complete triumph for the Allies would hand over the world to England and her navies, while ‘in the *rôle* of world-conqueror Germany would be a world-dictator and would indulge in a domination which would be almost unbearable to almost every other nation.’ For the United States a complete British triumph would be especially disastrous. Probably the permanence of the Anglo-Japanese Alliance would saddle upon Americans the burden of a defensive militarism. If Germany won, the Monroe doctrine might, among other things, become a scrap of paper. Both England and Germany are patriotically resolved to fight until exhaustion supervenes. That means for Europe a prolonged period of bloodshed and misery. Hence for humanitarian and selfish reasons alike the United States is interested in ending the conflict. The United States should see whether she could not devise some sort of conference at which the belligerents could talk things over. It might perhaps be managed without an armistice.

I believe it to be not beyond the bounds of possibility that if this course could be brought about a way out of this struggle and carnage might be found, and I know I am not alone in this belief. The situation is unprecedented. . . . The peace must not be temporary. It must mark the ending of all war. . . . Towards this end America may help tremendously, and herein lies, it seems to me, the greatest opportunity ever offered to the American Press. Let the newspapers stop futile philosophizing on the merits and demerits of each case. . . . Let them begin stimulating public opinion in favour of rational adjustment of the points at issue. . . . Have we not the right to insist that the interests of neutral nations should be given some consideration by the nations whose great quarrel is harming us incalculably?

The moderation of Mr. Schiff’s brief for Germany, his lamentation over

the misery of the war, annotated as it is by accounts of suffering Flanders, his appeal to the humanitarian instinct of the American people, to their sympathy with the under-dog, to say nothing of his other points, all show a considerable advance of the Teutonic grasp of the American point of view since the Bernstorff manœuvres at the end of the summer. Even the *New York Times*, whose grasp of the basis of the issue, I have often pointed out, is particularly clear-visioned, while it thinks the plea is rather premature, hopes that in a few months, should one side or other score decisively enough to snatch from its enemies the hope of ultimate victory, the proposal of a conference might be opportunely pressed. It also expresses what is undoubtedly the general opinion over here, when it says:—

Whatever aims the belligerents in moments of heat and passion may profess, we here in America do not want to see Germany crushed; none of us want to see England crushed, or France or Russia. We have no wish to see any great people crushed. Such a result of the war would be an almost irreparable disaster, and we should share the loss.

The lessons of the above are fairly obvious. The peace campaign already launched by enterprising journalists, amiable pacifists, financiers worried by heavy German commitments, and by German propagandists, will sooner or later gain inconvenient strength. No pains must be spared to continue to advertise above-board our conception of the fundamental issues. It must be continually made clear that we are fighting against German militarism and not against the German people; that no peace can be lasting until the present German régime is crushed. Nor, judging from comment current here, is it enough simply to proclaim the fact.

Privately, Germans are trying to capitalize what they call the vindictive tone of certain British utterances. They draw attention, for instance, to the indiscriminate abuse of Germans as ‘Huns’ and of the way in which not only the Prussian contingent but the Bavarians, Wurtembergers, &c., are bespattered with sneers. If, argue the German propagandists, such things really represent British opinion, how much reliance can be placed on British protestations that Prussian militarism is the only enemy? Does it not rather seem that Great Britain is embarked on a jealous crusade to crush utterly its dangerous rivals in the race for world supremacy?

* * Mr. Jacob Henry Schiff, whose views are given above, is a native of Frankfurt-on-Main, where he was educated. He went to the United States in 1865 at the age of 18 and settled in New York. He is a member of the banking firm of Kuhn, Loeb, and Co., of which his son, Mortimer Schiff, is a partner.”

Zionist spokesman Israel Zangwill, who was British but felt no loyalty to Great Britain because his only loyalty was to his fellow Jewish Zionists and their money—Zangwill ran to Schiff’s defense. (In an aside, anti-Semite Eugen Karl Dühring had argued that Lessing was a poor writer and a plagiarist and that his promotion in Jewish circles was overblown and contrived.) Schiff proposed that the First World War be the war to end all wars, which became an international mantra after the war. The absolute end of all war heralded the Jewish Messianic Era in

which the Jews would be “restored” to Palestine, where they would rule the world from Jerusalem. *Isaiah* 2:1-4 states,

“1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, *that* the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”

The London Times printed a letter from Zangwill on 25 November 1914 on page 9,

“MR. SCHIFF ON PEACE.
TO THE EDITOR OF THE TIMES.

Sir,—The interview with Mr. Jacob Schiff reported by your Washington Correspondent—the proposal for a permanent peace that shall end not only this war, but war—comes as the one gleam of light in the world’s darkness. But why almost extinguish it under the head of ‘German Press Campaign’? And why does he speak of Mr. Schiff’s ‘brief for Germany’? As one associated for many years in philanthropic work with this noblest of millionaires, I should like to testify that, despite his early associations with Germany, he is one of the most patriotic Americans I have ever known. Descended from a long line of Jewish Rabbis and scholars—one of his ancestors was Chief Rabbi of the Great Synagogue, London, in the 18th century—Mr. Jacob Schiff might himself have sat to Lessing for the portrait of ‘Nathan der Weise,’ and in proposing a conference to end Prussian militarism—and every other—he speaks not as the mouthpiece of Berlin, but with the voice of Jerusalem.

Yours faithfully,

Israel Zangwill

Jewish Territorial Organization, King’s-chambers, Portugal-street,
Nov. 23.”

Zangwill was indeed familiar with Schiff’s “philanthropy”. Zangwill mentioned Schiff’s involvement in the war between Russia and Japan in Zangwill’s book, *The Problem of the Jewish Race*, Judean Publishing Company, New York, (1914), on page 14, “[. . .]Mr. Jacob Schiff financing the Japanese war against Russia and building up the American Jewry[.]” Schiff provided approximately \$200,000,000.00USD (non-adjusted) for the Russian Revolution.⁹⁸² Jacob Schiff’s

“philanthropy” ultimately cost the lives of tens of millions of Russians and subjected hundreds of millions more to Jewish repression which has yet to subside. The *Encyclopaedia Judaica*, Volume 14 RED-SL, Encyclopaedia Judaica, Jerusalem, The Macmillan Company, New York, (1971), cols. 960-962, at 961, states,

“Schiff was prominently involved in floating loans to the government at home and to foreign nations, the most spectacular being a bond issue of \$200,000,000 for Japan at the time of the Russo-Japanese War in 1904-05. Deeply angered by the anti-Semitic policies of the czarist regime in Russia, he was delighted to support the Japanese war effort. He consistently refused to participate in loans on behalf of Russia, and used his influence to prevent other firms from underwriting Russian loans, while providing financial support for Russian Jewish *self-defense groups. Schiff carried this policy into World War I, relenting only after the fall of czarism in 1917. At that time, he undertook to support the Kerensky government with a substantial loan.”

The “anti-Semitic policies of the czarist regime in Russia” were the prohibition of racist Zionism, which the Czar prohibited because the Czar asked the Jews to integrate not segregate. The racism was Jewish, not Russian. The Czar was also confronted with murderous Jewish revolutionaries and Jewish led strikes that crippled the Russian economy and caused the Russian people to suffer and starve. But then, as now, Jews largely controlled the media and so Jews were able to blame the Czar for the wrongs Jews had done and for the racist segregationism Jews had insisted upon. In the Jewish media, the Czar became a racist for opposing Jewish racism and an enemy of the Russian People for trying to rescue them from the Jews who were out to destroy the Russian People.

Prominent Jews had long advocated the use of tyrants following revolutions. The Bolsheviks Schiff put into power, after Kerensky, who was Jewish, failed to rule with an iron scepter, the Jewish Bolsheviks mass murdered millions of Russian Christians, destroyed Russian Orthodox Churches while leaving synagogues intact and pillaged, plundered and destroyed Russia for most of the Twentieth Century. Those many Jews who hated Russians had their revenge. Russian culture was largely destroyed in the process. Irreparable harm was done to the Russian people as a result of the mass murder of their best people and the introduction of carcinogens into their living environment. The famines and unemployment that the Jews blamed on the Czar, so as to cause the unrest which broke out in 1905, were instead due to Schiff and his Jewish financier friends. After Schiff’s puppets came to power, they plundered Russia’s vast wealth and sent back to the Jewish financiers, a process which continues to this very day. Such was Jacob Schiff’s “philanthropy”.

Before the Balfour Declaration, Jacob Schiff, a German-Jew who had emigrated to America, stated that he was not a Zionist, though he contributed to Jewish causes in Palestine in 1910,⁹⁸³ and sponsored the rabid Zionist Judah Magnes. When the Zionists made a deal with the British Government to bring America into the war on the side of the Allies, Schiff found himself caught in several conflicts of interest. He

did not commit wholeheartedly to Zionism. As has happened to so many, Jacob Schiff then became the victim of a Zionist smear campaign in the press, which included deliberate lies and threats. After being smeared with lies and distortions, and after being threatened, Schiff then assisted the Zionists and later became an ardent Zionist.⁹⁸⁴ Whether or not this was mere theater is an open question. Einstein was told that Schiff was unreliable, apparently because Schiff was not an open Zionist and may have had some sentimental attachment to Germany. Einstein was told that the Warburgs, German Jewish financiers who later financed Hitler, were more reliable than Schiff the seemingly reluctant Zionist.⁹⁸⁵ But Jacob Schiff, as fantastically wealthy as he was, had little wealth or influence compared to the Rothschilds who ruled over him. The Rothschilds were the true force behind all of these inhuman intrigues.

Samuel Untermyer called for a boycott of Germany in 1933, and chastised Jewish bankers for financing Adolf Hitler and Nazism,

“Revolting as it is, it would be an interesting study in psychology to analyze the motives, other than fear and cowardice, that have prompted Jewish bankers to lend money to Germany as they are now doing. It is in part their money that is being used by the Hitler régime in its reckless, wicked campaign of propaganda to make the world anti-Semitic; with that money they have invaded Great Britain, the United States and other countries where they have established newspapers, subsidized agents and otherwise are spending untold millions in spreading their infamous creed.

The suggestion that they use that money toward paying the honest debts they have repudiated is answered only by contemptuous sneers and silence. Meantime the infamous campaign goes on unabated with ever increasing intensity to the everlasting disgrace of the Jewish bankers who are helping to finance it and of the weaklings who are doing nothing effective to check it.”⁹⁸⁶

Fritz Thyssen,⁹⁸⁷ Averill Harriman, George Herbert Walker and Prescott Bush (President George Herbert Walker Bush’s father), also financed Hitler and Nazism.⁹⁸⁸

The attacks on Schiff no doubt intimidated other powerful and influential American and German Jews who were initially not Zionists—such as Louis Marshall. *The New York Times* reported Schiff’s initial defiance on 5 June 1916,

“JACOB SCHIFF QUIT JEWISH MOVEMENTS

Hurt by Unjust Criticism, He
Tells Kehillah He Will Work
Alone for Reforms.

SPEAKS HIS VALEDICTORY
Says Attacks Were Based on
Misquotations That Made Him

Condemn Those He Defended.

Jacob H. Schiff informed the Kehillah at its seventh annual convention at the Hebrew Technical School for Girls yesterday that he had been hurt by recent attacks made upon him in connection with his efforts to help to solve the problems of his co-religionists, and that hereafter 'Zionism, nationalism, the Congress movement and Jewish politics in whatever form they may come up' would be a 'sealed book' to him.

'I shall continue to work for the uplift of my people,' he said in what he termed his valedictory. 'I shall continue to co-operate in all constructive work that is needed, and I shall continue to co-operate as far as I can in procuring full civic rights for our brethren in the war zone, especially in Poland, Russia, Rumania, and Palestine, for they are all flesh of my flesh and bone of my bone. But beyond this, my friends, my duty ends.'

Some of the criticism complained of by Mr. Schiff grew out of a speech made by him at the Central Jewish Institute recently, in which he was reported as having said that Jews in Russia brought many of their troubles on themselves because they kept apart as a separate people. Mr. Schiff later announced that he had not been correctly quoted, but the criticism continued. A minority group within the Kehillah, and certain Jewish newspapers, were charged with having made especial use of the speech at the Jewish Institute, largely because of their disagreement with the policies of the American Jewish Committee, of which Mr. Schiff is a member and of which Louis Marshall is President.

Favored Quieter Plan.

This minority group favored the calling of a 'Democratic Congress' of Jews in the United States to give immediate attention to the problems of Jews in the warring countries. The American Jewish Committee, on the other hand, advocated a quieter method and the approach of the subject through a conference which would not complicate existing troubles with hasty utterances.

Mr. Schiff was visibly affected while addressing the convention, and his voice trembled as he recounted the years of service he had devoted to the Jews of the United States and of other countries. He received a remarkable ovation at the conclusion of his speech, and ex-Justice Leon Sanders sprang to his feet with a resolution voicing complete confidence in Mr. Schiff, whom he described as 'the greatest Jew alive today.' This resolution was adopted on a rising vote, with only Z. Cutler, a delegate and a representative of a Jewish newspaper, opposing it. Mr. Cutler insisted on having his vote recorded, and was hissed.

A resolution to sever relations between the Jewish Kehillah and the American Committee was not adopted. Another resolution, also introduced by the minority group, providing for a discussion by the Kehillah of the movement to consider Jewish problems at a congress, was voted down. This was a double victory for those who agreed with the policies of the American

Jewish Committee.

Mr. Schiff told the delegates that it was with the greatest regret that he had found it necessary to speak of himself to Jews of New York, and to the Jews of the country before whom he had been ‘so maliciously maligned.’

Mr. Schiff’s Address.

‘I have come here to deliver up the sword of dissension,’ he said. ‘I have lived for fifty-one years in New York. I am now almost at threescore and ten, and I believe ever since I have grown into manhood there has not a day passed that I have not been seeking the good of my people. Unfortunately, perhaps, the people of the City of New York and elsewhere have been, contrary to my bidding and even contrary to my protest, making a Jacob’s coat for me. I say unfortunately because Jacob’s coat, ever since the days of Joseph, has borne ill results, and, in my case, it is bearing ill results now. I hope the Yiddish press has able reporters here today, and I would ask them, if I may ask them anything, that they print in extenso what I am saying, if their reporters, as was their duty, at that meeting two weeks ago at the Central Jewish Institute, had taken down exactly what I said then instead of taking it secondhand from the secular press, there would, I believe, have been no need for me to stand before you here today. I want to read to you from a stenographic report exactly what I then said. It is not long. I shall read you only one paragraph, and I ask your patience:

Mr. Schiff, in speaking of the Jews in Russia and Poland, said: I am second to none in my feeling over oppression in Russia and Poland, not only for what they are suffering now, but for what they have suffered for the last fifty years. But it has occurred to me and it is considerable thought that I have given to this—that if the Jews of Russia and the Jews of Poland would not have been kept as a separate people by themselves, by discriminatory laws, the prejudices of persecution to which they have been subjected would not have reached the stage to which we all regret it has unfortunately come.

Fight of Long Years.

‘Now, my friends, there is not a word in this that I am not prepared to stand by. But instead of this, because one single reporter who probably—and who has since said so, I understand—did not grasp what this meant, represented that I made the Jews of Russia and Poland responsible for their persecutions, the Yiddish press launched against me a campaign of attack, maligned me, even threatened me, and continue it even now, although two or three days after that meeting, the correct stenographic report appeared, as I understand, in Yiddish in the *Day*, and in English in the *American Hebrew*. It made no difference to them; they ignored it, and they continue to ignore it now.

‘Now, just think, to accuse me of such a crime. Think of it! I, who have for twenty-five years singlehanded struggled against the invasion of the Russian Government into American money markets, and to this day stave them off. Think of it! Who, as I, have been foremost in the past for agitation and insisted to the President of the United States—as some of you must

know—that our treaty with Russia must be abrogated. Why did I say this treaty must be abrogated? Not that any one of us wants to go to Russia, but because others knew—and I knew—that whenever Russia would be compelled to open its doors free to the Jew, to the American Jew, and to the Jew of all nations, it would not be able to continue the restrictions against its own Jews, and to continue the Pale of Settlement which is at the bottom of all misfortune; and even if it has not come to it yet, friends, that will be the consequence.

‘And these my accusers, not of this Yiddish press, but men who are here on sufferance, men who are refugees here because, unfortunately for them—and I am sorry for it—they cannot return to their homes at present as intended, and they write to the Jewish papers that I have furnished by my address munition to the Russian Government, which will be of more value to it than the munition which is furnished to them now, and the Russian Government will rejoice. No, my friends! The Russian Government will rejoice because you are battering down the man who has stood between persecution,—between anti-Semitism as far as his power goes—and the Russian Government.

Attack Long Planned.

‘Why am I attacked? I know, because I have been warned of it, and I have been warned from the inside of the Jewish press. I have been told time and again, and I have every reason to believe correctly, that if I did not stop my opposition to the Congress movement I would be first attacked, as perhaps the most conspicuous member of the American Jewish Committee, that the confidence of the Jewish people in me would be undermined, and I would be broken down, and this whole attack is only part of a very well conceived plan, and whatever I would have said, and if God Almighty would have laid the words in my mouth, I would have been maligned and attacked because it was part of a plan which has been very carefully worked out.

‘Whosoever can assert that for the time he knows me, or who knows of me, I have ever denied myself to my people, have denied myself to their wants, have denied myself to any cause, that I have waited until Jewish problems have been brought to me instead of going after them in my desire to co-operate, that I have not given not only of my means, but day in and day out—and I may say night in and night out—have not given of myself, let him rise and accuse me.

‘I may say this by way of valedictory: I have been hurt to the core, and hereafter Zionism, nationalism, the Congress movement, and Jewish politics in whatever form they come up, will be a sealed book to me. I shall continue to work for the uplift of my people; I shall continue to co-operate in all constructive work that is needed, and I shall continue to co-operate as far as I can in procuring full civic rights for our brethren in the war zone, especially in Poland, Russia, Rumania, and Palestine, for they are all flesh of my flesh and bone of my bone. But beyond this, my friends, my duty ends. I thank you for so patiently having listened to me, and I thank you for having encouraged

me by your applause given to me.’

Convinced in Sincerity.

Mr. Sanders, in introducing the resolution commending Mr. Schiff, said no one present could help being touched by or could question the sincerity of the statements made by Mr. Schiff. He said he had known Mr. Schiff for many years, and was convinced Mr. Schiff had not made the statement with which he was originally credited in the speech at the institute.

The Kehillah, before adjourning, adopted the following resolution, introduced by Maurice Simmons, Chairman of the Committee for the Protection of the Good Name of Immigrant Peoples, condemning discriminations in the National Guard because of religion or race:

Resolved, That the Kehillah of New York City strongly condemns discrimination on account of race or religion in the National Guard of the State of New York, in the recruiting of members, or in the designation or election of its officers. Such discrimination is un-American and utterly opposed to the principles of the State Militia; and, further

Resolved, That the National Guard of the State of New York should be regulated by necessary legislation or executive orders so that its membership and government should absolutely exclude any idea of private proprietorship or social club and the right to discriminate against men on account of their race or religion.

Mr. Schiff received many personal expressions of confidence and goodwill after his address.”

The Congress Movement favored by Zionist Louis Dembitz Brandeis—was an attempt to unify Jews behind the Zionists, who were then unpopular among Jews. The Zionists created this Congress Movement so that at the close of the First World War the Zionists would have an organization in the name of which they could petition for the establishment of a Jewish State in Palestine at the peace conferences they planned would follow the war. The American Jewish Committee, and with it Jacob Schiff and Louis Marshall, seemingly opposed the Zionists’ strategy in the war, but were intimidated into following their course and were later converted to the cause. In 1918, Max Senior and Rabbi David Philipson organized a public meeting to oppose Zionism and the Balfour Declaration. Jacob H. Schiff, Oscar S. Straus⁹⁸⁹ and Louis Marshall⁹⁹⁰ asked Rabbi David Philipson and Max Senior not to oppose the Zionists. Schiff’s letter to Philipson was quoted in *The New York Times* on 12 September 1918, on page 8:

“SEES REFUGE FOR JEWS.

**Schiff Declines to Join Conference
to Oppose Zionism.**

The Zionist Organization of America gave out yesterday a letter written by Jacob H. Schiff to Dr. David Philipson of Cincinnati, Ohio, in which Mr. Schiff declared his opposition to anti-Zionist movements. Mr. Schiff asserted that even more than when he first ceased his opposition to the Zionist

movement, he now felt that the creation of a Jewish homeland in Palestine was desirable. Declining Dr. Philipson's invitation to join a conference to organize an opposition to Zionism, Mr. Schiff said:

'I am very much afraid that conditions in Russia, Poland, Rumania, Austria, perhaps even Germany and elsewhere, are such that the outlook for the Jews there—and these form a vast majority of the Jewish population of the world—is far from being a favorable one, and that for reasons which would lead too far to go into here, but which by all those who want to use their eyes can be seen, considerable unhappiness, if not suffering, is likely in store in the countries I have named for the Jewish populations.

'American Israel alone, in co-operation with its English and French co-religionists, is in a position to effectually help this proposed creation of a centre where the Jew forced out by impossible conditions under which he may have to live in the Diaspora, shall be able to go with the assurance that he shall find very sympathetic surroundings and conditions under which he and posterity shall be willing to live.

'There can be no doubt that the success of these endeavors will have the most healthy and refreshing effect upon entire Israel, wherever in the world its members may be located, and the proposition which you bring forward that American Israel combine to oppose these efforts is in my opinion nothing less than preposterous.'

Mr. Schiff in the concluding paragraphs of his letter paid his respects to Dr. Philipson, but said that in organizing an opposition to Zionism Dr. Philipson was about to place himself at the head of a movement that is certain to fail.

The Zionist Organization of America announced yesterday a contribution by Bernard M. Baruch of the War Industries Board of \$10,000 to the Palestine Restoration Fund."

Another source quotes more of the letter,

"I believe I have heretofore explained to you the reasons which, soon after the outbreak of the Russian revolution, have induced me to change my former attitude towards the Zionist movement, and I have since become more and more convinced that it was in the best interests of our people that I did this."⁹⁹¹

With the most powerful men in the American Government against him, "Colonel" House, President Wilson, Louis Brandeis and Bernard Baruch; and with the most powerful family in the world against him, the Rothschilds; one wonders what threats were used against Schiff and what offers were made to him to persuade him to change his mind.

The immense sums of money the financiers had at their disposal is mind boggling, and one wonders what could have been achieved had those funds been put to constructive purposes instead of ill purposes, or, had they been equitably

distributed in a real democracy. Schiff, who headed the banking house of Kuhn, Loeb & Co., had given some \$200,000,000.00USD (non-adjusted) of his own money to fund the destruction of the Russian government. He was also able to corrupt the money markets of the world to prevent Russia's access to monies, which destroyed the Russian economy. Schiff achieved what Napoleon and Hitler could not—régime change in Russia followed by a replacement government of his choice. He did it with Jewish banks, not German tanks. Schiff accomplished his aim through an inhumane deception. Schiff destroyed the Russian economy, then, through propaganda, blamed the Czar for the terrible economic conditions Schiff, himself, had imposed upon the people of Russia. The financiers who corrupted governments and human affairs on an international scale produced the political climate which deliberately resulted in mass murder on the scale of tens—even hundreds—of millions of innocent lives lost. Schiff's Russian Revolution led to Stalin, and the financiers and Zionists behind "Colonel" Edward Mandell House and his Zionist League of Nations led to Hitler. These men, who were in complete control of the American Government, were all enemies of the United States—just as Hitler, Goebbels and the other crypto-Jews who took over Germany were enemies of Germany. The "philanthropy" of Jewish financiers achieves their Messianic objectives. Jewish Messianic prophecies call on Jews to destroy all Gentile life, and to destroy the Earth. But what could humanity achieve if these Jewish financiers weren't so good to us?

These German-Jewish bankers installed a crypto-Jewish government in Germany, which not only ruined the lives of countless European Jews, but which infected the minds of innocent German children with hatred and a thirst for war which would ultimately result in their deaths, the death of their nation, their national heritage and their national honor. These Jewish bankers were a curse to all the nations and blessed none. While they stole the wealth of America, England, France, Germany, Russia, China, Japan, etc., they lived side by side with non-Jews in these countries and continually plotted to destroy them and placed their agents in power to subvert their economies, governments and religions. Germany could well have been the most productive and beneficial nation humankind has yet enjoyed—with the benefit of many well-meaning German Jews—had not ill-intentioned Internationalist and Zionist Jews deliberately destroyed it and corrupted it in their quest for Isaiah's "new earth", the Zionists' so-called "New World Order" (*Isaiah* 65:17; 66:22). Dare I say it, Germany was a victim of the Jewish religion and its mad adherents, and America will be next.

In addition to Jacob Henry Schiff and his son Mortimer; the family of Max, Paul, Felix and Fritz Warburg, were manipulative Jewish financiers in both World Wars, on both sides of both conflicts. Felix M. Warburg and Paul Warburg created and then headed the Federal Reserve⁹⁹² under President Woodrow Wilson.⁹⁹³ Wilson's Svengali, "Colonel" House, wrote of how he would place a puppet dictator into power in 1912 in order to achieve this end in his book *Philip Dru: Administrator*.⁹⁹⁴ That puppet dictator was Woodrow Wilson. The bankers made their plans for the Federal Reserve on Jekyll Island, Georgia, in 1910, and House helped to carry them out.⁹⁹⁵ The man who drafted the bankers' Jekyll Island plan, Paul Warburg supported the campaign of Wilson and Felix Warburg that of Taft, such that no matter who won

the election the President would be friendly to the Warburgs. Max Warburg headed the German banking house of M. M. Warburg in Hamburg. Eugene Meyer was head of the War Finance Corporation.⁹⁹⁶ Bernard Baruch was the Chairman of the War Industries Board. Many of the institutions and laws Wilson brought about under the influence of the financiers were quite similar to the institutions and laws Napoleon had begun under the influence of the Rothschilds.⁹⁹⁷ These markets and laws again and again led to immense profits for financiers and to economic ruin for entire societies—even for humankind. Napoleon immediately faced opposition to his changes to the usury laws.⁹⁹⁸

The Warburgs and the Schiffs were related through marriage. The Warburgs and Jacob Schiff financed Trotsky and the Communist Revolution in Russia, as well as general revolution which led to Kerensky's rise and fall and the rise of Lenin's dictatorship and the Bolsheviks in 1917.⁹⁹⁹ The Warburgs also financed Hitler in 1932,¹⁰⁰⁰ and the Hungarian Jew Moses Pinkeles, a. k. a. Trebitsch-Lincoln,¹⁰⁰¹ financed Hitler, the NSDAP and its newspaper organ the *Völkischer Beobachter*, and many other Jewish financiers including Baron von Schroeder financed Hitler.¹⁰⁰² The NSDAP, after doing very poorly in an election, suddenly covered the nation with banners, posters and flags and advertised itself throughout the land in 1932. Their propaganda, uniforms, etc. must have cost a fortune. That fortune was provided by Jews who wanted to persecute other Jews and force them to Palestine against their will. Though the rise of the German economy in the early Nazi period is sometimes mistakenly attributed to the efficiency of Fascism, it was in fact due to a massive influx of investment capital provided by Jewish bankers. If anything, Hitler's régime was terribly corrupt and mismanaged the funds. *Papers Relating to the Foreign Relations of the United States, 1918, Russia*, Volume 1, File Number 862.20261/53, United States State Department Publication Number 222, 65th Congress, 3d Session, House Document Number 1868, United States Government Printing Office, Washington, D. C., (1931), pp. 373-376; bears witness to the Warburg transactions:

“DOCUMENT NO. 3

Circular November 2, 1914, from the Imperial Bank to the representatives of the Nya Banken and the agents of the Diskonto Gesellschaft and of the Deutsche Bank.

At the present time there have been concluded conversations between the authorized agents of the Imperial Bank and the Russian revolutionaries, Messrs. Zenzinov and Lunacharski. Both the mentioned persons addressed themselves to several financial men who, for their part, addressed themselves to our representatives. We are ready to support the agitation and propaganda projected by them in Russia on the absolute condition that the agitation and propaganda (carried on ?) by the above-mentioned Messrs. Z and L. will touch the active armies at the front. In case the agents of the Imperial Bank should address themselves to your banks we beg you to open them the necessary credit which will be covered completely as soon as you make demand on Berlin.

RISSER

Addition as part of document:

Z. and L. got in touch with Imperial Bank of Germany through the bankers (D?) Rubenstein, Max Warburg, and Parvus.

Note: L. is the present People's Commissioner of Education. Z. is not a Bolshevik, but a right Social Revolutionist and in the discard, whereabouts unknown. Parvus and Warburg both figure in the Lenin and Trotsky documents. P. is at Copenhagen. W. chiefly works from Stockholm.

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DOCUMENT NO. 9

MR. RAPHAEL SCHOLNICKAN,
HAPARANDA.

Dear Comrade: The office of the banking house M. Warburg has opened, in accordance with telegram from the Rhenish Westphalian Syndicate, an account for the undertaking of Comrade Trotsky. The attorney [?] purchased arms and has organized their transportation and delivery track Luleå and Vardö to the office of Essen & Son in the name Luleå receivers and a person authorized to receive the money demanded by Comrade Trotsky.

J. FÜRSTENBERG

Note: This is the first reference to Trotsky. It connects him with banker Warburg and with Fürstenberg. Luleå is a Swedish town near Haparanda."

It was well known that financiers could affect the outcome of a war. The eleventh edition of *Encyclopædia Britannica* (1910) stated in its article "Anti-Semitism":

"Prince Bismarck himself confessed that the money for carrying on the 1866 campaign was obtained from the Jewish banker Bleichroeder, in face of the refusal of the money-market to support the war."

The London Times published a letter from "a member of the Vigilance Committee" on 26 November 1914 on page 9,

"GERMAN-AMERICAN FINANCIERS AND THE WAR.

TO THE EDITOR OF THE TIMES.

Sir,—Mr. Zangwill, in his praise of his co-religionist Mr. Jacob Schiff, of New York, in *The Times* of to-day, omits to point out that this is the second time that Jewish financiers have intervened at moments when Germany is in difficulties. It will be remembered that when the German

attempt at Paris failed, Mr. James Speyer and his satellites began calling loudly for peace, and it is curious that just now, when the Germans have failed to take Warsaw and are still many miles from Calais, Mr. Jacob Schiff should be on the same tack.

The British public are getting alive to the operations of these financiers. It is fortunate that their machinations occasionally come to light, and one is grateful to Mr. Zangwill for the extra illumination he has cast upon their dark ways.

One knows now that every time the German cause is in difficulty we shall have fresh attempts to influence American neutrality. So far the pro-Germans in England and their organs in the Metropolitan Press have been wisely quiet. They are none the less being closely watched.

Yours faithfully,
A MEMBER OF THE VIGILANCE
COMMITTEE.

November 25.”

Israel Zangwill published another letter in *The London Times* on 2 December 1914 on page 9,

“THE VOICE OF JERUSALEM.
TO THE EDITOR OF THE TIMES.

Sir,—If my friend Mr. Schiff speaks, as you say, with the voice of Berlin, then how splendid! For in that case what Berlin wants is ‘the ending of all war.’ Those are the words of Mr. Schiff which you report in your issue of the 23rd inst.—I have no other source of information. In your correspondent’s own language:—‘The line of attack is to secure a lasting peace.’ In short, the admirable ultimatum of our statesmen is to be accepted:—
‘No patched-up truce that would expose our children to a revival of the German menace.’ Alas, I am only afraid that it is the voice of Jerusalem, and not the voice of Berlin.

Yours faithfully,
ISRAEL ZANGWILL.
Far End, East Preston, Sussex, Nov. 26.”

Schiff was again in the foreground in 1917, when Jews lionized him as an instigator, and the financier, of the Russian Revolution, which succeeded just before President Wilson pushed for an American declaration of war against Germany. Benjamin Freedman asserted that there had been a meeting between the Zionists and the British government in October of 1916 and it was then that a deal was struck between them—Palestine for the Jews in exchange for America’s involvement in the war on the side of the Allies. Louis Brandeis blackmailed President Wilson into accepting this deal, which cost countless American lives and prolonged the war, costing millions more lives, and which resulted in an unjust peace that led to the Hitler régime, which cost millions more lives. The Zionist Jews deliberately

murdered some one hundred million people in the Twentieth Century, deliberately disrupted and in many instances ruined the lives of billions of human beings, wasted vast resources which could have solved most of problems of the world had they been put to good use instead of applied to evil ends, all in order to force some few four or five million Jews into a land where they did not want to live. They are not done yet. Jewish prophecy demands that all other religions be prohibited, that all other cultures disappear, and eventually that all non-Jews and assimilated Jews be murdered. They will never lose sight of these goals.

The deal made between Zionist Jews and Arthur Balfour was an illegal act, in that England had no right to determine the fate of Palestine and the Zionist Jews did not represent the will of the American People. Benjamin Freedman was a witness to the fact that Americans had been very pro-German up until that time, in part because German Jews did much to shape public opinion to make it pro-German. Freedman observed that after the Zionist Jews betrayed Germany and allied themselves with England, the German Jewish community and the Wilson Administration slandered and smeared the Germans with lies and distortions and criminalized pro-German sentiments in America.

Benjamin Freedman's charges are borne out by the historic record. As but one example among many, *The New York Times* reported on 18 January 1919 on page 4 (note that poet and Hitler apologist George Sylvester Viereck lived with, and had a homosexual relationship with the Jewish Zionist Ludwig Lewisohn.¹⁰⁰³ Viereck was reputedly the grandson of Kaiser Wilhelm I and Edwina Viereck, and was the son of the Marxist Louis Viereck. George Sylvester Viereck was one of the chief pro-German propagandists in America during World War I, defended the Kaiser after World War I, was a devoted friend to Sigmund Freud and promoted Albert Einstein—as well as Adolf Hitler. Eustace Mullins stated that Viereck was flattered and pleased when Mullins told Viereck that Viereck had cost Germany victory in both world wars.¹⁰⁰⁴ Just as the poet Ezra Pound propagandized for the Fascists in Italy, Viereck propagandized for the Nazis from the 1920's through the 1940's and served time in prison in America for his pro-Nazi activities. Viereck and Lewisohn remained friends after the Second World War—and the Holocaust.¹⁰⁰⁵ William Jennings Bryan was Secretary of State under President Wilson. Both Bryan and Wilson, as well as Bryan's wife, and Wilson's first wife, were avowed pacifists, and advocated American neutrality. Wilson betrayed Bryan and America and brought the United States into the war as a result of Zionist blackmail.),

“QUESTION DICKINSON, AGENT OF VIERECK

Senators Hear Letters Assailing
Wilson, Tumulty, Lansing,
and Others.

TOLD NAVY ‘SECRET ORDERS’

Writer Asserted They Were Against

Teutons—Explains ‘Leak’
of Peace Note.

Special to The New York Times.

WASHINGTON, Jan. 17.—There was read today into the records of the Senate committee which is investigating German propaganda a large number of letters written by J. J. Dickinson, until Nov. 15 last a Captain in the army, to George Sylvester Viereck of New York, who during the period of American neutrality was one of the most active German propagandists in this country.

Most of these letters, according to the Army Intelligence Service, were really intended for Dr. Karl A. Fuehr, one of the propaganda chiefs sent to this country by the German Foreign Office. The Military Intelligence Service further alleges that the letters as a result were promptly transmitted by wireless to Berlin. The letters were all signed ‘Josiah Wingate,’ which Dickinson admitted was a nom de plume.

In his testimony before the letters were produced by Major E. Lowry Humes, Dickinson swore that at no time did he have reason to believe that he was employed by agents of the German Government. Until Bernstorff was ordered out of the country he had no inkling that Fuehr was one of the important cogs in the German propaganda machine. He said he worked simply as a Washington correspondent of Viereck’s weekly, *The Fatherland*, and subsequently for the Transocean News Service, the German semi-official news organization, of which Dr. Fuehr was directing head in this country.

Dickinson was on the stand several hours. It never dawned upon him, he swore, until just before this country entered the war, that he had been ‘duped.’ After we entered the war, he said, he did all he could to help the Government build up a case against Viereck. Referring to the so-called ‘peace note leak’ [*The New York Times* reported on Bernard Baruch’s involvement in this scandal at the time.¹⁰⁰⁶—CJB] of January, 1917, he said he was led to believe that he was in a way responsible.

He said he ‘doped out’ the situation correctly, and gave his deductions to John F. Harris of Harris, Winthrop & Co., 15 Wall Street, New York. He added that Bernard Baruch, who, he said, made \$300,000 on steel common a result of his (Mr. Baruch’s) foresight, had figured the situation out as he himself had done.

Dickinson said that in the controversy that followed the ‘leak’ he went to Chairman Henry of the House Committee on Rules and told him what he knew of the matter. He also communicated, he said, with Secretary Tumulty.

Various letters read into evidence were written in 1916. Dickinson admitted the authorship of all except one, which purported to report an interview with President Wilson at Shadow Lawn in October, 1916. Major Humes said that only a part of the letters were put into records.

First Letter to Viereck.

The first letter from Dickinson to Viereck which was read into the record, dated June 4, 1916, bore a reference to Captain Guy Gaunt, then Naval

Attaché of the British Embassy at Washington. In part it read:

‘National Press Club,

‘My Dear Mr. Viereck:

‘Please note by the above that I am now receiving my mail at the National Press Club instead of the Army and Navy Club, as heretofore, the reason being that I find it more convenient to use the first-named club in doing my work than the latter.

‘I learned yesterday from an authoritative source that the President has been informed that Secretary Lansing’s attitude toward every newspaper man in Washington, who exhibits by his questions when calling at the State Department even a sense of fairness toward German interests, is growing more insulting every day. It is particularly marked in the case of the representatives, whether foreign or domestic, of the German-language press.

‘Wilson, I know, is in a near-panic over the coming campaign. His desperation is perceptibly growing daily. This frame of mind may lead him to almost any outburst against Lansing or other Cabinet officers who may fall under just criticism because of their unneutral attitude toward Germany. I had a long talk, somewhat startlingly frank, this morning with a Cabinet officer on this whole subject.

‘In spite of denials from the White House recently of friction between Lansing and Wilson, I would not be at all surprised if Lansing would leave the Cabinet, possibly because of ‘failing health,’ within a few weeks. The Republican campaign managers are raking his Mexican relations and activities, past and present, with a fine-tooth comb. This the President knows, too. I confidently expect to have photographic copies of certain of his financial transactions with the Huerta Government at the City of Mexico within a couple of weeks. At any rate, I have been faithfully promised this by responsible Mexican representatives.

‘Exposure of the Britisher.’

‘I have been expecting to receive from you the promised resolutions on the Captain Gaunt affair. I have spoken to several members of Congress about the matter, men who have read with interest your exposure of the Britisher and who hope that the subject matter may be so presented in resolutions that they can handle them in some form in Congress.

‘Schrader was with me several hours yesterday and doubtless will discuss with you several very interesting pointers I gave him for his next letter.

‘I was not here when Bryan was last in Washington, but I have learned from two or three of his intimates who talked with him that he will give the Wilson cause only the most perfunctory support in the campaign. This will also mark the course of Speaker Clark. I do not know whether I told you in one of my last letters the story related by Mrs. Bryan to T. H. Pickford, a local Democratic magnate, of the immediate cause of her husband’s precipitate retirement from the Cabinet. It was that Tumulty told a prominent German-American that Bryan was the sole cause of the Administration’s anti-German policy. Pickford went to Tumulty with the story, and the

atmosphere of the White House was blue with curses of the Bryans all the time Pickford was there. Pickford has since written to Mrs. Bryan a full account of his interview with Tumulty.

‘This matter could be so worked up as to force Wilson to rid himself of Tumulty. What suggestions have you to make as to its handling? I believe it is too big an opportunity to be neglected. Mrs. Bryan possibly would be willing to come out in an open statement. She is a very able and a very determined woman. She loathes the whole Wilson outfit and especially Tumulty, the tumultuous. Faithfully yours,

‘JOSIAH WINGATE.’

On Eve of Convention.

Three days later, on June 7, Dickinson wrote that the Administration would ‘remain excessively quiet on everything of domestic or international concern,’ until after the result of the Republican National Convention in Chicago was known.

The next letter, dated June 8, 1916, contained an invitation to Viereck to come to Washington and meet Burleson, Tumulty, and Daniels. The letter indicated that the President would not receive the visitor, but ‘Wingate’ could introduce him to Tumulty, who would report everything he said to the President. He also touched on the punitive expedition into Mexico under Pershing in this letter.

In a letter of June 9, 1916, which also referred in the main to the impending Presidential campaign, Dickinson reported that he had talked with Secretary Tumulty, who ‘manifested an unusually keen concern, asking me if I thought you would support the President or the Republican nominee at Chicago if he were other than Roosevelt.’ Dickinson said he had been unable to answer so pointed a question, and added that he had also been unable to answer when Tumulty asked him ‘whether or not you would direct the Fatherland (the pro-German Weekly of which Viereck was editor) along a neutral course in the campaign.’ Continuing, Dickinson wrote:

‘This only demonstrates how anxious the Administration people are growing over the question of the attitude of the German-American element in the forthcoming campaign. When I told Tumulty that you probably might make a visit to Washington shortly and that I should want to have him meet you and two or three others at luncheon, he was silent for a moment and said that it might be embarrassing all around, should he be seen with you. I ridiculed this strange declaration, and he finally said without explanation that you certainly ought to meet and talk with Burleson when you come here. However, I dare say that all he meant was that he would take the subject up with the President and be governed wholly by his chief’s instructions.’

In Doubt Over President.

In a letter of June 11, Dickinson wrote that he was still without information as to what the President would write into the Democratic platform ‘on this subject,’ his reference apparently being to the ‘Americanism’ question.

‘He, (the President),’ the letter continued, ‘is naming the officers of his convention, is writing its platform, will man the National Committee through Tumulty and his son-in-law, McAdoo, and will run his own committee. What Bryan thinks of all this or intends to do about it I do not know now. I wrote Mrs. Bryan a letter today in the hope of obtaining some expression from her that might reflect her husband’s mind.’

In this same letter, Dickinson prophesied that the Morgans would finance the Wilson campaign through Cleveland H. Dodge. He said that the politicians believed that the Standard Oil and Cowdray Oil interests would back Hughes.

On June 14, 1916, Viereck was informed by letter that ‘by order of the President the War Department is preparing advertisements for 9,000 army trucks, in addition to 2,000 already to be bid for at the Depot Quartermaster’s headquarters in New York on June 30.

‘This is,’ he observed, ‘one of the most positive signs observable of Wilson’s purpose to do something sensational before the Presidential campaign closes.’

On June 18, 1916, in a letter to Viereck, Dickinson wrote:

‘* * * if you want to meet any of the folks here in high and responsible place I will attend to this end of the negotiations with pleasure. I would suggest that Untermeyer, whom I know very well, be approached on the subject at once. I have no doubt at all that he would promptly and gladly respond. Fred Lynch told me recently that he had met you at Untermeyer’s Yonkers place several weeks or months ago. Samuel is a shrewd citizen and knows how to do things.’

Suspected a Wilson ‘Scheme.’

In a letter of June 23 Dickinson made reference to what he termed was ‘further evidence of my conviction of a shrewdly devised scheme to tie us to the body of a corpse—England,’ adding that this was propaganda ‘started by the Wilson forces to place the blame for the extremely embarrassing situation in Mexico upon Germany.’

‘Let us do something to reveal this whole damnable business and do it quickly,’ he added. ‘I am willing and anxious to serve in this cause in any capacity to which I may be assigned.’

‘Nothing of the same relative importance has occurred since the opening of the war in Europe as the U-boat inquiry at Baltimore promises. If the Deutschland shall be captured or destroyed by a vessel of the allied powers the fault will be ours.

‘Our navy has been secretly instructed to work against the interests of the Central Powers. A considerable element of the navy, whom I happen to know personally, is opposed to discrimination between the nations; but most of the element is favorably inclined toward the Teutonic element.

‘If we can arrange to get together the various elements which in detail may be opposed to the British program, but which may indorse our general program, without admitting that they do so, I am confident that we may

accomplish something worth while.'

Dickinson wrote on Aug. 20 that he knew that 'the Administration is anxious to catch Germany in a trap on the submarine question, and that we shall probably hear a great deal on this question before the votes are cast in November.' In this letter he also made reference to a conference the President had the previous day with the railroad executives.

Wilson's 'Cunning and Craft.'

'Before he called these men of affairs into the conference,' he wrote, 'the President had prepared his statement, and he gave it to the newspapers through Secretary Tumulty while the conference was in session. In other words the President 'put one over' on the railroad executives and caught them napping. * * * This incident savors so of Wilson's cunning and craft that I think it could be used as a good text for an article in The Fatherland.'

Under date of Aug. 23, 1916, 'Wingate' wrote to Viereck:

'Here is a narrative that would be almost unbelievable if it were not for the fact that so many strange things have attended the Wilson foreign policies—not to say have influenced them. I obtained it recently from two Democratic members of the Senate Committee on Foreign Relations:

'When the President was recently hard pressed by them to let them know what he was up to in Mexico—whether or not he intended eventually to intervene should he be re-elected—he told them that that eventuality would depend almost wholly on the conditions in Europe. He pointed out to them that he had announced a policy of broad and far-reaching neighborliness with all Latin America in his able speech two years ago, when he declared that never again, or at least so long as he was the responsible head of the Government, would the United States take a single foot of territory by conquest. * * *

'Now, said the President to my two friends at different times—I mean they were not with him at the same time—our word on this pledge has gone forth to the whole world, and it is doing us good in Latin America. Therefore, should be forced to intervene in Mexico, which would mean war, we could not in plain honor take a foot of Mexican territory as indemnity after we had overrung and conquered the country. We could only demand and levy a money indemnity.

'More than 50 per cent. of the productive wealth of Mexico, Wilson pointed out from statistics which he held in hand, was owned by foreigners, largely Americans, the next in holdings being the English and French. The levying of a money indemnity, therefore, would wring from 'our friends' the bulk of the extra taxation imposed through which to pay the indemnity. That would place a burden upon corporations in this country which own mines, ranches, &c., which it would be bad domestic politics to impose. It would also cause irritation in England and France.

'The Morgan-Guggenheim group are the largest owners of productive wealth in Mexico. Next to them comes the Lord Cowdray outfit in England.

'Need I tell any more of this remarkable story to enlighten you on the

Wilson Mexican policy?’

Disavows Shadow Lawn Letter.

The so-called Shadow Lawn letter, the authorship of which Dickinson denied, advancing the theory that it had been written by Viereck, was the last of the documents read into the record. It read in part as follows:

‘Oct. 24, 1916.

‘My Dear Mr. Viereck:

‘At Shadow Lawn last Saturday the President initiated a conversation with me about you, which at least I regard as curious if not significant and of importance to you.

‘He started the conversation by asking me how long I had known you personally and how well I knew you. I told him that while our personal acquaintance intercourse had extended over only two months, still I thought I knew you pretty well, mainly because I had for several years been very intimately associated with a German of your general type—the late Count Seckendorff—who temperamentally was a great deal like yourself, in that he was a man of punctilious honor and hence with strong inclinations always to be fair.

‘Then the President asked me if I thought you were judicial-minded. I facetiously replied that you were a poet and that I had never known a poet of judicial mind.

‘He then inquired with very apparent interest about what he called your ‘equipment.’ I dwelt upon your culture in a broad literary sense.

‘While he was discussing your ‘apparent’ sense of fairness I related to him briefly the genesis of your statement for the press. I told him that you had in the original statement this assertion, ‘an ounce of performance is better than a pound of promise,’ and that you had elided this without any request or hint from me. This obviously pleased him very much.

‘I infer—and my inference may be wide of the mark—that he has determined to appoint some sort of neutrality board after the election to aid him in reaching some new judgment in regard to our international relations in order that he may act within the new lights which may be thrown upon the subject.

‘I was strongly tempted, of course, to ask him what he had in mind, but you can understand the sense of delicacy I felt when that thought was evolved in my mind.

Attitude of Hyphenates.

‘On the general subject of the hyphenates he seemed wholly at ease. He said he believed a year ago that their blood had been so heated against him that they were violently against him en masse. He added, however, he was convinced that their blood had cooled and that only their exclamatory leaders were in the main the only element that persistently took an unfair view of his conduct.

‘He had on his desk while talking to me about you, a full copy of the statement you had prepared for the press in re the Ridder statement

concerning Stone and Burleson. He remarked upon the fairness of its tone as illustrated by your assertion that you did not regard his Americanism as inferior to that of Hughes. Before I left him he looked around and said that he was sorry no stenographer had been present while he was talking to me so that what I had said concerning you might have been taken down.

‘I remarked again that I was sorry he had replied at all to ‘that crazy man O’Leary,’ and he said that he had not dictated that statement in haste or heat, but that it was the result of very cool and careful thought on his part.

‘I had almost forgotten to tell you that during the conversation the President said in effect that he wanted to know about you and others, who like yourself have individualized themselves in these troublesome times, because you might be useful ‘when settlement time comes.’

Dickinson, in a statement to the committee, said he had served as a Major in Cuba in 1898 and had been commissioned soon after this country entered the European war as a Captain in the National Army. He said that his resignation became effective on Nov. 15 last.

The report of an investigation of his record was placed in evidence by Major Humes. In this report, signed by Brig. Gen. Marlborough Churchill of the Military Intelligence Service, General Churchill recommended that Dickinson be discharged from the service by the President. His resignation followed and was accepted by President Wilson. Dickinson read into the record a letter which vouched for his loyalty and which was signed by Major Gen. Frank McIntyre of the General Staff.

J. M. Kennedy of Montana followed Dickinson on the stand. His testimony had to do with brewery and German activities, he said, had been active.”

Jacob Schiff destroyed the Russian economy and caused Russia to lose its war with Japan in order to foster a revolution in 1905 which would bring about Jewish emancipation and Jewish domination of the Russian People. Schiff financed the Russian Revolution of 1917 towards the same end. When the Jews obtained dominion over Russia, the Jews oppressed and committed genocide against Russian Gentiles.

The Jewish revolutionaries behind the Russian Revolution believed that only a Communist Revolution would achieve the desired goal of emancipating the Jews of Russia, because Jews would dominate the Communist régime they would impose on the Gentile majority. In reality the only impediment to Jewish emancipation was Jewish racist nationalism. The Czar did not want an enemy State within Russian territory and the Czar offered the Jews complete freedom if only the Jews would abandon their racism and segregationism. Jewish Communist Zionist Nachman Syrkin stated in 1898,

“In Russia, where Jews are not emancipated, their condition will not be radically altered through an overthrow of the present political regime. No matter what new class gains control of the government, it will not be deeply

interested in the emancipation of the Jews. That emancipation will come to the Jews of Russia as ‘manna,’ or as a result of idealism and humanitarian principles, is inconceivable. Russian Jewry will attain its emancipation only in the future socialist state.”¹⁰⁰⁷

Syrkin got his totalitarian Jewish Socialist State in Russia—much to the detriment of the majority of Russians and to the world, but ironically it led to “Red Assimilation”, the assimilation of the Jews the Czar had wanted and the racist Jews had dreaded. Syrkin knew that assimilation followed emancipation in Western Europe, but he apparently pinned his hopes on the presumption that anti-Semitism would become so strong in Russia after the Jews had ruined the nation and mass murdered its People, and Russian Jews were so racist and segregationist, that the assimilation he knew followed emancipation after the French Revolution and Socialism in France, would not occur in Russia. When “Red Assimilation” did take place, Zionists again believed that they had the right and the duty to further ruin Russia and “rescue” Jews from themselves by putting Hitler in power and keeping Hitler in power.

In Russia itself, the man behind Stalin’s genocide and anti-Semitism, which caused the deaths of tens of millions of Christians and attempted to keep the Jews segregated, was an alleged “self-hating Jew”,¹⁰⁰⁸ Lazar Moiseyevich Kaganovich. American Communists, many of whom were ethnic Jews, largely turned a blind eye to these atrocities. Kaganovich was a Zionist who wanted to both punish assimilatory Jews and develop in them a keen interest in Zionism due to artificial anti-Semitism. Kaganovich was the power behind the throne of the Stalinist Regime, and he directed the genocide of the Ukrainians, as well as “Stalin’s purges” and anti-Semitic campaigns. He was one of the world’s worst genocidal Jewish mass murderers, worse even than the Zionist Bolshevik Adolf Hitler. The artificial anti-Semitism of Kaganovich and Hitler was part of the Zionists’ strategy to force Jews to return to their roots.

Jewish Zionist Joachim Prinz wrote in his book *The Secret Jews*,

“In Hitler’s Germany, as so often before in Jewish history, persecution stimulated Jewish resilience and inspired a return to Jewish values. Oppression has repeatedly awakened the Jews’ dormant resources and created contempt for the persecutor; the result has often been a renaissance of Judaism. This is not to deny that many Jews did convert under the pressure of the Inquisition and the terror of the Gestapo. There were certainly many thousands of sincere converts who became devout Christians and totally gave up their Judaism. But the phenomenon, which may contain at least a partial answer to the riddle of the survival of the Jewish people, is that through centuries of persecution in each generation there have always been Jews who maintain their Jewishness in some way, and that to the present time their descendants manifest the memory of their ancestors’ faith in their rituals and their lives.

A more complicated aspect of this phenomenon occurred recently in

Russia. At the turn of the century young Russian Jews, whose forefathers had suffered for decades under the czar's savage pogroms, were among the early converts to Communism and followed the lead of Marx, Trotsky and the other early Communist theoreticians—who themselves were Jews, though, of course, not observant Jews. To rid themselves of every vestige of their Jewish heritage and to demonstrate their allegiance to the new system, which scorned religion of any kind, some staged wild parties on the Day of Atonement, while the remnant of the faithful Jews were saying their prayers. (For those who wanted to retain their Jewish identity, early Communism provided a measure of religious freedom; some schools still taught Yiddish, many synagogues remained open.) The young Jewish students, marching under the red banner with their fellow Russians, were ecstatic about their sudden and glorious emancipation from the Pale of Settlement, those areas of the country to which Jews had been confined since the end of the nineteenth century. They became super-Communists, freed from the daily degradation, the insults and the recurrent pogroms which had become part of the history of the Russian Jews under the czars. The new political dogma seemed to promise that this sort of persecution would never occur again.

The anti-Semitic brutality of the Stalin regime showed this Jewish euphoria to have been a fool's paradise. The Jewish schools were closed; most of the synagogues were boarded up. Hundreds of Jewish intellectuals and professionals, all fervent Communists, were exterminated in the purges. Soviet Jewry's Marranic period had begun. But it remained a rather quiet, even dormant form of secret Judaism until the creation of the State of Israel.”¹⁰⁰⁹

Prinz appeared to strongly resent assimilated Jews, even at the late date he published *The Secret Jews*,

“The assimilated Jew of whom we speak is one of ‘Jewish descent,’ who may deny it, hide it or be ashamed of it. Like the Marrano, his Jewishness is the skeleton in his closet. He would prefer to associate with ‘others’ rather than cultivate his Jewishness. In many respects he is very much a modern Marrano. For although he is trying to keep his Jewish origin secret, he remains latently Jewish. There was a time when this type of Jew was a rarity. We are approaching the time when he may represent a majority of the Jewish community. Religious and secular ties are becoming less binding. A very large number of young Jewish people throughout the world have only tenuous ties with their Jewishness. But—and this is the problem which reminds us so much of the Marranos—*can Jewishness be forgotten?*”¹⁰¹⁰

Perhaps the most compelling evidence that Soviet anti-Semitism was a ploy meant to force reluctant, assimilating Jews into Zionism against their will, was the fact that the most virulent anti-Semitic purges began after the failed attempt to create a “Jewish State” in the far Eastern regions of the Soviet Union, the Jewish

Autonomous Oblast in Khabarovsk Krai in the districts of Birobidzhansky, Leninsky, Obluchensky, Oktyabrsky and Smidovichsky.¹⁰¹¹ This plan failed, in part, due to the interference of some Zionist Socialists, who insisted that Palestine was the Jews' national home. An even earlier attempt to found a Jewish State in Russia in the districts of Homel, Witebsk and Minsk,¹⁰¹² also failed, largely due to a lack of Jewish interest. The Zionists insisted that anti-Semitism alone could force the Jews to segregate. When the Zionists put Hitler in power, they had the needed impetus to force Jews to flee Europe and the Zionists attempted to steal Chinese territory for a "Jewish homeland" with the help of the Imperial Japanese under the "Fugu Plan". Zionist Jews sought to establish a "Jewish State" in China, which had been taken over by the Imperial Japanese whom the Jews had been financing since the days when Jacob Schiff loaned them \$200,000,000.00 in the Russo-Japanese War. The Zionists used the Imperial Japanese to destroy the Chinese government in preparation for the formation of a Jewish nation in China under the "Fugu Plan" in Manchuria or Shanghai. The Jews even promoted the *Protocols of the Learned Elders of Zion* to the Japanese as evidence as to how powerful they were. The "Fugu Plan" failed to attract enough Jews, even under Nazi pressure, and die hard Zionists wanted Palestine. The Zionists then arranged for war between the United States and Japan. When America declared war on Japan, Hitler, seemingly inexplicably, declared war on the United States ensuring the ultimate defeat of Germany. Hitler also went to war with the Soviets, which gave him access to large numbers of Jews the Zionists could then segregate and ready for deportation to Palestine.

Schiff's and the Zionists' war on Russia has caused the Russian people, Jew and Gentile, great suffering and loss of life for over a century. Both the Nazis and the Communists caused the Russians, and Slavs and Jews in general, to suffer genocide and prolonged tyranny at a time when the enlightenment promised far better things for humanity. In the minds of Cabalistic Jews, evil is good, and they celebrate the fact that they formed a racist apartheid "Jewish State" in Palestine by spilling oceans of blood. This racist State continually troubles the world and consumes vast resources which could otherwise be put to productive uses. The Jews in Israel regularly steal from the Palestinians and degrade and murder them. For Cabalistic Jews, evil is goodness.

Israel Zangwill was a prominent racist Zionist in Britain, who devoted his life to segregating Jews. Zangwill's statements prompt many questions regarding the motives and involvement of the Zionists in the persecution and concentration of Jews shortly before, during, and after the First World War. One might dismiss Zangwill's statements as rhetorical exaggeration expressed for effect, were these same points not so often repeated by Jewish racist political Zionists, both publicly and privately. Zangwill also states that most Jews of the period (unlike him) considered the notion of a Jewish state to be a "political perversion"; and, in the knowledge that the race-concept does not apply to humans, Zangwill maintains it anyway, for political purposes. The bragging of the Zionists was perhaps in small part a reaction to the denigration Jews had endured from Richard Wagner (who was perhaps himself of Jewish descent), Eugen Karl Dühring, Houston Stewart Chamberlain, and a host of others, though before Zangwill, Disraeli had made similar boasts, and there is no

shortage of self-glorification in the Old Testament. Zangwill wrote:

“The Problem of the Jewish Race

To sum up in a few thousand words a race which has energized for 4,000 years is a task which can only be executed, if at all, by confining oneself to elementals. And of these elementals the first and most important is the soul of the people. The soul of the Jewish race is best seen in the Bible, saturated from the first page of the Old Testament to the last page of the New with the aspiration for a righteous social order and an ultimate unification of mankind of which, in all specifically Jewish literature, the Jewish race is to be the medium and missionary. Wild and rude as were the beginnings of this race, frequent as were its backslidings, and great as were—and are—its faults, this aspiration is continuous in its literature even up to the present day. There is every reason to believe that the historic texts of the Old Testament were redacted in the interests of this philosophy of history, but this pious falsification is very different from the self-glorification of all other epics. Israel appears throughout not as a hero but as a sinner who cannot rise to his rôle of redeemer, of ‘servant of the Lord’—that rôle of service, not dominance, for which his people was ‘chosen.’ The Talmud, the innumerable volumes of saintly Hebrew thought, the Jewish liturgy, whether in its ancient or its mediæval strata, the ‘modernist’ platforms of reformed American Synagogues, all echo and re-echo this conception of ‘the Jewish mission.’ Among the masses it naturally transformed itself into nationalism, but even this narrower concept of ‘the chosen people’ found poetic expression as a tender intimacy between God and Israel.

‘With everlasting love hast Thou loved the house of Israel, Thy people; a Law and commandments, statutes and judgments, hast Thou taught us. . . . Blessed art Thou, O Lord, who lovest Thy people, Israel.’

Such is the evening benediction still uttered by millions of Hebrew lips.

And the performance of this Law and these commandments, statutes and judgments, covering as they did the whole of life, produced—despite the tendency of all law to over-formality—at domestic ritual of singular beauty and poetry, a strenuous dietary and religious régime, and tender and self-controlling traits of character, which have combined to make the Jewish masses as far above their non-Jewish environment as the Jewish wealthier classes are below theirs. No demos in the world is so saturated with idealism and domestic virtue, and when it is compared with the yet uncivilized and brutalized masses of Europe, when, for example, the lowness of its infantile mortality or the heathiness of its school children is contrasted with the appalling statistics of its neighbors, there is sound scientific warrant for endorsing even in its narrowest form its claim to be ‘a chosen people.’

This extraordinary race arose as a pastoral clan in Mesopotamia, roved

to Palestine, thence to Egypt, and after a period of slavery returned to Palestine as conquerors and agriculturists, there to practice the theocratic code imposed by Moses (perhaps the noblest figure in all history), and to evolve in the course of the ages a poetic and prophetic literature of unparalleled sublimity. That union of spirituality, intellectuality and fighting-power in the breed, which raised it above all ancient races except the Greek, was paid for by an excessive individualism which distracted and divided the State. Jerusalem fell before the legions of Titus. But—half a century before it fell—it had produced Christianity and thus entered on a new career of world-conquest. And five centuries after the destruction of Jerusalem, its wandering scions had impregnated Mohammed with the ideas of Islam. Half the world was thus won for Hebraism in some form or other and the notion of ‘the Jewish mission’ triumphantly vindicated. A nucleus of the race, however, still persisted, partly by nationalist instinct, partly by the faith that its doctrines had been adulterated by illegitimate elements and its mission was still unaccomplished, and it is this persistence to-day of a Hebrew population of twelve millions—a Jewdom larger than any that its ancient conquerors had ever boasted of crushing—which constitutes the much-discussed Jewish problem.

But there was a Jewish diaspora even before Jerusalem fell; settlements of Jews all around the Mediterranean, looking, however, to Jerusalem as a national and religious center. The Book of Esther is historically dubious, but it contains one passage which is a summary of Jewish history: ‘And Haman said unto King Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all provinces of thy Kingdom, and their laws are diverse from all people; neither keep they the King’s laws; therefore, it is not for the King’s profit to suffer them. If it please the King, let it be written that they may be destroyed.’ The Jewish problem in fact, from the Gentile point of view, is entirely artificial. It springs exclusively from Christian or heathen injustice and intolerance, from the oppression of minorities, from the universal law of dislike for the unlike. In Russia, which harbors nearly half of his race, the Jew is confined to a Pale and forbidden the villages even of that Pale, he is cramped and crippled at every phase of his existence, he must fight for Russia but cannot advance in the Army or the Navy or the Government service, except at the price of baptism. Occasionally bands of Black Hundreds are loosed upon him in bloody pogroms, but his everyday existence has not even this tragic dignity. It is a sordid story of economic oppression designed to keep this mere four per cent. of the population from dominating Holy Russia. Ten years ago Count Pahlen’s Commission reported that ‘ninety per cent. of the Jews in the Pale have no stable occupation,’ and if the Government enforces the Sunday Law recently passed by the Duma, it means that they will in many cases be forced to choose between their own Sabbath and semi-starvation. Already the ancient hope and virtue of the most cheerful of races are slowly asphyxiating in the never-lifting fog of poverty and persecution. A similar situation in Roumania,

if on a smaller scale as affecting only a quarter of a million of Jews, is accentuated in bitterness by Roumania's refusal to fulfil the obligation of equal treatment she undertook at the Berlin Congress, and the passivity of the Powers in presence of violated treaties adds to the Jewish tragedy the tragedy of a world grown callous of its own spiritual interests. The Jews, whose connection with Roumania is at least fifteen centuries old, are not even classed as citizens. They are 'Vagabonds.' In Morocco the situation of the Jews is one of unspeakable humiliation. They are confined to a Mellah, and as the Moroccan proverb puts it, 'One may kill as many as seven Jews without being punished. The Jews have even to pickle the heads of decapitated rebels. Tested by the Judaeometer, Germany herself is still uncivilized, for if she has had no Dreyfus case, it is because no Jew is permitted military rank. Even in America with its lip-formula of brotherhood, a gateless Ghetto has been created by the isolation of the Jews from the general social life.

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. Rigidly professing Jews cannot enter the general social life and the professions. Jews *qua* Jews were better off in the Dark Ages, living as chattels of the king under his personal protection and to his private profit, or in the ages when they were confined in Ghettos. Even in the Russian Pale a certain measure of autonomy still exists. It is emancipation that brings the 'Jewish Problem.' It is precisely in Italy with its Jewish Prime Minister and its Jewish Syndic of Rome that this problem is most acute. The Saturday Sabbath imposes economic limitations even when the State has abolished them. As Shylock pointed out, his race cannot eat or drink with the Gentile. Indeed, social intercourse would lead to intermarriage. Unless Judaism is reformed it is, in the language of Heine, a misfortune, and if it is reformed, it cannot logically confine its teachings to the Hebrew race, which, lacking the normal protection of a territory, must be swallowed up by its proselytes.

The comedy and tragedy of Jewish existence to-day derive primarily from this absence of a territory in which the race could live its own life. For the religion which has preserved it through the long dark centuries of dispersion has also preserved its territorial traditions in an almost indissoluble amalgam of religion and history. Palestine soil clings all about the roots of the religion, which has, however, only been transplanted at the cost of fossilization. The old agricultural festivals are observed at seasons, with which, in many lands of the Exile, they have no natural connection. The last national victory celebrated—that of Judas Maccabaeus—is two thousand years old, the last popular fast dates from the first century of the Christian era. The Jew agonizing in the Russian Pale rejoices automatically in his Passover of Freedom, in his Exodus from Egypt. Even while the tribal traits

had still the potential fluidity of life, neither Greeks nor Romans could change this tenacious race. Its dispersion from Palestine merely indurated its traditions by freeing them from the possibility of common development. The religious customs defended by Josephus against Apion are still the rule of the majority. Even new traits superimposed by their history upon fractions of the race are conserved with equal tenacity. The Jews expelled from Spain in 1492 still retain a sub-loyalty to the King of Spain and speak a Spanish idiom, printed in Hebrew characters, which preserves in the Orient words vanished from the lips of actual Spaniards and to be found only in Cervantes.

This impotency to create afresh—which is the negative aspect of conservatism—translated itself after the final revolt of Bar-Cochba against the Romans early in the second century, into a pious resignation. The Jewish Exile was declared to be the will of God, which it was even blasphemous to struggle against, and the Jews, in a strange and unique congruity with the teachings of the prophet they rejected, turned the other cheek to the smiter and left to Caesar the things that were Caesar's, concentrating themselves in every land of the Exile upon industry, domesticity and a transmuted religion, in which realities were desiccated into metaphors, and the Temple sacrifices sublimated into prayers. Rabbinic opportunism, while on the one hand keeping alive the hope that these realities, however gross, would come back in God's good time, went so far in the other direction as to lay it down that the law of the land was the law of the Jews. Everything in short—in this transitional period between the ancient glory and the Messianic era to come—was sacrificed to the ideal of mere survival. The mediaeval teacher Maimonides laid it down that to preserve life even Judaism might be abandoned in all but its holiest minimum. Thus—under the standing menace of massacre and spoliation—arose Crypto-Jews or Marranos, who, frequently at the risk of the stake or sword, carried on their Judaism in secret. Catholics in Spain and Portugal, Protestants in England, they were in Egypt or Turkey Mohammedans. Indeed the *Dönmeh* still flourish in Salonika and provide the Young Turks with statesmen, the Balearic Islands still shelter the *Chuetas*, and only half a century ago persecution produced the *Yedil-al-Islam* in Central Asia. Russia must be full of Greek Christians who have remained Jewish at heart. Last year a number of Russian Jews, shut out from a university career, and seeking the lesser apostacy, became Mohammendans, only to find that for them the Trinity was the sole avenue to educational and social salvation.

Where existence could be achieved legally, yet not without social inferiority, a minor form of Crypto-Judaism was begotten, which prevails to-day in most lands of Jewish emancipation, among its symptoms being change of names, accentuated local patriotism, accentuated abstention from Jewish affairs, and even anti-Semitism mimetically absorbed from the environment. Indeed, Marranoism, both in its major and minor forms, may be regarded as an exemplification of the Darwinian theory of protective coloring. The pervasive assimilating force acts even upon the most faithful, undermining

more subtly than persecution the life-conceptions so tenaciously perpetuated.

Nor is there anywhere in the Jewish world of to-day any centripetal force to counteract these universal tendencies to dissipation. The religion is shattered into as many fragments as the race. After the fall of Jerusalem the Academy of Jabneh carried on the authoritative tradition of the *Sanhedrin*. In the Middle Ages there was the *Asefah* or Synod to unify Jews under Judaism. From the middle of the sixteenth to the middle of the eighteenth century, the *Waad* or Council of Four Lands legislated almost autonomously in those Central European regions where the mass of the Jews of the world was then congregated. To-day there is no center of authority, whether religious or political. Reform itself is infinitely individual, and nothing remains outside a few centers of congestion but a chaos of dissolving views and dissolving communities, saved from utter disappearance by persecution and racial sympathy. The notion that Jewish interests are Jesuitically federated or that Jewish financiers use their power for Jewish ends is one of the most ironic of myths. No Jewish people or nation now exists, no Jews even as sectarians of a specific faith with a specific center of authority such as Catholics or Wesleyans possess; nothing but a multitude of individuals, a mob hopelessly amorphous, divided alike in religion and political destiny. There is no common platform from which the Jews can be addressed, no common council to which any appeal can be made. Their only unity is negative—that unity imposed by the hostile hereditary vision of the ubiquitous Haman. They live in what scientists call symbiosis with every other people, each group surrendered to its own local fortunes. This habit of dispersed and dependent existence has become second nature, and the Jews are the first to doubt whether they could now form a polity of their own. Like Aunt Judy in ‘John Bull’s Other Island,’ who declined to breakfast out of doors because the open air was ‘not natural,’ the bulk of the Jews consider a Jewish State as a political perversion. There are no subjects more zealous for their adopted fatherlands: indeed they are only too patriotic. There are no Otto mans so Young-Turkish as the Turkish Jews, no American so spread-eagle as the American Jews, no section of Britain so Jingo as Anglo-Jewry, which even converts the Chanukah celebration of Maccabaeian valor into a British military festival. Of the two British spies now confined in German fortresses one is a Jew. The French Jewry and the German reproduce in miniature the Franco-German rivalries, and the latter even apes the aggressive *Welt-Politic*. All this ultra-patriotism is probably due to Jews feeling consciously what the other citizens take subconsciously as a matter of course; doubtless, too, a certain measure of Marranoism or protective mimicry enters into the ostentation. At any rate each section of Jewry, wherever it is permitted entrance into the general life, invariably evolves a somewhat over-colored version of the life in which it finds itself embedded, and fortunate must be accounted the peoples which have at hand so gifted and serviceable a race, proud to wear their livery.

What wonder that Jews are the chief ornaments of the stage, that this

chameleon quality finds its profit in artistic mimicry as well as in biological. Rachel, the child of a foreign pedlar in a Paris slum, teaches purity of diction to the Faubourg St. Germain; Sarah Bernhardt, the daughter of Dutch Jews, carries the triumph of French acting across the Atlantic. A Hungarian Jew, Ludwig Barnay, played a leading rôle in the theatrical history of Germany, and another, von Sonnenthal, in that of Austria. For if, like all other peoples, the Jews can only show a few individuals of creative genius—a Heine, a Spinoza, a Josef Israels, a Mendelssohn, etc.—they flourish in all the interpretative arts out of all proportion to their numbers. They flood the concert-platforms—whether as conductors, singers or performers. As composers they are more melodious than epoch-making. Till recently unpracticed in painting and sculpture they are now copiously represented in every gallery and movement, though only rarely as initiators. Indeed, the Jew is a born intermediary and every form of artistic and commercial agency falls naturally into his hands. He is the connoisseur *par excellence*, the universal art-dealer. His gift of tongues, his relationship with all the lands of the Exile, mark him out for success in commerce and finance, in journalism and criticism, in scholarship and travel. It was by their linguistic talents that the adventurous journeys of Arminius Vambery and Emin Pasha were made possible. If a Russian Jew, Berenson, is the chief authority on Italian art, and George Brandes, the Dane, is Europe's greatest critic, if Reuter initiated telegraphic news and Blowitz was the prince of foreign correspondents, if the Jewish Bank of Amsterdam founded modern finance and Charles Frohman is the world's greatest entrepreneur, all these phenomena find their explanation in the cosmopolitanism of the wandering Jew. Lifted to the plane of idealism, this cosmopolitan habit of mind creates Socialism through Karl Marx and Lassalle, an international language through Dr. Zamenhof, the inventor of Esperanto, a prophecy of the end of war through Jean de Bloch, an International Institute of Agriculture through David Lubin, and a Race Congress through Dr. Felix Adler. For when the Jew grows out of his own Ghetto without narrowing into his neighbor's, he must necessarily possess a superior sense of perspective.

As a physician the Jew's fame dates from the Middle Ages, when he was the bearer of Arabian science, and the tradition that kings shall always have Jewish physicians is still unbroken. Dr. Ehrlich's recent discovery of '606,' the cure for syphilis, and Dr. Haffkine's inoculation against the Plague in India, are but links in a long chain of Jewish contributions to medicine. Nor would it be possible to mention any other science, whether natural or philological, to which Jewish professors have not contributed revolutionizing ideas. The names of Lombroso for criminology, Benfey for Sanscrit, Jules Oppert for Assyriology, Sylvester for Mathematics, and Mendeleiff for Chemistry ('The Periodic Law') must suffice as examples.

In law, mathematics and philosophy, the Jew is peculiarly at home, especially as an expounder. In chess he literally sweeps the board. There is never a contest for the championship of the world in which both rivals are not

Jews. Even the first man to fly (and die) was the Jew, Lilienthal.

But to gauge the contribution of the Jew to the world's activity is impossible here. To mention only living Jews, one thinks at random of Rothschilds with their ubiquitous financial and philanthropic activity, Sir Ernest Cassel financing the irrigation of Egypt, Mr. Jacob Schiff financing the Japanese war against Russia and building up the American Jewry, Herr Ballin creating the Hamburg-American Line, Maximilian Harden's bold political journalism, the Dutch jurist Asser at The Hague conference, or the American statesman and peace-lover Oscar Straus, the French plays of Bernstein, or the German plays of Ludwig Fulda, or the Dutch plays of Hyermanns, or the Austrian plays of Schnitzler, the trenchant writings of Max Nordau, the paintings of Solomon and Rothenstein, of Jules Adler and Max Liebermann, the archeologic excavations of Waldstein, Hammerstein building the English Opera House, Imre Kiralfy organizing our Exhibitions, Sidney Lee editing the Dictionary of English Biography, Sir Matthew Nathan managing the Post Office, Meldola investigating coal-tar dyes, the operas of Goldmark, the music-plays of Herr Oscar Straus and Humperdinck (Herr Max Bernstein), the learned synopses of Salomon Reinach, the sculpture of Antokolsky, Mischa Elman and his violin, Sir Rufus Isaacs pleading on behalf of the Crown, Signor Nathan polemizing with the Pope, Dr. Frederick Cowen conducting one of his own symphonies, Michelson measuring the velocity of light, Lippmann developing color photography, Henri Bergson giving pause to Materialism with his new philosophy of Creative Evolution, Bréal expounding the science of Semantics, or Herrmann Cohen his neo-Kantism, and one wonders what the tale would be both for yesterday and to-day if every Jew wore a yellow badge and every Crypto-Jew came out into the open, and every half-Jew were as discoverable as Montaigne or the composer of 'The Mikado.' The Church could not even write its own history; that was left for the Jew, Neander. To the Gentile the true Jewish problem should rather be how to keep the Jew in his midst—this rare one per cent. of mankind. The elimination of all this genius and geniality would surely not enhance the gaiety of nations. Without Disraeli would not England lose her only Saint's Day?

But the miracle remains that the Gentile world has never yet seen a Jew, for behind all these cosmopolitan types which obsess its vision, stand inexhaustible reserves of Jewish Jews—and the Talmudic mystic, the Hebrew-speaking sage, remains as unknown to the Western world as though he were hidden in the fastnesses of Tibet. A series of great scholars—Geiger, Zunz, Steinschneider, Schechter—has studied the immense Hebrew literature produced from age to age in these obscure Jewries. But there is a modern Hebrew literature, too, a new galaxy of poets and novelists, philosophers and humanists, who express in the ancient tongue the subtlest shades of the thought of to-day. And there is a still more copious literature in Yiddish, no less rich in men of talent and even genius, whose names have rarely reached the outside world.

And if the Jew, with that strange polarity which his historian Graetz remarked in him, displays simultaneously with the most tenacious preservation of his past the swiftest surrender of it that the planet has ever witnessed, if we find him entering with such passionate patriotism into almost every life on earth but his own, may not even the Jewish patriot draw the compensating conclusion that the Jew therein demonstrates the comparative superficiality of all these human differences? Like the Colonel's lady and Judy O'Grady all these peoples are the same under their skins—as even Bismarck was once constrained to remark when he saw Prussians and Frenchmen lying side by side in the community of death. Could Jews so readily assimilate to all these types, were these types fundamentally different? The primitive notion of the abysmal separateness of races can scarcely survive under Darwinism. Every race is really akin to every other. Imagine a Canine Congress debating if all these glaring differences of form, size and color could possibly consist with an underlying and essential dogginess. It is curious that Houston Chamberlain, the most eloquent champion of the race-theory and the Teutonic spirit, is himself an Englishman married to the daughter of Wagner (*alias* Geier) and that with quasi-Semitic assimilativeness he has written his book in German after a career as a writer in French.

Not only is every race akin to every other but every people is a hotch-potch of races. The Jews, though mainly a white people, are not even devoid of a colored fringe, black, brown or yellow. There are the Beni-Israel of India, the Falashas of Abyssinia, the disappearing Chinese Colony of Kai-Fung-Foo, the Judeos of Loango, the black Jews of Cochin, the negro Jews of Fernando Po, Jamaica, Surinam, etc., the Daggatuns and other warlike nomads of the North African deserts who remind us what the conquerors of the Philistines were like. If the Jews are in no metaphorical sense brothers of all these peoples, then all these peoples are brothers of one another. If the Jew has been able to enter into all incarnations of humanity and to be at home in every environment, it is because he is a common measure of humanity. He is the pioneer by which the true race-theory has been experimentally demonstrated. Given a white child, it is the geographical and spiritual heritage—the national autocosm, as I have called it—into which the child is born that makes out of the common human element the specific Frenchman, Australian or Dutchman. And even the color is not an unbridgeable and elemental distinction.

Nor is it only with living races that the Jew has manifested his and their mutual affinity, he brings home to us his brotherhood and ours with the peoples that are dead, the Medes, the Babylonians, the Assyrians. If the Jew Paul proved that the Hebrew Word was universal, the Jews who rejected his teaching have proved the universality of the Hebrew race. One touch of Jewry makes the whole world kin.

The labors of Hercules sink into child's play beside the task the late Dr. Herzl set himself in offering to this flotsam and jetsam of history the project

of political reorganization on a single soil. But even had this dauntless idealist secured co-operation instead of bitter hostility from the denaturalized leaders of all these Jewries, the attempt to acquire Palestine would have had the opposition of Turkey and of the 600,000 Arabs in possession. It is little wonder that since the great leader's lamentable death, Zionism—again with that idealization of impotence—has sunk back into a cultural movement which instead of ending the Exile is to unify it through the Hebrew tongue and nationalist sentiment. But for such unification, a religious revival would have been infinitely more efficacious: race alone cannot survive the pressure of so many hostile milieux—or still more parlous—so many friendly. The Territorial movement, representing the original nucleus of the Herzlian idea, is still searching for a real and not a metaphorical soil, its latest negotiation being with the West Australian Government.

But if the prospect of a territorial solution of the Jewish Question, whether in Palestine or in the New World appears remote, it must be admitted that the Jewish race, in abandoning before the legions of Rome the struggle for independent political existence, in favor of spiritual isolation and economic symbiosis, discovered the secret of immortality, if also of perpetual motion. In the diaspora anti-Semitism will always be the shadow of Semitism. The law of dislike for the unlike will always prevail. And whereas the unlike is normally situated at a safe distance, the Jews bring the unlike into the heart of every milieu and must thus defend a frontier-line as large as the world. The fortunes of war vary in every country, but there is a perpetual tension and friction even at the most peaceful points, which tend to throw back the race on itself. The drastic method of love—the only human dissolvent—has never been tried upon the Jew as a whole, and Russia carefully conserves—even by a ring fence—the breed she designs to destroy. But whether persecution extirpates or brotherhood melts, hate or love can never be simultaneous throughout the diaspora, and so there will probably always be a nucleus from which to restock this eternal type. But what a melancholy immortality! 'To be *and* not to be'—that is a question beside which Hamlet's alternative is crude.

It only remains to consider what part the world should be called upon to play in the solution of this tragic problem. To preserve the Jews, whether as a race or as a religious community, is no part of the world's duty, nor would artificial preservation preserve anything of value. Their salvation must come from themselves, though they may well expect at least such sympathy and help as Italy or Greece found in their struggles for regeneration. The world's duty is only to preserve the ethical ideals it has so slowly and laboriously evolved, largely under Jewish inspiration. Civilization is not called upon to save the Jews, but it *is* called upon to save itself. And by its treatment of the Jews it is destroying itself. If there is no justice in Venice for Shylock, then alas for Venice.

'If you deny me, fie upon your law!

There is no force in the decrees of Venice.'

Even from the economic standpoint Russia with her vast population of half-starved peasants is wasting one of her most valuable assets by crippling Jewish activity, both industrially and geographically. In insisting that Russia abolish the Jewish Pale I am pleading for the regeneration of Russia, not of the Russian Jew. A first-class ballet is not sufficient to constitute a first-class people. Very truly said Roditchev, one of the Cadet leaders, 'Russia cannot enter the temple of freedom as long as there exists a Pale of Settlement for the Jews.' But abolition of the Pale and the introduction of Jewish equality will be the deadliest blow ever aimed at Jewish nationality. Very soon a fervid Russian patriotism will reign in every Ghetto and the melting-up of the race will begin. But this absorption of the five million Jews into the other hundred and fifty millions of Russia constitutes the Jewish half of the problem. It is the affair of the Jews.

That the preservation of the Jewish race or religion is no concern of the world's is a conclusion which saves the honest Jew from the indignity of appealing to it. For with what face can the Jew appeal *ad misericordiam* before he has made the effort to solve his own problem? There is no reason why a race any more than a man should be safeguarded against its own unwisdom, and its own selfishness. No race can persist as an entity that is not ready to pay the price of persistence. Other peoples are led by their best and strongest. But the best and strongest in Israel are absorbed by the superior careers and pleasures of environment—even in Russia there is a career for the renegade, even in Roumania for the rich—and the few who remain to lead lead for the most part to destroy. If, however, we are tempted to say, 'then let this, people agonize as it deserves,' we must remember that the first to suffer are not the powerful but the poor. It is the masses who bear almost the entire brunt of Alien Bills and massacres and economic oppression. While to the philosopher the absorption of the Jews may be as desirable as their regeneration, in practice the solution by dissolution presses most heavily upon the weakest. The dissolution invariably begins from above, leaving the lower classes denuded of a people's natural defences, the upper classes. 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 delimma 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. And if the world has no ethical duty to take the lead in this creation, it may yet find its profit in getting rid of the Jewish problem. Many regions of the New World, whether in America or Australia, would moreover be enriched and consolidated by the accession of a great Jewish colony, while to the Old World its political blessing might be many-sided. A host of political rivalries, perilous to the world's peace, center around Palestine, while in the still more dangerous

quarter of Mesopotamia, a co-operation of England and Germany in making a home under the Turkish flag for the Jew in his original birthplace would reduce Anglo-German friction, foster world-peace and establish in the heart of the Old World a bridge of civilization between the East and the West and a symbol of hope for the future of mankind.”¹⁰¹³

Israel Zangwill’s racist tract corroborates much that appears in the *Protocols*. The Zionists exercised a grossly undue influence over the course of world events throughout the Twentieth Century, selfishly interfering in world events for the sake of a few million nationalists, but doing little to rescue millions of Europe’s Jews during the Holocaust and the Stalinist purges. Unlike many other political Zionists, Einstein did make some effort to successfully rescue individuals from the Nazis, and by war’s end had abandoned much of the political Zionist mythology he had initially espoused and disseminated, though Einstein also callously rejected some pleas for help, which prompts the question if Einstein, like so many racist political Zionists, placed more value on racist Zionist life than on assimilated Jewish life.

Israel Zangwill was a member of a long tradition of Jewish racism in Great Britain, which held that anti-Semitism benefitted the allegedly superior Jewish race. Zionist Joseph Chaim Brenner believed that the hostility towards Gentiles and the feeling of Jewish superiority commonly expressed in Jewish literature resulted from Jewish envy of Gentiles.¹⁰¹⁴

Jewish racists also believed that racial integration would be the downfall of Gentiles of all races. The question arises as to what rôle Jewish racism played in the evolution of the modern liberal spirit of “racial integration” which is often promoted by Jewish liberals today, many of whom have the best of intentions and are philanthropic and loving persons.

Were there some darker souls who held the misguided view that they could degrade their enemies with a false Liberalism of racial integration? The question prompts itself as to whether or not the “Friendship of the Nations” of the Soviet Union with its long standing propaganda campaign for “race mixing” was intended to weaken the Russians’ blood as revenge for their persecutions of the Jews and to render them easier to dominate. Stalin promoted “racial integration” in the sentimental film *Circus*, a motion picture released in 1936 directed by Grigori Alexandrov and starring Lyubov Orlova Benjamin, which like most Communist propaganda employed sentimentality as bait for a trap to lead people into intended harm. In the minds of racist Zionists, “race mixing” weakened the general population and the loss of a “race-based” national spirit left a people without a biological reason for existence. In addition, Houston Stewart Chamberlain wrote that miscegenation resulted in “chaos”, weak strains of human beings who were in general incapable of competing with “pure races”. His book was popular among Zionists and the English translation of it received a long and favorable review in the *Times Literary Supplement* of 15 December 1910, pp. 500-501. Before Chamberlain, racist Zionist Benjamin Disraeli wrote that human “races” could be weakened through “race mixing”. Many have alleged that prominent Jews have long promoted liberal immigration policies and miscegenation in the American media, in order to open the

gates to the immigration of Eastern European Jews, and to make it impossible, in their view, for European anti-Semitism to take over America, and to weaken American culture and render it incapable of competing with corrupt tribal and segregated Jewish American society. As is often the case, the ultimate source is found in the Old Testament, which teaches the Jews that Esau is angry with them and that they can profit by diluting the blood of Esau and lessen his capacity to fight.

Joseph Stalin was clearly not a philanthropist, and so we can safely conclude that his drive for miscegenation was not motivated by humanitarianism. He deliberately murdered intellectuals and degraded the genes of the Soviet peoples through the mass murder and the exile of their best citizens. Napoleon's wars and Hitler's wars also degraded the bloodlines of Europeans by killing off their best males of breeding age—and these effects were not unknown to Jewish racists, since they were known generally.¹⁰¹⁵ In addition, the Talmud at *Sanhedrin* 37a teaches the Jews the importance of the fact that taking the life of an individual can also signify the genocide of countless unborn descendants of that individual. The racist Jews who instigated countless wars and revolutions sought to exterminate the better part of the non-Jewish Peoples and leave them inferior and easily managed "races" forever, or at least until they were completely wiped out. The following article appeared in *The World's Work*, Volume 24, Number 6, (October, 1912), pp. 612-613,

"EUGENICS AND WAR

ONE subject warmly discussed at the Congress of Eugenists recently held in London was the effect of war on national physique. Prof. Vernon Kellogg, of Leland Stanford, Jr. University, urged the necessity of peace for the development and maintenance of the best manhood. He declared that nothing could be more disastrous to the physical strength of a people than the direct selection of the most robust for work which carried them away from home, prevented their giving their vigor to children, and returned them, if at all, maimed, diseased, and exhausted. The prevalence of war, draining the country of its able-bodied men, brings with it an era of greatly lowered birth-rate and of the birth of weak and undersized children. This happened during the Napoleonic campaigns. When they were over, even though the survivors were decimated and wounded France entered on a period in which an inch was added to the wartime stature of its inhabitants.

Professor Kellogg's argument provoked replies from German and English military officers, who defended military service on the ground that it strengthened and developed the recruits. The German, a general, alluded to the physical strength and high spirits of the young soldiers he had seen marching through the streets of London. There can be no doubt that military exercise and discipline are beneficial to those brought under them—so long as they do not go to war. But the same exercise and discipline directed in other channels—in preparation for duties not destructive but efficient for prosperity—these would give the same result, as a by-product, while their chief purpose would not be wasted. Every advantage claimed for military

service could be gained by training for war, not against other nations, but against the common foes of all. On the sole ground of the maintenance of a people's physical vigor, war is greatly to be deplored. It inevitably kills many, injures more, and at the best withdraws a large proportion of the most vigorous from fatherhood during their best years, while it leaves the weakest to transmit their deficiencies to the following generation."

Jews had long had access to European leaders, and given their networks of contacts throughout the world, could impress these leaders by forecasting events known to them by intercommunication with their colleagues, giving the illusion of an almost supernatural gift of prophecy to the leaders of Europe, whom they could then pit against one another for profit. If a "court Jew" knew of an opportunity, or could manipulate the markets to profit a leader, or could predict a war and its outcome, not based on insight, but based on inside information; it would make quite an impression on a naïve and gullible European leader, especially if the "court Jew" was able accomplish this seemingly miraculous feat time after time, while flattering the ego, and promoting the ambitions of the foolish leader. This would instill confidence in the leader, which could then be exploited at a critical time to take advantage of the leader's faith and trust to lead a nation into self-destruction through unwise investment, treaty or war. A "court Jew" often managed national loans. The powers which control capital and debt know what investments persons and nations will make in the future, which gives them inside information and the ability to stimulate or destroy a national economy. Whoever controls the press knows of events before the public. Anyone with a story to tell must first report it to the press. Therefore, the press knows of a great deal of inside information and knows of many scandals. The press can expose, suppress or utilize this information in a corrupt fashion.

Jews have long dominated both international finance and the mass media. Through tribal collusion, they can also regulate those interests which they place in Gentile hands, so as to remain in control behind the scenes. Zionist Jews and Jewish bankers used their control of the American Press to incite Americans into accepting Woodrow Wilson's efforts to make war with Germany without just grounds. Congressmen Moore and Callaway tried to warn the United States Congress that Wilson, who was under the control of Zionist Jews, together with the Jewish controlled Press of America were attempting to bring America into the First World War on false grounds. Their statements are captured in the *Congressional Record* for 9 February 1917,

"Mr. MOORE of Pennsylvania. Mr. Chairman, the remarks Of the gentleman from Tennessee [Mr. AUSTIN] move me to say that, along with him and my other colleagues, I hope to see the President sustained in all proper efforts to maintain the honor and dignity of this country. We are considering now one of the great war bills, and the most of us will vote for it even to the limit of those things asked for to sustain the President. While doing that and considering other war bills, it seems to me that we might say

to ourselves—whether it is carried over the telegraphic lines to the people of the country or not—that there are many disturbing and conflicting rumors concerning war conditions which are asserted to-day and denied to-morrow. Yesterday we were informed that an American had been killed on the wrecked steamer *Turino*. His name was George Washington, and, of course, it would occasion a patriotic thrill the whole length and breadth of the country if it was true that George Washington had gone down at the hands of an enemy in foreign waters. But the newspapers had their say yesterday, and they had it again this morning, that this sure-enough American was killed, and therefore we ought to go to war with Germany.

Mr. BRITTEN. Will the gentleman yield?

Mr. MOORE of Pennsylvania. Yes.

Mr. BRITTEN. Did this man have any number?

Mr. MOORE of Pennsylvania. I do not know. He was an individual of color, but his taking off was supposed to be reason to cause war. Efforts have been made, desperate efforts have been made, since the President was here on Saturday last, to prove that we must go to war. The coasts of the world seem to have been raked to find some overt act to force the President to come in here and ask us to declare war. We have had very little but rumors, but we have had headlines galore, all with a view of stampeding the House and stampeding the country into an act of war. [Applause.] I rose to make this very brief statement because I do not want the people of this country to be deceived. I am satisfied that most of the people of the country want peace; peace with honor, of course. [Applause.] But they do not want to go into a dishonorable war, and they ought not to be forced into a war by the munition makers or the munition users of this or any other land. [Applause.]

Most of the dispatch headlines declaring that American ships have gone down, that American lives have been lost, that international laws have been violated have come from London, and London has been crazy with delight since it heard the glad tidings on Saturday last that the President had severed diplomatic relations with Germany. Coming from the Liberty Bell and Independence Hall district of the United States, I can not forget that we had trouble with London in 1776, and that we had trouble with London in 1812. I am not quite ready to accept all of these rumors that come out of London now without a grain of salt. London is a little more in need of American help just now than we are in need of the advice of London. I am not quite ready, therefore, to believe every damnable, pernicious, and lying report that comes out of London, or to accept it as an inducement to declare my country in a state of war. [Applause.]

On the night of the day that the President appeared here and informed the Congress of the fact that he had severed diplomatic relations with Germany, we had newspaper ‘extras’ announcing in startling headlines that the *Housatonic* had gone down in violation of international law; there were great scare heads, and boys on the streets shouting it aloud. It was declared that American rights had been violated by a country with which we were on

friendly terms up to that time. Yet the next day's newspapers announced in smaller type that the *Housatonic* was loaded with contraband, and even our State Department declared that there was no occasion for any warlike declaration in consequence of her sinking.

The CHAIRMAN. The time of the gentleman from Pennsylvania has expired.

Mr. MOORE of Pennsylvania. Mr. Chairman, I ask unanimous consent to proceed for five minutes more.

Mr. PADGETT. Mr. Chairman, I ask unanimous consent that debate upon the paragraph and all amendments thereto close in five minutes.

The CHAIRMAN. Is there objection to the request of the gentleman from Tennessee?

There was no objection.

The CHAIRMAN. Is there objection to the request of the gentleman from Pennsylvania?

There was no objection.

Mr. GORDON. Mr. Chairman, will the gentleman yield?

Mr. MOORE of Pennsylvania. Yes.

Mr. GORDON. Is it the contention of the gentleman that because a ship is loaded with contraband, Germany has the right to destroy the lives of passengers and crew?

Mr. MOORE of Pennsylvania. I made the statement that after all these headlines the State Department declared that there was no breach of international law. The people were being inflamed—

Mr. GORDON. But they did not say it was because the ship was loaded with contraband.

Mr. MOORE of Pennsylvania. I stated what the gentleman's own Secretary of State announced to the public—he was not as anxious as some newspaper editors are to rush into war.

Mr. GORDON. I agree with much of what the gentleman has said; but—

Mr. MOORE of Pennsylvania. I am not arguing the point of contraband at all. The gentleman is merely taking my time. I am trying to make a plain statement to the House as to the truth and the facts. The gentleman may be stampeded because certain things appear in the newspapers, but—

Mr. GORDON. Oh, don't you worry about my being stampeded. [Laughter.]

Mr. MOORE of Pennsylvania. I am making the statement that we see alarming headlines to-day indicating that we are on the verge of war because some 'overt act' has been committed, and the next day the whole thing is denied.

Mr. GORDON. I agree with the gentleman about that.

Mr. RAGSDALE. Mr. Chairman, will the gentleman yield?

Mr. MOORE of Pennsylvania. Yes.

Mr. RAGSDALE. Will the gentleman tell me what he thinks the duty of this Government ought to be if the German Government has taken charge of

and forcibly restrained by order our ambassador in that country?

Mr. MOORE of Pennsylvania. The gentleman is carried away with the headlines.

Mr. RAGSDALE. No; he is not.

Mr. MOORE of Pennsylvania. If the gentleman will listen, I will demonstrate what fools some men are—not like the gentleman from South Carolina, of course—who believe everything they read. I was coming to that very point. For three days we have heard that our American ambassador, who was on excellent terms with everyone in high life in Germany, has ‘been in captivity’ and held for exchange. The gentleman believes that statement.

Mr. RAGSDALE. No; the gentleman does not.

Mr. MOORE of Pennsylvania. It is absurd upon its face. Though we have had it for three days, this morning’s newspapers announce that Berlin is in conference with the American ambassador, that conferences have been going on in Berlin, and that the ambassador will be safeguarded out of Germany just as we are going to safeguard the German ambassador out of the United States. Oh, how easy it is for you to rush into war upon the say so of somebody who is interested in having war.

Mr. DYER. His passports have been issued to him.

Mr. MOORE of Pennsylvania. The ambassador is going to get out safely. Somebody wanted to inflame the American people by declaring that the American ambassador had been held in captivity. Absurd! We have given safe conduct to the German ambassador and are sending him home, and the Germans have been decent with the American ambassador. But at least 2 college professors and about 150 editors, more or less, yesterday declared—not that they were willing to enlist, for the barracks down here are waiting for men like them to come forward and enlist—but they declared in effect that they were willing to involve their country in war because ‘the American ambassador was held in bondage in Berlin.’ This morning the newspapers show that those editors and those college professors did not know what they were talking about, and that is what I am trying to say to the gentleman from South Carolina. The plain people should not be fooled. Mr. Chairman, how much time have I left?

The CHAIRMAN. One minute.

Mr. MOORE of Pennsylvania. In that one minute let me say, and I hope not to be interrupted again, that the *Housatonic* alarm has gone glimmering. The State Department seems to concede that the Germans were within their rights and that the *Housatonic* presents no casus belli. The next day we had the *California* sensation. Because this ship bore a good old American name everybody was made to suspect that it was an American ship, and that the Germans had perpetrated such an outrage as would force us to go to war. After the sensation had thrilled the country we were quietly informed that the *California* was a British ship, sailing under the British flag, and that she had been given the warning required by international law. But a great deal is made of the fact that one American was aboard that ship. He may have been

planted there to protect the cargo and to involve this country in an international warfare; I do not know, but the next day after the newspapers had worked the story of the American passenger to the limit, it developed that he was taken off the ship to a place of safety. It matters not that he was a colored man.

Mr. BRITTEN. And the ship was armed.

Mr. MOORE of Pennsylvania. Then, again, Mr. Chairman, the report went broadcast over the United States on the day after the President addressed Congress, that this Government had seized all the interned German ships. These reports were tempered here and there with the suggestion that the German sailors were endeavoring to destroy the property of their own country, but nevertheless it was broadly announced that our naval officers had seized this German property. I will not stop to discuss the moral aspect of this seizure except to say that there had been no declaration of war and that it was not clear why we should deliberately take this German property and appropriate it to the United States. Within a day or two the answer came from both the State Department and the White House that these German ships had not been seized, and that while this Government was taking certain precautions with respect to possible impediments to navigation, every courtesy was being shown the officers and men in charge of these German vessels. It was evident that some tall lying was done in this instance for the purpose of irritating Germany under very aggravating circumstances. Somebody evidently wanted Germany to commit an 'overt act' that would bring on a war. We ought to be on our guard against this dangerous 'rumor' business, whether it originates in London or the United States.

The CHAIRMAN. The time of the gentleman from Pennsylvania has expired.

The Clerk read as follows:

Maintenance, Bureau of Supplies and Accounts: For fuel; the removal and transportation of ashes and garbage from ships of war; books, blanks, and stationery, including stationery for commanding and navigating officers of ships, chaplains on shore and afloat, and for the use of courts-martial on board ships; purchase, repair, and exchange of typewriters for ships; packing boxes and materials; interior fittings for general storehouses, pay offices, and accounting offices in navy yards; expenses of disbursing officers; coffee mills and repairs thereto; expenses of naval clothing factory and machinery for the same; laboratory equipment; purchase of articles of equipage at home and abroad under the cognizance of the Bureau of Supplies and Accounts, and for the payment of labor in equipping vessels therewith, and the manufacture of such articles in the several navy yards; musical instruments and music; mess outfits; soap on board naval vessels; athletic outfits; tolls, ferriages, yeomen's stores, safes, and other incidental expenses; labor in general storehouses, paymasters' offices, and accounting offices in navy yards and naval stations, including naval stations maintained in island possessions under the control of the United States, and expenses in handling stores purchased and manufactured under 'General account of advances'; and reimbursement to appropriations of the Department of Agriculture of cost of inspection of meats and meat food products for the Navy Department: *Provided*, That the sum to be paid out of this appropriation, under the direction of the Secretary of the Navy, for chemists and for clerical, inspection, storeman, store laborer, and messenger service in the supply and accounting departments of the navy yards and naval stations and disbursing offices for the

fiscal year ending June 30, 1918, shall not exceed \$1,400,000; in all, \$2,750,000.

Mr. MOORE of Pennsylvania, Mr. RAGSDALE, and Mr. CALLAWAY rose.

The CHAIRMAN. The Chair will recognize the gentleman from Texas, a member of the committee.

Mr. CALLAWAY. Mr. Chairman, I ask unanimous consent to insert in the RECORD a statement that I have of how the newspapers of this country have been handled by the munition manufacturers.

The CHAIRMAN. The gentleman from Texas asks unanimous consent to extend his remarks in the RECORD by inserting a certain statement. Is there objection?

Mr. MANN. Mr. Chairman, reserving the right to object, may I ask whether it is the gentleman's purpose to insert a long list of extracts from newspapers?

Mr. CALLAWAY. No; It will be a little, short statement, not over $2\frac{1}{2}$ inches in length in the RECORD.

The CHAIRMAN. Is there objection?

There was no objection.

Mr. CALLAWAY. Mr. Chairman, under unanimous consent, I insert in the RECORD at this point a statement showing the newspaper combination, which explains their activity in this war matter, just discussed by the gentleman from Pennsylvania [Mr. Moore]:

'In March, 1915, the J.P. Morgan interests, the steel, shipbuilding, and powder interests, and their subsidiary organizations, got together 12 men high up in the newspaper world and employed them to select the most influential newspapers in the United States and a sufficient number of them to control generally the policy of the daily press of the United States.

'These 12 men worked the problem out by selecting 179 newspapers, and then began, by an elimination process, to retain only those necessary for the purpose of controlling the general policy of the daily press throughout the country. They found it was only necessary to purchase the control of 25 of the greatest papers. The 25 papers were agreed upon; emissaries were sent to purchase the policy, national and international, of these papers; an agreement was reached; the policy of the papers was bought, to be paid for by the month; an editor was furnished for each paper to properly supervise and edit information regarding the questions of preparedness, militarism, financial policies, and other things of national and international nature considered vital to the interests of the purchasers.

'This contract is in existence at the present time, and it accounts for the news columns of the daily press of the country being filled with all sorts of preparedness arguments and misrepresentations as to the present condition of the United States Army and Navy, and the possibility and probability of the United States being attacked by foreign foes.

'This policy also included the suppression of everything in opposition to the wishes of the interests served. The effectiveness of this scheme has been

conclusively demonstrated by the character of stuff carried in the daily press throughout the country since March 1915. They have resorted to anything necessary to commercialize public sentiment and sandbag the National Congress into making extravagant and wasteful appropriations for the Army and Navy under the false pretense that it was necessary. Their stock argument is that it is 'patriotism.' They are playing on every prejudice and passion of the American people."¹⁰¹⁶

J. P. Morgan was a Rothschild agent,¹⁰¹⁷ and Louis Brandeis and Samuel Untermyer used Morgan and the debilitating panic of 1907 the Jewish bankers deliberately caused to make the American public clamor for banking reform.¹⁰¹⁸ It was a trap and the "reform" ultimately put in place the Federal Reserve System which created a private central bank that regulated the money supply and operated a fractional reserve banking system. The Jewish bankers finally had the system in place in America they had always sought. Senator and financier Nelson W. Aldrich, who was one of the infamous conspirators who helped draft the Federal Reserve Act on Jekyll Island confirmed that it was means to consolidate their power and reduce their competition, which had been growing in recent years,

"Before the passage of this Act, the New York bankers could only dominate the reserves of New York. Now, we are able to dominate the bank reserves of the entire country."¹⁰¹⁹

Congressman Charles A. Lindbergh Sr. was very aware of the fact that the bankers had deliberately caused the panic in 1907 in order to make the public clamor for banking reforms, banking reforms the bankers would draft which would give them complete control over the money supply and wipe out the lower level, but numerous, competing banks,

"When the Aldrich-Vreeland Emergency Currency Bill was sprung on the House in its finished draft and ready for action to be taken, the debate was limited to three hours and Banker Vreeland placed in charge. It took so long for copies of the bill to be gotten that many members were unable to secure a copy until within a few minutes of the time to vote. No member who wished to present the people's side of the case was given sufficient time to enable him to properly analyze the bill. I asked for time and was told that if I would vote for the bill it would be given me, but not otherwise. Others were treated in the same way.

Accordingly, on June 30, 1908, the Money Trust won the first fight and the Aldrich-Vreeland Emergency Law was placed on the statute books. Thus the first precedent was established for the people's guarantee of the rich man's watered securities, by making them a basis on which to issue currency. It was the entering wedge. We had already guaranteed the rich men's money, and now, by this act, the way was opened, and it was intended that we should guarantee their watered stocks and bonds. Of course, they were too keen to

attempt to complete, in a single act, such an enormous steal as it would have been if they had included all they hoped ultimately to secure. They knew that they would be caught at it if they did, and so it was planned that the whole thing should be done by a succession of acts. The first three have taken place.

Act No. 1 was the manufacture, between 1896 and 1907, through stock gambling, speculation and other devious methods and devices, of tens of billions of watered stocks, bonds, and securities.

Act No. 2 was the panic of 1907, by which those not favorable to the Money Trust could be squeezed out of business and the people frightened into demanding changes in the banking and currency laws which the Money Trust would frame.

The Act No. 3 was the passage of the Aldrich-Vreeland Emergency Currency Bill, by which the Money Trust interests should have the privilege of securing from the Government currency on their watered bonds and securities. But while the act contained no authority to change the form of the bank notes, the U. S. Treasurer (in some way that I have been unable to find a reason for) implied authority and changed the form of bank notes which were issued for the banks on government bonds. These notes had hitherto had printed on them, 'This note is secured by bonds of the United States.' He changed it to read as follows: 'This note is secured by bonds of the United States or other securities.' 'Or other securities' is the addition that was secured by special interests. The infinite care the Money Trust exercises in regard to important detail work is easily seen in this piece of management. By that change it was enabled to have the form of the money issued in its favor on watered bonds and securities, the same as bank notes secured on government bonds, and, as a result, the people do not know whether they get one or the other. None of the \$500,000,000 printed and lying in the U. S. Treasury ready to float on watered bonds and securities has yet (April, 1913) been used. But it is there, maintained at a public charge, as a guarantee to the Money Trust that it may use it in case it crowds speculation beyond the point of its control. The banks may take it to prevent their own failures, but there is not even so much as a suggestion that it may be used to help keep the industries of the people in a state of prosperity.

The main thing, however, that the Money Trust accomplished as a result of the passing of this act was the appointment of the National Monetary Commission, the membership of which was chiefly made up of bankers, their agents and attorneys, who have generally been educated in favor of, and to have a community interest with, the Money Trust. The National Monetary Commission was placed in charge of the same Senator Nelson W. Aldrich and Congressman Edward B. Vreeland, who respectively had charge in the Senate and House during the passage of the act creating it.

The act authorized this commission to spend money without stint or account. It spent over \$300,000 in order to learn how to form a plan by which to create a greater money trust, and it afterwards recommended Congress to give this proposed trust a fifty-year charter by means of which it could rob

and plunder all humanity. A bill for that purpose was introduced by members of the Monetary Commission, and its passage planned to be the fourth and final act of the campaign to completely enslave the people.

The fourth act, however, is in process of incubation only, and it is hoped that by this time we realize the danger that all of us are in, for it is the final proposed legislation which, if it succeeds, will place us in the complete control of the moneyed interests. History records nothing so dramatic in design, nor so skillfully manipulated, as this attempt to create the National Reserve Association,—otherwise called the Aldrich plan,—and no fact nor occurrence contemplated for the gaining of selfish ends is recorded in the world's records which equals the beguiling methods of this colossal undertaking. Men, women, and children have been equally unconscious of how stealthily this greatest of all giant octopuses,—a greater Money Trust,—is reaching out its tentacles in its efforts to bind all humanity in perpetual servitude to the greedy will of this monster.

I was in Congress when the Panic of 1907 occurred, but I had previously familiarized myself with many of the ways of high financiers. As a result of what I discovered in that study, I set about to expose the Money Trust, the world's greatest financial giant. I knew that I could not succeed unless I could bring public sentiment to my aid. I had to secure that or fail. The Money Trust had laid its plans long before and was already executing them. It was then, and still is, training the people themselves to demand the enactment of the Aldrich Bill or a bill similar in effect. Hundreds of thousands of dollars had already been spent and millions were reserved to be used in the attempt to bring about a condition of public mind that would cause demand of the passage of the bill. If no other methods succeeded, it was planned to bring on a violent panic and to rush the bill through during the distress which would result from the panic. It was figured that the people would demand new banking and currency laws; that it would be impossible for them to get a definitely practical plan before Congress when they were in an excited state and that, as a result, the Aldrich plan would slip safely through. It was designed to pass that bill in the fall of 1911 or 1912.”¹⁰²⁰

This was not the first time the bankers had deliberately caused a financial calamity in order to cause the People of America to clamor for banking reforms, “reforms” which the bankers would draft and which would make the citizens of the United States the slaves of the Jewish bankers. When President Andrew Jackson sought to maintain a debt-free government and truly Federal control over the money, Nicholas Biddle and the Rothschilds conspired to create the panic of 1837. Biddle had previously deliberately caused the panic of 1819. Biddle bragged about his actions.

In 1802, Thomas Jefferson anticipated the Great Depression of the Twentieth Century when he stated in a letter to Albert Gallatin, Secretary of the Treasury,

“I believe that banking institutions are more dangerous to our liberties than

standing armies. . . . If the American people ever allow private banks to control the issue of their currency, first by inflation, then by deflation, the banks and corporations that will grow up around [the banks]. . . will deprive the people of all property until their children wake-up homeless on the continent their fathers conquered. . . . The issuing power should be taken from the banks and restored to the people, to whom it properly belongs.”

In 1913, the creation of the Federal Reserve together with the creation of the Federal Income Tax made war an immensely profitable venture. The Jewish bankers had at last a means to tax the American People and heat up the economy and then collapse it in the Great Depression by contracting the money supply, which created a wonderful buying opportunity for them in that it forced others to sell and yet maintained the value of the bankers’ money enabling them to buy up whatever they wanted to buy.

It appears that another trap is today being set for the American Public. Americans will be asked to chose between the gold standard as one panacea, or an international currency issuing from a central world bank as another panacea. Either option could ruin the nation. Poseurs serving the interests of the Jewish bankers, bankers who are driven by greed and religious fervor to place all of the wealth of the world in Jewish hands, will step forward and ridicule the bankers and the Federal Reserve and might even scapegoat all Jews including assimilated Jews. These propagandists will be the agents of the bankers themselves and they will offer up the poisoned fruit of the gold standard. Jewish bankers control most of the gold in the world and if America were to adopt the gold standard it would transfer America’s wealth into the hands of Jewish bankers. America would lose its sovereignty to the prophesied Jewish world government and ultimately the gold will be melted down and shipped to Jerusalem severely contracting the money supply and destroying all Gentile economies (*Genesis 47*).

America’s gold should be recovered by legal and military means and reparations and damages, as well as the principal and accrued interest stolen from the American economy by Jewish bankers should be recovered. However, the method of securing the lasting value of American money most likely to succeed is for the American Government to issue its own notes and so pay down the debt without accruing more debt. This cannot be done by adopting a gold standard.

J. P. Morgan served the interests of the Zionists by funding England in the war, which tied America to it in the minds of the public, and by financing the American war machine. He made immense profits doing it, most of which ended up in the hands of the Jewish bankers, who ultimately served Rothschild, King of the Jews. The newspapers were edited and staffed by a disproportionate number of Jews. At the end of Morgan’s life, it was discovered that most of the monies thought to be controlled by him found their way back to the Rothschilds.

Another means of corrupting the press, one other than ownership, editorship and reporters, is the power of advertising. Jewish enterprises have often withdrawn their advertising from news sources which do not favor their perceived self-interests. This is ruinous to a newspaper. In addition, Jews boycott businesses which advertise in

news sources they want shut down. The Jews have been expelled from many societies at many different times for many different reasons. Jewish tribal strategy is so corrupt, unethical and immoral that most Gentile societies, which cannot compete with Jewish corruption and still maintain their human dignity, and which refuse to degrade themselves by lowering themselves to the abnormal and inhuman standards of Jewish tribal behavior, find themselves with no option but to expel the Jews; which is exactly what Zionists have often wanted and is one reason why they so openly flaunt their corruption.

New York City Mayor John Francis Hylan believed that the bankers, directly or indirectly, owned the major newspapers. In 1918, a letter from Hylan to the President of the National Association of City Editors was published in *The New York Times* on 25 August 1918 on page 16,

**“HYLAN ATTACKS
ALL NEWSPAPERS
Mayor Declares Confidence of
the Public in Them Has
Been Shaken.
VANDERLIP DISPUTES THIS
Banker Tells City Editors He Would
Emigrate to Russia If Condition
Were True.**

Mayor John F. Hylan, in a letter which was read last night at the dinner held at the Hotel Majestic of the National Association of City Editors, bitterly attacked the newspapers, saying that the confidence of their readers had been shaken ‘by misrepresentation, biased and untruthful news and editorials which had been and are at intervals appearing in the press.’

Frank A. Vanderlip, President of the National City Bank, who was one of the speakers at the dinner, promptly seized upon the Mayor’s letter and asserted if he thought the conditions described by the Mayor were true he would consider emigrating to Russia. Mr. Vanderlip disputed the Mayor’s assertions.

Mayor Hylan’s letter was as follows:

City of New York.
Office of the Mayor.

Aug. 23. 1918.

Clyde P. Steen, Esq., President National Association of City Editors. Hotel Majestic. New York City:

Dear Mr. Steen: Your Invitation to be present and welcome the members of the National Association of City Editors at their annual banquet is received.

I have delayed answering, hoping that I might be able to arrange to be present and to personally extend a welcome on behalf of the city. I regret this is impossible. I am taking this opportunity to say a word to you.

The people of New York are highly honored to have such distinguished men in their midst who will attend your annual convention. As Chief Executive of the city, I wish to extend to you a warm and sincere greeting. I hope the result of your deliberations at your annual convention will meet the expectations of your association and result in benefits to the people throughout the country.

I would like to offer a word or suggestion, which I hope will be received in the spirit in which it is intended by the great men who control the destinies of the papers throughout the country. The people for many years past have looked to your association to guide and advise them in all matters of public importance and benefit. The daily readers have assumed that the papers they read are independent, unbiased, truthful, and fair in their articles and editorials. However, their confidence has been shaken by misrepresentation, biased and untruthful news and editorials which have born and are at intervals appearing in the press. They believe that the policy of the paper is controlled and influenced by certain interests that are more interested in the special privilege seeker than in the people. In many instances this is true, brought about, no doubt, by the financial condition of a particular paper, whose owners are unable to secure sufficient revenue from their paper to make a profit, and who are compelled to rely upon the subsidy furnished, in one form or another, by certain interests who are profiteering upon the people. This makes the paper a pliant tool of the interests and is used to mislead the people.

The management of the paper, with this policy in mind, sends out the news gatherer on a mission, with instructions. The facts gathered are distorted and the articles colored in accordance with instructions and in accordance with the prejudices of the individual news gatherer, thereby getting away from the purpose of disseminating fair and unbiased news. The editorial writer likewise colors his editorial to suit the Interests of the paper and his employer. The people in a small community quickly discover the gossip monger and the talebearer, and such person is discredited and has no standing in the community.

The people have discovered, particularly in New York, that practically all of the large newspapers are controlled by the special privilege seeking interests, and have as little regard and little respect for the truthfulness and fairness of such papers as they have for the gossip monger and trouble maker in a small community. This shaken confidence and the belief that the press is controlled to a great extent by those who are profiteering in the necessities of life, is causing great and most serious unrest among the people.

The policy of every paper in the country should be to present the facts as they find them, and not to attempt to bias and prejudice the minds of the people with untruthful and unfair editorials and news articles.

In order for the press to regain the confidence in the people they must first of all adopt a policy which will make their paper honest, fearless, and independent in the presentation of news. I sincerely hope that the great men who are connected with the papers of the United States will appreciate the necessity of regaining the confidence of the people, and use their influence against the profiteering interests that are controlling the necessities of life and exploiting the people.

Permit me to make this suggestion at this time: Would it not be wise for a return to the days when our writers and molders of public thought on matters affecting public questions appearing in the daily papers signed the same with their names? Very truly yours.

JOHN F. HYLAN, Mayor.

‘When I hear of the low state of the public press as described by the Mayor, of the low state of justice as regards newspapers, I would look to Russia as a place to emigrate to, for it would be an improvement to live there,’ Mr. Vanderlip said after the Mayor’s letter had been read.

The occasion was the first dinner of the New York City Editors’ Association, an organization formed under the auspices of the National Association of City Editors. The latter organization came into being, according to Clyde P. Steen, the President, at the suggestion of George Creel, Chairman of the Committee on Public information, so that the committee might have an organization to reach the bulk of the smaller editors of the country. The dinner was attended by a group of editors from up State.”

Frank A. Vanderlip was one of the notorious conspirators on Jekyll Island who created the plan for the Federal Reserve Act which “Colonel” Edward Mandell House forced President Wilson to enact, despite Wilson’s campaign promise to oppose such legislation. Paul Warburg drafted the plan and Senator and financier Nelson W. Aldrich attached his name to it in the first attempt to pass it. Vanderlip confessed to his crimes against the American People in an article entitled “The ‘First-Name Club’” in the *Saturday Evening Post* in the edition of 9 February 1935, on page 25. George Creel was a muckraking journalist who became the chief propagandist for the Wilson Administration. He lied to the American Public and viciously defamed the German People in order to promote the Jewish bankers in their Zionist efforts to bring America into the First World War on the side of the British in exchange for the Balfour Declaration—a declaration written out to Lord Rothschild which the Zionists took as a blank check.

On 2 March 1922 on page 3 in an article entitled “Hylan Denounces Rule from Albany”, *The New York Times* quoted Mayor Hylan,

“Assails Big Newspapers.

‘The present system permits big lawbreakers to escape punishment, provides constant opportunity for increasing the fields for public plundering and flouts the will of the majority, while legislation for the benefit of entrenched monopoly is smeared all over the statute books. And these

interests are careful to see to it that they and their official trools receive clean bills of health when seeking popular favor. It is here that the subsidized press—the ever-ready and powerful ally of privilege, comes to the rescue. This help is never denied, for the sinister forces of greed and corruption influence, own or control practically all the newspapers throughout the country. Hence you may be sure that the journalistic pap dished out to the people is at all times of a character to make the people feel kindly disposed toward the hand-picked candidates who are secretly committed to the cause of the interests.

‘While it is imperative to do everything possible to mitigate the consequences of political evils, the real solution of the difficulty lies in the removal of the causes, and so I say it would be a great day for the people of this State if we could but clean out the whole kit and caboodle of grasping interests, mercenary politicians and lick-spittol newspapers. These are the three heads of the hydra which must be lopped off together.’

The New York Times wrote on 27 March 1922 on page 3,

“HYLAN TAKES STAND ON NATIONAL ISSUES

Suggestion of a Presidential
Boom Is Seen in a Speech
Delivered in Chicago.

CONDEMNS PACIFIC TREATY

Says International Bankers and
Standard Oil Constitute an
‘Invisible Government.’

Special to the New York Times.

CHICAGO, March 26.—John F. Hylan, Mayor of New York City, in an address to the Knights of Columbus at the Hotel La Salle here tonight, declared that ‘a little coterie of international bankers’ virtually ran the United States Government for their own selfish interests, assailed ‘invisible government’ and the Rockefeller-Standard-Oil interests and predicted a ‘whirlwind of public condemnation’ for those Senators who voted for the ratification of the Four-Power Treaty, which he described as an ‘awful act’ and a departure from the policy of George Washington.

It was Mayor Hylan’s maiden speech in Chicago on the occasion of his first visit to this city. His address was at the dinner of the Knights of Columbus following the initiation of 600 candidates to the fourth degree of the order.

Mayor Hylan spoke largely on national issues and his speech was considered by many present to mark the launching of his own Presidential

boom, the suggestion for which was first put forward tentatively last month at Palm Beach by Commissioner Grover A. Whalen of his Cabinet, while others thought it was rather an amplification and endorsement of the utterances and theories of William Randolph Hearst, as presented almost daily in the Hearst papers.

While Mayor Hylan's speech was punctuated with occasional applause, it was not greeted with any unroarious display of approval. His audience was attentive, courteous and polite, but that was all.

His Choice for President.

Mayor Hylan naturally did not mention himself for the Presidency, but he expressed the hope that both parties would nominate in 1924, 'men who are genuinely independent, men who have a little of the milk of human kindness in their souls, men of the type of Hiram Johnson, William Randolph Hearst and Rodman Wanamaker.'

With possible reference to his own political fortunes, Mayor Hylan urged complete religious tolerance in political action should never be founded on racial or religious impulse or alignment.

'We are all God's children, no matter in which religion we may chance to have been born,' he said. 'There is no room for bigotry in the free breezes of America and those who seek to instil it are unworthy the name of American.'

Quoting the late Theodore Roosevelt, he attacked 'invisible government,' which, he said, 'like a giant octopus sprawls its slimy length over city, State and nation,' and 'squirms in the jaws of darkness and is thus the better able to clutch the reins of government.'

Other points in Mayor Hylan's speech included a recital of events in the last two New York City Mayoralty elections, a demand that Europe pay its war debts to this country, a boost for the soldier bonus, advocacy of the referendum and recall 'used with discretion,' an ambiguous reference construed to favor beer and light wines and a protest against the prevailing heavy taxes.

Assails Treaty Ratification.

Mayor Hylan pictured 'the flag that snapped proudly over Valley Forge and Bunker Hill' as drooping on its staff. 'For it has been decreed by a handful of Senators at Washington,' he continued, 'that the Stars and Stripes must flutter beside the standards of Great Britain and Japan if at any time the insular possessions of these empires in the region of the Pacific are in anywise threatened.'

'The Senators who by their action have made the free and independent United States of America the prop of crumbling European or warlike Asiatic dynasties may live to regret the day and the deed that was done on it. As surely as the sun shines and the seasons come and go in this Republic founded by Washington and saved by Lincoln, those Senators will reap the harvest of the whirlwind of public condemnation which they have sown by this awful act of ratification.'

Mayor Hylan also attacked the New York newspapers which opposed him for re-election last Fall, and declared the 'kept' press did not support any candidate who did not have the approval of Wall Street and the traction interests.

'The hooting, gibing and sneering at my candidacy and the tacking upon me of a nickname, which was an echo of the days when I used the pick and shovel and drove a locomotive, were most flagrant and disgraceful,' he added.

Beginning his speech with complimentary reference to the wartime and reconstruction work of the Knights of Columbus, Mayor Hylan launched almost immediately into an attack upon 'invisible government.'

'Some years ago,' he said, 'a sterling American, Theodore Roosevelt, condemned what he called 'invisible government.' He denounced as malefactors of great wealth and as enemies of the Republic those men of excessive fortune who were forever trying to grasp greater gain.

Names 'Head of the Octopus.'

'The warning of Theodore Roosevelt has much timeliness today, for the real menace of our republic is this invisible government which like a giant octopus sprawls its slimy length over city, State and nation.

'Like the octopus of real life it operates under cover of a self-created screen. It seizes in its long and powerful tentacles our executive officers, our legislative bodies, our schools, our courts, our newspapers and every agency created for the public protection.

'It squirms in the jaws of darkness and thus is the better able to clutch the reins of government, secure enactment of the legislation favorable to corrupt business, violate the law with impunity, smother the press and reach into the courts.

'To depart from mere generalizations, let me say that at the head of this octopus are the Rockefeller-Standard Oil interests and a small group of powerful banking houses generally referred to as the international bankers.

'The little coterie of powerful international bankers virtually run the United States Government for their own selfish purposes. They practically control both parties, write political platforms, make catspaws of party leaders, use the leading men of private organizations and resort to every device to place in nomination for high public office only such candidates as will be amenable to the dictates of corrupt big business. They connive at centralization of government on the theory that a small group of hand-picked, privately controlled individuals in power can be more easily handled than a larger group among whom there will most likely be men sincerely interested in public welfare.

'These international bankers and Rockefeller-Standard Oil interests control the majority of newspapers and magazines in this country. They use the columns of these papers to club into submission or drive out of office public officials who refuse to do the bidding of the powerful corrupt cliques which compose the invisible government.'

Mayor Hylan quoted the paper attributed to Dr. Frederick T. Gates of the General Education Board, which advocated educating rural children to remain in that station of life rather than training them for the professions.

‘This is the kind of education the coolies receive in China,’ Mr. Hylan said, ‘but we are not going to stand for it in these United States. One of my first acts as Mayor was to pitch our, bag and baggage, from the educational system of our city the Rockefeller agents and the Gary plan of education to fit the children for the mill and factory.’

Criticizes Our Entering War.

Entrance of the United States into the World War was viewed by Mayor Hylan as a departure of doubtful wisdom from its traditional policy.

‘In the second Wilson presidential campaign the slogan was ‘He kept us out of war.’ Shortly after the Administration entered upon its second term the cry ‘to arms’ was roared, and the free and independent United States of America was plunged into the seething cauldron of the European war.

‘The slogan of the Harding campaign was ‘No League of Nations.’ Scarcely a year after this new national administration entered into office, a peace parley was called to effect an association of nations—which is the same as a League of Nations—to bind the Republic of the United States of America, pulsating with life, to the moribund monarchies of Europe.

‘We have in this country a few Tories who are more interested in the welfare of foreign countries than they are in the United States Government. Some way ought to be found for dealing effectively with them.

‘Our departure from the patriotic and wise admonitions of our far-sighted early patriots which led to our participation in the World War has taught thinking America a lesson, sad, bitter and costly.’

Mayor Hylan declared the United States should collect the ten billion dollars owed by her allies during the war, even though they showed no sign of willingness to pay. ‘I for one,’ he said, ‘insist that the Government demand the return of principal and interest as soon as possible, so that at least part of these sums may be distributed to the soldiers of the United States and their families who are in need. Seventy-five thousand ex-service men are tramping the streets of the City of New York hungry and jobless, and on behalf of them and every other unemployed veteran, I sincerely hope that Congress will take this matter up and insist on an early settlement of at least part of the debts owing to the United States by these European countries.’”

On 9 December 1922, *The New York Times* quoted Hylan, “As the cities of the State of New York were organized to oppose Governor Miller last November, so Mayor Hylan plans a nation-wide cities bloc to fight against ‘corporation and international bankers’ in the Presidential election two years hence. [***] We have got to get the cities together for the fight in 1924. There is going to be a battle then and a hard one to prevent the corporate interests and the great international bankers from dictating to the two old parties when the time comes for nominating a President.”¹⁰²¹

As Presidential candidate for the Progressive Party, Theodore Roosevelt gave a speech in August of 1912, in Oyster Bay, New York, “The Progressive Covenant With The People” (note that Roosevelt’s allusion to an “invisible government” is similar to Walter Rathenau’s declaration on 24 December 1912 in the *Wiener Freie Presse*, that “Three hundred men, each of whom knows all the others, govern the fate of the European continent, and they elect their successors from their entourage.”¹⁰²²),

“Political parties exist to secure responsible government and to execute the will of the people. From these great tasks both of the old parties have turned aside. Instead of instruments to promote the general welfare they have become the tools of corrupt interests, which use them impartially to serve their selfish purposes. Behind the ostensible government sits enthroned an invisible government owing no allegiance and acknowledging no responsibility to the people. To destroy this invisible government, to dissolve the unholy alliance between corrupt business and corrupt politics, is the first task of the statesmanship of the day. Unhampered by tradition, uncorrupted by power, undismayed by the magnitude of the task, the new party offers itself as the instrument of the people, to sweep away old abuses, to build a new and nobler government. This declaration is our covenant with the people and we hereby bind the party and its candidates, in state and nation, to the pledges made herein. With all my heart and soul, with every particle of high purpose that is in me, I pledge you my word to do everything I can to put every particle of courage, of common sense, and of strength that I have at your disposal, and to endeavor so far as strength has given me to live up to the obligations you have put upon me, and to endeavor to carry out in the interest of our whole people the policies to which you have today solemnly dedicated yourselves in the name of the millions of men and women for whom you speak. Surely there never was a fight better worth making than the one in which we are engaged. It little matters what befalls any one of us, who for the time being stand in the forefront of the battle. I hope we shall win, and I believe that if we can wake the people to what the fight really means, we shall win. But win or lose, we shall not falter. Whatever fate may at the moment overtake any of us, the movement itself will not stop. Our cause is based on the eternal principles of righteousness. Even though we who now lead may for the time fail, in the end the cause itself shall triumph. Six weeks ago, here in Chicago, I spoke to the honest representatives of a convention which was not dominated by honest men. A convention wherein sat, alas, a majority of men who, with sneering indifference to every principle of right, so acted as to bring to a shameful end a party which had been founded over half a century ago by men in whose souls burned the fire of lofty endeavor. Now to you men, who, in your turn have come together to spend and be spent in the endless crusade against wrong, to you who face the future resolute and confident, to you who strive in a spirit of brotherhood for the betterment of our nation, to you who gird yourselves for this great new fight in the never ending warfare for the good of humankind, I say in closing what in that

speech I said in closing: We stand at Armageddon, and we battle for the Lord.”

Two key elements of Roosevelt’s Progressive Party were iterated in the “Platform of the Progressive Party” on 7 August 1912,

“The Old Parties

Political parties exist to secure responsible government and to execute the will of the people.

From these great tasks both of the old parties have turned aside. Instead of instruments to promote the general welfare, they have become the tools of corrupt interests which use them impartially to serve their selfish purposes. Behind the ostensible government sits enthroned an invisible government, owing no allegiance and acknowledging no responsibility to the people.

To destroy this invisible government, to dissolve the unholy alliance between corrupt business and corrupt politics is the first task of the statesmanship of the day.

The deliberate betrayal of its trust by the Republican Party, and the fatal incapacity of the Democratic Party to deal with the new issues of the new time, have compelled the people to forge a new instrument of government through which to give effect to their will in laws and institutions.

Unhampered by tradition, uncorrupted by power, undismayed by the magnitude of the task, the new party offers itself as the instrument of the people to sweep away old abuses, to build a new and nobler commonwealth.”

and,

“Currency

We believe there exists imperative need for prompt legislation for the improvement of our National currency system. We believe the present method of issuing notes through private agencies is harmful and unscientific.

The issue of currency is fundamentally government function and the system should have as basic principles soundness and elasticity. The control should be lodged with the Government and should be protected from domination manipulation by Wall Street or any special interests.

We are opposed to the so-called Aldrich currency bill, because its provisions would place our currency and credit system in private hands, not subject to effective public control.”

Silas Bent published a review of the books *The Life of Woodrow Wilson*¹⁰²³ by Josephus Daniels and *The True Story of Woodrow Wilson*¹⁰²⁴ by David Lawrence under the caption “Career of the Creator of ‘International Conscience’” in *The New York Times Book Review* 22 June 1924 on page 3, in which Bent wrote, among other things,

“Mr. Lawrence quotes [President Woodrow Wilson] as calling the Colonel ‘a monumental faker.’ That was in private conversation. Mr. Wilson did not reply to his predecessor’s attacks on him as a candidate.

To Colonel E. M. House Mr. Lawrence gives credit for influence in naming the greater part of the first Wilson Cabinet. Mr. Daniels mentions Colonel House only in reference to the appointment of Albert. S. Burleson as Postmaster General. It was Colonel House, so Mr. Lawrence says, who first interested Mr. Wilson in banking reform. It was Colonel House who made a trip to Wall Street before the inauguration and reassured the most powerful bankers in this country about Mr. Wilson’s views, telling them his intentions toward business and finance, so as to avert a threatened panic.

The second Mrs. Wilson, according to Mr. Lawrence, was chiefly responsible for the break between her husband and Colonel House. She exercised an extraordinary influence and thought the Colonel was too much in evidence at Versailles. It was she, according to the same writer, who caused the break with Secretary Tumulty; but some of those who read Mr. Tumulty’s about himself and the President regarded that as abundant provocation.”

Woodrow Wilson, himself, stated in a campaign speech before he was elected for his first term as President,

“Since I entered politics, I have chiefly had men’s views confided to me privately. Some of the biggest men in the United States, in the field of commerce and manufacture, are afraid of somebody, are afraid of something. They know that there is a power somewhere so organized, so subtle, so watchful, so interlocked, so complete, so pervasive, that they had better not speak above their breath when they speak in condemnation of it.”¹⁰²⁵

Jacob Schiff, whose family had a long and intimate relationship with the Rothschild family, destroyed Russia through the collusive actions of international finance, which was disproportionately in the hands of Jewish financiers. The Bolsheviks he put into power forestalled Russian progress for a century. Zionist Meir Kahane launched a secret war against the Soviet Union, attempting to provoke conflict between the Soviets and the Americans, in order to force the Soviet Union into sending Jews to Israel.¹⁰²⁶ Israel needed to increase its Jewish population so as to change the demographics of the country and overwhelm the large native Palestinian population.

Kahane’s actions could have brought the United States, N.A.T.O., the Warsaw Pact and the Soviet Union to war—had the potential to provoke World War III, but racist Jews are so selfish and so fanatical that they welcome the notion of a third world war which they see as necessary to fulfill Old Testament prophecy. There is today a rise in anti-Semitism in Russia and the Ukraine; and, given this history of Zionist agitation, the question arises, are Zionists agitating to provoke this anti-Semitism and yet again causing the Jews and Gentiles of Russia needless misery in

order to promote their perceived Zionist self-interests? Zionists want to force Russian Jews to move to Israel, because the demographic situation still favors the Palestinians in Israel, which is by no means a democracy; and if Israel were to become a democracy, the Palestinians would effectively rule by swing vote and eventually by majority vote. When the Soviet Union broke apart, a Jewish mafia took over many of the profitable businesses of Russia and funneled the fortunes into the hands of Jewish financiers.¹⁰²⁷ International finance grossly restricted the influx of investment capital into the former Soviet Nations preventing their successful transition into Capitalism, and the Jewish mafia discouraged the influx of foreign capital by manifesting rampant corruption that frightened off foreign investors. Both before and after the reign of the Jewish “Red Terror”, Russia, a nation with the greatest potential of any nation on Earth, was destroyed again and again by Jewish finance. *Malachi* 1:1-5 states,

“1 The burden of the word of the LORD to Israel by Malachi. 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob’s brother? saith the LORD: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. 4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever. 5 And *your* eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.”

Congressman Louis T. McFadden gave the following famous speech before the United States House of Representatives on 10 June 1932, which tells the story of how the Jewish bankers ruined Russia and delivered America into slavery, war and depression through their agent “Colonel” Edward Mandell House:

“Mr. McFADDEN. Mr. Chairman, at the present session of Congress we have been dealing with emergency situations. We have been dealing with the effect of things rather than with the cause of things. In this particular discussion I shall deal with some of the causes that lead up to these proposals. There are underlying principles which are responsible for conditions such as we have at the present time and I shall deal with one of these in particular which is tremendously important in the consideration that you are now giving to this bill.

Mr. Chairman, we have in this country one of the most corrupt institutions the world has ever known. I refer to the Federal Reserve Board and the Federal Reserve Banks. The Federal Reserve Board, a Government board, has cheated the Government of the United States and the people of the United States out of enough money to pay the national debt. The depredations and iniquities of the Federal Reserve Board and the Federal reserve banks acting together have cost this country enough money to pay the

national debt several times over. This evil institution has impoverished and ruined the people of the United States; has bankrupted itself, and has practically bankrupted our Government. It has done this through the defects of the law under which it operates, through the maladministration of that law by the Federal Reserve Board, and through the corrupt practices of the moneyed vultures who control it.

Some people think the Federal Reserve banks are United States Government institutions. They are not Government institutions. They are private credit monopolies which prey upon the people of the United States for the benefit of themselves and their foreign customers; foreign and domestic speculators and swindlers; and rich and predatory money lenders. In that dark crew of financial pirates there are those who would cut a man's throat to get a dollar out of his pocket; there are those who send money into States to buy votes to control our legislation; and there are those who maintain international propaganda for the purpose of deceiving us and of wheedling us into the granting of new concessions which will permit them to cover up their past misdeeds and set again in motion their gigantic train of crime.

These 12 private credit monopolies were deceitfully and disloyally foisted upon this country by the bankers who came here from Europe and repaid us for our hospitality by undermining our American institutions. Those bankers took money out of this country to finance Japan in a war against Russia. They created a reign of terror in Russia with our money in order to help that war along. They instigated the separate peace between Germany and Russia and thus drove a wedge between the Allies in the World War. They financed Trotsky's mass meetings of discontent and rebellion in New York. They paid Trotsky's passage from New York to Russia so that he might assist in the destruction of the Russian Empire. They fomented and instigated the Russian revolution and they placed a large fund of American dollars at Trotsky's disposal in one of their branch banks in Sweden so that through him Russian homes might be thoroughly broken up and Russian children flung far and wide from their natural protectors. They have since begun the breaking up of American homes and the dispersal of American children.

It has been said that President Wilson was deceived by the attentions of these bankers and by the philanthropic poses they assumed. It has been said that when he discovered the manner in which he had been misled by Colonel House, he turned against that busybody, that 'holy monk' of the financial empire, and showed him the door. He had the grace to do that, and in my opinion he deserves great credit for it.

President Wilson died a victim of deception. When he came to the Presidency, he had certain qualities of mind and heart which entitled him to a high place in the councils of this Nation; but there was one thing he was not and which he never aspired to be; he was not a banker. He said that he knew very little about banking. It was, therefore, on the advice of others that the

iniquitous Federal reserve act, the death warrant of American liberty, became law in his administration.

Mr. Chairman, there should be no partisanship in matters concerning the banking and currency affairs of this country, and I do not speak with any.

In 1912 the National Monetary Association, under the chairmanship of the late Senator Nelson W. Aldrich, made a report and presented a vicious bill called the National Reserve Association bill. This bill is usually spoken of as the Aldrich bill. Senator Aldrich did not write the Aldrich bill. He was the tool, but not the accomplice, of the European-born bankers who for nearly twenty years had been scheming to set up a central bank in this country and who in 1912 had spent and were continuing to spend vast sums of money to accomplish their purpose.

The Aldrich bill was condemned in the platform upon which Theodore Roosevelt was nominated in the year 1912, and in that same year, when Woodrow Wilson was nominated, the Democratic platform, as adopted at the Baltimore convention, expressly stated: 'We are opposed to the Aldrich plan for a central bank.' This was plain language. The men who ruled the Democratic Party then promised the people that if they were returned to power there would be no central bank established here while they held the reigns of government. Thirteen months later that promise was broken, and the Wilson administration, under the tutelage of those sinister Wall Street figures who stood behind Colonel House, established here in our free country the worm-eaten monarchical institution of the 'king's bank' to control us from the top downward, and to shackle us from the cradle to the grave. The Federal Reserve act destroyed our old and characteristic way of doing business; it discriminated against our 1-name commercial paper, the finest in the world; it set up the antiquated 2-name paper, which is the present curse of this country, and which wrecked every country which has ever given it scope; it fastened down upon this country the very tyranny from which the framers of the Constitution sought to save us.

One of the greatest battles for the preservation of this Republic was fought out here in Jackson's day, when the Second Bank of the United States, which was founded upon the same false principles as those which are here exemplified in the Federal Reserve act, was hurled out of existence. After the downfall of the Second Bank of the United States in 1837, the country was warned against the dangers that might ensue if the predatory interests, after being cast out, should come back in disguise and unite themselves to the Executive, and through him acquire control of the Government. That is what the predatory interests did when they came back in the livery of hypocrisy and under false pretenses obtained the passage of the Federal reserve act.

The danger that the country was warned against came upon us and is shown in the long train of horrors attendant upon the affairs of the traitorous and dishonest Federal Reserve Board and the Federal reserve banks. Look around you when you leave this chamber and you will see evidences on all sides. This is an era of economic misery and for the conditions that caused

that misery, the Federal Reserve Board and the Federal reserve banks are fully liable. This is an era of financed crime and in the financing of crime, the Federal Reserve Board does not play the part of a disinterested spectator.

It has been said that the draughtsman who was employed to write the text of the Federal reserve bill used a text of the Aldrich bill for his purpose. It has been said that the language of the Aldrich bill was used because the Aldrich bill had been drawn up by expert lawyers and seemed to be appropriate. It was indeed drawn up by lawyers. The Aldrich bill was created by acceptance bankers of European origin in New York City. It was a copy and in general a translation of the statutes of the Reichsbank and other European central banks.

Half a million dollars was spent one part of the propaganda organized by those same European bankers for the purpose of misleading public opinion in regard to it, and for the purpose of giving Congress the impression that there was an overwhelming popular demand for that kind of banking legislation and the kind of currency that goes with it, namely, an asset currency based on human debts and obligations instead of an honest currency based on gold and silver values. Dr. H. Parker Willis had been employed by the Wall Street bankers and propagandists and when the Aldrich measure came to naught and he obtained employment from CARTER GLASS to assist in drawing a banking bill for the Wilson administration, he appropriated the text of the Aldrich bill for his purpose. There is no secret about it. The text of the Federal reserve act was tainted from the beginning.

Not all of the Democratic Members of the Sixty-third Congress voted for this great deception. Some of them remembered the teachings of Jefferson; and, through the years, there had been no criticisms of the Federal Reserve Board and the Federal reserve banks so honest, so out-spoken, and so unsparingly as those which have been voiced here by Democrats. Again, although a number of Republicans voted for the Federal reserve act, the wisest and most conservative members of the Republican Party would have nothing to do with it and voted against it. A few days before the bill came to a vote, Senator Henry Cabot Lodge, of Massachusetts, wrote to Senator John W. Weeks as follows:

NEW YORK CITY, *December 17, 1913.*

MY DEAR SENATOR WEEKS: * * * Throughout my public life I have supported all measures designed to take the Government out of the banking business * * *. This bill puts the Government into the banking business as never before in our history and makes, as I understand it, all notes Government notes when they should be bank notes.

The powers vested in the Federal Reserve Board seem to me highly dangerous, especially where there is political control of the Board. I should be sorry to hold stock in a bank subject to such domination. The bill as it stands seems to me to open the way to a vast inflation of the currency. There is no necessity of dwelling upon this point after the remarkable and most powerful argument of the senior Senator from New York. I can be content here to follow the example of the English

candidate for Parliament who thought it enough 'to say ditto to Mr. Burke.' I will merely add that I do not like to think that any law can be passed which will make it possible to submerge the gold standard in a flood of irredeemable paper currency.

I had hoped to support this bill, but I can not vote for it as it stands, because it seems to me to contain features and to rest upon principles in the highest degree menacing to our prosperity, to stability in business, and to the general welfare of the people of the United States.

Very sincerely yours,

HENRY CABOT LODGE.

In 18 years which have passed since Senator Lodge wrote that letter of warning all of his predictions have come true. The Government is in the banking business as never before. Against its will it has been made the backer of horsethieves and card sharps, bootleggers, smugglers, speculators, and swindlers in all parts of the world. Through the Federal Reserve Board and the Federal reserve banks the riffraff of every country is operating on the public credit of this United States Government. Meanwhile, and on account of it, we ourselves are in the midst of the greatest depression we have ever known. Thus the menace to our prosperity, so feared by Senator Lodge, has indeed struck home. From the Atlantic to the Pacific our country has been ravaged and laid waste by the evil practices of the Federal Reserve Board and the Federal reserve banks and the interests which control them. At no time in our history has the general welfare of the people of the United States been at a lower level or the mind of the people so filled with despair.

Recently in one of our States 60,000 dwelling houses and farms were brought under the hammer in a single day. According to the Rev. Father Charles E. Coughlin, who has lately testified before a committee of this House, 71,000 houses and farms in Oakland County, Mich., have been sold and their erstwhile owners dispossessed. Similar occurrences have probably taken place in every county in the United States. The people who have thus been driven out are the wastage of the Federal reserve act. They are the victims of the dishonest and unscrupulous Federal Reserve Board and Federal reserve banks. Their children are the new slaves of the auction blocks in the revival here of the institution of human slavery.

In 1913, before the Senate Banking and Currency Committee, Mr. Alexander Lassen made the following statement:

But the whole scheme of the Federal reserve bank with its commercial-paper basis is an impractical, cumbersome machinery, is simply a cover, to find a way to secure the privilege of issuing money and to evade payment of as much tax upon circulation as possible, and then control the issue and maintain, instead of reduce, interest rates. It is a system that, if inaugurated, will prove to the advantage of the few and the detriment of the people of the United States. It will mean continued shortage of actual money and further extension of credits; for when there is a lack of real money people have to borrow credit to their cost.

A few days before the Federal Reserve act was passed Senator Elihu Root denounced the Federal Reserve bill as an outrage on our liberties and made the following prediction:

Long before we wake up from our dreams of prosperity through an inflated currency, our gold, which alone could have kept us from catastrophe, will have vanished and no rate of interest will tempt it to return.

If ever a prophecy came true, that one did. It was impossible, however, for those luminous and instructed thinkers to control the course of events. On December 23, 1913, the Federal reserve bill became law, and that night Colonel House wrote to his hidden master in Wall Street as follows:

I want to say a word of appreciation to you for the silent but no doubt effective work you have done in the interest of currency legislation and to congratulate you that the measure has finally been enacted into law. We all know that an entirely perfect bill, satisfactory to everybody, would have been an impossibility, and I feel quite certain fair men will admit that unless the President had stood as firm as he did we should likely have had no legislation at all. The bill is a good one in many respects; anyhow good enough to start with and to let experience teach us in what direction it needs perfection, which in due time we shall then get. In any event you have personally good reason to feel gratified with what has been accomplished.

The words ‘unless the President had stood as firm as he did we should likely have had no legislation at all,’ were a gentle reminder that it was Colonel House himself, the ‘holy monk,’ who had kept the President firm.

The foregoing letter affords striking evidence of the manner in which the predatory interests then sought to control the Government of the United States by surrounding the Executive with the personality and the influence of a financial Judas. Left to itself and to the conduct of its own legislative functions without pressure from the Executive, the Congress would not have passed the Federal reserve act. According to Colonel House, and since this was his report to his master, we may believe it to be true, the Federal reserve act was passed because Wilson stood firm; in other words because Wilson was under the guidance and control of the most ferocious usurers in New York through their hireling, House. The Federal reserve act became law the day before Christmas Eve in the year 1913, and shortly afterwards the German international bankers, Kuhn, Loeb and Co., sent one of their partners here to run it.

In 1913, when the Federal reserve bill was submitted to the Democratic caucus, there was a discussion in regard to the form the proposed paper currency should take.

The proponents of the Federal reserve act, in their determination to create a new kind of paper money, had not needed to go outside of the Aldrich bill for a model. By the terms of the Aldrich bill, bank notes were to be issued by the National Reserve Association and were to be secured partly by gold or

lawful money and partly by circulating evidences of debt. The first draft of the Federal reserve bill presented the same general plan, that is, for bank notes as opposed to Government notes, but with certain differences of regulation.

When the provision for the issuance of Federal reserve notes was placed before President Wilson he approved of it, but other Democrats were more mindful of Democratic principles and a great protest greeted the plan. Foremost amongst those who denounced it was William Jennings Bryan, the Secretary of State. Bryan wished to have the Federal reserve notes issued as Government obligations. President Wilson had an interview with him and found him adamant. At the conclusion of the interview Bryan left with the understanding that he would resign if the notes were made bank notes. The President then sent for his Secretary and explained the matter to him. Mr. Tumulty went to see Bryan and Bryan took from his library shelves a book containing all the Democratic platforms and read extracts from them bearing on the matter of the public currency. Returning to the President, Mr. Tumulty told him what had happened and ventured the opinion that Mr. Bryan was right and that Mr. Wilson was wrong. The President then asked Mr. Tumulty to show him where the Democratic Party in its national platforms had ever taken the view indicated by Bryan. Mr. Tumulty gave him the book, which he had brought from Bryan's house, and the President read very carefully plank after plank on the currency. He then said, 'I am convinced there is a great deal in what Mr. Bryan says,' and thereupon it was arranged that Mr. Tumulty should see the proponents of the Federal reserve bill in an effort to bring about an adjustment of the matter.

The remainder of this story may be told in the words of Senator GLASS. Concerning Bryan's opposition to the plan of allowing the proposed Federal reserve notes to take the form of bank notes and the manner in which President Wilson and the proponents of the Federal reserve bill yielded to Bryan in return for his support of the measure, Senator GLASS makes the following statement:

The only other feature of the currency bill around which a conflict raged at this time was the note-issue provision. Long before I knew it, the President was desperately worried over it. His economic good sense told him the notes should be issued by the banks and not by the Government; but some of his advisers told him Mr. Bryan could not be induced to give his support to any bill that did not provide for a 'Government note.' There was in the Senate and House a large Bryan following which, united with a naturally adversary party vote, could prevent legislation. Certain overconfident gentlemen proffered their services in the task of 'managing Bryan.' They did not budge him. * * * When a decision could no longer be postponed the President summoned me to the White House to say he wanted Federal reserve notes to 'be obligations of the United States.' I was for an instant speechless. With all the earnestness of my being I remonstrated, pointing out the unscientific nature of such a thing, as well as the evident inconsistency of it.

'There is not, in truth, any Government obligation here, Mr. President,' I

exclaimed. 'It would be a pretense on its face. Was there ever a Government note based primarily on the property of banking institutions? Was there ever a Government issue not one dollar of which could be put out except by demand of a bank? The suggested Government obligation is so remote it could never be discerned,' I concluded, out of breath.

'Exactly so, GLASS,' earnestly said the President. 'Every word you say is true; the Government liability is a mere thought. And so, if we can hold to the substance of the thing and give the other fellow the shadow, why not do it, if thereby we may save our bill?'

Shadow and substance! One can see from this how little President Wilson knew about banking. Unknowingly, he gave the substance to the international banker and the shadow to the common man. Thus was Bryan circumvented in his efforts to uphold the Democratic doctrine of the rights of the people. Thus the 'unscientific blur' upon the bill was perpetrated. The 'unscientific blur,' however, was not the fact that the United States Government, by the terms of Bryan's edict, was obliged to assume as an obligation whatever currency was issued. Mr. Bryan was right when he insisted that the United States should preserve its sovereignty over the public currency. The 'unscientific blur' was the nature of the currency itself, a nature which makes it unfit to be assumed as an obligation of the United States Government. It is the worst currency and the most dangerous this country has ever known. When the proponents of the act saw that the Democratic doctrine would not permit them to let the proposed banks issue the new currency as bank notes, they should have stopped at that. They should not have foisted that kind of currency, namely, an asset currency, on the United States Government. They should not have made the Government liable on the private debts of individuals and corporations and, least of all, on the private debts of foreigners.

The Federal reserve note is essentially unsound.
As Kemmerer says:

The Federal Reserve notes, therefore, in form have some of the qualities of Government paper money, but, in substance, are almost a pure asset currency possessing a Government guaranty against which contingency the Government has made no provision whatever.

Hon. E. J. Hill, a former Member of the House, said, and truly:

* * * They are obligations of the Government for which the United States has received nothing and for the payment of which at any time it assumes the responsibility looking to the Federal reserve to recoup itself.

If the United States Government is to redeem the Federal reserve notes when the general public finds out what it costs to deliver this flood of paper money to the 12 Federal reserve banks, and if the Government has made no

provision for redeeming them, the first element of unsoundness is not far to seek.

Before the Banking and Currency Committee, when the Federal reserve bill was under discussion, Mr. Crozier, of Cincinnati, said:

In other words, the imperial power of elasticity of the public currency is wielded exclusively by these central corporations owned by the banks. This is a life and death power over all local banks and all business. It can be used to create or destroy prosperity, to ward off or cause stringencies and panics. By making money artificially scarce, interest rates throughout the country can be arbitrarily raised and the bank tax on all business and cost of living increased for the profit of the banks owning these regional central banks, and without the slightest benefit to the people. These 12 corporations together cover the whole country and monopolize and use for private gain every dollar of the public currency and all public revenue of the United States. Not a dollar can be put into circulation among the people by their Government without the consent of and on terms fixed by these 12 private money trusts.

In defiance of this and all other warnings, the proponents of the Federal reserve act created the 12 private credit corporations and gave them an absolute monopoly of the currency of the United States, not of the Federal reserve notes alone, but of all the currency, the Federal reserve act providing ways by means of which the gold and general currency in the hands of the American people could be obtained by the Federal reserve banks in exchange for Federal reserve notes, which are not money, but merely promises to pay money. Since the evil day when this was done the initial monopoly has been extended by vicious amendments to the Federal reserve act and by the unlawful and treasonable practices of the Federal Reserve Board and the Federal reserve banks.

Mr. Chairman, when a Chinese merchant sells human hair to a Paris wigmaker and bills him in dollars, the Federal reserve banks can buy his bill against the wigmaker and then use that bill as collateral for the Federal reserve notes. The United States Government thus pays the Chinese merchant the debt of the wigmaker and gets nothing in return except a shady title to the Chinese hair.

Mr. Chairman, if a Scottish distiller wishes to send a cargo of Scotch whiskey to the United States, he can draw his bill against the purchasing bootlegger in dollars; and after the bootlegger has accepted it by writing his name across the face of it, the Scotch distiller can send that bill to the nefarious open discount market in New York City, where the Federal Reserve Board and the Federal reserve banks will buy it and use it as collateral for a new issue of Federal reserve notes. Thus the Government of the United States pays the Scotch distiller for the whiskey before it is shipped; and if it is lost on the way, or if the Coast Guard seizes it and destroys it, the Federal reserve banks simply write off the loss and the Government never recovers the money that was paid to the Scotch distiller.

While we are attempting to enforce prohibition here, the Federal Reserve Board and the Federal reserve banks are financing the distillery business in Europe and paying bootleggers' bills with the public credit of the United States Government.

Mr. Chairman, if a German brewer ships beer to this country or anywhere else in the world and draws his bill for it in dollars, the Federal reserve banks will buy that bill and use it as collateral for Federal reserve notes. Thus, they compel our Government to pay the German brewer for his beer. Why should the Federal Reserve Board and the Federal reserve banks be permitted to finance the brewing industry in Germany, either in this way or as they do by compelling small and fearful United States banks to take stock in the Isenbeck brewery and in the German bank for brewing industries?

Mr. Chairman, if Dynamit Nobel of Germany wishes to sell dynamite to Japan to use in Manchuria or elsewhere, it can draw its bill against the Japanese customers in dollars and send that bill to the nefarious open discount market in New York City, where the Federal Reserve Board and Federal reserve banks will buy it and use it as collateral for a new issue of Federal reserve notes, while at the same time the Federal Reserve Board will be helping Dynamit Nobel by stuffing its stock into the United States banking system. Why should we send our representatives to the disarmament conference at Geneva while the Federal Reserve Board and the Federal reserve banks are making our Government pay Japanese debts to German munition makers?

Mr. Chairman, if a bean grower of Chile wishes to raise a crop of beans and sell them to a Japanese customer, he can draw a bill against his prospective Japanese customer in dollars and have it purchased by the Federal Reserve Board and Federal reserve banks and get the money out of this country at the expense of the American public before he has even planted the beans in the ground.

Mr. Chairman, if a German in Germany wishes to export goods to South America or anywhere else, he can draw his bill against his customer and send it to the United States and get the money out of this country before he ships or even manufactures the goods.

Mr. Chairman, why should the currency of the United States be issued on the strength of Chinese human hair? Why should it be issued on the trade whims of a wigmaker? Why should it be issued on the strength of German beer? Why should it be issued on the crop of unplanted beans to be grown in Chile for Japanese consumption? Why should the Government of the United States be compelled to issue many billions of dollars every year to pay the debts of one foreigner to another foreigner? Was it for this that our national-bank depositors had their money taken out of our banks and shipped abroad? Was it for this that they had to lose it? Why should the public credit of the United States Government and likewise money belonging to our national-bank depositors be used to support foreign brewers, narcotic drug vendors,

whiskey distillers, wigmakers, human-hair merchants, Chilean bean growers, and the like? Why should our national-bank depositors and our Government be forced to finance the munition factories of Germany and Soviet Russia?

Mr. Chairman, if a German in Germany, wishes to sell wheelbarrows to another German, he can draw a bill in dollars and get the money out of the Federal reserve banks before an American farmer could explain his request for a loan to move his crop to market. In Germany, when credit instruments are being given, the creditors say, 'See you, it must be of a kind that I can cash at the reserve.' Other foreigners feel the same way. The reserve to which these gentry refer is our reserve, which, as you know, is entirely made up of money belonging to American bank depositors. I think foreigners should cash their own trade paper and not send it over here to bankers who use it to fish cash out of the pockets of the American people.

Mr. Chairman, there is nothing like the Federal reserve pool of confiscated bank deposits in the world. It is a public trough of American wealth in which foreigners claim rights equal to or greater than those of Americans. The Federal reserve banks are agents of the foreign central banks. They use our bank depositors' money for the benefit of their foreign principals. They barter the public credit of the United States Government and hire it out to foreigners at a profit to themselves.

All this is done at the expense of the United States Government, and at a sickening loss to the American people. Only our great wealth enabled us to stand the drain of it as long as we did.

I believe that the nations of the world would have settled down after the World War more peacefully if we had not had this standing temptation here—this pool of our bank depositors' money given to private interests and used by them in connection with illimitable drafts upon the public credit of the United States Government. The Federal Reserve Board invited the world to come in and to carry away cash, credit, goods, and everything else of value that was movable. Values amounting to many billions of dollars have been taken out of this country by the Federal Reserve Board and the Federal reserve banks for the benefit of their foreign principals. The United States has been ransacked and pillaged. Our structures have been gutted and only the walls are left standing. While this crime was being perpetrated everything the world could rake up to sell us was brought in here at our own expense by the Federal Reserve Board and the Federal reserve banks until our markets were swamped with unneeded and unwanted imported goods priced far above their value and made to equal the dollar volume of our honest exports and to kill or reduce our favorable balance of trade. As agents of the foreign central banks, the Federal Reserve Board and the Federal reserve banks try by every means within their power to reduce our favorable balance of trade. They act for their foreign principals and they accept fees from foreigners for acting against the best interests of the United States. Naturally there has been great competition among foreigners for the favors of the Federal Reserve Board.

What we need to do is to send the reserves of our national banks home to the people who earned and produced them and who still own them and to the banks which were compelled to surrender them to predatory interests. We need to destroy the Federal reserve pool, wherein our national-bank reserves are impounded for the benefit of the foreigners. We need to make it very difficult for outlanders to draw money away from us. We need to save America for Americans.

Mr. Chairman, when you hold a \$10 Federal Reserve note in your hand you are holding a piece of paper which sooner or later is going to cost the United States Government \$10 in gold, unless the Government is obliged to give up the gold standard. It is protected by a reserve of 40 per cent, or \$4 in gold. It is based on Limburger cheese, reputed to be in foreign warehouses; or on cans purported to contain peas but which may contain no peas but salt water instead; or on horse meat; illicit drugs; bootleggers' fancies; rags and bones from Soviet Russia of which the United States imported over a million dollars' worth last year; on wine, whiskey, natural gas, on goat or dog fur, garlic on the string, or Bombay ducks. If you like to have paper money which is secured by such commodities, you have it in the Federal reserve note. If you desire to obtain the thing of value upon which this paper currency is based—that is, the Limburger cheese, the whiskey, the illicit drugs, or any of the other staples—you will have a very hard time finding them. Many of these worshipful commodities are in foreign countries. Are you going to Germany to inspect her warehouses to see if the specified things of value are there? I think not. And what is more, I do not think you would find them there if you did go.

Immense sums belonging to our national-bank depositors have been given to Germany on no collateral security whatever. The Federal Reserve Board and the Federal reserve banks have issued United States currency on mere finance drafts drawn by Germans. Billions upon billions of our money has been pumped into Germany and money is still being pumped into Germany by the Federal Reserve Board and the Federal reserve banks. Her worthless paper is still being negotiated here and renewed here on the public credit of the United States Government and at the expense of the American people. On April 27, 1932, the Federal reserve outfit sent \$750,000, belonging to American bank depositors, in gold to Germany. A week later, another \$300,000 in gold was shipped to Germany in the same way. About the middle of May \$12,000,000 in gold was shipped to Germany by the Federal Reserve Board and the Federal reserve banks. Almost every week there is a shipment of gold to Germany. These shipments are not made for profit on the exchange since the German marks are below parity against the dollar.

Mr. Chairman, I believe that the national-bank depositors of the United States are entitled to know what the Federal Reserve Board and the Federal reserve banks are doing with their money. There are millions of national-bank depositors in this country who do not know that a percentage of every

dollar they deposit in a member bank of the Federal reserve system goes automatically to American agents of the foreign banks and that all their deposits can be paid away to foreigners without their knowledge or consent by the crooked machinery of the Federal reserve act and the questionable practices of the Federal Reserve Board and the Federal reserve banks. Mr. Chairman, the American people should be told the truth by their servants in office.

In 1930 we had over half a billion dollars outstanding daily to finance foreign goods stored in or shipped between countries. In its yearly total, this item amounts to several billion dollars. What goods are those on which the Federal reserve banks yearly pledge several billions of dollars of the public credit of the United States? What goods are those which are hidden in European and Asiatic storehouses and which have never been seen by any officer of this Government, but which are being financed on the public credit of the United States Government? What goods are those upon which the United States Government is being obligated by the Federal reserve banks to issue Federal reserve notes to the extent of several billions of dollars a year?

The Federal Reserve Board and the Federal reserve banks have been international bankers from the beginning, with the United States Government as their enforced banker and supplier of currency. But it is none the less extraordinary to see those 12 private credit monopolies buying the debts of foreigners against foreigners in all parts of the world and asking the Government of the United States for new issues of Federal reserve notes in exchange for them.

I see no reason why the American taxpayers should be hewers of wood and drawers of water for the European and Asiatic customers of the Federal reserve banks. I see no reason why a worthless acceptance drawn by a foreign swindler as a means of getting gold out of this country should receive the lowest and choicest rate from the Federal Reserve Board and be treated as better security than the note of an American farmer living on American land.

The magnitude of the acceptance racket, as it has been developed by the Federal reserve banks, their foreign correspondents, and the predatory European-born bankers who set up the Federal Reserve institution here and taught our own brand of pirates how to loot the people—I say the magnitude of this racket is estimated to be in the neighborhood of \$9,000,000,000 a year. In the past ten years it is said to have amounted to \$90,000,000,000. In my opinion, it has amounted to several times as much. Coupled with this you have, to the extent of billions of dollars, the gambling in the United States securities, which takes place in the same open discount market—a gambling upon which the Federal Reserve Board is now spending \$100,000,000 per week.

Federal reserve notes are taken from the United States Government in unlimited quantities. Is it strange that the burden of supplying these immense sums of money to the gambling fraternity has at last proved too heavy for the

American people to endure? Would it not be a national calamity if the Federal Reserve Board and the Federal reserve banks should again bind this burden down on the backs of the American people and, by means of the long rawhide whips of the credit masters, compel them to enter another 17 years of slavery? They are trying to do that now. They are taking \$100,000,000 of the public credit of the United States Government every week in addition to all their other seizures, and they are spending that money in the nefarious open market in New York City in a desperate gamble to reestablish their graft as a going concern.

They are putting the United States Government in debt to the extent of \$100,000,000 a week, and with the money they are buying up our Government securities for themselves and their foreign principals. Our people are disgusted with the experiments of the Federal Reserve Board. The Federal Reserve Board is not producing a loaf of bread, a yard of cloth, a bushel of corn, or a pile of cordwood by its check-kiting operations in the money market.

A fortnight or so ago great aid and comfort was given to Japan by the firm of A. Gerli & Sons, of New York, an importing firm, which bought \$16,000,000 worth of raw silk from the Japanese Government. Federal reserve notes will be issued to pay that amount to the Japanese Government, and these notes will be secured by money belonging to our national-bank depositors.

Why should United States currency be issued on this debt? Why should United States currency be issued to pay the debt of Gerli & Sons to the Japanese Government? The Federal Reserve Board and the Federal reserve banks think more of the silkworms of Japan than they do of American citizens. We do not need \$16,000,000 worth of silk in this country at the present time, not even to furnish work to dyers and finishers. We need to wear home-grown and American-made clothes and to use our own money for our own goods and staples. We could spend \$16,000,000 in the United States of America on American children and that would be a better investment for us than Japanese silk purchased on the public credit of the United States Government.

Mr. Speaker, on the 13th of January of this year I addressed the House on the subject of the Reconstruction Finance Corporation. In the course of my remarks I made the following statement:

In 1928 the member banks of the Federal reserve system borrowed \$60,598,690,000 from the Federal reserve banks on their 15-day promissory notes. Think of it! Sixty billion dollars payable upon demand in gold in the course of one single year. The actual payment of such obligations calls for six times as much monetary gold as there is in the entire world. Such transactions represent a grant in the course of one single year of about \$7,000,000 to every member bank of the Federal reserve system. Is it any wonder that there is a depression in this country? Is it any wonder that American labor, which ultimately pays the cost of all banking operations of this country, has at last proved unequal to the task of supplying this

huge total of cash and credit for the benefit of the stock-market manipulators and foreign swindlers?

Mr. Chairman, some of my colleagues have asked for more specific information concerning this stupendous graft, this frightful burden which has been placed on the wage earners and taxpayers of the United States for the benefit of the Federal Reserve Board and the Federal reserve banks. They were surprised to learn that member banks of the Federal reserve system had received the enormous sum of \$60,598,690,000 from the Federal Reserve Board and the Federal reserve banks on their promissory notes in the course of one single year, namely, 1928. Another Member of this House, Mr. BEEDY, the honorable gentleman from Maine, has questioned the accuracy of my statement and has informed me that the Federal Reserve Board denies absolutely that these figures are correct. This Member has said to me that the thing is unthinkable, that it can not be, that it is beyond all reason to think that the Federal Reserve Board and the Federal reserve banks should have so subsidized and endowed their favorite banks of the Federal reserve system. This Member is horrified at the thought of a graft so great, a bounty so detrimental to the public welfare as sixty and a half billion dollars a year and more shoveled out to favored banks of the Federal reserve system.

I sympathize with Mr. BEEDY. I would spare him pain if I could, but the facts remain as I have stated them. In 1928, the Federal Reserve Board and the Federal reserve banks presented the staggering amount of \$60,598,690,000 to their member banks at the expense of the wage earners and taxpayers of the United States. In 1929, the year of the stock-market crash, the Federal Reserve Board and the Federal reserve banks advanced fifty-eight billions to member banks.

In 1930, while the speculating banks were getting out of the stock market at the expense of the general public, the Federal Reserve Board and the Federal reserve banks advanced them \$13,022,782,000. This shows that when the banks were gambling on the public credit of the United States Government as represented by the Federal reserve currency, they were subsidized to any amount they required by the Federal Reserve Board and the Federal reserve banks. When the swindle began to fall, the bankers knew it in advance and withdrew from the market. They got out with whole skins and left the people of the United States to pay the piper.

On November 2, 1931, I addressed a letter to the Federal Reserve Board asking for the aggregate total of member bank borrowing in the years 1928, 1929, 1930. In due course, I received a reply from the Federal Reserve Board, dated November 9, 1931, the pertinent part of which reads as follows:

MY DEAR CONGRESSMAN: In reply to your letter of November 2, you are advised that the aggregate amount of 15-day promissory notes of member banks during each of the past three calender years has been as follows:

1928	\$60,598,690,000
1929	58,046,697,000

1930 _____ 13,022,782,000
* * * * *

Very truly yours,

CHESTER MORRILL, *Secretary.*

This will show the gentleman from Maine the accuracy of my statement. As for the denial of these facts made to him by the Federal Reserve Board, I can only say that it must have been prompted by fright, since hanging is too good for a Government board which permitted such a misuse of Government funds and credit.

My friend from Kansas, Mr. MCGUGIN, has stated that he thought the Federal Reserve Board and the Federal reserve banks lent money by rediscounting. So they do, but they lend comparatively little that way. The real rediscounting that they do has been called a mere penny in the slot business. It is too slow for genuine high flyers. They discourage it. They prefer to subsidize their favorite banks by making these \$60,000,000,000 advances, and they prefer to acquire acceptances in the notorious open discount market in New York, where they can use them to control the prices of stocks and bonds on the exchanges. For every dollar they advanced on rediscounts in 1928 they lent \$33 to their favorite banks for gambling purposes. In other words, their rediscounts in 1928 amounted to \$1,814,271,000, while their loans to member banks amounted to \$60,598,690,000. As for their open-market operations, these are on a stupendous scale, and no tax is paid on the acceptances they handle; and their foreign principals, for whom they do a business of several billion dollars every year, pay no income tax on their profits to the United States Government.

This is the John Law swindle all over again. The theft of Teapot Dome was trifling compared to it. What king ever robbed his subjects to such an extent as the Federal Reserve Board and the Federal reserve banks have robbed us? Is it any wonder that there have lately been 90 cases of starvation in one of the New York hospitals? Is there any wonder that the children of this country are being dispersed and abandoned?

The Government and the people of the United States have been swindled by swindlers de luxe to whom the acquisition of American gold or a parcel of Federal reserve notes presented no more difficulty than the drawing up of a worthless acceptance in a country not subject to the laws of the United States, by sharpers not subject to the jurisdiction of the United States courts, sharpers with a strong banking 'fence' on this side of the water—a 'fence' acting as a receiver of the worthless paper coming from abroad, indorsing it and getting the currency out of the Federal reserve banks for it as quickly as possible, exchanging that currency for gold, and in turn transmitting the gold to its foreign confederates.

Such were the exploits of Ivar Kreuger, Mr. Hoover's friend, and his hidden Wall Street backers. Every dollar of the billions Kreuger and his gang

drew out of this country on acceptances was drawn from the Government and the people of the United States through the Federal Reserve Board and the Federal reserve banks. The credit of the United States Government was peddled to him by the Federal Reserve Board and the Federal reserve banks for their own private gain. That is what the Federal Reserve Board and the Federal reserve banks have been doing for many years. They have been peddling the credit of this Government and the signature of this Government to the swindlers and speculators of all nations. That is what happens when a country forsakes its Constitution and gives its sovereignty over the public currency to private interests. Give them the flag and they will sell it.

The nature of Kreuger's organized swindle and the bankrupt condition of Kreuger's combine was known here last June when Hoover sought to exempt Kreuger's loan to Germany of one hundred twenty-five millions from the operation of the Hoover moratorium. The bankrupt condition of Kreuger's swindle was known here last summer when \$30,000,000 was taken from the American taxpayers by certain bankers in New York for the ostensible purpose of permitting Kreuger to make a loan to Colombia. Colombia never saw that money. The nature of Kreuger's swindle and the bankrupt condition of Kreuger was known here in January when he visited his friend, Mr. Hoover, at the White House. It was known here in March before he went to Paris and committed suicide there.

Mr. Chairman, I think the people of the United States are entitled to know how many billions of dollars were placed at the disposal of Kreuger and his gigantic combine by the Federal Reserve Board and the Federal reserve banks and to know how much of our Government currency was issued and lost in the financing of that great swindle in the years during which the Federal Reserve Board and the Federal reserve banks took care of Kreuger's requirements.

Mr. Chairman, I believe there should be a congressional investigation of the operations of Kreuger and Toll in the United States and that Swedish Match, International Match, the Swedish-American Investment Corporation, and all related enterprises, including the subsidiary companies of Kreuger and Toll, should be investigated and that the issuance of United States currency in connection with those enterprises and the use of our national-bank depositors' money for Kreuger's benefit should be made known to the general public. I am referring, not only to the securities which were floated and sold in this country, but also to the commercial loans to Kreuger's enterprises and the mass financing of Kreuger's companies by the Federal Reserve Board and the Federal reserve banks and the predatory institutions which the Federal Reserve Board and the Federal reserve banks shield and harbor.

A few days ago, the President of the United States, with a white face and shaking hands, went before the Senate on behalf of the moneyed interests and asked the Senate to levy a tax on the people so that foreigners might know that the United States would pay its debt to them. Most Americans thought

it was the other way around. What does the United States owe to foreigners? When and by whom was the debt incurred? It was incurred by the Federal Reserve Board and the Federal reserve banks when they peddled the signature of this Government to foreigners for a price. It is what the United States Government has to pay to redeem the obligations of the Federal Reserve Board and the Federal reserve banks. Are you going to let those thieves get off scot free? Is there one law for the looter who drives up to the door of the United States Treasury in his limousine and another for the United States veterans who are sleeping on the floor of a dilapidated house on the outskirts of Washington?

The Baltimore & Ohio Railroad is here asking for a large loan from the people and the wage earners and the taxpayers of the United States. It is begging for a hand-out from the Government. It is standing, cap in hand, at the door of the Reconstruction Finance Corporation, where all the other jackals have gathered to the feast. It is asking for money that was raised from the people by taxation, and wants this money of the poor for the benefit of Kuhn, Loeb & Co., the German international bankers. Is there one law for the Baltimore & Ohio Railroad and another for the needy veterans it threw off its freight cars the other day? Is there one law for sleek and prosperous swindlers who call themselves bankers and another law for the soldiers who defended the United States flag?

Mr. Chairman, some people are horrified because the collateral behind Kreuger and Toll debentures was removed and worthless collateral substituted for it. What is this but what is being done daily by the Federal reserve banks? When the Federal reserve act was passed, the Federal reserve banks were allowed to substitute 'other like collateral' for collateral behind Federal reserve notes but by an amendment obtained at the request of the corrupt and dishonest Federal Reserve Board, the act was changed so that the word 'like' was stricken out. All that immense trouble was taken here in Congress so that the law would permit the Federal reserve banks to switch collateral. At the present time behind the scenes in the Federal reserve banks there is a night-and-day movement of collateral. A visiting Englishman, leaving the United States a few weeks ago, said that things would look better here after 'they cleaned up the mess at Washington.' Cleaning up the mess consists in fooling the people and making them pay a second time for the bad foreign investments of the Federal Reserve Board and the Federal reserve banks. It consists in moving that heavy load of dubious and worthless foreign paper—the bills of wigmakers, brewers, distillers, narcotic-drug vendors, munition makers, illegal finance drafts, and worthless foreign securities, out of the banks and putting it on the back of American labor. That is what the Reconstruction Finance Corporation is doing now. They talk about loans to banks and railroads but they say very little about that other business of theirs which consists in relieving the swindlers who promoted investment trusts in this country and dumped worthless foreign securities into them and then resold that mess of pottage to American investors under cover of their own

corporate titles. The Reconstruction Finance Corporation is taking over those worthless securities from those investment trusts with United States Treasury money at the expense of the American taxpayer and the wage earner.

It will take us 20 years to redeem our Government, 20 years of penal servitude to pay off the gambling debts of the traitorous Federal Reserve Board and the Federal reserve banks and to earn again that vast flood of American wages and savings, bank deposits, and United States Government credit which the Federal Reserve Board and the Federal reserve banks exported out of this country to their foreign principals.

The Federal Reserve Board and the Federal reserve banks lately conducted an anti-hoarding campaign here. Then they took that extra money which they had persuaded the American people to put into the banks and they sent it to Europe along with the rest. In the last several months, they have sent \$1,300,000,000 in gold to their foreign employers, their foreign masters, and every dollar of that gold belonged to the people of the United States and was unlawfully taken from them.

Is not it high time that we had an audit of the Federal Reserve Board and the Federal reserve banks and an examination of all our Government bonds and securities and public moneys instead of allowing the corrupt and dishonest Federal Reserve Board and the Federal reserve banks to speculate with those securities and this cash in the notorious open discount market of New York City?

Mr. Chairman, within the limits of the time allowed me, I can not enter into a particularized discussion of the Federal Reserve Board and the Federal reserve banks. I have singled out the Federal reserve currency for a few remarks because there has lately been some talk here of 'fiat money.' What kind of money is being pumped into the open discount market and through it into foreign channels and stock exchanges? Mr. Mills of the Treasury has spoken here of his horror of the printing presses and his horror of dishonest money. He has no horror of dishonest money. If he had, he would be no party to the present gambling of the Federal Reserve Board and the Federal reserve banks in the nefarious open discount market of New York, a market in which the sellers are represented by 10 great discount dealer corporations owned and organized by the very banks which own and control the Federal Reserve Board and the Federal reserve banks. Fiat money, indeed!

After the several raids on the Treasury Mr. Mills borrows the speech of those who protested against those raids and speaks now with pretended horror of a raid on the Treasury. Where was Mr. Mills last October when the United States Treasury needed \$598,000,000 of the taxpayers' money which was supposed to be in the safe-keeping of Andrew W. Mellon in the designated depositories of Treasury funds, and which was not in those depositories when the Treasury needed it? Mr. Mills was the Assistant Secretary of the Treasury then, and he was at Washington throughout October, with the exception of a very significant week he spent at White Sulphur Springs closeted with international bankers, while the Italian

minister, Signor Grandi, was being entertained—and bargained with—at Washington.

What Mr. Mills is fighting for is the preservation whole and entire of the banker's monopoly of all the currency of the United States Government. What Mr. PATMAN proposes is that the Government shall exercise its sovereignty to the extent of issuing some currency for itself. This conflict of opinion between Mr. Mills as the spokesman of the bankers and Mr. PATMAN as the spokesman of the people brings the currency situation here into the open. Mr. PATMAN and the veterans are confronted by a stone wall—the wall that fences in the bankers with their special privileges. Thus the issue is joined between the host of democracy, of which the veterans are a part, and the men of the king's bank, the would-be aristocrats, who deflated American agriculture and robbed this country for the benefit of their foreign principals.

Mr. Chairman, last December I introduced a resolution here asking for an examination and an audit of the Federal Reserve Board and the Federal reserve banks and all related matters. If the House sees fit to make such an investigation, the people of the United States will obtain information of great value. This is a Government of the people, by the people, for the people, consequently, nothing should be concealed from the people. The man who deceives the people is a traitor to the United States. The man who knows or suspects that a crime has been committed and who conceals or covers up that crime is an accessory to it. Mr. Speaker, it is a monstrous thing for this great Nation of people to have its destinies presided over by a traitorous Government board acting in secret concert with international usurers. Every effort has been made by the Federal Reserve Board to conceal its power but the truth is the Federal Reserve Board has usurped the Government of the United States. It controls everything here and it controls all our foreign relations. It makes and breaks governments at will. No man and no body of men is more entrenched in power than the arrogant credit monopoly which operates the Federal Reserve Board and the Federal reserve banks. These evil-doers have robbed this country of more than enough money to pay the national debt. What the National Government has permitted the Federal Reserve Board to steal from the people should now be restored to the people. The people have a valid claim against the Federal Reserve Board and the Federal reserve banks. If that claim is enforced, Americans will not need to stand in the breadlines or to suffer and die of starvation in the streets. Homes will be saved, families will be kept together, and American children will not be dispersed and abandoned. The Federal Reserve Board and the Federal reserve banks owe the United States Government an immense sum of money. We ought to find out the exact amount of the people's claim. We should know the amount of the indebtedness of the Federal Reserve Board and the Federal reserve banks to the people and we should collect that amount immediately. We certainly should investigate this treacherous and disloyal conduct of the Federal Reserve Board and the Federal reserve banks.

Here is a Federal reserve note. Immense numbers of these notes are now

held abroad. I am told that they amount to upwards of a billion dollars. They constitute a claim against our Government and likewise a claim against the money our people have deposited in the member banks of the Federal reserve system. Our people's money to the extent of \$1,300,000,000 has within the last few months been shipped abroad to redeem Federal reserve notes and to pay other gambling debts of the traitorous Federal Reserve Board and the Federal reserve banks. The greater part of our monetary stock has been shipped to foreigners. Why should we promise to pay the debts of foreigners to foreigners? Why should our Government be put into the position of supplying money to foreigners? Why should American farmers and wage earners add millions of foreigners to the number of their dependents? Why should the Federal Reserve Board and the Federal reserve banks be permitted to finance our competitors in all parts of the world? Do you know why the tariff was raised? It was raised to shut out the flood of Federal reserve goods pouring in here from every quarter of the globe—cheap goods, produced by cheaply paid foreign labor on unlimited supplies of money and credit sent out of this country by the dishonest and unscrupulous Federal Reserve Board and the Federal reserve banks. Go out in Washington to buy an electric light bulb and you will probably be offered one that was made in Japan on American money. Go out to buy a pair of fabric gloves and inconspicuously written on the inside of the gloves that will be offered to you will be found the words 'made in Germany' and that means 'made on the public credit of the United States Government paid to German firms in American gold taken from the confiscated bank deposits of the American people.'

The Federal Reserve Board and the Federal reserve banks are spending \$100,000,000 a week buying Government securities in the open market and are thus making a great bid for foreign business. They are trying to make rates so attractive that the human-hair merchants and distillers and other business entities in foreign lands will come here and hire more of the public credit of the United States Government and pay the Federal reserve outfit for getting it for them.

Mr. Chairman, when the Federal Reserve act was passed, the people of the United States did not perceive that a world system was being set up here which would make the savings of an American school-teacher available to a narcotic-drug vendor in Macao. They did not perceive that the United States were to be lowered to the position of a coolie country which has nothing but raw materials and heavy goods for export; that Russia was destined to supply the man power and that this country was to supply financial power to an international superstate—a superstate controlled by international bankers and international industrialists acting together to enslave the world for their own pleasure.

The people of the United States are being greatly wronged. If they are not, then I do not know what 'wronging the people' means. They have been driven from their employments. They have been dispossessed of their homes. They have been evicted from their rented quarters. They have lost their

children. They have been left to suffer and to die for lack of shelter, food, clothing, and medicine.

The wealth of the United States and the working capital of the United States has been taken away from them and has either been locked in the vaults of certain banks and the great corporations or exported to foreign countries for the benefit of the foreign customers of those banks and corporations. So far as the people of the United States are concerned, the cupboard is bare. It is true that the warehouses and coal yards and grain elevators are full, but the warehouses and coal yards and grain elevators are padlocked and the great banks and corporations hold the keys. The sack of the United States by the Federal Reserve Board and the Federal reserve banks is the greatest crime in history.

Mr. Chairman, a serious situation confronts the House of Representatives to-day. We are trustees of the people and the rights of the people are being taken away from them. Through the Federal Reserve Board and the Federal reserve banks, the people are losing the rights guaranteed to them by the Constitution. Their property has been taken from them without due process of law. Mr. Chairman, common decency requires us to examine the public accounts of the Government and see what crimes against the public welfare have been or are being committed.

What is needed here is a return to the Constitution of the United States. We need to have a complete divorce of Bank and State. The old struggle that was fought out here in Jackson's day must be fought over again. The independent United States Treasury should be reestablished and the Government should keep its own money under lock and key in the building the people provided for that purpose. Asset currency, the device of the swindler, should be done away with. The Government should buy gold and issue United States currency on it. The business of the independent bankers should be restored to them. The State banking systems should be freed from coercion. The Federal reserve districts should be abolished and State boundaries should be respected. Bank reserves should be kept within the borders of the States whose people own them, and this reserve money of the people should be protected so that the international bankers and acceptance bankers and discount dealers can not draw it away from them. The exchanges should be closed while we are putting our financial affairs in order. The Federal reserve act should be repealed and the Federal reserve banks, having violated their charters, should be liquidated immediately. Faithless Government officers who have violated their oaths of office should be impeached and brought to trial. Unless this is done by us, I predict that the American people, outraged, robbed, pillaged, insulted, and betrayed as they are in their own land, will rise in their wrath and send a President here who will sweep the money changers out of the temple. [Applause.]”¹⁰²⁸

5.10 The Holocaust as a Zionist Eugenics Program for the Jewish “Remnant”: Zionist Nazis Use Natural and Artificial Selection to Strengthen the Genetic

Stock of Jews Destined for Forced Deportation to Palestine

Theodor Herzl wrote in his book *The Jewish State*,

“Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Later on, those who rose to a higher degree of intelligence and to a better worldly position lost their communal feeling to a very great extent. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his nation would have to provide for the duration of our political well-being; and even Bismarck could not do that. [***] The Governments of all countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want. [***] Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I imagine that Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain attention to this scheme; and they may perhaps actually receive it here and there with a sympathy which they will also show to the Society of Jews.”¹⁰²⁹

An article in the *Christian Reader*, Volume 3, Number 67, (19 November 1824), page 366, evinces that the Rothschilds were aware that the Jews of Europe did not have the skills, abilities or character needed to successfully farm the fields of Palestine or build the palaces which wealthy Western Jews wanted. Indeed, Lord Sydenham pointed out in 1922 that the Jews emigrating to Palestine under the British Palestine Mandate had no business being in the region and only served to worsen the situation in the Middle East. *The London Times* published a Letter to the Editor from Lord Sydenham of Combe, “British Policy in Palestine. Divergence from Balfour Declaration.” on 4 April 1923, on page 6, which stated, *inter alia*,

“Into Palestine we are dumping successive shiploads of impecunious aliens, we are imposing a loan equal to the whole annual revenue, and we have ordained a third official language perfectly useless to the people. All this, together with minor inflictions, we are doing in opposition to the strongly expressed wishes of a huge majority of Palestinians. It would be interesting if the ‘Zionist Organization’ would explain what ‘civil rights’ are left to a little people so circumstanced, and how the declaration, ‘revised in the Zionist offices in America as well as in England,’ can be reconciled with this use of British military forces.”

On 7 April 1922, on page 8, *The London Times* published a Letter to the Editor from Lord Sydenham, “Jewish ‘National Home.’ Lord Sydenham Urges Inquiry.”:

“Are these colonies or any of them being worked on an economic basis to-day? Palestine does not lend itself to cheap irrigation; but that aspect of the question needs investigation. My own strong opinion is that the national home must eventually break down on economic grounds, because you cannot indefinitely maintain colonies unable to pay their way. This is also the view of some leading American Jews besides Mr. Morgenthau. If, then, as Dr. Weizmann proposes, ‘between 50,000 and 60,000 Jews per annum’ are deposited in the Holy Land, we shall soon be confronted with appalling difficulties—partly economic and partly arising from the hostility of the rightful owners of the land, who would find themselves displaced by the growing horde of immigrants. My conclusion is that, in the interests of the Jews as well as the Arabs, immigration must be stopped until a full inquiry has taken place, if serious troubles are to be averted. For moral as well as economic reasons, the ‘powerful irritant’ must be removed.”

On 8 September 1922 on page 9, *The London Times* published correspondence which had taken place between Lord Sydenham and Winston Churchill, “Our Palestine Policy”, in which Lord Sydenham wrote,

“3. A ‘Jewish National Home’ can be interpreted in several ways, and Mr. Balfour’s undertaking—that the ‘civil rights’ of the Palestinians would not be prejudiced naturally reassured me. I never dreamed that a Jewish Government would be set up, and I imagined only a slow immigration of desirable Jews under a purely British Government. In 1917, it was not yet clear that there would be a rush of Russian and Central European Jews to other countries, and that a portion of them would be dumped down in Palestine. I was further reassured in 1918 by General Allenby’s Proclamation, which appeared to render impossible what is now happening, while the text of the Treaty with the Hedjaz, which is disputed, was unknown to me at the time. Since 1917 I have given much thought and study to the Jewish problems, and I have been forced to change my opinions. I was, as you suggest, ‘mistaken in thinking that the Jews were entitled to regard Palestine as the ‘National Home.’ I consider that they have no more claim to Palestine than the modern Italians to Britain, or the Moors to Southern Spain. I also think that ‘a horde of aliens’ correctly describes the immigrants.”

Jewish Messianic prophecy called for the expulsion of all non-Jews from Palestine. This necessitated the development of a Jewish workforce suited to fulfill the needs of wealthy Jews. The Jews of Eastern Europe would have to be toughened and trained in construction and agriculture before they would be prepared to build the Palestine the Zionists wanted. The Nazis set about the task of building the Jewish workforce the Zionist Jews had demanded as least as early as 19 November 1824.

Exodus 1:8-14 and 3:2 taught the Jews that oppression strengthened their “race” and ultimately increased their numbers, and note the ancient declaration made by the Jews themselves (the story is a fabrication) that the Jews were a dangerously disloyal nation within a nation, note also the image of enduring a holocaust,

“8 Now there arose up a new king over Egypt, which knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we: 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land. 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. 13 And the Egyptians made the children of Israel to serve with rigour: 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour. [***] 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.”

Zionists often stated that Moses saved the Jews by persecuting them. Racist Zionist Jakob Klatzkin stated in 1925,

“When Moses came to redeem the children of Israel, their leaders said to him, ‘You have made our odor evil in the eyes of Pharaoh and in the eyes of his servants, giving them a sword with which to kill us.’ Nevertheless, Moses persisted in worsening the situation of the people, and he saved them.”¹⁰³⁰

Adolf Hitler was the Zionists’ modern Moses.

The *Christian Reader*, Volume 3, Number 67, (19 November 1824), page 366:

“CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 19, 1824.

THE JEWS. It is stated with much assurance in the Gazette of Spires, that the Sublime Porte has recently made proposals to the House of Rothschild for the loan of a considerable sum of money, and has offered as a security for payment, the entire country of Palestine. It is stated also that in consequence of this proposal a confidential agent had been dispatched by that House to Constantinople, ‘to examine into the validity of the pledge offered by the Turkish Cabinet.’

The editor of the *National Advocate* observes in relation to this report, that he at first supposed it was intended as a satire on the prevailing custom of raising loans for different nations; but on a nearer view of the subject, the

proposition might be supposed probable. The Advocate proceeds with some interesting remarks on the subject, tending to show, that if such a proposition had been made it could not be accepted with any prospect, on the part of the Rothschilds, (who are Jews,) of the immediate restoration of their countrymen to Palestine, as it was probably not in the power even of the Turkish government, to guarantee to the Jews the quiet possession of the country against the prejudices and interests of the Egyptians, the Wechabites, the Wandering Arabs, and the Tartar Hordes.

It is also argued that the discrepancy of education, habits, views, and manners, existing between the Jews of different countries, unfit them to amalgamate and become united under one government. They must be prepared for this by the same discipline which their fathers, who went out of Egypt were subjected to under Moses, for forty years in the wilderness, to prepare them for the promised land. ‘Our country,’ continues the Advocate, ‘must be an asylum to the ancient people of God. Here they must reside; here, in calm retirement, study laws, governments, sciences; become familiarly known to their brethren of other religious denominations; cultivate the useful arts; acquire a knowledge of legislation, and become liberal and free. So, that appreciating the blessings of just and salutary laws, they may be prepared to possess permanently their ancient land, and govern righteously.’”

Racist Zionists have long complained that Jewish genes and Jewish mores have been corrupted in the Diaspora by the persecutions of the Middle Ages. Racist Zionists, like Adolf Hitler, believed that Americans constituted superior racial strains with the strongest and most adventurous of the races having migrated to the New World.¹⁰³¹ Racist Zionists, including Adolf Hitler, believed that the Holocaust would cause a process of natural selection that would improve the Jewish blood and undo the damage of the Diaspora, leaving only the strongest and smartest Jews left alive. Racist Zionists believed that American Jews and the improved Jewish remnant of the Holocaust would stock Israel. Jewish prophets predicted that Jews in the end times would be superior to those who had come before them.

There are numerous accounts from Holocaust survivors of SS doctors reviewing new arrivals at the concentration camps and selecting out some Jews for a chance at survival—should they be strong enough to survive the poor rations and rampant diseases and be clever enough to outlive their fellows. These same doctors allegedly selected out some Jews, or part-Jews, for immediate death. The rationale given for this selection process was that the Nazis only spared the lives of Jews who were fit to work. However, the Nazis had conquered numerous territories and could more easily have used those populations as a slave labor force, with no chance that a select remnant of Jews would survive.

If the accounts of the artificial selection of the fittest Jews are true, and not scripted, this was likely part of a broader eugenics program to improve the genetic stock and “racial purity” of the Jews who survived the war and who were slated by the Zionists to dwell in Palestine. Even if these stories are not true, there is no doubt

that the Jews were starved and overworked and faced deadly diseases, which had the effect of natural selection and the survival of the fittest. We know that the Zionists handpicked the best Jews to smuggle out of the Reich. We know further that the Nazis aided the Zionists in training fit recruits for the Zionist cause.

The Zionists wanted young, strong and clever Jews to populate their land. They did not want old, very young or feeble Jews to get in the way of the founding of their “Jewish State”. The racist Zionists overlooked such sentimentalities as the innate value of human life. They justified mass murder as the prophesied birth pangs of the Messianic Age, the “hevlei Mashiah”. They doubted that Palestine could absorb more than a fraction of the Jews under Hitler’s control, so the loss of some assimilatory Jews to a eugenics program that profited the Zionists was an overall gain, in their minds.

We know that the Nazis and Zionists collaborated and practiced human selection of the best Jews slated to survive in Israel. Hannah Arendt wrote in her book *Eichmann in Jerusalem: A Report on the Banality of Evil*,

“Of greater importance for Eichmann were the emissaries from Palestine, who would approach the Gestapo and the S.S. on their own initiative, without taking orders from either the German Zionists or the Jewish Agency for Palestine. They came in order to enlist help for the illegal immigration of Jews into British-ruled Palestine, and both the Gestapo and the S.S. were helpful. They negotiated with Eichmann in Vienna, and they reported that he was ‘polite,’ ‘not the shouting type,’ and that he even provided them with farms and facilities for setting up vocational training camps for prospective immigrants. (‘On one occasion, he expelled a group of nuns from a convent to provide a training farm for young Jews,’ and on another ‘a special train [was made available] and Nazi officials accompanied’ a group of emigrants, ostensibly headed for Zionist training farms in Yugoslavia, to see them safely across the border.) According to the story told by Jon and David Kimche, with ‘the full and generous cooperation of all the chief actors’ (*The Secret Roads: The ‘Illegal’ Migration of a People, 1938-1948*, London, 1954), these Jews from Palestine spoke a language not totally different from that of Eichmann. They had been sent to Europe by the communal settlements in Palestine, and they were not interested in rescue operations: ‘That was not their job.’ They wanted to select ‘suitable material,’ and their chief enemy, prior to the extermination program, was not those who made life impossible for Jews in the old countries, Germany or Austria, but those who barred access to the new homeland; that enemy was definitely Britain, not Germany. Indeed, they were in a position to deal with the Nazi authorities on a footing amounting to equality, which native Jews were not, since they enjoyed the protection of the mandatory power; they were probably among the first Jews to talk openly about mutual interests and were certainly the first to be given permission ‘to pick young Jewish pioneers’ from among the Jews in the concentration camps. Of course, they were unaware of the sinister implications of this deal, which still lay in the future; but they too somehow

believed that if it was a question of selecting Jews for survival, the Jews should do the selecting themselves. It was this fundamental error in judgment that eventually led to a situation in which the non-selected majority of Jews inevitably found themselves confronted with two enemies—the Nazi authorities and the Jewish authorities. As far as the Viennese episode is concerned, Eichmann’s preposterous claim to have saved hundreds of thousands of Jewish lives, which was laughed out of court, finds strange support in the considered judgment of the Jewish historians, the Kimches: ‘Thus what must have been one of the most paradoxical episodes of the entire period of the Nazi regime began: the man who was to go down in history as one of the arch-murderers of the Jewish people entered the lists as an active worker in the rescue of Jews from Europe.’”¹⁰³²

Nazi Zionist Adolf Eichmann stated,

“[H]ad I been a Jew, I would have been a fanatical Zionist. I could not imagine being anything else. In fact, I would have been the most ardent Zionist imaginable.”¹⁰³³

Eichmann was a Jew and a Zionist—indeed, as he stated, the most ardent Zionist imaginable, one who fulfilled Jewish prophecy and mass murdered assimilatory Jews in his staged rôle as a crypto-Jewish Nazi leader. Eichmann was an ardent Zionist who selected out genetically superior Jews for survival, one who fulfilled the desire of Orthodox Jews to live a segregated life in a Ghetto. Adolf Eichmann was an ardent Zionist who helped found the “Jewish State”. Eichmann likened himself to Paul, a Jew who persecuted Jews and who had converted to Christianity in an effort to preserve the Jewish nation. Adolf Eichmann stated,

“I issued the cloth [yellow cloth for the badges Jews were forced to wear] to my Jewish functionaries and they trotted off with them. [***] There was a Jewish lawyer in Vienna who said to me, ‘Sir, I wear this star with pride.’ This man impressed me. He was an idealist. So I let him emigrate soon afterward. [***] We even had some Jewish SS men who had taken part in the early struggles of the Nazis—about 50 of them in Germany and Austria. I remember giving my attention to a Jewish SS sergeant, a good man, who wanted to leave for Switzerland. I had instructed the border control to let him pass [***] He was a 100% Jew, a man of the most honorable outlook. [***] I am no anti-Semite. I was just politically opposed to Jews because they were stealing the breath of life from us. [***] Certainly I too had been aiming at a solution of the Jewish problem, but not like this. [***] 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. [***] [W]e did not want to punish individual Jews. We wanted to work toward a political solution. [***] Himmler would not stand for that kind of thing. That is sadism. [***] 'I will gladly jump into my grave in the knowledge that five million enemies of the Reich have already died like animals.' ('Enemies of the Reich,' I said, not 'Jews.') [***] Long before the end, any of the Jews I dealt with would have set up foreign exchange for me in any country I had named, if I had promised any special privileges for them. [***] It would be too easy to pretend that I had turned suddenly from a Saul to a Paul. No, I must say truthfully that if we had killed all the 10 million Jews that Himmler's statisticians originally listed in 1933, I would say, 'Good, we have destroyed an enemy.' But here I do not mean wiping them out entirely. That would not be proper—and we carried on a proper war. Now, however, when through the malice of fate a large part of these Jews whom we fought against are alive, I must concede that fate must have wanted it so. I always claimed that we were fighting against a foe who through thousands of years of learning and development had become superior to us. I no longer remember exactly when, but it was even before Rome itself had been founded that the Jews could already write. It is very depressing for me to think of that people writing laws over 6,000 years of written history. But it tells me that they must be a people of the first magnitude, for law-givers have always been great."¹⁰³⁴

Bryan Mark Rigg estimates the total number of Jewish soldiers and sailors in the Nazi military perhaps ranges upwards to 150,000.¹⁰³⁵

At his trial, Session Number 90, 26 Tammuz 5721, 10 July 1961,¹⁰³⁶ Eichmann confirmed that he twice requested permission to learn Hebrew from a Rabbi. He also stated that the annihilation (*Vernichtung*) of the Jews to him meant deportation and Zionism, however, he further stated that Hitler later changed course in the middle of the war and sought the physical annihilation of the Jews. Yet again Eichmann stated that he was a convinced Zionist, who wanted to put segregated soil under the feet of the Jewish populace, and that it was Adolf Böhm's book *Die Zionistische Bewegung*, which convinced him that the root of all evil was the fact that the Jews did not have a homeland.

Julius Streicher was another crypto-Jewish poseur, who pretended to be the most anti-Semitic man alive and archenemy of the Jews, so that he could forward the

Jewish Zionists' "final solution of the Jewish question", which solution was Zionism, not extermination—see: Ernst Heimer's *Der Giftpilz: Ein Stürmerbuch für Jung u. Alt*, Der Stürmer, Nürnberg, (1938)—a children's book designed to lure kids into believing that the Nazis would protect them from the Jewish bankers, who in fact used the Nazis to destroy the Germans. Just as the crypto-Jewish *Dönmeh* Turks appeared to be the most zealous Moslems in their communities, while keeping to the Jewish faith in private and subverting the Turkish Empire; and just as the Marrano Jews of Spain and South America pretended to be the most pious Catholics in all of the Spanish Empire, while forwarding the interests of Jews around the world; crypto-Jews including Julius Streicher, Adolf Hitler, Adolf Eichmann, Reinhard Heydrich and Joseph Goebbels pretended to be the most ardent anti-Semites in the world, the most feared foes of the Jewish bankers, and they thereby gained the trust of the German People by pretending to fight the Jewish bankers who were bent on destroying Germany. They did this in order to subvert German interests and fulfill Judaic Messianic prophecy and the evil designs of the Jewish bankers to ruin Germany. In so doing, the Jewish bankers put the foxes in charge of the hen house and the Jewish bankers used their crypto-Jewish Zionist Nazis to ruin Europe and chase the Jews to Palestine.

Streicher was fond of the old Zionist maxim,

“Without a solution of the Jewish question
there will be no salvation of humanity!”

“Ohne Lösung der Judenfrage
keine Erlösung der Menschheit!”¹⁰³⁷

The following article appeared in *The Jewish Chronicle* on 22 September 1922 on page 31, which states that there would be no salvation of humanity without a solution of the Jewish question,

“5682.

THE YEAR'S RETROSPECT.

THE year just closing will be for ever memorable in Jewish annals as the year which saw the confirmation of the Mandate, with its formal and solemn establishment of the Jewish claim to Palestine as the National Home of the race. That one great central, irrevocable fact, however it be construed or whittled down by individual statesmen, stamps 5682 as *annus mirabilis* in Jewish history. It calls a halt to two thousand years of aimless drifting, and sets a definite direction in which the Jew may march with confidence. It comes at a moment of immense opportuneness to lift, if ever so little, an almost intolerable burden of suffering, confusion, and despair. It represents a movement which, whatever deductions may legitimately be made from its value upon this or that ground, is, at all events in essence, constructive. It embodies the recognition by the nation that it has a second problem of

‘reparations’ to solve—reparation to the Jew for two thousand years of martyrdom; and that the solution of the Jewish question is indispensable to world peace. Whether the Jewish Palestine, as the politicians are at the moment fashioning it, be a great bright light, illuminating the darkness of the Diaspora, or a will-o’-the-wisp full with fatality for the hopes of our people, the world-approved Mandate we cannot away with. Hold destiny what it may, the future of the Jewish People after the Mandate’s confirmation can never be like the past. It is that which makes the year now ending a year of years in our people’s chequered career, and its story a tale to linger over in the depressing procession of tragedies called Jewish history.”

It is interesting to note that the prosecutor at Eichmann’s trial stated that Eichmann’s accusation that Chaim Weizmann had declared a Jewish war against Germany was a “lie”, when in fact it was true and was reported in *The London Times*, on 6 September 1939 on page 8 under the title, “Jews Fight for Democracies”.¹⁰³⁸ This was but one of the countless Jewish declarations of war against Germany, including repeated provocations from Weizmann, as proven in Hartmut Stern’s book, *Jüdische Kriegserklärungen an Deutschland: Wortlaut, Vorgeschichte, Folgen*, FZ-Verlag, München, Second Edition, (2000), ISBN: 3924309507; **see also:** Stern’s response to Goldhagen,¹⁰³⁹ *KZ-Lügen: Antwort auf Goldhagen*, FZ-Verlag, München, Second Edition, (1998), ISBN: 3924309361; **see also:** Rabbi Moshe Shonfeld, *The Holocaust Victims Accuse: Documents and Testimony on Jewish War Criminals*, Neturei Karta of U.S.A., Brooklyn, (1977). Many believe that these Jewish declarations of war against Germany were deliberate provocations meant to worsen the situation of Jews in Germany so as to force them towards embracing Zionism and into emigrating to Palestine, against their own wishes.

The Editors of *The World’s Work*, presumably French Strother and Burton J. Hendrick, revealed that the Zionists had established a governing body at least as early as 1921, and that Chaim Weizmann was at the head of this government, which means that he had the power to declare war against Germany as the leading official of the Zionist organization, and bear in mind that leading Zionists openly declared that Jews were a foreign and hostile nation within Germany,

*“The situation which provoked the controversy at Cleveland arose from the arrival in this country of Dr. Chaim Weizmann from London to share in its deliberations. Dr. Weizmann is the head of the world organization of Zionists. This world organization has a highly centralized form of government. This consists of an international committee, including representatives from all countries that have a local organization. But the real control is vested in what is known as the ‘Inner Actions Council.’ This is a compact body of only seven men; and it is dominated by the Jews of Europe.”*¹⁰⁴⁰

In 1921, Jewish anti-Zionist Henry Morgenthau saw the writing on the wall and

sought to distinguish between Jews in general and the nationalistic Zionists, who would provoke a war that would alienate Jews,

“I for one, will not forego this vision of the destiny of the Jews. I do not presume to say to my co-religionists of Europe that they shall accept my programme. But neither do I intend to allow them to impose their programme upon me. They may continue, if they will, a practice of our common faith which invites martyrdom, and which makes the continuance of oppression a certainty. I have found a better way (and when I say *I*, it is to speak collectively as one of a great body of American Jews of like mind). I resent the activities of Dr. Weizmann and his followers in this country. In the foregoing pages I have given my reasons for opposing Zionism. They make plain why I asserted in its first paragraphs that Zionism is not a solution; that it is a surrender. It looks backward, and not forward. It would practically place in the hands of seven men, steeped in a foreign tradition, the power to turn back the hands of time upon all which I and my predecessors of the same convictions have won for ourselves here in America. We have fought our way through to liberty, equality, and fraternity. We have found rest for our souls. No one shall rob us of these gains. We enjoy in America exactly the spiritual liberty, the financial success, and the social position which we have earned. Any Jew in America who wishes to be a saint of Zion has only to practice the cultivation of his spiritual gifts—there is none to hinder him. Any Jew in America who seeks material reward has only to cultivate the powers of his mind and character—there are no barriers between him and achievement. Any Jew in America who yearns for social position has only to cultivate his manners—there are no insurmountable discriminations here against true gentlemen. The Jews of France have found France to be their Zion. The Jews of England have found England to be their Zion. We Jews of America have found America to be our Zion. Therefore, I refuse to allow myself to be called a Zionist. I am an American.”¹⁰⁴¹

Adolf Eichmann stated that he had sought a deal with the Western Allies to exchange one million Jews for 10,000 trucks to be used on the Eastern front. Jewish Communist turned Zionist, Joel Brand had established a relationship with the Nazis and tried to arrange the deal with the Western Allies.¹⁰⁴² The offer was declined. This story was first publicly exposed in 1956.¹⁰⁴³ Eichmann told another story of his dealings with the Zionist Dr. Rudolf Kastner, which ultimately resulted in the deaths of countless assimilated Hungarian Jews, and the survival of the fittest Zionists for Israel, who were Kastner’s friends. Eichmann stated, *inter alia*,

“As a matter of fact, there was a very strong similarity between our attitudes in the SS and the viewpoint of these immensely idealistic Zionist leaders who were fighting what might be their last battle. As I told Kastner: ‘We, too, are idealists and we, too, had to sacrifice our own blood before we came to power.’ I believe that Kastner would have sacrificed a thousand or a hundred

thousand of his blood to achieve his political goal. He was not interested in old Jews or those who had become assimilated into Hungarian society. But he was incredibly persistent in trying to save biologically valuable Jewish blood—that is, human material that was capable of reproduction and hard work. ‘You can have the others,’ he would say, ‘but let me have this group here.’ And because Kastner rendered us a great service by helping keep the deportation camps peaceful, I would let his groups escape. After all, I was not concerned with small groups of a thousand or so Jews.”¹⁰⁴⁴

In an article by Chris Johnston and Nassim Khadem, “War Crime Suspect Admits to His Leading Fascist Role”, *The Age*, (15 February 2006); Lajos Polgar, a leader of the “Arrow Cross Party” in Hungary, was quoted as stating, among other things (for a similar view of Jews, and in particular Hungarian Jews, see: Douglas Reed, “How Odd of God”, *Disgrace Abounding*, Chapter 23, Jonathan Cape, London, (1939), pp. 228-262. See also: Rebecca Dana and Peter Carlson’s article on the diary of Harry “S” Truman in *The Washington Post*, on 11 July 2003 on page A1),

“‘The Jews were not wanted in Hungary. They were taking over. When they come into power and money they are terrible; they don’t know anything. The thing is, you can’t help but want to get rid of them.

‘The party wanted to be free from the Jews, and there was only one way that was possible and that was by getting rid of them, by sending them out, but the biggest problem actually was that the Jews have no real home to send them to.’

Mr Polgar said Arrow Cross was not anti-Semitic but Zionist, or pro-Jewish. ‘The idea was to put them into ghettos. . . where they would be protected. Then after the war they would be sent back to settle peacefully in Palestine. So in a noble sense, I am a Zionist. Zionism wants a home for the Jews.’”¹⁰⁴⁵

Jewish Zionists again sought to terrorize Hungarian Jews in 1956, in an attempt to scare them into fleeing to Israel.¹⁰⁴⁶

The Zionist “Rescue Committee” published a memorandum “for Zionist eyes only” written by Apolinari Hartglass entitled *Comments on Aid and Rescue*, in 1943, in which it predicted that 7 million European Jews would be murdered. The Zionists’ concern was not to save Jews, especially not the German assimilationist Jews they so hated, but to let them die off and to ensure that the remnant of the Jews had no option but to live in Palestine, even if against their wishes. The Zionists wanted to cut off all other nations to Jewish emigration even though they asserted that it meant certain death for many millions of Jews. They then planned to exploit the tragedy to promote Zionism and to hand pick those Jews who would survive in Europe and to condemn those Jews whom they resented to death. This memorandum is contained in the Central Zionist Archives in Jerusalem, S/26 1232, and parts of it are quoted in Tom Segev’s book, *The Seventh Million: The Israelis and the Holocaust*, Hill and

Wang, New York, (1993), pp. 99-101. I quote from the *Comments*, as translated to English on page 100 of *The Seventh Million*:

“Whom to save: . . . Should we help everyone in need, without regard to the quality of the people? Should we not give this activity a Zionist-national character and try foremost to save those who can be of use to the Land of Israel and to Jewry? I understand that it seems cruel to put the question in this form, but unfortunately we must state that if we are able to save only 10,000 people from among 50,000 who can contribute to building the country and to the national revival of the people, as against saving a million Jews who will be a burden, or at best an apathetic element, we must restrain ourselves and save the 10,000 that can be saved from among the 50,000—despite the accusations and pleas of the million. I take comfort from the fact that it will be impossible to apply this harsh principle 100 percent and that the million will get something also. But let us see that it does not get too much.”

The “something” that the million assimilating Jews the Zionists hated “got” was humiliation and death. There is a troubling contradiction in the statements of the Rescue Committee; in that they claimed to have little influence, and yet spoke as if they had absolute control over the fate of European Jews. Did the Zionists control Nazi policy? Were they at the head of it?

The Zionists, steeped in the same racist and eugenic ideology which permeated Nazism, only wanted the very best genetic stock of the European Jews to emigrate to Palestine, and only a very limited number of those. The Zionists calculated that Palestine simply could not house a large number of Jews.¹⁰⁴⁷ Among very early references to “soap which they make of human fats”—which is today known to have been a myth, and “gas chambers and blood-poisoning stations”, Sholem Asch wrote in his article, “In the Valley of Death”, *The New York Times*, (7 February 1943), pages 16 and 36, at 16,

“The population of the Warsaw ghetto, into which 500,000 Jews were driven, was reduced last September to 120,000, and in October to only 40,000, as proved by the number of food cards issued. Those remaining are the strongest; they have not been killed yet because they are being used as slave labor.”

Judaism is replete with stories and prophecies that filter the Jewish people primarily based on three criteria: “racial” purity, craftiness and deceitfulness, and obedience to God. The stories of Cain and Abel, Isaac and Ishmael, Jacob and Esau, etc. teach the Jews that God has elected some to be his people and some to be weeded off. Numerous prophecies tell that only the “remnant”, the “elect” of God among the Jews, will survive. The rest of the Jews will be killed off (*Isaiah* 1:9; 6:9-13; 10:20-22; 11:11-12; 17:6; 37:31-33; 41:9; 42; 43; 44; 65; 66. *Ezekiel* 20:38; 25:14. *Daniel* 12:1, 10. *Amos* 9:8-10. *Obadiah* 1:18. *Micah* 5:8. *Romans* 9:27-28;

11:1-5. *See also: Enoch*)

Since Palestine could not house all of the Jews of Europe; and since the Jews of Europe would not go to Palestine until terrified in Europe; and, further, since the Jews of Europe had suffered from inbreeding as a result of Jewish self-segregation; and, still further, since the Jews had an ancient history of martyrdom and the ritual sacrifice of their own children; the Zionists instituted the Holocaust as a means to artificially select Jews for emigration to Palestine, and those slated for immediate death, and they believed that natural selection would improve the “tribe” through death by disease, starvation, exposure and overwork. The Zionists felt they had the Lord on their side. As but one example among many, *Isaiah* 6:9-13 states:

“9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand *with* their heart, and convert, and be healed. 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. 13 But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.”

Benjamin Disraeli, who was to become Prime Minister of England, wrote of the allegedly destructive effects of racial integration in his *Coningsby; or, The New Generation*, H. Colburn, London, (1844), pp. 249-254 (other Jews, like Nicolai and Boas, strongly contested these unproven racial theories),

“The party broke up. Coningsby, who had heard Lord Eskdale announce Sidonia’s departure, lingered to express his regret, and say farewell.

‘I cannot sleep,’ said Sidonia, ‘and I never smoke in Europe. If you are not stiff with your wounds, come to my rooms.’

This invitation was willingly accepted.

‘I am going to Cambridge in a week,’ said Coningsby. ‘I was almost in hopes you might have remained as long.’

‘I also; but my letters of this morning demand me. If it had not been for our chase, I should have quitted immediately. The minister cannot pay the interest on the national debt; not an unprecedented circumstance, and has applied to us. I never permit any business of State to be transacted without my personal interposition; and so I must go up to town immediately.’

‘Suppose you don’t pay it,’ said Coningsby, smiling.

‘If I followed my own impulse, I would remain here,’ said Sidonia. ‘Can anything be more absurd than that a nation should apply to an individual to maintain its credit, and, with its credit, its existence as an empire, and its comfort as a people; and that individual one to whom its laws deny the

proudest rights of citizenship, the privilege of sitting in its senate and of holding land? for though I have been rash enough to buy several estates, my own opinion is, that, by the existing law of England, an Englishman of Hebrew faith cannot possess the soil.'

'But surely it would be easy to repeal a law so illiberal—'

'Oh! as for illiberality, I have no objection to it if it be an element of power. Eschew political sentimentalism. What I contend is, that if you permit men to accumulate property, and they use that permission to a great extent, power is inseparable from that property, and it is in the last degree impolitic to make it the interest of any powerful class to oppose the institutions under which they live. The Jews, for example, independently of the capital qualities for citizenship which they possess in their industry, temperance, and energy and vivacity of mind, are a race essentially monarchical, deeply religious, and shrinking themselves from converts as from a calamity, are ever anxious to see the religious systems of the countries in which they live flourish; yet, since your society has become agitated in England, and powerful combinations menace your institutions, you find the once loyal Hebrew invariably arrayed in the same ranks as the leveller and the latitudinarian, and prepared to support the policy which may even endanger his life and property, rather than tamely continue under a system which seeks to degrade him. The Tories lose an important election at a critical moment; 'tis the Jews come forward to vote against them. The Church is alarmed at the scheme of a latitudinarian university, and learns with relief that funds are not forthcoming for its establishment; a Jew immediately advances and endows it. Yet the Jews, Coningsby, are essentially Tories. Toryism, indeed, is but copied from the mighty prototype which has fashioned Europe. And every generation they must become more powerful and more dangerous to the society which is hostile to them. Do you think that the quiet humdrum persecution of a decorous representative of an English university can crush those who have successively baffled the Pharaohs, Nebuchadnezzar, Rome, and the Feudal ages? The fact is, you cannot destroy a pure race of the Caucasian organization. It is a physiological fact; a simple law of nature, which has baffled Egyptian and Assyrian Kings, Roman Emperors, and Christian Inquisitors. No penal laws, no physical tortures, can effect that a superior race should be absorbed in an inferior, or be destroyed by it. The mixed persecuting races disappear; the pure persecuted race remains. And at this moment, in spite of centuries, or tens of centuries, of degradation, the Jewish mind exercises a vast influence on the affairs of Europe. I speak not of their laws, which you still obey; of their literature, with which your minds are saturated; but of the living Hebrew intellect.

'You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian Diplomacy which so alarms Western Europe is organized and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and

greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professorial chairs of Germany. Neander the founder of Spiritual Christianity, and who is Regius Professor of Divinity in the University of Berlin, is a Jew. Benary, equally famous, and in the same University, is a Jew. Wehl, the Arabic Professor of Heidelberg, is a Jew. Years ago, when I was in Palestine, I met a German student who was accumulating materials for the History of Christianity, and studying the genius of the place; a modest and learned man. It was Wehl; then unknown, since become the first Arabic scholar of the day, and the author of the life of Mahomet. But for the German professors of this race, their name is Legion. I think there are more than ten at Berlin alone.

‘I told you just now that I was going up to town tomorrow, because I always made it a rule to interpose when affairs of State were on the carpet. Otherwise, I never interfere. I hear of peace and war in the newspapers, but I am never alarmed, except when I am informed that the Sovereigns want treasure; then I know that monarchs are serious.

‘A few years back we were applied to by Russia. Now, there has been no friendship between the Court of St. Petersburg and my family. It has Dutch connections, which have generally supplied it; and our representations in favour of the Polish Hebrews, a numerous race, but the most suffering and degraded of all the tribes, have not been very agreeable to the Czar. However, circumstances drew to an approximation between the Romanoffs and the Sidonias. I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian Minister of Finance, Count Cancrin; I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain; I resolved on repairing to Spain from Russia. I travelled without intermission. I had an audience immediately on my arrival with the Spanish Minister Senor Mendizabel; I beheld one like myself, the son of Nuevo Christiano, a Jew of Arragon. In consequence of what transpired at Madrid, I went straight to Paris to consult the President of the French Council; I beheld the son of a French Jew, a hero, an imperial marshal, and very properly so, for who should be military heroes if not those who worship the Lord of Hosts?’

‘And is Soult a Hebrew?’

‘Yes, and others of the French marshals, and the most famous; Massena, for example; his real name was Manasseh: but to my anecdote. The consequence of our consultations was, that some Northern power should be applied to in a friendly and mediative capacity. We fixed on Prussia; and the President of the Council made an application to the Prussian Minister, who attended a few days after our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew. So you see, my dear Coningsby, that the world is governed by very different personages from what is imagined by those who are not behind the scenes.’

‘You startle, and deeply interest me.’

‘You must study physiology, my dear child. Pure races of Caucasus may be persecuted, but they cannot be despised, except by the brutal ignorance of some mongrel breed, that brandishes fagots and howls extermination, but is itself exterminated without persecution, by that irresistible law of Nature which is fatal to curs.’

‘But I come also from Caucasus,’ said Coningsby.

‘Verily; and thank your Creator for such a destiny: and your race is sufficiently pure. You come from the shores of the Northern Sea, land of the blue eye, and the golden hair, and the frank brow: ’tis a famous breed, with whom we Arabs have contended long; from whom we have suffered much: but these Goths, and Saxons, and Normans were doubtless great men.’

‘But so favoured by Nature, why has not your race produced great poets, great orators, great writers?’

‘Favoured by Nature and by Nature’s God, we produced the lyre of David; we gave you Isaiah and Ezekiel; they are our Olynthians, our Philippics. Favoured by Nature we still remain: but in exact proportion as we have been favoured by Nature we have been persecuted by Man. After a thousand struggles; after acts of heroic courage that Rome has never equalled; deeds of divine patriotism that Athens, and Sparta, and Carthage have never excelled; we have endured fifteen hundred years of supernatural slavery, during which, every device that can degrade or destroy man has been the destiny that we have sustained and baffled. The Hebrew child has entered adolescence only to learn that he was the Pariah of that ungrateful Europe that owes to him the best part of its laws, a fine portion of its literature, all its religion. Great poets require a public; we have been content with the immortal melodies that we sung more than two thousand years ago by the waters of Babylon and wept. They record our triumphs; they solace our affliction. Great orators are the creatures of popular assemblies; we were permitted only by stealth to meet even in our temples. And as for great writers, the catalogue is not blank. What are all the schoolmen, Aquinas himself, to Maimonides? And as for modern philosophy, all springs from Spinoza.

‘But the passionate and creative genius, that is the nearest link to Divinity, and which no human tyranny can destroy, though it can divert it; that should have stirred the hearts of nations by its inspired sympathy, or governed senates by its burning eloquence; has found a medium for its expression, to which, in spite of your prejudices and your evil passions, you have been obliged to bow. The ear, the voice, the fancy teeming with combinations, the imagination fervent with picture and emotion, that came from Caucasus, and which we have preserved unpolluted, have endowed us with almost the exclusive privilege of MUSIC; that science of harmonious sounds, which the ancients recognised as most divine, and deified in the person of their most beautiful creation. I speak not of the past; though, were I to enter into the history of the lords of melody, you would find it the annals of Hebrew genius. But at this moment even, musical Europe is ours. There

is not a company of singers, not an orchestra in a single capital, that is not crowded with our children under the feigned names which they adopt to conciliate the dark aversion which your posterity will some day disclaim with shame and disgust. Almost every great composer, skilled musician, almost every voice that ravishes you with its transporting strains, springs from our tribes. The catalogue is too vast to enumerate; too illustrious to dwell for a moment on secondary names, however eminent. Enough for us that the three great creative minds to whose exquisite inventions all nations at this moment yield, Rossini, Meyerbeer, Mendelssohn, are of Hebrew race; and little do your men of fashion, your muscadins of Paris, and your dandies of London, as they thrill into raptures at the notes of a Pasta or a Grisi, little do they suspect that they are offering their homage to ‘the sweet singers of Israel!’”¹⁰⁴⁸

Disraeli wrote in 1852 in his *Lord George Bentinck: A Political Biography*, Chapter 24, Third Revised Edition, Colburn, (1852), pp. 482-507, at 491-497,

“But having made this full admission of the partial degradation of the Jewish race, we are not prepared to agree that this limited degeneracy is any justification of the prejudices and persecution which originated in barbarous or mediæval superstitions. On the contrary, viewing the influence of the Jewish race upon the modern communities, without any reference to the past history or the future promises of Israel, dismissing from our minds and memories, if indeed that be possible, all that the Hebrews have done in the olden time for man, and all which it may be their destiny yet to fulfil, we hold that instead of being an object of aversion, they should receive all that honour and favour from the northern and western races which, in civilised and refined nations, should be the lot of those who charm the public taste and elevate the public feeling. We hesitate not to say that there is no race at this present, and following in this only the example of a long period, that so much delights, and fascinates, and elevates, and ennobles Europe, as the Jewish.

We dwell not on the fact, that the most admirable artists of the drama have been and still are of the Hebrew race: or, that the most entrancing singers, graceful dancers, and exquisite musicians, are sons and daughters of Israel: though this were much. But these brilliant accessories are forgotten in the sublimer claim.

It seems that the only means by which in these modern times we are permitted to develop the beautiful is music. It would appear definitively settled that excellence in the plastic arts is the privilege of the earlier ages of the world. All that is now produced in this respect is mimetic, and, at the best, the skilful adaptation of traditional methods. The creative faculty of modern man seems by an irresistible law at work on the virgin soil of science, daily increasing by its inventions our command over nature, and multiplying the material happiness of man. But the happiness of man is not merely material. Were it not for music, we might in these days say, the

beautiful is dead. Music seems to be the only means of creating the beautiful in which we not only equal but in all probability greatly excel the ancients. The music of modern Europe ranks with the transcendent creations of human genius; the poetry, the statues, the temples of Greece. It produces and represents as they did whatever is most beautiful in the spirit of man, and often expresses what is most profound. And who are the great composers, who hereafter will rank with Homer, with Sophocles, with Praxiteles, or with Phidias? They are the descendants of those Arabian tribes who conquered Canaan, and who by the favour of the Most High have done more with less means even than the Athenians.

Forty years ago—not a longer period than the children of Israel were wandering in the desert—the two most dishonoured races in Europe were the Attic and the Hebrew, and they were the two races that had done most for mankind. Their fortunes had some similarity: their countries were the two smallest in the world, equally barren and equally famous; they both divided themselves into tribes; they both built a famous temple on an acropolis; and both produced a literature which all European nations have accepted with reverence and admiration. Athens has been sacked oftener than Jerusalem, and oftener rased to the ground; but the Athenians have escaped expatriation, which is purely an oriental custom. The sufferings of the Jews however have been infinitely more prolonged and varied than those of the Athenians. The Greek nevertheless appears exhausted. The creative genius of Israel on the contrary never shone so bright; and when the Russian, the Frenchman, and the Anglo-Saxon, amid applauding theatres or the choral voices of solemn temples yield themselves to the full spell of a Mozart or a Mendelssohn, it seems difficult to comprehend how these races can reconcile it to their hearts to persecute a Jew.

We have shown that the theological prejudice against the Jews has no foundation, historical or doctrinal; we have shown that the social prejudice, originating in the theological but sustained by superficial observations irrespective of religious prejudice, is still more unjust, and that no existing race is so much entitled to the esteem and gratitude of society as the Hebrew. It remains for us to notice the injurious consequences to European society of the course pursued by the communities of this race, and this view of the subject leads us to considerations which it would become existing statesmen to ponder.

The world has by this time discovered that it is impossible to destroy the Jews. The attempt to extirpate them has been made under the most favourable auspices and on the largest scale; the most considerable means that man could command have been pertinaciously applied to this object for the longest period of recorded time. Egyptian pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes, and holy inquisitors, have alike devoted their energies to the fulfilment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale, a curious system

of degrading customs and debasing laws which would have broken the heart of any other people, have been tried, and in vain. The Jews, after all this havoc, are probably more numerous at this date than they were during the reign of Solomon the wise, are found in all lands, and unfortunately prospering in most. All which proves, that it is in vain for man to attempt to baffle the inexorable law of nature which has decreed that a superior race shall never be destroyed or absorbed by an inferior.

But the influence of a great race will be felt; its greatness does not depend upon its numbers, otherwise the English would not have vanquished the Chinese, nor would the Aztecs have been overthrown by Cortez and a handful of Goths. That greatness results from its organisation, the consequences of which are shown in its energy and enterprise, in the strength of its will and the fertility of its brain. Let us observe what should be the influence of the Jews, and then ascertain how it is exercised. The Jewish race connects the modern populations with the early ages of the world, when the relations of the Creator with the created were more intimate than in these days, when angels visited the earth, and God himself even spoke with man. The Jews represent the Semitic principle; all that is spiritual in our nature. They are the trustees of tradition, and the conservators of the religious element. They are a living and the most striking evidence of the falsity of that pernicious doctrine of modern times, the natural equality of man. The particular equality of a particular race is a matter of municipal arrangement, and depends entirely on political considerations and circumstances; but the natural equality of man now in vogue, and taking the form of cosmopolitan fraternity, is a principle which, were it possible to act on it, would deteriorate the great races and destroy all the genius of the world. What would be the consequences on the great Anglo-Saxon republic, for example, were its citizens to secede from their sound principle of reserve, and mingle with their negro and coloured populations? In the course of time they would become so deteriorated that their states would probably be reconquered and regained by the aborigines whom they have expelled, and who would then be their superiors. But though nature will never ultimately permit this theory of natural equality to be practised, the preaching of this dogma has already caused much mischief, and may occasion much more. The native tendency of the Jewish race, who are justly proud of their blood, is against the doctrine of the equality of man. They have also another characteristic, the faculty of acquisition. Although the European laws have endeavoured to prevent their obtaining property, they have nevertheless become remarkable for their accumulated wealth. Thus it will be seen that all the tendencies of the Jewish race are conservative. Their bias is to religion, property, and natural aristocracy; and it should be the interest of statesmen that this bias of a great race should be encouraged, and their energies and creative powers enlisted in the cause of existing society.”

5.11 Zionist Lies

The First World War emancipated the Jews of Russia. Turkey and Germany were greatly weakened and were further crippled by unjust debts placed on them through treacherous treaties. Jews in Eastern Europe were segregated and seemed ready for emigration to Palestine—though most did not wish to go. In 1916, France and Britain divided up the Mid-East amongst themselves in the Sykes-Picot Agreement. At the San Remo conference in 1920, the British granted themselves the right to rule of Palestine and the French granted themselves the right to rule Syria. The Jews pushed for the ratification of the Palestine Mandate in the League of Nations so that they could enforce their bogus interpretation of the Balfour Declaration of 1917.

The political Zionists remained a fanatical minority group among Jews, and though many Eastern European Jews would have been happy to have moved to Palestine, if it had meant a good job and a stable life, very few Western Jews desired to leave their comfortable homes and head for the desert. Most Jews knew that the political Zionists were totalitarian zealots, and dangerous terrorists. An article appeared in 1921, which, while naïve and inaccurate on some points, made several important arguments against the utterly selfish, undemocratic, totalitarian political Zionist movement, which are valid to this day. It was published in: *The Atlantic Monthly*, Volume 127, Number 2, (February, 1921), pp. 268-279 (note that the racist political Zionists dominated and censored the mass media at the time when they made the racist political Zionist Albert Einstein an international celebrity and censored his critics):

“POLITICAL ZIONISM

BY ALBERT T. CLAY

I

A TRAVELER returning from the Near East is at once struck by the utter ignorance of Europeans and Americans concerning the true situation in Palestine—an ignorance due largely to the fact that in London there is, practically, only one of the important daily papers that will print anything detrimental to the schemes of the Political Zionists. Besides the English press, the other sources of information upon which America has been dependent for its news of Palestine have been the Jewish Telegraphic Agency and the Zionist propaganda. The latter, with its harrowing stories of pogroms in Europe, and its misrepresentations of the situation in the Near East, has been able to awaken not a little sympathy for the Zionist programme. But there certainly are reasons why Americans should endeavor to realize fully what is happening in Syria, and this quite promptly.

In discussing the existing conditions in Palestine, and the serious problem that the League of Nations will very probably have to face, it is necessary to differentiate briefly between what have been called the three aspects of Zionism, namely, the religious, economic, and political aspects.

Religious Zionism is an expression used to represent the belief of orthodox Judaism that the Jews are the chosen people of the one and only God; that a Messiah will be sent to redeem Israel; and that Jehovah will gather his people, restore the Temple and its service, and reestablish the

priesthood and the Jewish kingdom. For the restoration of their kingdom and the fulfillment of prophecy, they look to God in his own time and way, and not to Jewish financiers and politicians, or to peace conferences. Only a small group of orthodox Jews, 'the Eastern,' take an active part in the political movement to establish a Jewish state. Tolerance for the religious ideals of different faiths precludes any criticism or lack of respect for Religious Zionism. The Christian faith, it might be added, is, in certain respects at least, inseparably identified with some of its ideals.

Economic Zionism, so-called, has as its object the amelioration of the deplorable conditions in which Jews have lived in certain lands, where they have been outrageously persecuted, and many instances foully murdered. Since the governments concerned could no be induced to alleviate their sufferings, the Jews, in recent years, have been urged to emancipate themselves by seeking a new home, where they might live in security, and carry on their activities as free citizens. About fifty years ago organizations sprang up which encouraged colonization in Palestine. However, most Jews preferred to go to South and North America, with the result that some thousands went to Palestine and two millions moved westward. About forty colonies, some large and others containing only a few houses have been established in Palestine, numbering about 13,000 souls. The entire Jewish population, including those who are indigenous, numbers 65,300. For comparison, it may be stated that there are also about 62,500 Christians and over a half million Moslems in the land. Economic Zionism is not a theory, nor is it an experiment. The Balfour declaration sanctions the movement; it reads: 'His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine.' The San Remo Conference has interpreted the Peace Treaty as implying this, and there is no alternative; moreover, the movement is already a substantial reality.

A visit to some of the better established Jewish colonies will not fail to awaken sympathy for Economic Zionism. No unbiased observer of past events could think of throwing obstacles in the way of those Jews who, being persecuted in certain lands, prefer to live in a community solely Jewish; or who, through historical sentiment, long reside in a purely Jewish cultural community in the land of their ancestors. Only an extremist would deny the gratification of their desires to as many of these people as can be accommodated; yet it must be borne in mind that, as estimated by experts, the tiny country can support only about a million and a half additional inhabitants; which number, if all were Jews, would represent only one tenth of the fifteen millions in the world.

II

Political Zionism was launched by Herzl, in 1896, in a monograph on

‘The Jewish State’; and since that time this has become the dominant note in the whole movement. He and others have claimed that the establishment of a Jewish commonwealth would become an active force, by bringing diplomatic pressure to bear upon the nations, to secure protection for Jews in all lands. A clannish sense of pride in the Jewish race, however, seems to be uppermost in their minds. They apparently think that their status in society will be enhanced everywhere if a Jewish nation exists in Palestine. This phase of Zionism is the crux of the whole Palestine problem.

Political Zionism is strongly opposed by many orthodox Jews in Palestine; especially because they recognize that, through the fanaticism of the Zionist leaders, it has become most difficult for them to maintain their former amicable relations with the other natives. It is opposed also by many of the leading Jews throughout the world, especially, as the Political Zionists themselves admit, by the upper circles of Jewish society. The Central Conference of American Rabbis, which has a membership of about three hundred, representing many of the largest and most important synagogues in America, has year after year discussed the problem; and while favoring the idea of the country’s being open to Jews who, because of religious persecution, desire to reside there, it denies that the Jews are ‘a people without a country’; and even refuses to ‘subscribe to the phrase in the [Balfour] declaration which says, ‘Palestine is to be the national home-land for the Jewish people.’

When we consider the feelings of the Jews who desire to spend their lives in study and meditation in Palestine and be buried there, we must not lose sight of the fact that the same impulse also draws, and has drawn, the Christian and the Moslem. It is the Holy Land for the three great religions. It is not the birthplace of Islam; yet Mohammed, who claimed to be the successor of a line of prophets from Abraham to Christ, would have made Jerusalem the centre of his religion if the Jews and the Christians had recognized him as a prophet. As it is, Jerusalem is one of three most revered cities in Islam; moreover, the sites identified with Abraham, Jacob, Rachel, Joseph, Moses, Samuel, David, Solomon, and other Old Testament characters, are regarded with as much veneration by the Moslem as by the Jew.

One need only recall the immense and magnificent hospices built by the Eastern and the Western branches of the Christian Church, as well as the many monasteries, hospitals, homes, and schools, throughout the land, to reach some conception of what the country is to the Christian. The inhabitants of Bethlehem and Nazareth, as well as of some other cities, are largely Christian. Moreover, practically every country in Christian Europe is represented among the inhabitants of Palestine by colonies, settlements, or communities.

The Political Zionists, through their propaganda, systematically endeavor to give the world a false conception of the Palestinians. They would have us believe, to quote the words of Zangwill, that ‘Palestine is not so much

occupied by the Arabs as over-run by them. They are nomads. . . . And therefore we must gently persuade them to 'trek.'" Examine the literature of the leaders of Zionism, and it will be found that this false position is reiterated again and again. True, nomads are found in Palestine, as everywhere throughout the Orient; but to foist upon the intelligent public the idea that the population of this land is made up of Bedouins, or even of Arabs, is a deliberate attempt to deceive it.

The inhabitants of the land should be called Syrians—or Palestinians, if Palestine is to be separated from Syria. True, there are many Arabs living there, more, for example, than Greeks, Germans, or Latins, because of the proximity of Arabia; but these are not the real Palestinians, nor do they represent the bulk of the substantial part of the nation. The people whom the Jews conquered when they entered Palestine were called by the general name of Amorites or Canaanites. While many were massacred by the Jews in certain cities, still only a portion of the country was conquered. Even after David took Jerusalem, Amorites continued to live in that city; besides, many foreign peoples, as the Hittites and Philistines, also lived in the land. There can be no question that the blood of the present Palestinian, or Syrian, includes that of the Jew as well as of the Amorite, Hittite, Phœnician, Philistine, Persian, Greek, Latin, and Arab. Such a fusion is not unlike that found in the veins of many Americans whose ancestors have lived here for several generations. When the whole population of Palestine became Mohammedan, there is little doubt that a large percentage of the Jews were also forced to accept this faith; their descendants are now classed by the Political Zionists as 'Arabs.' The Yemenites, who we know migrated from Arabia, and who in every respect resemble the Arab in physique, appearance, and bearing, they, none the less, call Jews, because of their faith. Then, also, in such Christian cities as Bethlehem and Ramallah a type is seen that is distinctively European, and doubtless largely represents remnants or descendants of the Crusaders, or of Christians who migrated to the Holy Land in the past centuries. Moreover, the Palestinian or Syrian is a composite race, largely Semitic, which has developed from the association of the different racial elements inhabiting the land for at least five thousand years past. And while the Arabs have in all periods filtered in from Arabia, and the language, as in Egypt and Mesopotamia, is Arabic, it is a deliberate misrepresentation to classify the inhabitants as 'Arabs.'

These are the people whose status the Political Zionist proposes to reduce by securing the control of the country; and who—what is still worse—must be persuaded to 'trek.' As Zangwill says, 'After all, they have all Arabia with its million square miles, and Israel has not a square inch. There is no particular reason for the Arabs to cling to these few kilometres. To fold their tents and silently steal away is their proverbial habit; let them exemplify it now.' *Palestine*, the organ of the British Palestine Committee, for July 10, 1920, says: 'For the Arab nation there are vast areas outside of Palestine in which to develop its national life, and Arabs of Palestine will be free to

develop there, also'

III

Much has been written upon the historic claims of the Jews to this territory, which they held for less than five hundred years, prior to two thousand five hundred years ago. But how about the claims of the Palestinian, who possessed the land before the Jew, and who is still in possession, having lived there for over five thousand years? The Aramæans, who came from Aram, whom we call Hebrews, under Joshua conquered, and even ruthlessly exterminated, the people of a portion of Palestine; and later on, under David and Solomon, extended their rule over the whole country. But, if we are to decide the question of actual ownership of the territory, the Palestinian who has continuously lived there surely has a clearer title than the Jew. Moreover, this decision is based upon the records handed down by the Jew himself. Even the Hebrew language, which the Jews are attempting to revive as their spoken tongue, originally belonged to the people they are trying to oust. The language in Aram—Abraham's ancestral home—was Aramæan; when the Aramieans came to Palestine, they adopted the Canaanite language, now called Hebrew.

The Palestine News, the official journal of the Egyptian Expeditionary Force under Allenby, published, on November 14, 1918, a declaration, which had been agreed to by the British and French Governments, and communicated to the President of the United States, informing the people that their aim in waging the war in the East was 'to ensure the complete and final emancipation of all those people so long oppressed by the Turks, to establish national governments and administrations which shall derive their authority from the initiative and free will of the peoples themselves,' and 'to assure, by their support and practical aid, the normal workings of such governments and administrations as the people themselves have adopted.'

In the twelfth of the fourteen points enumerated by President Wilson to Congress, January 8, 1918, he demanded that the nationalities then under Turkish rule should be assured of 'an absolutely unmolested opportunity of autonomous development.' His second principle, stated in his address at Mount Vernon, July 4, 1918, reads: 'The settlement of every question, whether of territory, of sovereignty, of economic arrangement, or of political relationship shall be upon the basis of the free acceptance of that settlement by the people immediately concerned, and not upon the basis of the material interest or advantage of any other nation or people which may desire a different settlement for the sake of its exterior influence or mastery.'

The edict of England and France, which was published in every town and village in the land about the time the Armistice was signed, has been violated in every essential particular; nor have the principles and demands of Mr. Wilson been observed. 'An unmolested opportunity of autonomous development' has been denied the inhabitants. The questions 'of territory, of economic arrangement, or political relationship' have been settled contrary to the will of 'the people immediately concerned'; and it has been done 'upon

the basis of the material interest or advantage' of another people 'for the sake of its exterior interest or mastery.'

Not only have these principles and demands been ignored, but the twenty-second article of the League of Nations Covenant, in which they were incorporated, has been grossly violated. The middle section of this article reads: 'Certain communities formerly belonging to the Turkish Empire have reached a stage of development where their existence as independent nations can be provisionally recognized, subject to the rendering of administrative advice and assistance by a Mandatory Power until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatory Power.' It is needless to point out that their existence as independent nations has not been provisionally recognized, nor have the wishes of the people been a principal consideration in the selection of the Mandatory Power.

The circulation of the self-determination edict by England and France in November, 1918, which the people accepted placidly, calmed the popular feeling for a time; but after a few months the people saw clearly that the Political Zionists were favored by the British authorities, to their disadvantage; and they began to appreciate that they were being dealt with falsely. National anti-foreign sentiment grew apace, and in the spring of 1919 conditions had reached such a point that General Money had difficulty in quieting the people. He continually represented the necessity for his government to make a clear declaration of its policy—either one of repression of the people in favor of the Jews, or one of equality of treatment, which would have been acceptable to all, including the Palestinian Jews, but not, of course, to the Political Zionists. The Peace Conference, as a result of the dissatisfaction, appointed an inter-Allied commission to ascertain the wishes of the people. France, who claimed the whole of Syria, which included Palestine, declined send out her representatives; and her example was followed by England. The work of the Commission, therefore, devolved upon the two American representatives, Ambassador Crane and President King. This Commission held a most impartial and exhaustive inquiry, hearing delegates from almost every town and village. In order to be ready to give useful information before the Commission, branches of the Moslem and Christian League were formed at Jaffa, Gaza, Hebron, Djenin, Nablus, Acre, Haifa, Safed, and other places. All branches worked under a constitution approved by the Military Governor of Jerusalem. It was decided to up three resolutions to be presented the Commission:—

1. The independence of Syria, from the Taurus Mountains to Rafeh, the frontier of Egypt.
2. Palestine not to be separated from Syria, but to form one whole country.
3. Jewish immigration to be restricted.

The entire Christian and Moslem population agreed to these resolutions.

It should be said here that there is no justification, from an ethnological or geographical point of view, for dividing Syria into the northern part under the French and the southern part, namely Palestine, under the British. This has already been pointed out by the greatest authority on the history and geography of Palestine, Sir George Adam Smith. One race, the Syrian, or Palestinian, is dominant throughout the territory, from Aleppo to Beersheba; and there is no natural frontier that can divide the two halves of this land. France for decades had regarded herself as the protector of the country. Although, being occupied with the enemy, she had done practically nothing toward driving out the Turks, the situation was such that, when the British army entered Jerusalem, in deference to the French a company of French soldiers was invited to be present. The question arises, then, why should the land and people be separated, and two separate administrations be established, with all the expense that this implies? For the entire territory, from Aleppo to Beersheba, is only about 400 miles and 100 miles wide—about the length of Pennsylvania, and one third its width? Why divide this small land and its people? Let us ask another question at the same time: why was the Balfour pronouncement made in 1917?

The Turkish government, when approached during the war on the problem of a Jewish state, said that it would continue to maintain, as it always had done, a favorable attitude toward the Jews in their efforts to promote flourishing settlements, within the limits of the capacity of the country, and toward the free development of their civilization and their economic enterprises; but it looked with disfavor upon Zionists who have political ambitions for Palestine, and it regards them as enemies to the government. But what the Turks refused to grant the Jews, Britain promised them, even before she had captured the country. The Political Zionists inform us that the text of the Balfour declaration was revised in the Zionist offices in America as well as in England, and that it was put into the form in which they desired it. Moreover, they intimate that this stroke of British policy had the desired effect upon the Zionists in Germany during the war. The financial assistance rendered by the Jewish plutocrats during the war, it is said, was a matter of no small consideration. But besides this, and the bid for Jewish favor everywhere, there can be little doubt that uppermost in the minds of the Cabinet, because of France's interest in the land, was the idea of creating a buffer state between the portion they would let the French retain and the Suez Canal. The Canal, according to English opinion, is the chief asset of the Empire. The strategic value of this territory to England has been referred to recently by Lord Curzon in the House of Lords. Hence, the reason that the Balfour declaration was made, and that Syria has been divided. It might be added, that this division is yet to be ratified by the League of Nations.

When the first body of representatives appeared before the Commission sent out by the Peace Conference, Aref Pasha el Dajani, the President of the Moslem and Christian League, was asked what mandatory government the League preferred. He replied that at one time they would unanimously have

asked for Great Britain, but the Balfour declaration had so shocked them that they now requested that America should have the mandate for Palestine and Syria. The Commission interviewed all the communities separately, getting in each instance the reply that their requests had been made through the Moslem and Christian League, except in the case of the Zionists, who asked for a British mandate and a separate rule for Palestine. The Commission then traveled throughout the country, making an impartial and exhaustive inquiry, hearing deputations from almost every town. Everywhere they found the same unanimity for the three resolutions.

The report of the Commissioners has never been published. The Conference, apparently under the influence of the Political Zionists, took no notice of it except in so far as to announce that no political privilege would be granted to the Jews, who were in the minority in the land; but that they would be given economic privileges in connection with its development. As a result, not a few natives who had returned from America and elsewhere with their gains, for this very purpose, were naturally disappointed. Some British firms were ready to invest capital in the development of the country, particularly for the improvement of the ports of Haifa and Jaffa; but they were turned down under instructions from the Foreign Office, so that the Zionist could have the first option in such undertakings.

Relying upon the decision they had given the Americans on the Commission, as well as upon the fact that they had made their views perfectly clear to the British authorities, the Moslems and Christians did not send a deputation to the Conference held at San Remo, which, as is well known, gave the mandate over Palestine to Great Britain. Through the efforts of the Zionist Commission, which had powerful representatives present, a clause was interpolated in the mandate, establishing a 'Jewish homeland' in accordance with the Balfour declaration.

The Grand Mufti, who is the ecclesiastical head of the Moslems in Jerusalem, on hearing the news concerning the mandate, still refused to believe that the British, who had pledged themselves to protect small powers, and who had promised that their rights should not be violated, would allow the Christians and Moslems of Palestine to be ruled by Political Zionists. The Moslems, he said, looked upon Great Britain as their best friend; they had welcomed the arrival of the British armies and in spite of all appearance to the contrary, he still believed that Great Britain would treat them fairly. The Grand Mufti was anxious that it should be understood that he and his followers were not anti-Jews, but that they objected to their country's being exploited by Jewish foreigners, and to their efforts to make both Christians and Moslems their vassals. While the Zionists during the past years had collected through propaganda immense sums from all parts of the world, he said, the Moslem and Christian natives of Palestine, by reason of the Turkish oppression and the war, were without funds. All that they asked for was a number of years in which to get on their feet economically. The Moslems, the Grand Mufti told the writer, had objections to the same quiet

development of Jewish colonies going on as in the past. What they did strenuously object to was the plan of the British government to turn over their land to the Political Zionists, for the purpose of establishing a Jewish state.

The highly respected Aref Pasha, President of the Moslem and Christian League, which had been formed to stem the tide of Jewish immigration, said that the Moslems, understanding Great Britain's love for justice, decided to fight their coreligionists and to throw in their lot with her. Not less than 130,000 Moslems, many of them deserters from the Turkish army, fought with the British. The Moslems of India figured prominently in the same cause. Now, however, they find that the British victory means for them vassalage under the Jews; the people, he said, preferred the tyranny of the Turk to being ruled by the Jew.

The Christian inhabitants of the land hold the same view. Last spring no less than 20,000 people held a demonstration in Jerusalem, in order to show the administration and the foreign consuls their bitter opposition to this Jewish movement. Following this demonstration, many of the Christians proceeded to the Church of the Holy Sepulchre, and took a solemn oath that they would resist with their lives the Jews' efforts to rule them. So far as is known to me, not a single representative of any of the religious communities in Palestine favors the project. The views of the Christians are summed up in the following message, which a highly honored citizen of the country dictated to the writer as he was leaving the port of Jaffa, requesting that it should be made public. 'The Moslems and Christians welcomed the British occupation because they did not know that their country had been sold to the Jews. The honor of England is in jeopardy. The Christians of the whole world do not know of this treachery, nor did the three hundred millions of Moslems know of it. But some day it will be known, because it will surely mean another war. Had the people known what was to happen, they would have worn crape when the British entered.'

To show the consideration with which the Political Zionists are treated by the British government, the following is offered. The conflict between the British troops and the Turco-Germans left many cities and villages of Palestine in a condition not unlike that of those in Northern France and Belgium. Few people in Europe and America appreciate what the Syrian inhabitants of the land have suffered because of the conflict. The herds and farm-stock of the people had been carried away by the Turks, and they were naturally sorely pressed in their efforts to secure plough animals and grain for the cultivation of their fields. The Anglo-Palestine Bank, a Zionist concern, lent money to these people at a very exorbitant rate. The Chief Administrator, appreciating the embarrassment of the natives, and in order to ensure that the economic restoration of the country should speedily be effected, revived the Turkish system of making loans to the farmers, and made arrangements with a British bank, the Anglo-Egyptian, to lend them the money at six and a half per cent, payable over a period which could be

extended to five years. In the event of failure of payment, the land would become the property of the government, not of the Zionist bank.

The Zionist Commissioner, realizing that this defeated their plans to secure titles to lands, set their forces at work in London, with the result that orders were actually sent from the Foreign Office to suspend this arrangement, which had been such a boon to the war-ridden inhabitants. It was not long afterward that General Money resigned, and Colonel Vivian Gabriel, his chief financial adviser, was relieved of his post, because it was stated that he had adopted 'an attitude inconsistent with the Zionist policy of the Government.' The injustice of the interference, however, on the part of the Zionists, became so clear to everyone that, after several months, even Dr. Weizmann, the President of the Zionists, thought it necessary to withdraw the embargo; and the British government again permitted the loans to be made.

The departure of General Money, a thoroughly sound and upright governor of the best British type, was a great loss to the people, and it was the signal for a recrudescence of the Zionist claims. The Zionist Commission claimed the right to a previous scrutiny and veto of all the acts of the administration; they asked the British government for the lands and farms of the interned German colonists; they asked for the possession of the magnificent German Hospice on the Mount of Olives (then occupied by the Administration), for their projected Jewish University. They offended the Moslems by trying to acquire lands adjoining the Mosque of Omar, for which they offered £150,000. There seemed to be no limit to their arrogance; moreover, the aggressiveness of individuals, on the street and everywhere, was most marked.

The old resident Jews of Palestine certainly have other than religious grounds for their indifference toward the efforts of the Political Zionists. Last winter the Council of Jerusalem Jews appointed a commission of representative men holding leading positions, to visit parents who were sending their children to proscribed schools, in order to secure their withdrawal. Among these schools, which included those conducted by the convents and churches, some of which have existed in Jerusalem for a long time, are the British High School for Girls, the English College for Boys, and the Jewish School for Girls. In the latter, conducted by Miss Landau, an educated English Jewess, all the teachers are Jewish; most of the teaching is in the English language. This school, which is financed by enlightened Jews of England, was denounced more severely than the others, because, not being in sympathy with the programme of the Political Zionists, Miss Landau refused to teach the Zionist curriculum. She was even informed that her school would be closed.

In a series of articles that appeared in *Doar Hayom*, the Hebrew daily paper, last December, it was stated that the parents who refused to comply with the requests of the Commission were to be boycotted, cast out from all intercourse with Jews, denied share in Zionist funds, and deprived of all custom for their shops and hotels. 'Anyone who refused, let him know that

it is forbidden for him to be called by the name of Jew; and there is to be for him no portion or inheritance with his brethren.' They were given notice that they would 'be fought by all lawful means.' Their names were to be put 'upon a monument of shame, as a reproach forever, and their deeds writte unto the last generation.' 'If they are supported, their support will cease; if they are merchants, the finger of scorn will be pointed at them; if they are rabbis, they will be moved far from their office; they shall be put under the ban and persecuted, and all the people of the world shall know that there is no mercy in justice.'

A month later the results of this 'warfare' were reviewed. We were informed that some Jews had been influenced, 'but others—and the greater number, and those of the Orthodox,—those who fear God—having read the letters [signed by the head of its delegates and the Zionist Commission] became angry at the 'audacity' of the Council of Jerusalem Jews 'which mix themselves up in private affairs,' have torn the letter up, and that finished it.'

Then followed a long diatribe against these parents, boys, and girls, in which it was demanded that the blacklist of traitors to the people be sent to 'those who perform circumcision, who control the cemeteries and hospitals'; that an order go forth so that 'doctors will not visit their sick, that assistance when in need, if they are on the list of the American Relief Fund, will not be given to them.' 'Men will cry to them, 'Out of the way, unclean, unclean.' . . . They are in no sense Israelites.'

It is to be regretted that only these few paraphrases and quotations from the series of articles published can be presented here.

The work of the Councils Committee met with not a little success; pupils left schools, and teachers gave up their positions. Two instructors in the English College, whose fathers were rabbis, and a third, whose brother was a teacher in a Zionist school, resigned. Another refused to do so, and declared himself ready, in the interests of the Orthodox Jews, who were suffering under this tyranny, which they deplored, to give the fullest testimony to the authorities concerning this persecution. The administration, under Governor Bols, finally intervened, and at least no further public efforts to carry out their programme were made.

If, in this early stage of the development of Political Zionism, even the Palestinian Religious Jews already find themselves under such a tyranny, what will happen if these men are allowed to have full control of the government? And what kind of treatment can the Christian and th Moslem expect in their efforts to educate their children, if the Political Zionists are allowed to develop their Jewish state to such a point that they can dispense with their mandatory and tell the British to clear out? When such things happen under British administration, what will take place if the Jewish State is ever realized, and such men are in full control?

V

The appointment of a Jew and Political Zionist, Sir Herbert Samuel, as the High Commissioner of Palestine, although he is considered to be an

impartial and fair-minded man, was regarded as a serious mistake by practically every non-Jew in Palestine, because of the powerful, and even fanatical, forces that would be brought to bear upon him. The question arises, what was done on his advent in July with regard to the civil rights of the people, which were guaranteed by England's edict, by the Balfour declaration, the League of Nations, and the San Remo Conference? In his inaugural address, Samuel informed the people of Palestine that he would nominate an advisory council,—which would be composed mostly of British officials, with ten unofficial members, whom he would choose from the various sections of the people,—to meet under his presidency at frequent intervals; to this council matters of importance would be submitted for advice; and the unofficial members would be free also to raise questions to which they desired the attention of the government to be directed.

Palestine and Syria have, perhaps, more intelligent men in proportion to the inhabitants than any other country in the Near East, for which fact, of course, there are abundant reasons. Despite all that has been said with regard to the self-determination of small nations, and all that has been promised these people, by official statements and edicts, concerning their civil rights and their wishes, we learn that they are to be represented by ten unofficial members, appointed by the leader of the Political Zionists, who, when called by him, shall have the privilege of meeting, to hear reports, to give advice, and to ask questions. Certainly, this is a remarkable realization of the much heralded doctrine of self-determination of the small nation, and a remarkable fulfillment of all the promises that have been made to these unhappy people.

It is also deemed most unfortunate that the British government has placed the judicial department of the country in the hands of a Jew and Political Zionist, who even has the appointment of the judges of Palestine, about twenty of whom are Moslems. The demoralizing effect of this is fully appreciated by non-Jews. Protests against his occupying this position have been made, but without avail. The case, however, is different when the Jews endeavor to oust a Christian judge who is not favorable to their programme. Even a man of the highest type and standing, credited with a long career of faithful judicial service, has been disposed of through their influence.

Those who are familiar with life in Palestine, where the feeling between Moslem and Christian and Jew is perhaps more intense than in any other land, are fully cognizant that this scheme for a Jewish state not only accentuates and increases the animosities that have always existed, but invites another tragic chapter in the history of the Hebrews. The Political Zionists are simply intensifying this feeling, as well as the bigotry and fanaticism of the masses, by their efforts to force themselves into a sovereign position. And there can be no question that anti-Semitism, not only in Palestine but throughout the world, will increase more and more as the world, Christian and Moslem, becomes familiar with the situation.

The British politicians in London seem to have little comprehension of the difficulties they are helping to create for their Empire. The Political

Zionists will never be satisfied with the country west of the Jordan, and only as far north as the Litany. All kinds of intrigues on the part of their politicians, to secure the territory that will be held by the French and Arabs, can be looked for. They have already claimed that the boundaries of the Solomonic kingdom, which extended to the Euphrates, should be those of their state. Already an outlet on the Gulf of Akaba has been demanded. Since there are 50,000 Jews in Bagdad, what is to prevent their plutocrats, when Great Britain is again hard pressed, from exacting another declaration from the government, which will embrace this territory?

In *Palestine*, for September 25 the statement is made that the boundary-line set by France would make it impossible to get water for electric power. This would rob them, they claim, of all hope of economic prosperity. There can be no other result but that Britain's difficulties with France and Arabia will be increased, and that the estrangement between these countries will be accentuated.

It is the opinion of nearly every non-Jewish British official in Palestine, not only that Britain's reputation for justice and fair dealing is at stake, and that a great wrong is being done the inhabitants of the land, but that there are serious dangers ahead for the Empire. They believe that, if immigration from Russia, Roumania, and Poland is to be allowed to any great extent, so that the Jews will be in the majority,—will have, as they say, at least fifty-one per cent,—not only racial riots and massacres will result, but there will be a continual menace to the Empire, especially because of the interest of the Moslems of other lands in Jerusalem and in their coreligionists. Moreover, these officials feel keenly the change in the attitude toward the British that has come over the inhabitants since they entered, for they know that they are now hated and despised.

The propagandists endeavor to have the world believe that, since Sir. H. Samuel's appointment, the opposition of the inhabitants is disappearing; and we are told that many have signed petitions asking for Jewish rule. To one familiar with the actual situation, this, to say the least, is ludicrous. Thousands of signatures could easily be obtained at the cost of three or four for a shilling. Order has been maintained the last few months in this little land with the assistance of 24,000 soldiers. But we are informed that anti-Zionist sentiment has increased since the arrival of Sir H. Samuel, to whom quite recently national associations at Jaffa, Hebron, and Gaza sent the following resolution:—

'With all due respect to His Britannic Majesty and to your person, we beg to protest against the decision taken at San Remo [that is, the granting of the mandate to Great Britain], and against your appointment.'

The Palestine problem can be easily and effectively disposed of by the British government with dignity and honor, to the satisfaction of the Christians and Moslems in Palestine and throughout the world, as well as of the many Jews who are opposed to this political movement. This can be accomplished by simply carrying out the provisions of the League of Nations

and all the pronouncements that Great Britain has made. The loosely worded and ambiguous Balfour declaration does not prevent this; for if the non-Jewish inhabitants are granted their civic rights, which can mean only that they will have a voice in the government in proportion to their population, then justice will be rendered them, and the problem will be solved. Unless this is done, governing by a mandate, as many British maintain, is simply another phrase for a power's taking possession of a country, and ruling it as it desires. And unless this is done now, before the status of the Christian and the Moslem is compromised, and before the country becomes full of Russian, Roumanian, and Polish Jews, so that they will be in a majority, a grave injustice will be committed, which will be resented more and more by the Christians and Moslems of the world as they become familiar with the situation in their Holy Land."

Lord Islington, Lord Sydenham, and others, repeatedly reminded the House of Lords that the British had promised Palestine to the Palestinians, and prohibited the formation of a Jewish Government in that territory, in the Balfour Declaration of 1917 itself; as well as in the correspondence between Sir Henry McMahon, His Majesty's High Commissioner at Cairo and the Sherif Husayn (Hussein) of Mecca of July 14th, August 30th, September 9th, October 24th, November 5th, and December 14th of 1915—most especially the letter from McMahon to Husayn of 24 October 1915; and in General Allenby's Proclamation of 14 November 1918. The Allies had sought the help of the Arabs in defeating the Turkish Empire and promised them sovereignty in their own lands. They then stabbed the Arabs in the back with the Sykes-Picot Agreement of 1916, and yet worse after the war. *The New York Times* reported on 20 July 1922 on page 19,

"JERUSALEM, June 22 (Correspondence of the Associated Press).—The inhabitants of Palestine, both Moslem and Christian, are immeasurably pleased that the British House of Lords yesterday passed the Islington motion disapproving the Balfour declaration of 1917. The native press is jubilant; pan-Arab demonstrations are being held and the local cable office is swamped with congratulatory messages from Arabs to the House of Lords.

The Balfour declaration pledged the erection of a Jewish homeland in Palestine. The resolution passed yesterday by a vote of 60 to 29 set forth that 'the mandate for Palestine in its present form is unacceptable to this House, because it directly violates the pledges made by his Majesty's Government to the people of Palestine in the declaration of October, 1915, and again in the declaration of November, 1918 (pledges given to the Arabs), and is as at present framed opposed to the sentiments and wishes of the great majority of the people of Palestine. That, therefore, its acceptance by the Council of the League of Nations should be postponed until such modifications have therein been effected as will comply with pledges given by his Majesty's Government.'

The Arabs regard this incident as a great victory. 'It is the bounden duty,'

says an Arab call to a demonstration of celebration, 'of all of us to set forth our gratitude to the House of Lords for having proved to the world that God and justice still live in Great Britain.'

Miraat el Shark, a Jerusalem newspaper, says: 'We will win our fight for freedom; we have God and right on our side.' Beit el Makdes, another local paper, says: 'Our victory in the House of Lords is the beginning of the end of political Zionism.'

The Zionists are correspondingly disappointed at the news. They have not failed to cable strong protests to London. The Chairman of the Zionist organization here said to the Associated Press:

'All our hopes have been shattered on the rocks of political expediency. If the House of Commons follows the lead of the House of Lords, then Jews of the world will have been dealt a more staggering blow than that administered by the Emperor Hadrian 1,800 years ago, when his persecutions brought about the last dispersion of the Jewish race.'"

Jewish prophecy had long held that Gentiles should soldier and slave for Israel. In other words, Israel is a leech on the Gentile nations, which has no right to exist, and which forever throws the world into turmoil. *The London Times* published a Letter to the Editor from Lord Sydenham of Combe, "British Policy in Palestine. Divergence from Balfour Declaration." on 4 April 1923, on page 6, which stated, *inter alia*,

"I do not think any useful purpose can be served by further discussion of the terms of the correspondence between Sir H. McMahon and the Sherif of Mecca. There can be no doubt that Palestine was included in the area in which 'Great Britain is prepared to recognize and support the independence of the Arabs.' [***] Into Palestine we are dumping successive shiploads of impecunious aliens, we are imposing a loan equal to the whole annual revenue, and we have ordained a third official language perfectly useless to the people. All this, together with minor inflictions, we are doing in opposition to the strongly expressed wishes of a huge majority of Palestinians. It would be interesting if the 'Zionist Organization' would explain what 'civil rights' are left to a little people so circumstanced, and how the declaration, 'revised in the Zionist offices in America as well as in England,' can be reconciled with this use of British military forces."

Lord George Sydenham Clarke Sydenham of Combe, author of *The Jewish World Problem*,¹⁰⁴⁹ told the House of Lords of the,

"mad policy of protecting the Jews against the Arabs in Palestine with the help of English bayonets, which cost the British taxpayer five hundred thousand pounds a month."¹⁰⁵⁰

On 7 April 1922, on page 8, *The London Times* published a Letter to the Editor

from Lord Sydenham,

“JEWISH ‘NATIONAL HOME.’

LORD SYDENHAM URGES INQUIRY.

TO THE EDITOR OF THE TIMES.

Sir,—I have read the important articles of your Correspondent in the Near East on Palestine with great interest. We have established what you justly call ‘a powerful irritant’ in the Near East, and the entire responsibility for the consequences must fall upon us.

Next year the taxpayers will have to provide another £4,000,000, which might be largely increased by events, and, as you point out, ‘the extent of our financial commitments is very imperfectly understood.’ I hold strongly that some solution of our difficulty must be found before it becomes obviously dangerous.

It has already been proved that the two parts of the Declaration are incompatible. You cannot make Palestine into a ‘national home’ in the sense which the Zionists proclaim, and at the same time insist that ‘nothing shall be done which may prejudice the civil and religious rights’ of the owners of the soil. The civil rights of the Palestinians are being violated in many ways, and before their eyes, every day, and the natural result is growing exasperation.

If this contention is correct, why should we not say plainly that the ‘national home’ must be conditioned by inexorable facts? It is now clear that the Declaration was made without any inquiry into the economic possibilities of the country. I cordially agree with Lord Northcliffe’s proposal that ‘an impartial Commission should be appointed to inquire into the results of the experiment’; but I suggest that the inquiry should be extended to ascertain what additional population beyond the natural increase can be economically supported, by what means, and in what time. We have officers trained in India who are well able to conduct such an inquiry, and the long-established Jewish colonies would provide valuable data. Are these colonies or any of them being worked on an economic basis to-day? Palestine does not lend itself to cheap irrigation; but that aspect of the question needs investigation.

My own strong opinion is that the national home must eventually break down on economic grounds, because you cannot indefinitely maintain colonies unable to pay their way. This is also the view of some leading American Jews besides Mr. Morgenthau. If, then, as Dr. Weizmann proposes, ‘between 50,000 and 60,000 Jews per annum’ are deposited in the Holy Land, we shall soon be confronted with appalling difficulties—partly economic and partly arising from the hostility of the rightful owners of the land, who would find themselves displaced by the growing horde of immigrants.

My conclusion is that, in the interests of the Jews as well as the Arabs, immigration must be stopped until a full inquiry has taken place, if serious

troubles are to be averted. For moral as well as economic reasons, the 'powerful irritant' must be removed.

I am, Sir, yours obediently,
April 3. SYDENHAM."

In a Letter to the Editor published in *The London Times* on 24 August 1922 on page 11, Lord Sydenham accused the crypto-Jewish Zionist spokesman Winston Churchill of being a Zionist dictator, and one might add a typical Zionist liar and sophist seeking to stifle debate (*see also: The Jewish Chronicle* issues from about 15 June 1922 to 17 June 1922, which republish portions of the debates in the House of Commons and in the House of Lords),

“THE RESPONSIBILITIES OF CRITICISM.

TO THE EDITOR OF THE TIMES.

Sir,—In his remarkable letter to Lord Islington, Mr. Churchill propounds a doctrine which is new and disturbing. Stated baldly, that doctrine appears to be that the critics of any policy which any Government may adopt are responsible for any disasters which that policy entails because they stated their opinions 'without having the power of altering the policy.'

Does Mr. Churchill really wish us to believe that the opponents of Mr. Montagu's policy, whose only thought was the welfare of the masses of India, are responsible for the heavy loss of life—unparalleled since the Mutiny—which that policy inevitably entailed? Everything which we foretold has happened or is happening, and if the Prime Minister's recent speech has any meaning it is that he intends to reverse the main principles of that disastrous policy.

Again, are those who consistently opposed the total change of policy in Ireland, which the Government suddenly adopted last summer, really responsible for the appalling destruction of life and property which they foresaw?

In Palestine the policy of forcing by British bayonets a horde of aliens, some of them eminently undesirable, upon the rightful owners of the country, in violation of Lord Balfour's promise that the 'civil rights' of the Arabs should not be prejudiced, led to risings before the delegation came to London. Are we, who opposed the policy because we knew that its injustice must lead to loss of life, responsible for anything that may now happen?

I humbly venture to suggest that Mr. Churchill's new doctrine can apply only under a dictatorship, that it is wholly unsuited to this country, and that even the Coalition Government may benefit from honest criticism. 'No people,' it has been well said, 'can deserve freedom except there is a healthy criticism of public men and of national policy.'

I am, Sir, yours obediently,
SYDENHAM.

The Priory, Lamberhurst, Kent, Aug. 19.”

On 8 September 1922 on page 9, *The London Times* published correspondence which had taken place between Lord Sydenham and Winston Churchill (this correspondence also appeared under the heading “British Policy in Palestine. Mr. Churchill and Lord Sydenham. Amusing Correspondence.” in *The Jewish Chronicle* on 15 September 1922 on page 17),

**“OUR PALESTINE POLICY.
LORD SYDENHAM’S CHARGES.
CORRESPONDENCE
WITH MR. CHURCHILL.**

The following correspondence has passed between Mr. Churchill and Lord Sydenham:—

FROM MR. CHURCHILL TO LORD SYDENHAM.

26th August, 1922.

Dear Lord Sydenham,—I observe in your letter to *The Times* of August 19, in reference to my correspondence with Lord Islington, you write as follows:—

‘In Palestine the policy of forcing by British bayonets a horde of aliens, some of them eminently undesirable, upon the rightful owners of the country, in violation of Lord Balfour’s promise that the ‘civil rights’ of the Arabs should not be prejudiced, led to risings before the delegation came to London. Are we, who opposed the policy because we knew that its injustice must lead to loss of life, responsible for anything that may now happen?’

I observe also that at the time of Mr. Balfour’s declaration in 1917 you are reported to have expressed yourself as follows:

‘I earnestly hope that one result of the war will be to free Palestine from the withering blight of Turkish rule, and to render it available as the national home of the Jewish people, who can restore its ancient prosperity.’

It seems to me that before you take further part in this particular controversy you owe at to the public, and, I may add, to yourself to offer some explanation of the apparent discrepancy between these positions. In particular it would be interesting to know what has occurred in the interval to convert ‘the Jewish people’ for whom you hoped to make Palestine ‘the national home’ into ‘a horde of aliens.’ Your opinions as to the expediency of the policy of Zionism may no doubt quite naturally have turned a complete somersault in the last five years, but the relation of the Jewish race to Palestine has not altered in that period. Either, therefore, you were mistaken then in thinking that the Jews were entitled to regard Palestine as ‘the national home’ or you are mistaken now in describing them as ‘a horde of aliens.’

It is to this point that it would be specially interesting to see you address yourself.

From Lord Sydenham to Mr. Churchill.

Aug. 29, 1922.

Dear Mr. Churchill,—It is my strong impression that I have already sent an explanation of my change of view to the Jewish paper which asked me for a message by telegram in 1917. This explanation, however, seems not to have been supplied to you with the text of the message which you read in the House of Commons. I was in the country away from books and papers, and I, too, hurriedly sent the reply which you again quote.

I was grievously mistaken, and for three reasons:—

1. I had no knowledge of the economic conditions of Palestine, which can never support a large population, and can only receive carefully selected immigrants gradually without grave injury to the inhabitants.

2. I was quite unaware that the Balfour Declaration was obtained by the prolonged underhand methods, which are, in part, described in the Zionist Political Report. This remarkable document came to me as a revelation.

3. A 'Jewish National Home' can be interpreted in several ways, and Mr. Balfour's undertaking—that the 'civil rights' of the Palestinians would not be prejudiced naturally reassured me. I never dreamed that a Jewish Government would be set up, and I imagined only a slow immigration of desirable Jews under a purely British Government. In 1917, it was not yet clear that there would be a rush of Russian and Central European Jews to other countries, and that a portion of them would be dumped down in Palestine. I was further reassured in 1918 by General Allenby's Proclamation, which appeared to render impossible what is now happening, while the text of the Treaty with the Hedjaz, which is disputed, was unknown to me at the time.

Since 1917 I have given much thought and study to the Jewish problems, and I have been forced to change my opinions. I was, as you suggest, 'mistaken in thinking that the Jews were entitled to regard Palestine as the 'National Home.' I consider that they have no more claim to Palestine than the modern Italians to Britain, or the Moors to Southern Spain. I also think that 'a horde of aliens' correctly describes the immigrants.

I am sure you will agree that, when a man finds himself obliged to change his opinions, he is not only justified in pressing what he has come to believe just and right, but he is actually bound to do so. When the Government changed their minds in regard to the 'murder gang' in Ireland, they were not only right, but bound to make a complete change in their policy.

I have tried to answer your questions quite frankly, and I have only to add that I greatly regret my mistake, due mainly to my absence from London, and to the fact that I was then absorbed in studying the course of the war, which engrossed my thoughts at the time.

FROM MR. CHURCHILL TO LORD SYDENHAM.

August 31, 1922.

Dear Lord Sydenham,—I am obliged to you for your letter of the 29th

instant, in which you admit that you were grievously mistaken when you promised to support the Zionist policy, and have entirely changed your view on the question of establishing a Jewish national home. In the face of so complete an admission, expressed, as it is, in language of the utmost courtesy, I do not wish to press my point unduly. If, however, the only reasons which have changed you from an ardent advocate into an active opponent are those set out in your letter, I cannot but feel that they are inadequate, even where they are not based on misconceptions.

(1) The policy of his Majesty's Government has always been to bring in only 'carefully selected immigrants gradually, without grave injury to the inhabitants,' or, I may add, any kind of injury to the inhabitants.

(2) Lord Balfour's declaration did not arise from underhand methods of any kind, but from wide and deep arguments which have been clearly explained.

(3) No Jewish Government has been set up in Palestine, but only a British Government, in which Jews as well as Arabs participate. A reference to the White Paper recently published should reassure you in this respect.

There is, however, one reason for a change of view, which I am glad to see you do not give—namely, that it was an easy and popular thing to advocate a Zionist policy in the days of the Balfour Declaration, and that it is a laborious and much-criticized task to try to give honourable effect at the present time to the pledges which were given then. Still, it seems to me that if a public man, like yourself, has mistakenly supported the giving of the pledge, he should, even if he has changed his mind, show a little forbearance, and even consideration, to those who are endeavouring to make it good. Might you not well have left to others the task of inflicting censure and creating difficulties, and reserved your distinguished controversial gifts for some topic upon which you have an unimpeachable record? To change your mind is one thing; to turn on those who have followed your previous advice another.

P.S.—I am sending this correspondence to the Press.

FROM LORD SYDENHAM TO MR. CHURCHILL.

4th September, 1922.

Dear Mr. Churchill,—I beg to thank you for your letter of the 31st ultimo, which I received this morning.

We are all of us liable to 'misconceptions'; but I regret that I cannot admit as such the three points you refer to, for the following reasons:—

(1) I was glad to learn that latterly some care has been observed on the selection of immigrants; but I have abundant evidence that for some time most unsuitable persons were freely admitted, and this is proved by the official inquiry into the Jaffa riots. I am still not satisfied that persons who do not fulfil the economic requirements of Palestine and whose importation may adversely affect the interests of the Palestinians are excluded.

(2) I cannot, of course, tell why the Government, at a time when the Empire was fighting for its life and the conquest of Palestine had not been

accomplished, adopted the policy of Lord Balfour's declaration. The Zionists, however, who do not represent all Jews, have explained some of the elaborate steps they took to bring pressure on the Government, and I have a good deal of information on this subject. They have further hinted not obscurely that the first High Commissioner was their selection. I must assume that the Government, in yielding to this pressure, envisaged some great advantage to the Empire, though I can see only danger.

(3) As Government in Palestine is an autocracy under an Administrator whom you have described as an 'ardent Zionist,' and as important posts are increasingly being conferred upon Jews, I must adhere to my contention that it is, in actual fact, a 'Jewish Government.'

I am sorry that I cannot accept your proposition that a man who has once expressed a mistaken opinion is thereafter debarred from opposing a policy which he has been forced to believe unjust and dangerous. If your principle had held the field in the past, much of our political history would have read differently.

The moral I draw is that it is unwise to be beguiled into any expression of opinion failing time to make a careful study of the question raised. To this unwisdom I have pleaded guilty with extenuating circumstances."

Henry Morgenthau pointed out that leading Jews misrepresented the precise language of the Balfour Declaration, which did not offer to give Palestine to the Jews, but merely expressed support for the idea that Jews might wish to live there under the rule of the indigenous population,

"It is worth while at this point to digress for a moment from my main argument, to point out that the Balfour Declaration is itself not even a compromise. It is a shrewd and cunning delusion. I have been astonished to find that such an intelligent body of American Jews as the Central Conference of American Rabbis should have fallen into a grievous misunderstanding of the purport of the Balfour Declaration. In a resolution adopted by them, they assert that the declaration says: 'Palestine is to be a national home-land for the Jewish people.' Not at all! The actual words of the declaration (I quote from the official text) are: 'His Majesty's Government views with favor the establishment *in Palestine of a national home for the Jewish people.*' These two phrases sound alike, but they are really very different. I can make this obvious by an analogy. When I first read the Balfour Declaration I was temporarily making my home in the Plaza Hotel. Therefore I could say with truth: 'My home is in the Plaza Hotel.' I could not say with truth: 'The Plaza Hotel is my home.' If it were 'my home,' I would have the freedom of the whole premises, and could occupy any room in the house with impunity. Quite obviously, however, I would not venture to trespass in the rooms of my friend, Mr. John B. Stanchfield, who happened at the same time also to have found 'a home-land in the Plaza,' nor in the private quarters of any other resident of that hostelry, whose right to his share

in it was as good as mine, and in many cases of much longer standing.”¹⁰⁵¹

5.12 Zionists Declare that Anti-Semitism is the Salvation of the “Jewish Race”

Why would any Jew sponsor Adolf Hitler, or found an anti-Jewish society? After Jewish emancipation, the vast majority of European Jews wanted to assimilate into Western society. Racist Zionist Jews, a small minority in the Jewish community, feared that the “Jewish race” would disappear through the “final solution to the Jewish question” of “assimilation”, or so they stated in their writings and speeches of the Nineteenth Century. The Nazis did not coin the phrase “final solution to the Jewish question”, nor did the Nazis intend it to mean the extermination of the Jews. The Zionists used the expression to refer to the integration of Jews, which process the Zionists loathed. The political Zionists were and are racist segregationists. Both the political Zionists and the Nazis, who were in fact political Zionists, offered an alternative “final solution to the Jewish question” to that of assimilation, one of Jewish segregation in a “World Ghetto”—which is another Zionist phrase.¹⁰⁵² Before the Nazis even came into existence, the political Zionists called for the segregation of Jews into a ghetto.

The “final solution” of extermination was not proposed by a German Nazi, but rather by an American Jew; and it was not the extermination of Jews which he proposed, but the genocide of German Gentiles. Theodor Newman Kaufman advocated the genocidal sterilization of all Germans as a “final solution” in 1941 in his book *Germany Must Perish!*, Argyle Press, Newark, New Jersey, (1941), before the Wannsee-Konferenz occurred.

Kaufman’s book was merely a more modern manifestation of the ancient racist Jewish divine commandment that Jews must exterminate the seed of Esau/Edom/Amalek/Haman (*Deuteronomy* 25:19), lest God exterminate the Jews, themselves; which “race” of Esau came to signify Gentiles in general. I do not touch upon the question of whether and which Nazis did in fact attempt to exterminate European Jews under their control. There certainly was an ancient Jewish tradition that assimilatory Jews must be exterminated. Numerous Jewish prophets called for the genocide of Jews and Gentiles in their pursuit of Jewish world domination and a Messianic Age, when all religions other than Judaism would be suppressed, when all the nations would be destroyed, and when Gentile cattle would serve the Jews as slaves or face certain death.

The political Zionists, Albert Einstein chief racist among them, embraced the myth that anti-Semitism is the salvation of the “Jewish race”, in that it forces Jews to segregate against their will and better natures. Einstein hated non-racist Jews, though he himself had married a non-Jew. At least since Spinoza, prominent Jewish racists have openly stated that anti-Semitism is the only means to preserve the divine race.

Jewish terror organizations have long tried to alienate and terrify Jews, and to promote anti-Semitism as a means to force Jews to flee to Palestine. Jews have often posed as anti-Semites and committed terrorist acts against other Jews in order to frighten them into segregation and emigration. In its article “Zionism”, the *Great*

Soviet Encyclopedia: A Translation of the Third Edition, Volume 23, Macmillan, New York, (1979), pp. 745-746, at 745, wrote,

“After the state of Israel was formed in 1948 on part of Palestine’s territory by a resolution of the United Nations, Zionism became Israel’s official ideology. Its main goals are to secure the unconditional support of Israel by the world’s Jews, to gather the world’s Jews in Israel, and to inculcate a Zionist spirit among Jews in various countries. Zionism seeks to expand Israel to the boundaries of the ‘Greater Land of Israel.’ To this end, Zionists evoke the thesis of ‘eternal anti-Semitism,’ a situation which they often deliberately instigate.”

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).

Jewish terrorist organizations do not care about the negative repercussions of their vile actions for other Jews should they be found out, because they feel that anti-Semitism benefits their cause of forcing Jews to Israel against their will. They recklessly promote Jewish disloyalty and deceit around the world in the belief that if their deceit is unearthed innocent as well as guilty Jews might be forced to flee to Israel. Victor Ostrovsky wrote in his book *By Way of Deception*,

“The one problem with the system [of sayanim] is that the Mossad does not seem to care how devastating it could be to the status of the Jewish people in the diaspora if it was known. The answer you get if you ask is: ‘So what’s the worst that could happen to those Jews? They’d all come to Israel? Great.’”¹⁰⁵³

Jewish racists helped to put Hitler into power in order to herd up the Jews of Europe and force them into segregation. Jewish racists collaborated with the Nazis to kill off the weakest Jews and preserve the best genetic stock for deportation to Palestine, which could not possibly house the numerous Jews of Europe. Western Jews in general hated Eastern Jews. Political Zionists encouraged the Nazis to force assimilatory Jews, especially Eastern Jews, into segregation. They also encouraged the Soviets towards anti-Semitism in order to leave “red assimilationist” Jews no option but to create a Jewish state in formerly Russian territory, in China, or in Palestine, or face annihilation.

The worst enemy of persons of Jewish descent has always been the Zionist, especially the Zionist in anti-Semite’s clothing. Too many Zionists have carried on, and carried out, the bloodthirsty and treacherous tradition of ancient Jewish racism, which they see as the product of “superior Jewish racial instincts”, and which admonishes Jews to exterminate other Jews who would otherwise assimilate.

Einstein claimed that anti-Semites were correct to believe that Jews exercised undue influence in Germany. Einstein wrote in the *Jüdische Rundschau*, on 21 June

1921, on pages 351-352,

“This phenomenon [*i. e.* Anti-Semitism] in Germany is due to several causes. Partly it originates in the fact that the Jews there exercise an influence over the intellectual life of the German people altogether out of proportion to their number. While, in my opinion, the economic position of the German Jews is very much overrated, the influence of Jews on the Press, in literature, and in science in Germany is very marked, as must be apparent to even the most superficial observer. This accounts for the fact that there are many anti-Semites there who are not really anti-Semitic in the sense of being Jew-haters, and who are honest in their arguments. They regard Jews as of a nationality different from the German, and therefore are alarmed at the increasing Jewish influence on their national entity. [***] But in Germany the judgement of my theory depended on the party politics of the Press[.]”¹⁰⁵⁴

Einstein also stated,

“The way I see it, the fact of the Jews’ racial peculiarity will necessarily influence their social relations with non-Jews. The conclusions which—in my opinion—the Jews should draw is to become more aware of their peculiarity in their social way of life and to recognize their own cultural contributions. First of all, they would have to show a certain noble reservedness and not be so eager to mix socially—of which others want little or nothing. On the other hand, anti-Semitism in Germany also has consequences that, from a Jewish point of view, should be welcomed. I believe German Jewry owes its continued existence to anti-Semitism.”¹⁰⁵⁵

Nazi Zionist Joseph Goebbels, sounding very much like political Zionist Albert Einstein, was quoted in *The New York Times*, on 29 September 1933, on page 10,

“It must be remembered the Jews of Germany were exercising at that time a decisive influence on the whole intellectual life; that they were absolute and unlimited masters of the press, literature, the theatre and the motion pictures, and in large cities such as Berlin, 75 percent of the members of the medical and legal professions were Jews; that they made public opinion, exercised a decisive influence on the Stock Exchange and were the rulers of Parliament and its parties.”

Einstein had a reputation as a rabid anti-assimilationist, which is to say that Einstein was a rabid racist segregationist. On 15 March 1921, Kurt Blumenfeld wrote to Chaim Weizmann,

“Einstein [***] is interested in our cause most strongly because of his revulsion from assimilatory Jewry.”¹⁰⁵⁶

Einstein expressed his virulently segregationist viewpoint in 1921,

“To deny the Jew’s nationality in the Diaspora is, indeed, deplorable. If one adopts the point of view of confining Jewish ethnical nationalism to Palestine, then one, to all intents and purposes, denies the existence of a Jewish people. In that case one should have the courage to carry through, in the quickest and most complete manner, entire assimilation. We live in a time of intense and perhaps exaggerated nationalism. But my Zionism does not exclude in me cosmopolitan views. I believe in the actuality of Jewish nationality, and I believe that every Jew has duties towards his coreligionists. [***] [T]he principal point is that Zionism must tend to strengthen the dignity and self-respect of the Jews in the Diaspora. I have always been annoyed by the undignified assimilationist cravings and strivings which I have observed in so many of my friends.”¹⁰⁵⁷

In 1921, Einstein declared, referring to Eastern European Jews,

“These men and women retain a healthy national feeling; it has not yet been destroyed by the process of atomisation and dispersion.”¹⁰⁵⁸

On 1 July 1921, Einstein was quoted in the *Jüdische Rundschau* on page 371,

“Let us take brief look at the *development of German Jews* over the last hundred years. With few exceptions, one hundred years ago our forefathers still lived in the Ghetto. They were poor and separated from the Gentiles by a wall of religious tradition, secular lifestyles and statutory confinement and were confined in their spiritual development to their own literature, only relatively weakly influenced by the forceful progress which intellectual life in Europe had undergone in the Renaissance. However, these little noticed, modestly living people had one thing over us: *Every one of them belonged with all his heart to a community*, into which he was incorporated, in which he felt a worthwhile member, in which nothing was asked of him which conflicted with his normal processes of thought. Our forefathers of that era were pretty pathetic both bodily and spiritually, but—in social relations—in an enviable state of mental equilibrium. Then came emancipation. It offered undreamt of opportunities for advancement. The isolated individual quickly found their way into the upper financial and social circles of society. They eagerly absorbed the great achievements of art and science which the Occidentals¹⁰⁵⁹ had created. They contributed to the development with passionate affection, and themselves made contributions of lasting value. They thereby took on the lifestyle of the Gentile world, turning away from their religious and social traditions in growing masses—took on Gentile customs, manners and mentality. It appeared as if they were being completely dissolved into the numerically superior, politically and culturally better organized host peoples, such that no trace of them would be left after

a few generations. The complete eradication of the Jewish nationality in Middle and Western Europe appeared to be inevitable. However, it didn't turn out that way. It appears that racially distinct nations have instincts which work against interbreeding. The adaptation of the Jews to the European peoples among whom they have lived in language, customs and indeed even partially in religious practices *was unable to eliminate all feelings of foreignness* which exist between Jews and their European host peoples. In short, this spontaneous feeling of foreignness is ultimately due to a loss of energy.¹⁰⁶⁰ For this reason, *not even well-meant arguments can eradicate it*. Nationalities do not want to be mixed together, rather they want to go their own separate ways. A state of peace can only be achieved by mutual tolerance and respect."

Einstein stated that Jews should not participate in the German Government,

"I regretted the fact that [Rathenau] became a Minister. In view of the attitude which large numbers of the educated classes in Germany assume towards the Jews, I have always thought that their natural conduct in public should be one of proud reserve."¹⁰⁶¹

Einstein merely parroted the Zionist Party line. Werner E. Mosse wrote,

"While the leaders of the CV saw it as their special duty to represent the interests of the German Jews in the active political struggle, Zionism stood for. . . systematic Jewish non-participation in German public life. It rejected as a matter of principle any participation in the struggle led by the CV."¹⁰⁶²

The Jewish Central-Verein fought against Nazi racism, while many Zionists embraced it. In 1925, Einstein wrote in the official Zionist Party organ *Jüdische Rundschau*,

"By study of their past, by a better understanding of the spirit [Geist] that accords with their race, they must learn to know anew the mission that they are capable of fulfilling. [***] What one must be thankful to Zionism for is the fact that it is the only movement that has given many Jews a justified pride, that it has once again given a despairing race the necessary faith, if I may so express myself, given new flesh to an exhausted people."¹⁰⁶³

On 12 October 1929, Albert Einstein wrote to the *Manchester Guardian*,

"In the re-establishment of the Jewish nation in the ancient home of the race, where Jewish spiritual values could again be developed in a Jewish atmosphere, the most enlightened representatives of Jewish individuality see the essential preliminary to the regeneration of the race and the setting free of its spiritual creativeness."¹⁰⁶⁴

Einstein's public racism eventually waned, but he continued to publicly express his segregationist philosophy in the same terms as anti-Semites, as well as his belief that Jews "thrived on" and owed their "continued existence" to anti-Semitism.

Einstein stated in December of 1930 to an American audience,

"There is something indefinable which holds the Jews together. Race does not make much for solidarity. Here in America you have many races, and yet you have the solidarity. Race is not the cause of the Jews' solidarity, nor is their religion. It is something else—which is indefinable."¹⁰⁶⁵

Einstein's confusing public statement perhaps resulted from his desire to promote multi-culturalism in America, which had the benefit of freeing up Jewish immigration to the United States.¹⁰⁶⁶ Einstein was also likely parroting, or trying to parrot, a fellow anti-assimilationist political Zionist whose pamphlet was well known in America, Solomon Schechter and his *Zionism: A Statement*, Federation of American Zionists, New York, (1906), in which Schechter states, among other things, "Zionism is an ideal, and as such is indefinable."¹⁰⁶⁷

Einstein stated in 1938,

"JUST WHAT IS A JEW?"

The formation of groups has an invigorating effect in all spheres of human striving, perhaps mostly due to the struggle between the convictions and aims represented by the different groups. The Jews, too, form such a group with a definite character of its own, and anti-Semitism is nothing but the antagonistic attitude produced in the non-Jews by the Jewish group. This is a normal social reaction. But for the political abuse resulting from it, it might never have been designated by a special name.

What are the characteristics of the Jewish group? What, in the first place, is a Jew? There are no quick answers to this question. The most obvious answer would be the following: A Jew is a person professing the Jewish faith. The superficial character of this answer is easily recognized by means of a simple parallel. Let us ask the question: What is a snail? An answer similar in kind to the one given above might be: A snail is an animal inhabiting a snail shell. This answer is not altogether incorrect; nor, to be sure, is it exhaustive; for the snail shell happens to be but one of the material products of the snail. Similarly, the Jewish faith is but one of the characteristic products of the Jewish community. It is, furthermore, known that a snail can shed its shell without thereby ceasing to be a snail. The Jew who abandons his faith (in the formal sense of the word) is in a similar position. He remains a Jew.

[***]

WHERE OPPRESSION IS A STIMULUS

[***]

Perhaps even more than on its own tradition, the Jewish group has thrived on oppression and on the antagonism it has forever met in the world. Here

undoubtedly lies one of the main reasons for its continued existence through so many thousands of years.”¹⁰⁶⁸

Albert Einstein was parroting racist political Zionist leader Theodor Herzl, who wrote in his book *The Jewish State*,

“Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Later on, those who rose to a higher degree of intelligence and to a better worldly position lost their communal feeling to a very great extent. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his nation would have to provide for the duration of our political well-being; and even Bismarck could not do that. [***] The Governments of all countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want. [***] Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I imagine that Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain attention to this scheme; and they may perhaps actually receive it here and there with a sympathy which they will also show to the Society of Jews.”¹⁰⁶⁹

Einstein went along with the crowd of prominent political Zionists who openly stated that anti-Semitism is welcomed, encouraged and useful to the Zionists. They based their belief on Spinoza’s declaration that emancipation leads to assimilation and that the Jews only exist in modern times because of anti-Semitism. Prominent Zionist and author of the *Encyclopaedia Judaica; das Judentum in Geschichte und Gegenwart*, Jakob Klatzkin stated in 1925,

“The national viewpoint taught us to understand the true nature of antisemitism, and this understanding widens the horizons of our national outlook. [***] In the age of enlightenment antisemitism was included among the phenomena that are likely to disappear along with other forms of prejudice and iniquity. The antisemites, so the rule stated, were the laggard elements in the march of progress. Hence, our fate is dependent on the advance of human culture, and its victory is our victory. [***] In the period of Zionism, we learned that antisemitism was a psychic-social phenomenon that derives from our existence as a nation within a nation. Hence, it cannot change, until we attain our national end. But if Zionism had fully understood

its own implications, it would have arrived, not merely as a psychosociological explanation of this phenomenon, but also as a justification of it. It is right to protest against its crude expressions, but we are unjust to it and distort its nature so long as we do not recognize that essentially it is a defense of the integrity of a nation, in whose throat we are stuck, neither to be swallowed nor to be expelled. [***] And when we are unjust to this phenomenon, we are unfair to our own people. If we do not admit the rightfulness of antisemitism, we deny the rightfulness of our own nationalism. If our people is deserving and willing to live its own national life, then it is an alien body thrust into the nations among whom it lives, an alien body that insists on its own distinctive identity, reducing the domain of their life. It is right, therefore, that they should fight against us for their national integrity. [***] Know this, that it is a good sign for us that the nations of the world combat us. It is proof that our national image is not yet utterly blurred, our alienism is still felt. If the war against us should cease or be weakened, it would indicate that our image has become indistinct and our alienism softened. We shall not obtain equality of rights anywhere save at the price of an explicit or implied declaration that we are no longer a national body, but part of the body of the host-nation; or that we are willing to assimilate and become part of it. [***] Instead of establishing societies for defense against the antisemites, who want to reduce our rights, we should establish societies for defense against our friends who desire to defend our rights. [***] When Moses came to redeem the children of Israel, their leaders said to him, 'You have made our odor evil in the eyes of Pharaoh and in the eyes of his servants, giving them a sword with which to kill us.' Nevertheless, Moses persisted in worsening the situation of the people, and he saved them."¹⁰⁷⁰

Karl Kautsky predicted that the Jews would disappear due to their assimilation following World War I. The First World War, which the Zionists planned would fulfill their dream of a Jewish state, instead rendered it obsolete, and they were the only group that had a vested interest in promoting discord in Europe, anti-Semitism and the segregation and expulsion of Jews. Others had learned that the emigration of large numbers of Jews from their country resulted in economic hardship. The Zionists unwisely promised profits for all from racism directed against Jews.

Albert Einstein's anti-assimilationist beliefs hailed from an ancient tradition. Simon Dubnow wrote in 1905,

"Assimilation is common treason against the banner and ideals of the Jewish people. [***] But one can never 'become' a member of a natural group, such as a family, a tribe, or a nation. One may attain the rights or privileges of citizenship with a foreign nation, but one cannot appropriate for himself its nationality too. To be sure, the emancipated Jew in France calls himself a Frenchman of Jewish faith. Would that mean, however, that he became a part of the French nation, confessing to the Jewish faith? Not at all. Because, in

order to be a member of the French nation one must be a Frenchman by birth, one must be able to trace his genealogy back to the Gauls, or to another race in close kinship with them, and finally one must also possess those characteristics which are the result of the historic evolution of the French nation. A Jew, on the other hand, even if he happened to be born in France and still lives there, in spite of all this, he remains a member of the Jewish nation, and whether he likes it or not, whether he is aware or unaware of it, he bears the seal of the historic evolution of the Jewish nation.”¹⁰⁷¹

Long before the First World War, Voltaire stated in the end of Chapter 104 of his *Essai sur les Moeurs et l’Esprit des Nations, et sur les Principaux faits de l’Histoire Depuis Charlemagne Jusqu’à Louis XIII*, (1769); that should Gentiles—in Voltaire’s view—become wise to the ways of Jews and prevent Jews from exploiting them, then rich Jews would abandon their religious superstitions and assimilate and the poor Jews would become thieves like Gypsies. According to Voltaire, whose work was well known, Jews would disappear through assimilation.¹⁰⁷²

The emancipation of Jews in Bolshevik lands, and the assimilation of affluent Jews in capitalistic societies, greatly concerned the Zionists, who feared it would be the end of all Jews. Before Voltaire, Spinoza noted that assimilation was causing the Jewish ethnicity to disappear. After Voltaire, Wellhausen, relying on Spinoza’s observations, noted that emancipation was leading the Jews to assimilate and therefore to disappear—a fact that terrified the Zionists, many of whom were hypocrites who had themselves married Gentiles. Julius Wellhausen wrote in 1881,

“The Jews, through their having on the one hand separated themselves, and on the other hand been excluded on religious grounds from the Gentiles, gained an internal solidarity and solidity which has hitherto enabled them to survive all the attacks of time. The hostility of the Middle Ages involved them in no danger; the greatest peril has been brought upon them by modern times, along with permission and increasing inducements to abandon their separate position. It is worth while to recall on this point the opinion of Spinoza,[Footnote: *Tract. Theol. Polit.* 0. 4, *ad fin.*] who was well able to form a competent judgment :—‘That the Jews have maintained themselves so long in spite of their dispersed and disorganised condition is not at all to be wondered at, when it is considered how they separated themselves from all other nationalities in such a way as to bring upon themselves the hatred of all, and that not only by external rites contrary to those of other nations, but also by the sign of circumcision, which they maintain most religiously. Experience shows that their conservation is due in a great degree to the very hatred which they have incurred. When the king of Spain compelled the Jews either to accept the national religion or to go into banishment, very many of them accepted the Roman Catholic faith, and in virtue of this received all the privileges of Spanish subjects, and were declared eligible for every honour; the consequence was that a process of absorption began immediately, and in a short time neither trace nor memory of them survived. Quite different was

the history of those whom the king of Portugal compelled to accept the creed of his nation; although converted, they continued to live apart from the rest of their fellow-subjects, having been declared unfit for any dignity. So great importance do I attach to the sign of circumcision also in this connection, that I am persuaded that it is sufficient by itself to maintain the separate existence of the nation for ever.' The persistency of the race may, of course, prove a harder thing to overcome than Spinoza has supposed; but nevertheless he will be found to have spoken truly in declaring that the so-called emancipation of the Jews must inevitably lead to the extinction of Judaism wherever the process is extended beyond the political to the social sphere. For the accomplishment of this centuries may be required."¹⁰⁷³

Spinoza's observations are antedated by Biblical writings, which tell that God will punish assimilated Jews and pious Jews to remind all of Israel that God is a Jew. God punishes them with the sword and with fire and renders them ash. The punishment of assimilatory Jews through murderous anti-Semitism in order to drive them back to God is perhaps most strongly advocated in the books of *Deuteronomy* and *Ezekiel*, and in *Malachi* 4:1-6 it states,

"1 For, behold, the day cometh, that *shall* burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I *shall* do *this*, saith the LORD of hosts. 4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments. 5 Behold, I *will* send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth *with* a curse."

Long before the Holocaust, some authors¹⁰⁷⁴ cited *Exodus* 1:11-12 and *Exodus* 3:2 as instances where persecution benefitted the Jews and increased their numbers,

"1:11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 1:12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. [***] 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."

Jewish Zionists Theodor Herzl and Albert Einstein concluded that anti-Semitism

was a good and useful thing, in that it forced Jews towards Zionism and segregation. Spiritual Zionist Ahad Ha-Am noted that Western Zionists thrived on anti-Semitism, because their racist political Zionism is “a product of anti-Semitism, and is dependent on anti-Semitism for its existence[.]”¹⁰⁷⁵

Zionist leader Chaim Weizmann wrote to Ha-Am in mid-December, 1914,

“I pointed out to [Balfour] that we too are in agreement with the cultural antisemites, in so far as we believe that Germans of the Mosaic faith are an undesirable, demoralizing phenomenon, but that we totally disagree with [Cosima] Wagner and [Houston Stewart] Chamberlain as to the diagnosis and the prognosis; and I also said that, after all, all these Jews have taken part in building Germany, contributing much to her greatness, as other Jews have to the greatness of France and England, at the expense of the whole Jewish people, whose sufferings increase in proportion to ‘the withdrawal’ from that people of the creative elements which are absorbed into the surrounding communities—those same communities later reproaching us for this *absorption*, and reacting with antisemitism.”¹⁰⁷⁶

Even after obtaining the Balfour Declaration in exchange for bringing America into the war on the side of Great Britain, the Zionists faced a seemingly insurmountable challenge after the First World War. The vast majority of Jews did not want to segregate, much less steal the Palestinian’s land and move to the desert. The question prompts itself, to what extent did the Zionists promote the anti-Semitism of the Holocaust, which ultimately led to formation of the State of Israel?

Israel Zangwill, in consort with many other Zionists—including Einstein, stated in 1914,

“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. Rigidly professing Jews cannot enter the general social life and the professions. Jews *qua* Jews were better off in the Dark Ages, living as chattels of the king under his personal protection and to his private profit, or in the ages when they were confined in Ghettos. Even in the Russian Pale a certain measure of autonomy still exists. It is emancipation that brings the ‘Jewish Problem.’ It is precisely in Italy with its Jewish Prime Minister and its Jewish Syndic of Rome that this problem is most acute. The Saturday Sabbath imposes economic limitations even when the State has abolished them. As Shylock pointed out, his race cannot eat or drink with the Gentile. Indeed, social intercourse would lead to intermarriage. Unless Judaism is reformed it is, in the language of Heine, a misfortune, and if it is reformed, it cannot logically confine its teachings to the Hebrew race, which, lacking the normal protection of a territory, must be swallowed up by its proselytes. [***] Nor

is there anywhere in the Jewish world of to-day any centripetal force to counteract these universal tendencies to dissipation. The religion is shattered into as many fragments as the race. After the fall of Jerusalem the Academy of Jabneh carried on the authoritative tradition of the *Sanhedrin*. In the Middle Ages there was the *Asefah* or Synod to unify Jews under Judaism. From the middle of the sixteenth to the middle of the eighteenth century, the *Waad* or Council of Four Lands legislated almost autonomously in those Central European regions where the mass of the Jews of the world was then congregated. To-day there is no center of authority, whether religious or political. Reform itself is infinitely individual, and nothing remains outside a few centers of congestion but a chaos of dissolving views and dissolving communities, saved from utter disappearance by persecution and racial sympathy. The notion that Jewish interests are Jesuitically federated or that Jewish financiers use their power for Jewish ends is one of the most ironic of myths. No Jewish people or nation now exists, no Jews even as sectarians of a specific faith with a specific center of authority such as Catholics or Wesleyans possess; nothing but a multitude of individuals, a mob hopelessly amorphous, divided alike in religion and political destiny. There is no common platform from which the Jews can be addressed, no common council to which any appeal can be made. Their only unity is negative—that unity imposed by the hostile hereditary vision of the ubiquitous Haman. [***] The labors of Hercules sink into child's play beside the task the late Dr. Herzl set himself in offering to this flotsam and jetsam of history the project of political reorganization on a single soil. But even had this dauntless idealist secured co-operation instead of bitter hostility from the denaturalized leaders of all these Jewries, the attempt to acquire Palestine would have had the opposition of Turkey and of the 600,000 Arabs in possession. It is little wonder that since the great leader's lamentable death, Zionism—again with that idealization of impotence—has sunk back into a cultural movement which instead of ending the Exile is to unify it through the Hebrew tongue and nationalist sentiment. But for such unification, a religious revival would have been infinitely more efficacious: race alone cannot survive the pressure of so many hostile milieux—or still more parlous—so many friendly. [***] In the diaspora anti-Semitism will always be the shadow of Semitism. The law of dislike for the unlike will always prevail. And whereas the unlike is normally situated at a safe distance, the Jews bring the unlike into the heart of every milieu and must thus defend a frontier-line as large as the world. The fortunes of war vary in every country, but there is a perpetual tension and friction even at the most peaceful points, which tend to throw back the race on itself. The drastic method of love—the only human dissolvent—has never been tried upon the Jew as a whole, and Russia carefully conserves—even by a ring fence—the breed she designs to destroy. But whether persecution extirpates or brotherhood melts, hate or love can never be simultaneous throughout the diaspora, and so there will probably always be a nucleus from which to restock this eternal type. But what a melancholy

immortality! ‘To be *and* not to be’—that is a question beside which Hamlet’s alternative is crude. [***] But abolition of the Pale and the introduction of Jewish equality will be the deadliest blow ever aimed at Jewish nationality. Very soon a fervid Russian patriotism will reign in every Ghetto and the melting-up of the race will begin. But this absorption of the five million Jews into the other hundred and fifty millions of Russia constitutes the Jewish half of the problem. It is the affair of the Jews. [***] 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.”¹⁰⁷⁷

As early as 1903, Zangwill wrote,

“At present, though orthodox rabbis are working amicably with ultra-modern thinkers, the movement is political, and more indebted to the pressure of the external forces of persecution than to internal energy and enkindlement. [***] Apart from its political working, Zionism forces upon the Jew a question the Jew hates to face. Without a rallying centre, geographical or spiritual; without a Synhedrion; without any principle of unity or of political action; without any common standpoint about the old Book; without the old cement of dictory laws and traditional ceremonies; without even ghetto walls built by his friend the enemy, it is impossible for Israel to persist further, except by a miracle—of stupidity. It is a wretched thing for a people to be saved only by its persecutors or its fools. As a religion, Judaism has still magnificent possibilities, but the time has come when it must be denationalized or renationalized.”¹⁰⁷⁸

In 1914, Zionist Joseph Chaim Brenner stated that Jews owed their survival to anti-Semitism, a thought echoed by Albert Einstein,

“Then they come and tell us: All praise to our history of martyrdom! All praise to the martyr-people who suffered everything and yet survived despite all persecution, all oppression by authorities, and all hatred of the people. But here, too, who can tell us what might have happened if not for the oppression and the hatred? Who can tell us whether, had there been no universal and understandable hatred of such a strange being, the Jew, that strange being would have survived at all? But the hatred was inevitable, and hence survival was equally inevitable! A form of survival such as befits that kind of being, survival with no struggle for worldly things (apart from those familiar livelihoods by which we live a dog’s or a loan-shark’s life) but, of course, full of martyrdom for the sake of the world-to-come, yes, certainly, in the name of the Kingdom of Heaven. [***] The expulsions and the ghettos—these assured our survival. [***] History! History! But what has history to tell? It can tell that wherever the majority population, by some

fluke, did not hate the Jews among them, the Jews immediately started aping them in everything, gave in on everything, and mustered the last of their meager strength to be like everyone else. Even when the yoke of ghetto weighed most heavily upon them—how many broke through the walls? How many lost all self-respect in the face of the culture and beautiful way of life of the others! How many envied the others! How many yearned to approach them!”¹⁰⁷⁹

Before the Holocaust, political Zionists warned assimilatory Jewry that the Holocaust was coming, then political Zionists encouraged it. While the Holocaust was occurring, political Zionists rejoiced in the fact that the prophecies were being fulfilled and gloated over their warnings, which were made good by their own actions. It is some magician who holds up a cup of blood, predicts that it will spill, and then deliberately pours it onto the ground. After the Holocaust, Jewish and Christian Zionists poured blame on assimilatory Jewry for the demise of the Jews in Europe the Zionists had deliberately caused.¹⁰⁸⁰ The Zionists had a road map to Jerusalem in the book of *Ezekiel*, and the road was paved by Hitler. *Ezekiel* 20:30-49:

“30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? 31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you. 32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. 33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: 34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will bring you into the wilderness of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. 37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD. 39 As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. 40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. 41 I will accept you with your sweet savour, when I bring

you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. 42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers. 43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. 44 And ye shall know that I *am* the LORD when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD. 45 Moreover the word of the LORD came unto me, saying, 46 Son of man, set thy face toward the south, and *drop thy* word toward the south, and prophesy against the forest of the south field; 47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. 48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched. 49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?"

Ezekiel 21:31-32,

"31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy. 32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken it."

Ezekiel 28:18, 25,

"18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. [***] 25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob."

The political Zionists relied upon the hope that anti-Semitism would tend to force Jews into unity and segregation, and away from assimilation. Even after the nation of Israel was founded, the Israelis have been fighting a demographic battle for existence, which they believe compels them to propagandize for immigration.¹⁰⁸¹ Even today, the demographics of the Moslem versus Jewish populations in the region of Israel cause some to provoke international anti-Semitism, or to exaggerate the appearance of anti-Semitism, or to stage anti-Semitic incidents in order to persuade

more Jews to emigrate to Israel. It was only after the horrors of the Holocaust—shortly after—that the Jewish-State became a reality—after two-thousand years of failed attempts.

Again, the question prompts itself, to what extent did the Zionists promote the anti-Semitism of Fascism and Communism, which ultimately led to formation of the State of Israel? It was already clear to Jewish leaders in 1901, that the Zionists were threatening fellow Jews with a holocaust and were working with anti-Semites to make it happen,

“Now behold Satan has come and confused the world. There are threats from the leaders of the Zionists that a powerful danger is lurking behind our walls and that the power of the enemies of Israel is prevailing—Heaven forbid. It is therefore all the more incumbent upon us to protect ourselves from confusing the masses of the people. Everyone who has a brain in his skull will realize that the Zionists, through their nonsensical writings, will only increase hostility; if they continue in their brazenness to spread the libel that we are in revolt against the peoples and that we are a danger to the lands in which we reside, then their evil prophecy will be fulfilled—Heaven forbid. [***] A thick cloak rests over the eyes of the leaders of the Zionists. Only owing to their lack of faith and absence of belief in God do they fail to realize the extent of the danger involved in their promises to the masses of the peoples among whom we live, of all the delights of the world provided they give aid to the Zionists. They even urge them to expel Jews from their midst and every sensible person will realize the help which they are giving to the enemies of Israel.”¹⁰⁸²

In 1896, Theodor Herzl wrote his book *The Jewish State*,

“Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I imagine that Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain attention to this scheme; and they may perhaps actually receive it here and there with a sympathy which they will also show to the Society of Jews.”¹⁰⁸³

Most Jews had no desire to colonize Palestine until after the Holocaust, and even then only very few of the Jews who had themselves suffered the Holocaust elected to move to Palestine after the Second World War and most of that few were forced, in one way or another, to do so.

“Christian” Zionists who were hoping for the Apocalypse also saw anti-Semitism as a good and useful thing, in that it forced Jews towards Zionism and segregation. Christian Zionist William Blackstone, who was praying for the end times when the anti-Christ would come and when Jews would be destroyed, wrote in a very popular

book *Jesus Is Coming* in 1908,

“The anti-semitic agitations in Germany, Austria and France, and the fierce persecutions in Russia and Roumania, have stirred up the Jews of the world as the eagle doth her nest. Deut. 32:11.

[***]

The Universelle Israelite Alliance was organized in Paris in 1860, and later the Anglo-Jewish Association in England. Through these powerful organizations the Jews can make themselves felt throughout the world. And now, within a few years, there have been organized Chovevi (lovers of) Zion and Shova (colonizers of) Zion societies, mostly among the orthodox Jews of Russia, Roumania, Germany, and even in England and the United States. This is really the first practical effort they have made to regain their home in Palestine.

In a few words, followers of the status quo are striving to reconcile the genius of Judaism with the requirements of modern times, and in Western Europe are in a great majority.

The Reformed Jews or Neologists have rapidly thrown away their faith in the inspiration of the Scriptures. They have flung to the wind all national and Messianic hopes. Their Rabbis preach rapturously about the mission of Judaism, while joining with the most radical higher critics in the destruction of its very basis, the inspiration of the Word of God. Some have gone clear over into agnosticism.

Strange to say, from these agnostics now comes the other wing of the Zionist party. And not only have they joined this party, but they furnished the leaders, viz.: Dr. Max Nordau of Paris, and Dr. Theodore Herzl of Vienna.

The orthodox Jews who have enlisted under the Zionist banner, are animated by the most devout religious motives. But the agnostics aver that this is not a religious movement at all. It is purely economic and nationalistic. Dr. Herzl, its founder and principal leader, espoused it as a *dernier resort*, to escape the persecutions of anti-semitism, which has taken such a firm hold of the masses of the Austrian people. He conceived the idea that if the Jews could regain Palestine and establish a government, even under the suzerainty of the Sultan, it would give them a national standing which would expunge anti-semitism from the other nations of the world, and make it possible for all Jews to live comfortably in any nation they may desire.

Not all the orthodox Jews have joined this movement. Indeed, the leaders of the Chovevi Zion Societies hold aloof.

The call, issued by Dr. Herzl, for the Zionist Congress, held in Basle, Switzerland in 1897 met with severe opposition from the German Rabbis and also a large portion of the Jewish press, as well as the mass of rich reformed Jews. Nevertheless, over 200 delegates, from all over Europe and the Orient and some from the United States, met and carried through the program of the congress with tremendous enthusiasm.

Memorials, approving the object of the congress, came in from all

sections, signed by tens of thousands of Jews.

The congress elected a central committee and authorized the raising of \$50,000,000 capital.

It has certainly marked a wonderful innovation in the attitude of the Jews and a closer gathering of the dry bones of Ezekiel.

And now, after ten years of wonderful growth and progress it remains to be seen what the providential openings in the Ottoman Empire may be that shall give opportunity to realize its object.

Zionism is now the subject of the most acrimonious debate among the Jews. Many of the orthodox criticise it as an attempt to seize the prerogatives of their God.

While others say that God will not work miracles to accomplish that which they can do themselves.

Most of the reformed Jews, now that they can no longer ridicule the movement, decry it, as an egregious blunder that will increase instead of diminishing anti-semitism.

They have no desire to return to Palestine. They are like the man in Kansas, who, in a revival meeting said he did not want to go to heaven, nor did he wish to go to hell but he said he wanted to stay right there in Kansas.

Just so these reformed Jews are content to renounce all the prophesied glory of a Messianic kingdom in the land of their ancestors, preferring the palatial homes and gathered riches which they have acquired in Western Europe and the United States. They coolly advise their persecuted brethren, in Russia, Roumania, Persia and North Africa, to patiently endure their grievous persecutions until anti-semitism shall die out.

But these brethren retort that their prudent advisers would think very differently if they lived in Morocco or Russia, and that even in Western Europe anti-semitism instead of dying out, is rather on the increase.

In the midst of these disputes, the Zionists have seized the reins and eschewing the help of Abraham's God they have accepted agnostics as leaders and are plunging madly into this scheme for the erection of a Godless state.

But the Bible student will surely say, this godless national gathering of Israel is not the fulfilment of the glorious divine restoration, so glowingly described by the prophets.

No, indeed! Let it be carefully noted that while God has repeatedly promised to gather Israel, with such a magnificent display of *His* miraculous power, that it shall no more be said, 'The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north and from all the lands whither he had driven them,' Jer. 16:14; yet has He also said, 'Gather yourselves together, yea, gather together, O nation that hath no longing, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you.' Zeph. 2:1, 2. Could this prophecy be more literally fulfilled than by this present Zionist movement?

One of the speakers at the first congress said of the Sultan, 'If His majesty will now receive us, we will accept Him as our Messiah.'

God says, 'Ye have sold yourselves for nought and ye shall be redeemed without money.' Isa. 52:3.

But Dr. Herzl is reported to have said, 'We must buy our way back to Palestine, salvation is to be by money.'

What a sign is this that the end of this dispensation is near.

If it stood alone we might well give heed to it. But when we find it supported by all these other signs, set forth in the Word, how can we refuse to believe it?

Shall we Christians condemn the Jews for not accepting the cumulative evidence that Jesus is the Messiah; and ourselves refuse this other cumulative evidence that His second coming is near?

It is significant that this first Zionist congress assembled just 1,260 years after the capture of Jerusalem by the Mohammedans in A. D. 637. Dan. 12:7.

It is probable that 'the times of the Gentiles' are nearing their end, and that the nations are soon to plunge into the mighty whirl of events connected with Israel's godless gathering, 'Jacob's trouble' (Jer. 30:6, 7), that awful time of tribulation, like which there has been none in the past, nor shall be in the future. Mat. 24:21.

But we, brethren, are not of the night. We are to watch and pray always that we may escape all these things that shall come to pass and stand before the Son of Man. Lu. 21:36.

Oh! glorious Hope. No wonder the Spirit and the Bride say come. No wonder the Bridegroom saith, 'Surely I come quickly,' and shall not we all join with the enraptured apostle,

'Even so come, Lord Jesus'?"¹⁰⁸⁴

The belief among some Jews that anti-Semitism has had beneficial consequences is not dead. In a work which is yet to be released, but which has been reviewed, *The Paradox of Anti-Semitism*, Continuum International Publishing Group, (2006), Rabbi Dan Cohn-Sherbock apparently asserts that anti-Semitism has had positive, as well as negative, consequences for the Jewish People. Jay Lefkowitz, director of Cabinet affairs in President George Herbert Walker Bush's administration, reiterated an old refrain,

"Deep down, I believe that a little anti-Semitism is a good thing for the Jews—it reminds us who we are."¹⁰⁸⁵

5.13 Communist Jews in America

It was very persuasive to argue to anyone ignorant of the facts that the *Protocols* were fictions on their face and that there were no Zionist or financial groups operating behind the scenes to influence governments and the outcome of wars, as Louis Marshall did argue—just as it was persuasive to argue to anyone ignorant of

the facts that the charges of an Italian organized crime syndicate operating at the same time were fictions. Joe Valachi has since bolstered the allegations that these secret, or not so secret, societies exist and that their corrupt actions and intentions pose a real threat to humanity. In fact, the Italian mafia was overseen by the Jewish mafia.

Benjamin Harrison Freedman, a man with firsthand knowledge of Zionist and Communist inner circles, came forward with allegations that Zionists and Communists had corrupted the Government of the United States of America and were responsible for America's involvement in World War I, and deliberately contributed to the tensions of post-World War I Germany.¹⁰⁸⁶ It was also alleged that the Communists Ethel Greenglass Rosenberg and her husband Julius Rosenberg had treasonously provided Communists with American nuclear secrets for building atomic bombs. Ethel and Julius were convicted and executed.

Communist leaders like Jacob Abraham Stachel, a. k. a. "Jack" Stachel (deceased), were prosecuted by the United States Government. *The New York Times* stated in Stachel's obituary on 2 January 1966, *inter alia*,

"Less well known than such party leaders as Eugene Dennis and Gus Hall, Jacob A. Stachel was one of the first 11 Communists convicted under the Smith Act in 1949 for conspiring to overthrow the United States Government and served five years in prison."¹⁰⁸⁷

Jacob Abraham Stachel (deceased), foreign born of Galician-Jewish origin, was a follower of the "self-hating Jew" Karl Marx.¹⁰⁸⁸ Galician Jews had an especially bad reputation and were criticized by Gentiles and Jews alike, from Herzl to Hitler. A typical characterization is found in: E. A. Ross, *The Old World in the New: The Significance of Past and Present Immigration to the American People*, The Century Company, (1914), p. 146,

"Besides the Russian Jews we are receiving large numbers from Galicia, Hungary, and Roumania. The last are said to be of a high type, whereas the Galician Jews are the lowest. It is these whom Joseph Pennell, the illustrator, found to be 'people who, despite their poverty, never work with their hands; whose town. . . is but a hideous nightmare of dirt, disease and poverty' and its misery and ugliness 'the outcome of their own habits and way of life and not, as is usually supposed, forced upon them by Christian persecutors.'"

There was a high concentration of Frankist Hasidic Jews in Galicia and one wonders how many of those Jewish Communist subversives who emigrated to America from Galicia were Frankists. Frankists often promoted anti-Semitism as means to promote themselves and as a means to take over Gentile governments. Communist Jews used this tactic in America.

Nathaniel Weyl wrote in his book *The Jew in American Politics*,

"Although Communist leaders were normally taciturn about the extent to

which Party membership was Jewish, Jack Stachel complained in *The Communist* for April 1929 that in Los Angeles ‘practically 90 per cent of the membership is Jewish.’ In 1945, John Williamson, another national leader of the American Communist Party, observed that, while a seventh of the Party membership was concentrated in Brooklyn, it was not the working-class districts, but in Brownsville, Williamsburg, Coney Island and Bensonhurst, which he characterized as ‘primarily Jewish American communities.’ [***] The extent to which American Communism remained an organization of the foreign-born was revealed by a boast in *The Communist* for July 1936 that 45% of Party section organizers were now native-born as against none native-born in 1934. [***] In 1929, massacres of Jews by Palestine Arabs were described by the *Freiheit*, New York’s Communist Party Yiddish organ, as a ‘pogrom’. The Party promptly reprimanded the *Freiheit* for having failed to realize that these murders were a ‘class war. . . against British imperialism and their Zionist agents.’ The *Freiheit* proceeded to report the Palestine struggle in a Nazi fashion. ‘Indeed,’ comments Glazer, ‘the cartoons it ran of hook-nosed and bloated Jews sadistically attacking Arabs could have appeared in any German anti-Semitic newspaper.’”¹⁰⁸⁹

Associate Justice of the United States Supreme Court Felix Frankfurter was suspected of being the power behind the throne of the Franklin Delano Roosevelt administration and was suspected of having been a Communist. It was alleged in 1950, that Frankfurter together with Henry Morgenthau, Jr. and Herbert H. Lehman corrupted the Government of the United States in the interests of Communism and Zionism. These three Jews were called, “A GOVERNMENT IN THEMSELVES”.¹⁰⁹⁰ Albert Einstein had an ongoing affair with a Soviet spy, Margarita Konenkova, and had other connections to Communism.¹⁰⁹¹ Max Born wrote, “Einstein was well known to be politically left-wing, if not ‘red’.”¹⁰⁹² In 1919, Einstein denied being a Bolshevik, but acknowledged that he was universally considered to be one. Albert Einstein wrote to Heinrich Zangger in mid-December, 1919, “Another comical thing is that I myself count everywhere as a Bolshevik[.]”¹⁰⁹³ However, on 27 January 1920, Einstein informed Born that he was reading communist material and found the Bolsheviks appealing and believed that they would succeed in Germany.¹⁰⁹⁴ Einstein defended Pacifist Georg Nicolai against an alleged conspiracy of the “pan-German press”. Both Einstein and Nicolai were signatories to the “Manifesto to the Europeans” and a protest against the murder of the Communist leaders Karl Liebknecht and Rosa Luxemburg.

Benjamin Harrison Freedman was active in the prosecutions of alleged Communist traitors. Freedman also made it his mission to expose the undue influence of Zionists on the American Government and over American public opinion. *The New York Times* reported (among other things) on 5 May 1948 on page 35,

“Benjamin H. Freedman, who says he has spent more than \$100,000 of his

own money fighting Zionism, charged yesterday that outstanding Americans of the Jewish faith were the ‘dictators’ of our policy on Palestine.”

Freedman made an address at the Biltmore Hotel and *The New York Times* reported on 20 August 1965 on page 8, in an article entitled “Goldberg Urged to Reverse Pro-Israeli Policies of U. S.”:

“Mr. Freedman declared that the presence of Israel in the Middle East was due to a world Zionist plot involving the British. The existence of a Jewish state in the Middle East, he said, could provoke a world nuclear war.”

Today, there are plans in the ready to attack Iran with nuclear weapons in order to secure Israel’s hegemony in the Middle East.

No one doubts the existence of the Mossad, nor their corrupt use of disloyal citizens of various nations throughout the world to infiltrate the mass media, financial markets and the governments of many nations. The Mossad is sponsored by a nation born out of Theodor Herzl’s racist vision. The fact that the Mossad is a state sponsored institution renders it no less secretive and no less deadly than the Cosa Nostra. Of course, as with the Italian mafia, no generalization to all persons of Jewish descent can fairly be made based on the activities of those who are aggressively disloyal. To do so would be a gross injustice to millions of very fine people. Numerous Israeli agents, many, if not most of whom were American Jews, have been investigated and prosecuted by the Government of the United States of America for espionage. Israel has proven itself again and again to be an aggressive enemy of the United States.

In assessing the rôle some Jews played in the politics of the late Nineteenth and Early Twentieth Centuries, it must be recognized that there was a definite and urgent need for social change in the Nineteenth and early Twentieth Centuries and many of the Jews who participated in entirely reasonable efforts to bring about that much needed change are to be commended, admired and emulated. Their efforts to bring about social justice were in conflict with the perceived interests of monarchies and oligarchies around the world, making them the targets of smear campaigns by very powerful forces, who stood to lose much from equitable wealth distribution. Furthermore, lower level Jewish political Zionists and Communists have often been bitter enemies of each other. But the lower level games of these pawns ought not to distract attention from the genocidal Jewish financiers who oversaw and regulated both the Zionists and the Communists, and the Zionist Communists. The real goal, and it was one many Jews even on the lowest levels sensed, was to fulfill the Judaic Messianic prophecies.

The *Times* articles meant to refute the *Protocols* were in turn refuted by Paquita de Shishmareff who argued that Maurice Joly’s book was itself derived from other sources, *i. e.* Karl Marx’s good friend Jacob Venedey’s *Macchiavel, Montesquieu, Rousseau*, Berlin, (1850); Niccolo Machiavelli’s *The Prince*; and Charles de Secondat, Baron de Montesquieu’s, *De l’esprit des lois, ou Du rapport que les lois doivent avoir avec la constitution de chaque gouvernement, les moeurs, le climat, la*

religion, le commerce, &c., à quoi d'auteu a ajoutée des recherches nouvelles, sur les loix romaines touchant les successions, sur les loix françoises, & sur les loix féodales, Barrillot & Fils, Geneve, 1748; and Joly would likely have been introduced to these works by Adolphe Isaac Crémieux. Shishmareff argues that a prayer book which quotes the Bible is not rendered a forgery merely because it makes use of an earlier source.¹⁰⁹⁵ In addition, there is a distinction between a forgery and a fabrication, and to call the book a forgery is to assert that the content of it is authentic.

Racist Zionist blackmailer Louis Dembitz Brandeis asserted in 1918 (therefore three years before the *Times* article appeared) that the *Protocols* were a forgery and asked that no response be published to refute them.¹⁰⁹⁶ Brandeis intimated that he had evidence that they were a forgery. The first such evidence to come to the fore was a copy of Joly's book. Perhaps Brandeis had an original copy of the authentic *Protocols* and therefore had reason to believe that the Russian copy was a forgery.

The *London Times* published a letter from Zionist Israel Zangwill,¹⁰⁹⁷ who alleged that Count A. M. du Chayla had seen the original handwritten *Protocols* in French, though others claim no such original ever existed. Chayla later testified at a trial meant to ban the publication of the *Protocols*. This trial took place in Bern in 1934, after having been instigated in 1933. A verdict was rendered in 1935. The outcome of the corrupt trial, which found that the *Protocols* must be suppressed, and the defendants must pay 28,000 francs, was overturned on appeal in 1937. The results of the original trial and of the appeal were miscast by some elements of the press to give the false impression that the *Protocols* had been proven a forgery, when in fact the defendants, and the right to free speech, had been vindicated.¹⁰⁹⁸ Chayla smeared Nilus in a Russian language newspaper published in Paris, *Posledniya Novosti*, in 1921.¹⁰⁹⁹ Nilus was persecuted by the Bolsheviks in Russia, who made it a capital offense to possess copies of the *Protocols*. Chayla claimed that the *Protocols*, in their original French, were written by more than one person, and were in poor French. Tatiana Fermor claimed that Chayla was an *agent provocateur*, who was arrested for espionage, defiled Catholic churches, called for pogroms, etc., and cannot be considered a credible source.¹¹⁰⁰

5.14 The Attempted Assassination of Henry Ford

Though the American Jewish leader Louis Marshall, president of the American Jewish Committee from 1912-1929, spoke out against the *Protocols* and pressured Putnam to not publishing them,¹¹⁰¹ racist American Zionist leader and blackmailer, U. S. Supreme Court Justice Louis Brandeis refused to sign Marshall's protest¹¹⁰² and defended Henry Ford, whose newspaper published articles which endorsed the *Protocols* and aggressively and personally attacked Louis Marshall.¹¹⁰³ Zionists placed enormous pressure on Marshall, Jacob Schiff and the American Jewish Committee to submit to their will, and Marshall feared them. *THE DEARBORN INDEPENDENT* attacked Marshall on 26 November 1921 (see also: "Hylan in Attack upon Untermeyer", *The New York Times*, (2 November 1921), p. 3):

“America’s’ Jewish Enigma—Louis Marshall

SOMETHING of an enigma is Louis Marshall, whose name heads the list of organized Jewry in America, and who is known as the arch-protester against most things non-Jewish. He is head of nearly every Jewish movement that amounts to anything, and he is chief opponent of practically every non-Jewish movement that promises to amount to something. Yet he is known mostly as a name—and not a very Jewish name at that.

It would be interesting to know how the name of ‘Marshall’ found its way to this Jewish gentleman. It is not a common name, even among Jews who change their names. Louis Marshall is the only ‘Marshall’ listed in the Jewish Encyclopedia, and the only Jewish ‘Marshall’ in the index of the publications of the American Jewish Historical Society. In the list of the annual contributors to the American Jewish Committee are to be found such names as Marshutz, Mayer, Massal, Maremort, Mannheimer, Marx, Morse, Mackler, Marcus, Morris, Moskowitz, Marks, Margolis, Mareck—but only one ‘Marshall,’ and that is Louis. Of any other prominent Jew it may be asked, ‘Which Straus?’ ‘Which Untermeyer?’ ‘Which Kahn?’ ‘Which Schiff?’—but never, ‘Which Marshall?’ for there is only one.

This in itself would indicate that Marshall is not a Jewish name. It is an American, or an Anglo-Saxon name transplanted into a Jewish family. But how and why are questions to which the public as yet have no answer.

Louis Marshall is head of the American Jewish Committee, and the American Jewish Committee is head of all official Jewish activity in the United States.

As head of the committee, he is also head of the executive committee of the New York Kehillah, an organization which is the active front of organized Jewry in New York, and the center of Jewish propaganda for the United States. The nominal head of the Kehillah is Rabbi Judah L. Magnes, a brother-in-law of Louis Marshall. Not only are the American Jewish Committee and the Kehillah linked officially (see chapter 33, Volume II, reprint of this series), but they are linked domestically as well.

Louis Marshall was president of all the Jewish Committees of the world at the Versailles Peace Conference, and it is charged now, as it has been charged before, that the Jewish Program is the only program that went through the Versailles conference as it was drawn, and the so-called League of Nations is busily carrying out its terms today. A determined effort is being made by Jews to have the Washington Conference take up the same matter. Colonel House was Louis Marshall’s chief aid at Paris in forcing the Jewish Program on an unwilling world.

Louis Marshall has appeared in all the great Jewish cases. The impeachment of Governor Sulzer was a piece of Jewish revenge, but Louis Marshall was Sulzer’s attorney. Sulzer was removed from the office of governor. The case of Leo Frank, a Jew, charged with the peculiarly vicious murder of a Georgia factory girl, was defended by Mr. Marshall. It was one

of those cases where the whole world is whipped into excitement because a Jew is in trouble. It is almost an indication of the racial character of a culprit these days to note how much money is spent for him and how much fuss is raised concerning him. It seems to be a part of Jewish loyalty to prevent if possible the Gentile law being enforced against Jews. The Dreyfus case and the Frank case are examples of the endless publicity the Jews secure in behalf of their own people. Frank was reprieved from the death sentence, and sent to prison, after which he was killed. That horrible act can be traced directly to the state of public opinion which was caused by raucous Jewish publicity which stopped at nothing to attain its ends. To this day the state of Georgia is, in the average mind, part of an association of ideas directly traceable to this Jewish propaganda. Jewish publicity did to Georgia what it did to Russia—grossly misrepresented it, and so ceaselessly as to create a false impression generally. It is not without reason that the Ku Klux Klan was revived in Georgia and that Jews were excluded from membership.

Louis Marshall is chairman of the board and of the executive committee of the Jewish Theological Seminary of America, whose principal theologian, Mordecai M. Kaplan, is the leading exponent of an educational plan by which Judaism can be made to supercede Christianity in the United States. Under cover of synagogal activities, which he knows that the well known tolerance of the American people will never suspect, Rabbi Kaplan has thought out and systemized and launched a program to that end, certainly not without the approval of Mr. Marshall.

Louis Marshall is not the world leader of Jewry, but he is well advanced in Jewry's world counsel, as is seen by the fact that international Jewry reports to him, and also by the fact that he headed the Jews at the 'kosher conference'—as the Versailles assemblage was known among those on the inside. Strange things happened in Paris. Mr. Marshall and 'Colonel' House had affairs very well in hand between them. President Wilson sent a delegation to Syria to find out just what the contention of the Syrians was against the Jews, but that report has never seen the light of day. But it was the easiest thing imaginable to keep the President informed as to what the Jews of New York thought (that is, the few who had not taken up their residence in Paris). For example, this prominent dispatch in the *New York Times* of May 27, 1919:

'Wilson gets Full Report of Jewish Protest
Here.

'Copyright, 1919, by the New York Times Co.

'By Wireless to *The New York Times*.

'Paris, May 26.—Louis Marshall, who has succeeded Judge Mack as head of the Jewish Committee in Paris, was received by President Wilson this afternoon, and gave him a long cabled account of the Jewish mass meeting recently held in Madison Square Garden, including the full text of the resolutions adopted at the meeting . . . and editorial comment in *The Times* and other papers . . .'

When Russia fell, Louis Marshall hailed it with delight. The New York *Times* begins its story on March 19, 1917:

‘Hailing the Russian upheaval as the greatest world event since the French Revolution, Louis Marshall in an interview for the New York *Times* last night said’—a number of things, among which was the statement that the events in Russia were no surprise. Of course they were not, the events being of Jewish origin, and Mr. Marshall being the recipient of the most intimate international news.

Even the new Russian revolutionary government made reports to Louis Marshall, as is shown by the dispatch printed in the New York *Times* of April 3, 1917, in which Baron Gunzburg reports what had been done to assure to the Jews the full advantage of the Russian upheaval.

This glorification of the Jewish overthrow of Russia, it must be remembered, occurred before the world knew what Bolshevism was, and before it realized that the revolution meant the withdrawal of the whole eastern front from the war. Russia was simply taken out of the war and the Central Powers left free to devote their whole attention to the western front. One of the resulting necessities was the immediate entrance of America into the conflict, and the prolongation of the hostilities for nearly two more years.

As the truth became known, Louis Marshall first defended, then explained, then denied—his latest position being that the Jews are against Bolshevism. He was brought to this position by the necessity of meeting the testimony of eye-witnesses as given to congressional investigation committees. This testimony came from responsible men whom even Mr. Marshall could not dispose of with a wave of his hand, and as time has gone on the testimony has increased to mountainous proportions that *Bolshevism is Jewish in its origin, its method, its personnel and its purpose*. Herman Bernstein, a member of Mr. Marshall’s American Jewish Committee, has lately been preparing American public opinion for a great anti-Semitic movement in Russia. Certainly, it will be an anti-Semitic movement, because it will be anti-Bolshevist, and the Russian people, having lived with the hybrid for five years, are not mistaken as to its identity.

During the war, Mr. Marshall was the arch-protestor. While Mr. Baruch was running the war from the business end (‘I probably had more power than perhaps any other man did in the war; doubtless that is true’), Mr. Marshall was running another side. We find him protesting because an army officer gave him instructions as to his duties as a registration official. It was Mr. Marshall who complained to the Secretary of War that a certain camp contractor, after trying out carpenters, had advertised for Christian carpenters only. It was to the discrimination in print that Mr. Marshall chiefly objected, it may be surmised, since it is the policy of his committee to make it impossible, or at least unhealthy, to use print to call attention to the Jew.

It was Mr. Marshall who compelled a change in the instructions sent out by the Provost Marshal General of the United States Army to the effect that ‘the foreign-born, especially Jews, are more apt to malingering than the native-

born.’ It is said that a Jewish medical officer afterward confirmed this part of the instruction, saying that experience proved it. Nevertheless, President Wilson ordered that the paragraph be cut out.

It was Mr. Marshall who compelled the revision of the Plattsburg Officers’ Training Manual. That valuable book rightly said that ‘the ideal officer is a Christian gentleman.’ Mr. Marshall wrote, wired, demanded, and the edition was changed. It now reads that ‘the ideal officer is a courteous gentleman,’ a big drop in idealism.

There was nothing too unimportant to draw forth Mr. Marshall’s protest. To take care of protests alone, he must have a large organization.

And yet with all this high-tension pro-Jewish activity, Mr. Marshall is not a self-advertising man, as is his law partner, Samuel Untermyer, who has been referred to as the arch-inquisitor against the Gentiles. Marshall is a name, a power, not so much a public figure.

As an informed Jew said about the two men:

‘No, Marshall doesn’t advertise himself like Sam, and he has never tried to feature himself in the newspapers for personal reasons. Outside his professional life he devotes himself exclusively to religious affairs.’ That is the way the American Jew like to describe the activities referred to above—‘religious affairs.’ We shall soon see that they are political affairs.

Mr. Marshall is short, stocky, and aggressive. Like his brother-in-law, Rabbi Magnes, he works on the principle that ‘the Jew can do no wrong.’ For many years Mr. Marshall has lived in a four-story brownstone house, of the old-fashioned type, with a grilled door, in East Seventy-second street. This is an old-time ‘swell’ neighborhood, once almost wholly occupied by wealthy Jews. It was as close as they could crowd to the choice Fifth Avenue corners, which had been pre-empted by the Vanderbilts, the Astors, and other rich families.

That Mr. Marshall regards the whole Jewish program in which he is engaged, not in its religious aspect alone, but in its world-wide political aspect, may be judged from his attitude on Zionism. Mr. Marshall wrote in 1918 as follows:

‘I have never been identified and am not now in any way connected with the Zionist organization. I have never favored the creation of a sovereign Jewish state.’

BUT—

Mr. Marshall says, ‘Let the Zionists go on. Don’t interfere with them.’ Why? He writes:

‘Zionism is but an incident of a far-reaching plan. It is merely a convenient peg on which to hang a powerful weapon. All the protests that non-Zionists may make would be futile to affect that policy.’

He says that opposition to Zionism at that time would be dangerous. ‘I could give concrete examples of a most impressive nature in support of what I have said. I am not an alarmist, and even my enemies will give me credit for not being a coward, but my love for our people is such that even if I were

disposed to combat Zionism, I would shrink from the responsibilities that might be entailed were I to do so.'

And in concluding this strange pronouncement, he says:

'Give me the credit of believing that I am speaking advisedly.'

Of course, there is more to Zionism than appears on the surface, but this is as close as anyone can come to finding a Jewish admission on the subject.

If in this country there is apprehension over the Jewish Problem, the activities of Louis Marshall have been the most powerful agents to evoke it. His propagandas have occasioned great resentment in many sections of the United States. His opposition to salutary immigration laws, his dictation to book and periodical publishers, as in the recent case of G. P. Putnam's Sons, who modified their publishing program on his order; his campaign against the use of 'Christological expressions' by Federal, State and municipal officers; all have resulted in alarming the native population and harming the very cause he so indiscreetly advocates.

That this defender of 'Jewish rights,' and restless advocate of the Jewish religious propaganda, should make himself the leader in attacking the religion of the dominant race in this country, in ridiculing Sunday laws and heading an anti-Christianity campaign, seems, to say the least, inconsistent.

Mr. Marshall, who is regarded by the Jews as their greatest 'constitutional' lawyer, since the decline of Edward Lauterbach (and that is a tale!) originated, in a series of legal arguments, the contention that 'this is not a Christian country nor a Christian government.' This argument he has expounded in many writings. He has built up a large host of followers among contentious Jews, who have elaborated on this theme in a variety of ways. It is one of the main arguments of those who are endeavoring to build up a 'United Israel' in the United States.

Mr. Marshall maintains that the opening of deliberative assemblies and conventions with prayer is a 'hollow mockery'; he ridicules 'the absurd phrase 'In the name of God, Amen,' as used in the beginning of wills. He opposes Sunday observance legislation as being 'the cloak of hypocrisy.' He advocates 'crushing out every agitation which tends to introduce into the body politic the virus of religious controversy.'

But Mr. Marshall himself has spent the last twenty years of his life in the 'virus of religious controversy.' A few of his more impertinent interferences have been noted above. These are, in the Jewish phrase, 'religious activities' with a decidedly political tinge.

The following extracts are quoted from the contentions of Mr. Marshall, published in the *Menorah Journal*, the official organ of the Jewish Chautauqua, that the United States is not a Christian country:

IS OURS A CHRISTIAN GOVERNMENT?

BY LOUIS MARSHALL

When, in 1892, Mr. Justice Brewer, in rendering the decision of the Supreme Court of the United States in the case of the Church of the Holy Trinity against the United States (144 U.S. 457), which

involved an interpretation of the Alien Labor Law, indulged in the *obiter* remark that 'this is a Christian nation,' a subject was presented for the consideration of thoughtful minds which is of no ordinary importance.

The dictum of Mr. Justice Story in *Vidal against Girard's Executors* (2 How. U.S., 198), to the effect that Christianity was a part of the common law of Pennsylvania, is also relied upon, but is not an authoritative judicial determination of that proposition. The remark was not necessary to the decision.

The remarks of Mr. Justice Brewer, to which reference has already been made, were also unnecessary to the decision rendered by the court.

The fact that oaths are administered to witnesses, that the hollow mockery is pursued of opening deliberative assemblies and conventions with prayer, that wills begin with the absurd phrase 'In the name of God, Amen,' that gigantic missionary associations are in operation to establish Christian missions in every quarter of the globe, were all instanced. But none of these illustrations affords any valid proof in support of the assertion that 'this is a Christian nation.'

Our legislation relative to the observance of Sunday is such a mass of absurdities and inconsistencies that almost anything can be predicated thereon except the idea that our legislators are impressed with the notion that there is anything sacred in the day. According to the views of any section of the Christian church, the acts which I have enumerated as permitted would be regarded as sinful. Their legality in the eye of the law is a demonstration that the prohibitory enactments relating to Sunday are simply police regulations, and it should be the effort of every good American citizen to liberalize our Sunday legislation still more, so that it shall cease to be the cloak of hypocrisy.

As a final resort, we are told by our opponents that this is a Christian government because the majority of our citizens are adherents of the Christian faith; that this is a government of majorities, because government means force and majorities represent the preponderance of strength. This is a most dangerous doctrine . .

..

If the Christianity of the United States is to be questioned, the last person to initiate the inquiry should be a member of that race which had no hand in creating the Constitution or in the upbuilding of the country. If Christian prayers in public are a hollow mockery, and Sunday laws unreasonable, the last person in the world to oppose them should be a Jew.

Mr. Marshall has the advantage of being an American by birth. He was born in Syracuse, New York, in 1856, the son of Jacob and Zilli Marshall. After practicing law in Syracuse, he established himself in New York, became a Wall Street corporation lawyer, and his native country has afforded

him generous means to win a large fortune.

The question arises whether it is patriotic for Mr. Marshall to implant into the minds of his foreign-born co-religionists the idea that this is not a Christian country, that Sunday laws should be opposed, and that the manners and customs of the native-born should be scorned and ridiculed. The effect has been that thousands of immigrant Jews from Eastern Europe are persistently violating Sunday laws in the large industrial centers of the country, that they are haled to court, lectured by judges, and fined. American Jews who are carrying into practice the teachings of Mr. Marshall and his followers are reaping the whirlwind of a natural resentment.

Mr. Marshall was the leader of the movement which led to the abrogation of the treaty between the United States and Russia. Whenever government boards or committees are appointed to investigate the actions, conduct or conditions of foreign-born Jews, great influences are immediately exerted to have Mr. Marshall made a member of such bodies to 'protect' the Jewish interests.

As head of millions of organized Jews in the United States, Mr. Marshall has invariably wielded this influence by means of a campaign of 'protests,' to silence criticisms of Jewish wrongdoing. He thus protested when testimony was made before the Senate Sub-Committee in Washington, in 1919, that the Jewish East Side of New York was the hotbed of Bolshevism. Again he protested to Norman Hapgood against the editorial in *Harper's Weekly*, criticising the activities of Jewish lobbyists in Washington.

Mr. Marshall describes himself in 'Who's Who' as a leader in the fight for the abrogation of the treaty with Russia. That was a distinct interference in America's political affairs and was not a 'religious activity' connected with the preservation of 'Jewish rights' in the United States. The limiting expression 'in the United States' is, of course, our own assumption. It is doubtful if Mr. Marshall limits anything to the United States. He is a Jew and therefore an internationalist. He is ambassador of the 'international nation of Jewry' to the Gentile world.

The pro-Jewish fights in which Mr. Marshall has been engaged in this country make a considerable list:

He fought the proposal of the Census Bureau to enumerate Jews as a race. As a result, there are no official figures, except those prepared by the American Jewish Committee, as to the Jewish population of the United States. The Census has them listed under a score of different nationalities, which is not only a non-descriptive method, but a deceptive one as well. At a pinch the Jewish authorities will admit of 3,500,000 Jews in the United States. The increase in the amount of Passover Bread required would indicate that there are 6,000,000 in the United States now! But the Government of the United States is entirely at sea, officially, as to the Jewish population of this country, except as the Jewish government in this country, as an act of courtesy, passes over certain figures to the government. The Jews have a 'foreign office' through which they deal with the Government of the United

States.

Mr. Marshall also fought the proposed naturalization laws that would deprive 'Asiatics' of the privilege of becoming naturalized citizens. This was something of a confession!

Wherever there were extradition cases to be fought, preventing Jewish offenders from being extradited, Mr. Marshall was frequently one who assisted. This also was part of his 'religious activities,' perhaps.

He fought the right of the United States Government to restrict immigration. He has appeared oftener in Washington than any other Jew on this question.

In connection with this, it may be suggested to Mr. Marshall that if he is really interested in upholding the law of the land and restraining his own people from lawless acts, he could busy himself with profitable results if he would look into the smuggling of Jews across the Mexican and Canadian borders. And when that service is finished, he might look into the national Jewish system of bootlegging which, as a Jew of 'religious activities,' he should be concerned to break up.

Louis Marshall is leader of that movement which will force the Jew by law into places where he is not wanted. The law, compelling hotel keepers to permit Jews to make their hotels a place of resort if they want to, has been steadily pushed. Such a law is practically a Bolshevik order to destroy property, for it is commonly known what Jewish patronage does for public places. Where a few respectable Jews are permitted, the others flock. And when one day they discover that the place they 'patronize' is becoming known as 'a Jew hotel' or a 'Jew club,' then all the Jews abandon it—but they cannot take the stigma with them. The place is known as 'a Jew place,' but lacks both Jew and Gentile patronage as a result.

When Louis Marshall succeeded in compelling by Jewish pressure and Jewish threats the Congress of the United States to break the treaty with Russia, he was laying a train of causes which resulted in a prolongation of the war and the utter subjugation of Russia. Russia serves the world today as a living illustration of the ruthlessness, the stupidity and the reality of Jewish power—endless power, fanatically mobilized for a vengeful end, but most stupidly administered. Does Mr. Marshall ever reflect on the grotesque stupidity of Jewish leadership?

It is regretted that space does not permit the publication here of the correspondence between Mr. Marshall and Major G. H. Putnam, the publisher, as set forth in the annual report of the American Jewish Committee. It illustrates quite vividly the methods by which Mr. Marshall secures the suppression of books and other publications which he does not like. Mr. Marshall, assisted by factors which are not mentioned in his letter, procured the suppression of the Protocols, after the house of Putnam had them ready to publish, and procured later the withdrawal of a book on the Jewish Question which had attracted wide attention both here and in England.

Mr. Marshall apparently has no confidence in ‘absurdities’ appearing absurd to the reader, nor of ‘lies’ appearing false; but he would constitute himself a censor and a guide of public reading, as well as of international legislation. If one might hazard a guess—Mr. Marshall’s kind of leadership is on the wane.”

The correspondence between Marshall and Putnam appeared in the *American Jewish Year Book* 5682 (1921-22), pp. 327ff. It is also reproduced, together with editorial comment, in L. Fry, *Waters Flowing Eastward: The War Against the Kingship of Christ*, TBR Books, Washington, D. C., (2000), pp. 79-90; and, with a very different editorial comment, in: *Louis Marshall: Champion of Liberty; Selected Papers and Addresses*, Volume 1, The Jewish Publication Society of America, Philadelphia, (1957), pp. xxxix, 320-389. Marshall attempted to explain his comments when writing to Max Senior (that letter which *THE DEARBORN INDEPENDENT* called, what “Mr. Marshall wrote in 1918”) in a letter from Louis Marshall to John Spargo of 11 December 1920, and the context of the remainder of the letter is indeed important—as is the broader context of the Zionists’ known intimidation of the American Jewish Committee.¹¹⁰⁴ It is interesting, though, that Marshall himself feared the consequences of a Congressional investigation of the charges made in *THE DEARBORN INDEPENDENT* and implicit in the *Protocols*. Was he worried about what might turn up?¹¹⁰⁵ Any investigation may turn up evidence of wrongdoing or embarrassing facts, which does not necessarily mean that the wrongdoing sought exits. Witch hunts may scare up goblins, instead. They might also turn up witches.

Aaron Sapiro sued Henry Ford for libel for attacking him and Jews in general, in 1927. The suit did not go well for Sapiro; but, mysteriously, Ford settled the suit and retracted the articles published in *THE DEARBORN INDEPENDENT*—after a mistrial had already been declared making it likely Ford would eventually win the case. Eventually, after many strange events and allegations, and the attempted assassination of Henry Ford, Louis Marshall and Aaron Sapiro forced Ford to retract his anti-Semitic campaign in 1927 in a written apology allegedly signed by Ford, which was widely published and which was written by Marshall and others.¹¹⁰⁶

Brandeis often wrote of his admiration for Ford. Marshall was confused by Ford and wrote to him,

“What seemed most mysterious was the fact that you whom we had never wronged and whom we had looked upon as a kindly man, should have lent yourself to such a campaign of vilification apparently carried on with your sanction.”¹¹⁰⁷

Henry Ford’s apology was not written by Ford nor by his lawyers,¹¹⁰⁸ but was instead written by Arthur Brisbane, Samuel Untermyer and Louis Marshall; and was signed by Ford’s employee Harry Herbert Bennett with Ford’s name. Marshall then wrote a letter to Ford graciously accepting the apology Marshall himself had written. Marshall had a well deserved reputation as a liar and a crooked lawyer. Like many

Jewish leaders of his era, Marshall was immensely wealthy. Jewish corruption was one of the leading causes of economic inequality and wealth condensation in America. It was especially pernicious, because it tended to result from vice, theft and political corruption, rather than production.

Marshall wanted Ford to halt all publication of *The International Jew* around the world. On 7 December 1927, Adolf Hitler published an article in the *Völkischer Beobachter* which published Henry Ford's letter (written by Samuel Untermyer and Louis Marshall and published in *The New York Times*) to Theodor Fritsch, who published Ford's *The International Jew* in Germany, demanding that Fritsch cease publication of the German translation.¹¹⁰⁹ Fritsch wrote back to Ford and claimed that Ford's retraction and apology were insincere, and that Jewish bankers forced Ford to sign it, which was true. Since Hitler's article published only excerpts of Fritsch's letter to Ford, Marshall wrote to Ford requesting the entire letter so that he could tell Ford what to say in response to it. Therefore, we know that Ford was controlled by Marshall on these issues and was willing to put his signature on statements he had not written—probably nothing new for Ford. Marshall wrote to Ford,

“This will enable me to indicate what I believe would be a desirable answer to [Fritsch's] unwarrantable remarks.”¹¹¹⁰

The articles which were highly critical of Jews that were published in *THE DEARBORN INDEPENDENT* and republished in *The International Jew* were likely written by William J. Cameron, who replaced E.G. Pipp as editor of *THE DEARBORN INDEPENDENT* in April of 1920, just before the paper kicked off its anti-Jewish campaign on 22 May 1920. In turn, Cameron received his information from Boris Brasol¹¹¹¹ and Paquita de Shishmareff, who wrote *Waters Flowing Eastward: The War Against the Kingship of Christ* under the *nom de plume* Leslie Fry, which book attempts to prove the authenticity of the *Protocols*.¹¹¹² Paquita de Shishmareff was later named, then cleared, in President Roosevelt's Sedition Trials. Cameron believed in the myth that the British were a lost tribe of Israel—the so-called “British-Israel” movement.¹¹¹³ This movement had a long association with Zionism and many of its founders and members were crypto-Jews and Zionists.

Henry Ford gave an interesting interview, which was published in *The New York Times* on 29 October 1922 on page 5. Ford had knowledge of Moloch, or Baal worship. Ford equated war to human sacrifice. Ford also stated that the beauty of the automobile was that it would promote “mixing”. He asserted that wars would soon end. He asserted that he was not religious. It is strange that Ford had a difficult time identifying Benedict Arnold, but knew of such obscure beliefs as Moloch worship. Alex Jones has videotaped events at the “Bohemian Grove” where views not unlike Ford's were expressed. Ford's philosophy mirrors Cabalistic Judaism. Ford may well have instigated his campaign at the behest of, or in collusion with, very powerful forces, who wanted to fulfill Judaic prophecies. Ford's campaign against the Jews came at a time when powerful American Jews wanted to accomplish two goals: One, to stop, or at least slow, the influx of Eastern Jews into the United States who had been “freed” from the Pale of Settlement; and, two, to populate Palestine with

Jews—American Jews, even American Zionists, clearly had no interest in trekking to the desert and they wanted to redirect Russian Jews to head towards Palestine.

It might also have been that Ford had heard of Nachum Sokolow's pronouncement that the First World War was an act of human sacrifice to Moloch. Sokolow's statement was published under the heading "Begrüssung für Sokolow. Zionistische Massendemonstration in Berlin", *Jüdische Rundschau*, Number 82/83, (14 October 1921), pp. 595-596 (front page and second page of the issue), at 595.

The question prompts itself, was Henry Ford a "useful idiot" for the Zionists and Bolsheviks. The interview in *The New York Times* on 29 October 1922 on page 5:

**“FORD, DENYING HATE,
LAYS WAR TO JEWS**

**Asserts They Are the Greatest
Victims of a Money System
That Is All Wrong.**

HE ADMIRES THEIR POWER

**Sees Education as Great Need and
Thinks Automobile Is Con-
tributing a Large Part.**

Special to The New York Times.

BOSTON, Mass., Oct. 28.—‘I curry favor with no man,’ snapped Henry Ford, the automobile king, in answer to my question as he let his chair, which had been tilted back against the wall in his apartment at the Copley Plaza, fall forward with an abrupt jerk.

‘But when I do say that I have no hatred in my heart for the Jew I mean it. In fact, I do not blame the Jew money-lender for bunking humanity just as long as humanity lets him get away with it. As a matter of fact, I admire the Jew because when things get stuck he is the only one who seems to have the power to start it up again and pull it over.’ Tilting back the chair again, he resumed more quietly. ‘However, that does not wipe out the fact that the Jew, who is a victim of a false money system, is the very foundation of the world’s greatest curse today—war.

‘He is the cause of all the abnormality in our daily life because he is the money maniac. One cannot blame him as long as he is able to play his game. Our money system is all wrong, and the Jew, who is the money specialist, is its greatest victim. There is the fact.

‘No, I have no hatred for the Jew, and those Jews who play hardest at the money game are very much in the minority.’

As he paused and stroked his iron gray hair, I said:

‘The money system—how would you change that?’

He came back quickly.

Would abolish Interest.

‘I believe the whole world would benefit tremendously if all interest on money were abolished.’ It was a startling statement, and I attempted to follow it up, whereupon the Detroit manufacturer dismissed the subject as quickly as he had broached it by answering:

‘I cannot go into that further at this time because I am now writing something on that subject out in Detroit.’

‘To get back to the Jew again,’ he continued voluntarily, ‘the only reason that the Jew money lender doesn’t take the pocketbook of the everyman is because the everyman won’t let him. Through education the everyman will one day refuse to let the Jew bunk him with this institution called war, because it is these same money lenders who create war today. War is purely a financial institution. I learned that through my peace ship expedition. That expedition was a college of experience.’

‘Where does patriotism fit here?’ I asked.

‘Patriotism,’ he retorted, is as Johnson said, ‘a last refuge for the scoundrel.’ It is worked up by these money lenders who are playing their money game. Poverty, misery and the slaughtering of the flower of young manhood mean nothing to them as long as their money game goes on successfully.’ The chair had come forward again and his thin hand was jerking back and forth.

‘And the mob, true to its emotion,’ he went on, ‘swallows the stuff, hook, line and sinker, whereupon bands play and even mothers in the hysteria of it all place their own offspring upon the altar of murder, just as the ignorant mothers of years ago fed their babies into the flaming bowls of the god Moloch.’

‘And how near are we to the end of it all?’ he was asked.

‘We will have more wars,’ he answered, ‘but we are nearer the end than most people think.’

Motor as an Educator.

‘You spoke of education as the remedy. Just what kind?’

‘Do you know,’ he replied, ‘the automobile is contributing a great part. It has opened new roads. It allows people to mix as never before. It is the mixing of people that will on some far day turn the trick. This idea that money is all there is to business is all wrong. The present system of business is simply an inheritance handed down through the ages. Doing something for humanity through business should be the dominating feature. This idea is the warp and woof of my Detroit industry.’

‘We are on the threshold of remarkable advances in industry. The main reason why I am here in the East at present is to inspect one of my new plants at Green Island, Troy, N. Y.—the only plant of its kind in the world where the heat, light and manufacturing power are all to be furnished by electricity.’

‘Coué? Oh, yes, I have read his philosophy. He has the right idea. People do not dream hard enough. I absolutely believe that if a person dreams his dreams intensely enough those dreams cannot help but come true. There is a reason for everything in this world, no matter how terrible it may seem. We

are always going on for the better. Oh, no, I am not orthodox in my religion. Doing for your fellow-men is religion enough for me.'

'God? Why, God is in everything, always working for perfection. My motto is, one world at a time. Make this as fine a world as possible and don't worry about the next. That will take care of itself. Three worlds from now the Ford will be a better car than ever before, because of the experience gained. Life is experience. The whole process of reaching the ultimate perfection is naught but experience. Facts are facts, and we should not be afraid of them.'

'You are more or less of a fatalist, Mr. Ford?'

'Perhaps so, in the proper sense. Surely there is an inevitable law of action and reaction. Selfishness has little or nothing to do with it. If humanity suddenly discovers that by doing something for somebody else it itself will accrue greater benefit, the brotherhood of man idea will quickly prevail, purely from selfish motives. So, you see, selfishness has not so much to do with it as people think.'

Manner Suggests the Motor.

Henry Ford, tall and lithe, with his steel-gray eyes and quick motions and speech, suggest the motor. For the most part his quick answers have an air of finality to them, while at other times he turns questions that he does not care to answer aside with a kind of impatience.

'I know nothing about this President talk,' he almost snapped at one time. He could not be inveigled into discussing party politics in any way which was significant in itself.

However, his 'go through' spirit is an inspiring thing to see.

I first met him in the lobby of the hotel yesterday morning. He had not time to talk just then, but said if I cared to see him at 8 o'clock tonight he would be glad to do so.

'Where will I meet you?' I asked.

'Right here where we are now,' he answered, and I left him.

At 8 o'clock tonight, ten hours later, I stood in the lobby making a bet with myself that Henry Ford, who was being covered by the hotel authorities, who was not even listed on the register, would forget the appointment.

The theatre throngs had left the lobby, only a few people remained. The hands of the clock read 8:02. Suddenly an elevator door off to my left opened and Henry Ford stepped out. 'Ah, there you are,' he said.

'No wonder you turn out so many Fords a day with great precision,' I remarked. 'Why do you say that?' he questioned, his eyes wide.

'Why, ten hours have intervened since my seeing you for a brief moment this morning and you did not forget your appointment.'

'I never forget appointments. It is one of the first principles of business,' he answered in a matter-of-fact way."

Harry Herbert Bennett claimed,

"In the early 1920's Mr. Ford was getting an average of five threatening

letters a week. When he rode down the street, his driver had a gun under each arm. Mr. Ford had two loaded Magnum revolvers in holsters that were built into the car, and if I rode with him, I carried a gun, too. [Many of Bennett's statements must be taken with a grain of salt. For example, the first "Magnum revolver", the .357 Magnum Smith & Wesson Model 27, did not appear until 1935.]"¹¹¹⁴

At 8:30 PM, on 27 March 1927, two men tried to murder Henry Ford. The attempted assassination occurred shortly before Ford was scheduled to testify in the Sapiro libel suit against him. Harry Herbert Bennett, an employee of Ford's and Ford's spokesman to the press when the attempt was made on Ford's life during the Sapiro trial, stated in his book *We Never Called Him Henry*,¹¹¹⁵ and in *True* ("Man's Magazine"), October, 1951, page 125, that Arthur Brisbane, Samuel Untermyer and Louis Marshall had drawn up the apology which they wrongfully attributed to Ford; and that he, Harry Herbert Bennett, signed Ford's name on it—all of which was done with Ford's knowledge and consent. Ford did not read the "apology" and wanted it to be as "bad" as possible.¹¹¹⁶ Why did Henry Ford allow himself to be controlled by Louis Marshall? *THE DEARBORN INDEPENDENT* had railed against Marshall on 26 November 1921 in an article entitled "America's Jewish Enigma—Louis Marshall".

After Aaron Sapiro filed his libel suit against Ford, Ford had investigators try to determine if there was any corruption involved in the prosecution of the case against him. Ford's investigation turned up evidence of jury tampering by Sapiro in the form of bribes. Due to the exposure of this scandal in the press, a mistrial was declared, even though Sapiro was cleared of the charges. Ford had essentially won the case.

However, shortly before Ford was scheduled to testify in the trial, two men in a large Studebaker sedan attempted to murder Henry Ford by forcing his Ford coupé off of a road and down a steep embankment immediately after Ford had crossed the bridge spanning the Rouge River on his way home. On 31 March 1927, *The New York Times* reported that there was suspicion that there had been a plot to murder Ford. The front page headline read, "Henry Ford Hurt in Crash as Other Car Upsets His; Plot to Kill Him Suspected".

On 2 April 1927, Harry Bennett, temporarily Ford's spokesman, told the press that the crash was an accident and that those who had run Ford off of the road were known and would not be prosecuted. However, many years later, after Henry Ford had died, Bennett published a polemic against Ford in 1951, which changed the alleged facts, as documented in the press of the 1920's. Bennett, in his later story, gave no indication that those who had chased Ford off of the road were known, but instead implied that Ford had staged the event, though Bennett offered up no proof and had made no such statements in 1927. Bennett claimed in 1951 that Ford's car had been run off of the bridge into the river and that he had investigated this accident scene. However, press accounts from the 1920's state that Ford's car was chased down an embankment after crossing the river and had missed the water. Bennett's conflicting accounts cannot be accurate, and in any event he had not witnessed what had occurred, though others had and they confirmed Ford's initial story.

It appears that Ford was frightened by the experience and, in spite of the fact that

his lawyers had essentially won the case for him, Ford settled with Sapiro and Marshall. The American crime syndicate was run by Jews and Marshall had easy access to their services. After the attempted murder, Louis Marshall told Henry Ford, one of the most powerful men of industry in the world, what to do and what not to do. Douglas Reed states that murder and violent intimidation were common practice for political Zionists before and after Ford was attacked and that Zionists often murdered with impunity, especially in Palestine, due to their corrupt influence over the courts.¹¹¹⁷ After the attack, Louis Marshall again and again stated that Ford would sign anything Marshall prepared for him. Louis Marshall wrote to Robert Marshall on 11 January 1928:

“[Henry Ford] expressed his readiness to do anything that I might at any time suggest to enable him to minimize the evil that had been done. In fact, for several months past, I have prepared letters for him in order to bring about the withdrawal and destruction of the re-published articles from the Dearborn Independent under the title ‘The International Jew,’ which have been circulated in various European countries in half a dozen languages. Ford is ready to sign anything that I prepare for him and has made a ‘a holy show’ of Fritsch—the most bitter of German anti-Semites who has now shown himself to be a low blackmailer.”¹¹¹⁸

In a letter to Herman Bernstein of 21 February 1928, Louis Marshall wrote:

“I was very much amused at what Henry Ford told me when he called on me some weeks ago. He said that Cameron is out of a job and had indicated his willingness to write on the Jewish side of the subject. I replied that we did not need his help.”¹¹¹⁹

5.15 How the Zionists Blackmailed President Wilson

The Zionists asserted their influence in the uppermost positions in the United States Government through corrupt means. It is widely known that while serving as president at Princeton University, Woodrow Wilson, who was to become President of the United States of America, had an affair with a married woman known as “Mrs. Peck” (Mary Allen Peck a. k. a. Mary Allen Hulbert). Mrs. Peck divorced her husband and remarried, which second marriage also failed. Mrs. Peck retained Louis Marshall’s law partner Samuel Untermyer (Zionist patron,¹¹²⁰ together with Brandeis a Rothschild partisan in the banking investigations,¹¹²¹ corrupt war profiteer, coauthor of “Ford’s” apology and later one of the chief organizers of the international boycott against German goods in 1933¹¹²²) to bring suit against President Wilson for breach of promise. She alleged that Wilson had promised to marry her when his wife died.

Mrs. Peck offered up Wilson’s love letters as proof of her allegation; but Wilson did not marry Mrs. Peck when his first wife died and instead married Mrs. Edith Bolling Galt. Mrs. Peck demanded \$75,000.00USD from the President for breach of

promise. Wilson did not have the money. If made public, these letters could have destroyed Wilson.

Samuel Untermyer and Louis Brandeis blackmailed President Wilson with Wilson's love letters from the affair with Mrs. Peck, forcing Wilson to nominate the outspoken and unpopular racist Zionist Louis Dembitz Brandeis for the United States Supreme Court. Brandeis was the least respected lawyer in the United States. In return, Untermyer paid Mrs. Peck¹¹²³ \$65,000.00USD through the Zionist banker and multi-millionaire Bernard Baruch, who became Chairman of the War Industries Board under Wilson, and was a notorious war profiteer—Baruch proclaimed that he had more power during the war than any other person.¹¹²⁴ The Jewish leadership in America profited immensely from the First World War and cared not about the American lives lost to generate their profits. *The New York Times* reported on 25 August 1917 on the front page,

“AMERICAN BOARD TO BUY FOR ALLIES

Baruch, Lovett, and Brookings

Named to Make All

Purchases Here.

BIG ECONOMIES EXPECTED

European Allies Have Been

Boosting Prices by Competitive

Dealings—More Loans.

Special to The New York Times.

WASHINGTON, Aug. 24.—Official announcement was made tonight that an agreement had been reached between the Governments of the United States, Great Britain, France, and Russia, by which all purchases in this country for these allied Governments would be made by an American commission composed of Bernard M. Baruch, Robert S. Lovett, and Robert S. Brookings.

The announcement followed conferences today between the Secretary of the Treasury, Lord Northcliffe, special representative of Great Britain; Ambassador Jusserand of France, and Ambassador Bakhmeteff of Russia. The agreement provides that hereafter all purchases of supplies of every description shall be made for account of this Government and the allied Governments concerned.

It is understood that Italy will assent to the agreement.

The official announcement, issued by Secretary McAdoo, was as follows:

‘Formal agreements were signed today by the Secretary of the Treasury, with the approval of the President, on behalf of the United States, and by the representatives of Great Britain, France, and Russia for the creation of a commission with headquarters at Washington, through which all purchases

made by those Governments in the United States shall proceed. It is expected that similar agreements will be signed with representatives of other allied Governments within the next few days.

‘The agreements name Bernard M. Baruch, Robert S. Lovett and Robert S. Brookings as the commission. These gentlemen are also members of the recently created War Industries Board of the Council of National Defense, and will thereby be able thoroughly to coordinate the purchases of the United States Government with the purchases of the allied powers.

‘It is believed that these arrangements will result in a more effective use of the combined resources of the United States and foreign Governments in the prosecution of the war.’

As rapidly as practicable other countries engaged in the war against the Central Powers will be brought into the arrangement. The purchasing commission will have headquarters in Washington and will avail itself of all the organized facilities already in operation for the prosecution of the war. The War Industries Board has had charge of enormous buying projects in the short time it has been in existence. Its members are intimately acquainted with every phase of the many business conditions involved in the supply of munitions and war supplies. They have acted with the constant co-operation and direction of President Wilson.

The action taken in forming the purchasing commission to take charge of the buying for all the Allies has been rendered necessary because of the continual disadvantages in the markets for various supplies resulting from the competitive buying of the many representatives of the different belligerent countries in the United States.

One of the most distinct difficulties occurring in this line became known within the past ten days, when it was found that France was buying copper in very large amounts in this country at a price far in excess of the likely to be paid by the United States under existing agreements with the copper syndicate. Similar instances were also found in the matter of buying wheat and meat supplies. In some cases it was found that agents of the allied countries had combed the Western markets for grain months in advance of any efforts of American buyers and had large quantities of materials stored awaiting favorable conditions of shipment, while prices went upward in consequence of the steadily increasing scarcity of certain staples.

The commission will begin its work at once. All programs for the purchase of war supplies will be laid before it and will receive its consideration and be carried out under its direction.

In the conferences today it was developed that the monthly program of advances of money by this Government to the Allies would be subject to a material increase in totals. The Italian campaign will require a larger credit, and other allowances will be larger hereafter. The total of \$500,000,000 a month heretofore loaned will be increased to \$600,000,000. This money will be for the greater part expended in this country in the purchase of war supplies for the Allies and under the direction of the new Purchasing

Commission.”

Brandeis became the first Jewish Supreme Court Justice appointed to the United States Supreme Court, though not the first nominated. Untermeyer was very active in Brandeis’ nomination and subsequent appointment. It should be noted that Brandeis and Untermeyer were men of ill repute and Brandeis’ nomination was scandalous and was strongly opposed by many newspapers, the bar association, senators, President Taft, etc.¹¹²⁵ Brandeis and Untermeyer worked together to secure the banking interests of the United States for the Rothschild family. Both Brandeis and Untermeyer (and Untermeyer’s law partner Louis Marshall) were notorious “shysters”.¹¹²⁶ Many former government officials and numerous active officials in the government sought to prevent Brandeis’ appointment to the Supreme Court and a massive campaign was waged against him in fear that he might be appointed, which story was well covered in *The New York Times* over the period of several months.

If Untermeyer and Brandeis did not blackmail Wilson, Brandeis, who was so widely hated and of such poor reputation, never would have been nominated or appointed to the Supreme Court. Nicholas Murray Butler wrote in 1936,

“When on January 28, 1916, President Wilson nominated Louis D. Brandeis of Boston to be an Associate Justice of the Supreme Court of the United States, there was furious criticism and opposition to the confirmation of this appointment from many members of the bench and bar.”¹¹²⁷

Brandeis had been recruited into racist Zionism by Theodor Herzl’s honorary secretary in London, Jacob Judah Aaron de Haas,¹¹²⁸ and Brandeis was privy to Zionist secrets and, being a United States Supreme Court Justice, was a powerful and very well-connected mouthpiece for, and instrument of, Zionist policy in America. De Haas maintained a strong influence over Brandeis, and Brandeis controlled Wilson. The Zionists had an American dictator in their pocket. The Zionists used their influence over Woodrow Wilson to bring America into the First World War on the side of British, in exchange for the Balfour Declaration.

5.15.1 Before the War, the Zionists Plan a Peace Conference After the War—to be Led by a Zionist Like Woodrow Wilson

The Zionists orchestrated the First World War to disrupt the world, knowing that there would eventually be a need for a peace conference where the fate of small nations would be discussed, which would provide the Zionists with an opportunity to petition for a nation-state. Political Zionists gave speeches before and during the war, which likened the situation of the Zionists in terms of the war to the efforts of Mazzini, Garibaldi and Cavour.

President Wilson gave the Warburgs and other Jewish financiers great powers in the United States Government. During the war, Wilson appointed Bernard Baruch as Chairman of the War Industries Board. Before America had entered the war, President Wilson’s advisor “Colonel” Edward Mandell House, who had close

connections with the New York financiers, had begun work on President Wilson's "Fourteen Points". Before the war had even begun, House essentially defined the League of Nations in his book *Philip Dru: Administrator* published in 1912, which League of Nations—as defined in the Covenants House drafted in 1918—paved the way for the Zionists' Mandate for Palestine of 1922. America declared war against Germany in April of 1917, and in the same month, "Colonel" House met with Balfour to discuss the terms of peace. Later in 1917, Balfour issued the famous Balfour Declaration to the most famous financier of them all, "Lord" Rothschild. House also organized "The Inquiry" in 1917, which was a board that planned peace negotiations. President Wilson issued the "Fourteen Points" in 1918, which misled Germany into surrendering; and in 1919, "Colonel" House betrayed President Wilson, America and Germany to British, French and Zionist interests at the Paris Peace Conference. At that point, Wilson had finally had enough—though his health suddenly began to fail him.

Zionist Louis Brandeis stated in 1915,

"The war is developing opportunities which make possible the solution of the Jewish problem. [***] While every other people is striving for development by asserting its nationality, and a great war is making clear the value of small nations, shall we voluntarily yield to anti-Semitism, and instead of solving our 'problem' end it by noble suicide? Surely this is no time for Jews to despair. Let us make clear to the world that we too are a nationality striving for equal rights to life and to self-expression. That this should be our course has been recently expressed by high non-Jewish authority. Thus Seton-Watson; speaking of the probable results of the war, said:

'There are good grounds for hoping that it [the war] will also give a new and healthy impetus to Jewish national policy, grant freer play to their splendid qualities, and enable them to shake off the false shame which has led men who ought to be proud of their Jewish race to assume so many alien disguises and to accuse of anti-Semitism those who refuse to be deceived by mere appearances. It is high time that the Jews should realize that few things do more to foster anti-Semitic feeling than this very tendency to sail under false colors and conceal their true identity. The Zionists and the orthodox Jewish Nationalists have long ago won the respect and admiration of the world. No race has ever defied assimilation so stubbornly and so successfully; and the modern tendency of individual Jews to repudiate what is one of their chief glories suggests an almost comic resolve to fight against the course of nature.' [***] The Zionist movement is idealistic, but it is also essentially practical. It seeks to realize that hope; to make the dream of a Jewish life in a Jewish land come true as other great dreams of the world have been realized, by men working with devotion, intelligence, and self-sacrifice. It was thus that the dream of Italian independence and unity, after centuries of vain hope, came true through the efforts of Mazzini, Garibaldi and Cavour; that the dream of Greek, of Bulgarian and of Serbian independence became facts."

Zionists had been planning for an international peace conference following a devastating world war at least since the Congress of Vienna of 1814-1815 failed to achieve the results the Rothschilds sought. They thought to use the arguments of small nations for independence, based on the historic unity of the peoples of those territories, as a basis to argue for a Jewish state. In 1923, racist Zionist Israel Zangwill lamented that the League of Nations and the First World War had failed to achieve the Zionist's goals. In an article entitled, "Mr. Zangwill on Zionism", *The London Times* wrote, on 16 October 1923, on page 11,

"The only hope for the Jewish Diaspora lay in the clause of the Treaty of Versailles providing for the protection of minorities. But the League of Nations had only moral power, and was as yet only spurious institution."

Racist Zionist Theodor Herzl spoke at the first Zionist Congress of 1897 and disclosed the machinations of the Zionists and their centuries' old desire to destroy the Turkish Empire and bankrupt the Sultan. Herzl had a covert plan to have Turks mass murder Armenians, which would cause an outrage around the world, so as to leave the Turkish Empire at the mercy of the Jewish controlled media, which Herzl pledged would cover up the atrocities if the Sultan would agree to give the Zionists Palestine.¹¹²⁹ *The New York Times* reported on 31 August 1897 on page 7,

"ZIONIST CONGRESS IN BASEL.

The Delegates Adopt Dr. Herzl's Programme for Re-establishing the Jews in Palestine.

BASEL, Switzerland, Aug., 30.—At to-day's session of the Zionist Congress the delegates present unanimously adopted, with great enthusiasm, the programme for re-establishing the Hebrews in Palestine, with publicly recognized rights.

A dispatch was sent to the Sultan of Turkey, thanking his Majesty for the privileges enjoyed by the Hebrews in his empire.

The Zionist Congress opened at Basel yesterday with 200 delegates in attendance from various parts of Europe. Dr. Theodor Herzl, the so-called 'New Moses' and originator of the scheme to purchase Palestine and resettle the Hebrews there, was elected President and Dr. Max Nordau was elected Vice President of the Congress.

Dr. Herzl has only recently come into prominence. He seeks to float a limited-liability company in London for the purpose of acquiring Palestine from the Sultan of Turkey and thoroughly organizing it for resettlement by the Hebrews. He has, it is said, already won converts to the Zionist movement in all parts of the world.

When asked to outline his plans, Dr. Herzl said:

'We shall first send out an exploring expedition, equipped with all the modern resources of science, which will thoroughly overhaul the land from one end to the other before it is colonized, and establish telephonic and

telegraphic communication with the base as it advances. The old methods of colonization will not do here.

‘See here,’ continued Dr. Herzl, showing a good-sized book, ‘this is one of the four books which contain the records of the movement—the logbooks of the Mayflower,’ he added, with a smile. That one watchword, the ‘Jewish State,’ has been sufficient to rouse the Jews to a state of enthusiasm in the remotest corners of the earth, though there are those forming the so-called philanthropic party who predict that the watchword will provoke reprisals from Turkey. Inquiries in Constantinople and Palestine show that nothing is further from the truth.

‘My plan is simple enough. We must obtain the sovereignty over Palestine—our never-to-be-forgotten, historical home. At the head of the movement will be two great and powerful agents—the Society of Jews and the Jewish Company. The first named will be a political organization, and spread the Jewish propaganda. The latter will be a limited-liability company, under English laws, having its headquarters in London and a capital of, say, a milliard of marks. Its task will be to discharge all the financial obligations of the retiring Jews and regulate the economic conditions in the new country. At first we shall send only unskilled labor—that is, the very poorest, who will make the land arable. They will lay out streets, build bridges and railroads, regulate rivers, and lay down telegraphs according to plans prepared at headquarters. Their work will bring trade, their trade the market, and the markets will cause new settlers to flock to the country. Every one will go there voluntarily, at his or her own risk, but ever under the watchful eye and protection of the organization.

‘I think we shall find Palestine at our disposal sooner than we expected. Last year I went to Constantinople and had two long conferences with the Grand Vizier, to whom I pointed out that the key to the preservation of Turkey lay in the solution of the Jewish question.

‘The Jews, in exchange for Palestine, would regulate the Sultan’s finances and prevent disintegration, while for Europe we should form a new outpost against Asiatic barbarism and a guard of honor to hold intact the sacred shrines of the Christians.

‘We can afford to play a waiting game, and either take over Palestine from the European Congress called together to divide the spoils of disintegrated Turkey, or look out for another land, such as Argentina, and say: ‘Your Zion Is there.’

‘It is to confer over this point that the congress was arranged for at Basel.

‘I am sure that the Jews are even better colonists than Englishmen. There are already colonies of Jews in Palestine, and I have on my table excellent Bordeaux, Sauterne, and cognac grown in that country. It is well known that in Galicia and the Balkans the Jews perform the roughest kind of manual labor. There the wealth they bring is not their money, but themselves.’”

When Herzl’s designs failed to achieve their ends, the First World War and the

Jewish-led revolution of the “Young Turks”¹¹³⁰ achieved the same objectives. The crypto-Jewish Young Turks committed genocide against the Armenian Christians. In exchange for the Zionists having brought America into the war against America’s own best interests and without the consent of American People, the Allies destroyed the Turkish Empire and took Palestine by force in the First World War, which had been the Zionists’ goal for centuries. The Zionists created the war in order to achieve these ends, and had been planning and fomenting the war for many generations.

When the First World War had only just begun, Chaim Weizmann wrote to Shmarya Levin, in New York, on 23 September 1914, that the war provided a means to establish a Jewish state in Palestine,

“But will it be possible to raise a Jewish voice also when there is talk of peace, when the interests of small nations are to be safeguarded? This, my dear friends, is what will fall, in part at least, to your lot, for America will play an enormous role in the clarification of all these questions. We in Europe can, and should, prepare for that time, and I’d very much like to know your views about it.”¹¹³¹

The *Encyclopedia International* wrote in its article on Weizmann,

“As director of the Admiralty laboratories (1916-19), [Chaim Weizmann] contrived a process for extracting acetone, a solvent used in making cordite [an explosive propellant used as a smokeless replacement for black powder], from cereal and horse chestnuts. This significant discovery gave Weizmann diplomatic leverage in negotiating with the British wartime government on the future of Zionism, a cause he had adopted in 1898. A product of these negotiations was the Balfour Declaration, a promissory statement of support for ‘the establishment in Palestine of a national home for the Jewish people,’ issued on Nov. 2, 1917, by the Foreign Secretary.”¹¹³²

British Prime Minister Lloyd George state in his *War Memoirs*,

“When our difficulties were solved through Dr. Weizmann’s genius, I said to him: ‘You have rendered great service to the State, and I should like to ask the Prime Minister to recommend you to His Majesty for some honour.’ He said: ‘There is nothing I want for myself.’ ‘But is there nothing we can do as a recognition of your valuable assistance to the country?’ I asked. He replied: ‘ Yes, I would like you to do something for my people.’ He then explained his aspirations as to the repatriation of the Jews to the sacred land on Palestine they had made famous. That was the fount and origin of the famous declaration about the National Home for Jews in Palestine.

As soon as I became Prime Minister I talked the whole matter over with Mr. Balfour, who was then Foreign Secretary. As a scientist he was immensely interested when I told him of Dr. Weizmann’s achievement. We

were anxious at that time to enlist Jewish support in neutral countries, notably in America. Dr. Weizmann was brought into direct contact with the Foreign Secretary. This was the beginning of an association, the outcome of which after long examination, was the famous Balfour Declaration which became the charter of the Zionist movement. So that Dr. Weizmann with his discovery not only helped us to win the War, but made a permanent mark upon the map of the world.”¹¹³³

Harry Elmer Barnes wrote several books which detailed the propaganda the Allies and Americans used to draw America into the First World War.¹¹³⁴ He records that President Wilson desired to enter the war in the Spring of 1917, in order to give America a voice in the planned Peace Conference—one of the chief aims of the Zionists,

“Having been converted to intervention by these various influences, Mr. Wilson rationalized his change of mind in terms of noble moral purpose. As he told Jane Addams in the spring of 1917, he felt that, if there was to be any hope of a just and constructive peace, the United States must be represented at the peace conference following the war. Mr. Wilson could only be at the peace conference if the United States had previously entered the conflict.”¹¹³⁵

Barnes again stated in 1940,

“When, as an outcome of these various influences, Wilson had been converted to intervention, he rationalized his change of attitude on the basis of a noble moral purpose. As he told Jane Addams in the spring of 1917, he felt that the United States must be represented at the peace conference which would end the World War if there was to be any hope of a just and constructive peace. But Wilson could be at the peace conference only if the United States had previously entered the World War.”¹¹³⁶

Louis Marshall, President of the American Jewish Committee, wrote to John Spargo on 11 December 1920,

“I was strongly pro-Ally from the day that Germany declared war, and I labored constantly to see to it that the Jews of the United States, so far as my influence could accomplish that result, would say nothing and do nothing that would in any way militate against the Entente. I can say, with all becoming modesty, that I was most successful in that endeavor. When the Balfour Declaration was made, I looked upon it as only incidentally of interest to the Jews. I interpreted it as an important political move, undoubtedly inspired by altruism, but at the same time intended to strengthen the Entente, and especially England, in the Near East, to protect the Suez Canal and the road to India.”¹¹³⁷

Some asserted after the war that England had been duped into Palestine and the Balfour Declaration by the Zionists, who led the British to believe that it would be in their best interests for the Jews to control the land around the Suez and secure the British route to India and to oil. Some claim that this arrangement instead cost the British dearly.¹¹³⁸ In May of 1916, France and England divided Palestine in half in the Sykes-Picot Pact.¹¹³⁹ After the war, pursuant to the San Remo Conference, France sought to control all of Syria, including much of Palestine. Henry Morgenthau pointed out that to give the Jews Palestine on the premise that it would secure the Suez for the British was a false notion. Instead, it would have inflamed the Moslem world against England and would have caused unrest among the millions of Moslems in India. This might have cost the British India and thereby made the Suez of next to no value to the British—except perhaps as an escape route on their way out of India. Moslem support of the British was crucial to their interests. Arousing Moslem wrath by placing Jews in charge of Palestine and its Holy places was against British interests, despite the Zionists propaganda. Morgenthau, himself a Jew, wrote in 1921,

“POLITICAL IMPOSSIBILITY OF A JEWISH STATE

I HAVE just said that it may be politic for the British Government to coddle the aspirations of the Jews. There are, however, profound reasons why this coddling will not take the form of granting to them even the name and surface appearance of a sovereign government ruling Palestine. In the first place, Britain's hold upon India is by no means so secure that the Imperial Government at London can afford to trifle with the fanatical sensibilities of the millions of Mohammedans in its Indian possessions. Remember that Palestine is as much the Holy Land of the Mohammedan as it is the Holy Land of the Jew, or the Holy Land of the Christian. His shrines cluster there as thickly. They are to him as sacredly endeared. In 1914 I visited the famous caves of Macpelah, twenty miles from Jerusalem; and I shall never forget the mutterings of discontent that murmured in my ears, nor the threatening looks that confronted my eyes, from the lips and faces of the devout Mohammedans whom I there encountered. For these authentic tombs of Abraham, Isaac, and Jacob are as sacred to them, because they are saints of Islam, as they are to the most orthodox of my fellow Jews, whose direct ancestors they are, not only in the spiritual, but in the actual physical sense. To these Mohammedans, my presence at the tombs of my ancestors was as much a profanation of a Mohammedan Holy Place as if I had laid sacrilegious hands upon the sacred relics in the mosque at Mecca. To imagine that the British Government will sanction a scheme for a political control of Palestine which would place in the hands of the Jews the physical guardianship of these shrines of Islam, is to imagine something very foreign to the practical political sense of the most politically practical race on earth. They know too well how deeply they would offend their myriad Mohammedan subjects to the East.

Exactly the same political issue of religious fanaticism applies to the question of Christian sensibilities. Any one who has seen, as in 1914 I saw

at Easter-tide, the tens of thousands of devout Roman Catholics from Poland, Italy, and Spain, and the other tens of thousands of devout Greek Catholics from Russia and the East, who yearly frequent the shrines of Christianity in Palestine, and who thus consummate a lifetime of devotion by a pilgrimage undertaken at, to them, staggering expense and physical privation; and who has observed, as I have observed, the suppressed hatred of them all for both the Jew and the Mussulman; and who has noted, further, the bitter jealousies between even Protestant and Catholic, between Greek Catholic and Roman—such an observer, I say, can entertain no illusions that the placing of these sacred shrines of Christian tradition in the hands of the Jews would be tolerated. The most enlightened Christians might endure it, but the great mass of Christian worshippers of Europe would rebel. They regard the Jew not merely as a member of a rival faith, but as the man whose ancestors rejected their fellow Jew, the Christ, and crucified Him. Their fanaticism is a political fact of gigantic proportions. A Jewish State in Palestine would inevitably arouse their passion. Instead of such a State adding new dignity and consideration to the position of the Jew the world over (as the Zionists claim it would do), I am convinced that it would concentrate, multiply, and give new venom to the hatred which he already endures in Poland and Russia, the very lands in which most of the Jews now dwell, and where their oppressions are the worst.

The political pretensions of Zionism are fantastic. I think the foregoing paragraphs have demonstrated this.”¹¹⁴⁰

In 1922 and 1923, Lord George Sydenham Clarke Sydenham of Combe published several Letters to the Editor in *The London Times*, in which he demonstrated that Jewish colonies in Palestine were a terrible financial drain on Great Britain. Lord Sydenham proved what an irritant it was to the Moslem world to have a large influx of Jews into Palestine. He pointed out the injustice and provocation which arose from the appointment of ardent Jewish Zionists to rule over Palestine in a *de facto* Jewish Government and how these irritations served to undermine British interests in India and throughout the Middle East.

It would take another world war, the Holocaust, the independence of India from Great Britain and the creation of Pakistan, as well as pervasive corruption both clerical and profane to overcome these political and religious obstacles. The Jews used the French under Napoleon, and then the British in the First World War, to chase the Turks out of Palestine and Greater Syria. The Jews lured the French and the British into the region by leading them to believe that a route to their colonies was vitally important to their national interests.

The Jews created the illusion that only Jews could be their friends in the Middle East to secure this route, while Moslems could not. The opposite was true as both the French and the British soon learned after the First World War. When the Turks were finally forced out of Palestine and Greater Syria, the French and British went to war over who would control this region, into which they had been led by the Jews. The Jews then felt a need to destroy the French and the British Imperial interests in Asia.

The Jews accomplished this goal in the Second World War with their Zionist National Socialists, with the Nazis; and with their old friends, the Imperial Japanese—Jewish monies and political influence deliberately caused the deaths of hundred of thousands of Americans in the Second World War alone. Zionist Jews murdered one hundred million people in two world wars in order to create a racist “Jewish State” in Palestine which would house one to five million Jews in a place where they did not want to live. Boris Brasol told of the Zionists’ plan in 1920 to create a Socialist German army that would crush British Imperialism and secure Palestine for the Jews, and note that the army was the Nazi army, an army Walther Rathenau began to build in cooperation with the Bolsheviks in 1922 with the Rappallo Treaty (Poale-Zion were Russian Communist Jewish Zionists),

“Mr. Eberlin, a Jew himself, and one of the foremost leaders of the Poale-Zionist movement, in a book recently published in Berlin, entitled ‘On the Eve of Regeneration,’ stated:

‘The foreign policy of England in Asia Minor is determined by its interests in India. There was a saying about Prussia that she represents the army with an admixture of the people. About England it could be said that she represents a colonial empire with a supplement of the metropolis. . . . It is obvious that England desires to use Palestine as a shield against India. This is the reason why she is feverishly engaged in the construction of strategic railroad lines, uniting Egypt to Palestine, Cairo to Haifa, where work is started for the construction of a huge port. In the near future Palestine will be in a position to compete with the Isthmus of Suez, which is the main artery of the great sea route from the Mediterranean to the Indian Ocean.’[Footnote: Translation from Russian, ‘On the Eve of Regeneration,’ by I. Eberlin, pp. 129, 130, Berlin, 1920.]

But this Poale-Zionist goes a step farther when he asserts that:

‘It is only Socialism attained in Europe which will prove capable of giving honestly and without hypocrisy Palestine to the Jews, thus assuring them unhampered development. . . . The Jewish people will have Palestine only when British Imperialism is broken.’”¹⁴¹

The Second World War unhitched England from the East and largely destroyed British Imperialism. The Zionists deliberately caused those events and created those circumstances. The lost lives and misery were a deliberate human sacrifice the Zionists made to their Jewish God.

Article 22 of the Covenant of the League of Nations gave the winning powers of World War I the arbitrary authority to divide the spoils of war amongst themselves under the guise of acting as the benefactor of small nations. This product of the war was anticipated by the Zionists before the war began, when they correctly guessed that at the closure of the war, which had not yet happened, negotiations over the fate of small nations would occur where they could make a bid for a Jewish State. The mandate power the League of Nations fit the purpose of creating a Jewish State so

well as to leave little doubt that it was custom tailored to suit the purpose of the creation of a Jewish State in Palestine, which territory had previously been held by Turkey:

“Article 22 of the Covenant of the League of Nations, 28 June 1919

Article 22. To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilization and that securities for the formance of this trust should be embodied in this Covenant.

The best method of giving practical effect to this principle is that the tutelage of such peoples should be entrusted to advanced nations who by reason of their resources, their experience or their geographical position can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as Mandatories on behalf of the League.

The character of the mandate must differ according to the stage of the development of the people, the geographical situation of the territory, its economic conditions and other similar circumstances.

Certain communities formerly belonging to the Turkish empire have reached a stage of development where their existence as independent nations can be provisionally recognized subject to the rendering of administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatory.

Other peoples, especially those of Central Africa, are at such a stage that the Mandatory must be responsible for the administration of the territory under conditions which will guarantee freedom of conscience and religion, subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic, and the prevention of the establishment of fortifications or military and naval bases and of military training of the natives for other than police purposes and the defence of territory, and will also secure equal opportunities for the trade and commerce of other Members of the League.

There are territories, such as South-West Africa and certain of the South Pacific Islands, which, owing to the sparseness of their population, or their small size, or their remoteness from the centres of civilization, or their geographical contiguity to the territory of the Mandatory, and other circumstances, can be best administered under the laws of the Mandatory as integral portions of its territory, subject to the safeguards above-mentioned in the interests of the indigenous population.

In every case of Mandate, the Mandatory shall render to the Council an annual report in reference to the territory committed to its charge.

The degree of authority, control or administration to be exercised by the Mandatory shall, if not previously agreed upon by the Members of the League, be explicitly defined in each case by the Council.

A permanent Commission shall be constituted to receive and examine the annual reports of the Mandatories and to advise the Council on all matters relating to the observance of the mandates.”

Lord Northcliffe, principal owner of *The Times* of London, opposed Zionism and called for an inquiry into the results of the Zionist experiment. He planned to personally report on his findings. He was prevented from doing so in his own newspaper. Douglas Reed, who worked for *The London Times*, alleged in his book *The Controversy of Zion*¹¹⁴² that Lord Northcliffe, principal owner of the *Times* and an anti-Zionist, believed that he was being poisoned after he openly opposed Zionism, which was at the critical time the Palestine Mandate came under consideration in the League of Nations. Northcliffe suffered from some of the same symptoms as President Wilson.

An editor at *The Times*, Wickham Steed, wished to suppress Northcliffe’s anti-Zionist views. Northcliffe sought to fire Steed. Steed hired Northcliffe’s own lawyer to defend him—Steed. Northcliffe wanted to take over as editor of *The Times*, and would have spoken out against the League of Nations Mandate for Palestine. An unnamed doctor, at Steed’s instigation, declared Northcliffe insane and committed him to an asylum. Northcliffe died soon thereafter on 14 August 1922. Reed presents the history of events that led to Northcliffe’s demise, but comes to no conclusions as to the ultimate cause of his death.

Douglas Reed wrote, *inter alia*,

“Lord Northcliffe was removed from control of his newspapers and put under constraint on June 18, 1922; on July 24, 1922 the Council of the League of Nations met in London, secure from any possibility of loud public protest by Lord Northcliffe, to bestow on Britain a ‘mandate’ to remain in Palestine and by arms to install the Zionists there (I describe what events have shown to be the fact; the matter was not so depicted to the public, of course).

This act of ‘ratifying’ the ‘mandate’ was in such circumstances a formality. The real work, of drawing up the document and of ensuring that it received approval, had been done in advance, in the first matter by drafters inspired by Dr. Weizmann and in the second by Dr. Weizmann himself in the ante-chambers of many capitals. The members of Mr House’s ‘Inquiry’ had drafted the Covenant of the League of Nations; Dr. Weizmann, Mr. Brandeis, Rabbi Stephen Wise and their associates had drafted the Balfour Declaration; now the third essential document had to be drafted, one of a kind that history never knew before. Dr. Weizmann pays Lord Curzon (then British Foreign Secretary) the formal compliment of saying that he was ‘in charge of the actual drafting of the mandate’ but adds, ‘on our side we had the valuable assistance of Mr. Ben V. Cohen. . . one of the ablest draughtsmen in

America'. Thus a Zionist in America (Mr. Cohen was to play an important part in a much later stage of this process) in fact drafted a document under which 'the new world order' was to dictate British policy, the use of British troops and the future of Palestine."¹¹⁴³

The League of Nations followed from the "New World Order" proposed by the "progressive" U. S. President Woodrow Wilson, who had been blackmailed by the Zionists and was under the control of an enigmatic man, who was sort of a mixture of Svengali, Karl Marx, Huey Long and Karl Rove—one "Colonel" Edward Mandell House (House never actually was a colonel). The League, created by Wilson and "Colonel" House, organized the distribution of Third World colonies among the major powers after World War I.

The League was a first step towards world government of the type envisioned in Jewish Messianic prophecy, though it was very weak compared to the absolute tyranny proposed by the ancient Jews. A more absolute world government was envisioned by H. G. Wells in 1913 in his book on world war and atomic bombs, *The World Set Free: A Story of Mankind*, Macmillan, London, (1914); also published in Leipzig, Germany, by B. Tauchnitz; and carried still further in Well's *The Open Conspiracy; Blue Prints for a World Revolution*, V. Gollancz Ltd., London, (1928); which was itself derivative of Ivan Stanislavovich Bloch's *The Future of War in Its Technical, Economic, and Political Relations; Is War Now Impossible?*, Doubleday & McClure Co., New York, (1899); preceded by William Winwood Reade's *The Martyrdom of Man*, Trübner & Co., London, (1872); and Baron Edward Bulwer-Lytton's *The Coming Race: Or the New Utopia*, (1848).¹¹⁴⁴

The Zionists learned early on that Liberal and Socialist revolution led to assimilation. In 1898, Nachman Syrkin,¹¹⁴⁵ who despised assimilation, combined Zionism with Marxist internationalism in a way that would prevent the assimilation of Jews and would conform to Jewish Messianic supremacism. In the hands of the Zionists, Communism was an intermediary means to achieve Jewish nationalism, as well as a means to subjugate Gentile peoples and place them under absolute autocratic government led overtly, or in some instances covertly, by Jews. As is clear in Syrkin's writings, the Zionists tended to label every other group of human beings as their enemy, which allowed them justify their inhumanity by blaming their victims.

Syrkin deduced Jewish Nationalism from Communist Internationalism by presuming that Internationalism is merely partisan international cooperation; and that individual liberty, equality and fraternity depend upon national status and ethnic segregation. In order for there to be an international understanding, there must first be dignified segregated and ethnically based nations, which mutually respected one another, and which compete on a level playing field. In Syrkin's eyes, a Jew had no right to choose his or her own individuality in an international community of humanity. He or she must first be a nationalistic Jew and place Jewish interests ahead of all others, before acquiring the free will to become a dignified representative in the international community as a Jewish member of the community of nations. This *Blut und Boden* belief system, this volatile blend of Zionist Nationalism and

Communist Internationalism later became known as Nazism and mirrors the Nazi Party's original platform as iterated in "The 25 Points" of Nazism in 1920.¹¹⁴⁶ Bernard Lazare made similar Zionist arguments at about the same time as Syrkin.¹¹⁴⁷ Einstein later parroted their thoughts.¹¹⁴⁸

The Zionists wanted to establish the precedent of separating out small, ethnically segregated nations from international unions and empires in order to justify the creation of the small Jewish nation they sought to create—and in order to put an end to the assimilation of Jews occurring in the Turkish, pan-Slavic and pan-Germanic Empires, which were very cosmopolitan and tolerant communities into which Jews easily and happily dissolved. At the same time, the Zionists required strong international organizations which would have the authority and the power needed to establish this territorial Jewish State, while protecting the right of Jews to live wherever they chose and to have full rights and privileges in all nations.

The Zionists hoped that a ruined Europe could be led by an American controlled movement calling itself "international", that would use its collective force to destroy international unions and establish tiny impotent nations in the place of the empires which had existed before World War I, while concurrently weakening the sovereignty of European states in favor of the dominance of America, which was itself dominated by Jews. They would do this through the League of Nations. This American-led "international" institution could then insist upon the creation of the State of Israel. The Balfour Declaration, Wilson's Fourteen Points, the League of Nations British-Palestine Mandate, etc. tended toward the destruction of cosmopolitan assimilated international societies for the sake of ethnically segregated small nations. Even with this international support for ethnically segregated Nationalism (not to be confused with a truly internationalist and cosmopolitan spirit), the Zionists failed to persuade the majority of Jews to follow them, and so lacked the large numbers of decent citizens needed to make a nation-state viable. Communism, which was meant to ruin the Gentiles and liberate the Jews, failed them. Pseudo-Internationalism for the sake of Jewish Nationalism, viz. the League of Nations, failed them. Most significantly, the Jewish People refused to oblige the Zionists, but the Zionists never gave up their struggle to force the Jews to move the Palestine.

The Zionists determined that they needed a rapid rise in anti-Semitism to force Jews to move. They knew that bad economic conditions were the best conditions for anti-Semitism to grow and for a dictator to come to power.

Albert Einstein wrote to Adriaan Fokker on 30 July 1919 that the German political mentality led Germans to follow an unscrupulous minority in blind obedience, and that the German people were fools to be outraged at the dictated peace and the Treaty of Versailles. The Germans had laid down their arms based on the false promises of a just peace iterated in Woodrow Wilson's Fourteen Points. Instead of demanding that those promises be kept, Jewish traitors of Einstein's ilk forced Germany into accepting the Treaty of Versailles, which destroyed the Turkish Empire, the pan-German Empire, the German nation and the German economy. The Germans never would have laid down their arms if they had known the treachery that awaited them. There was a large delegation of Jews at the peace talks, who decided Germany's sorry fate.

Some Germans planned to continue the war. Einstein held out hope for the future of the League of Nations, because,

“It is especially encouraging that America, which has not retained the fatal traditions of Europe, is in charge.”

“Insbesondere ist erfreulich, dass Amerika, welches nicht mit den fatalen Traditionen Europas belastet ist, die Führung hat.”¹¹⁴⁹

European “traditions” and resultant Nationalism were common topics of the era,¹¹⁵⁰ and the derogatory commonplaces that emerged often vilified Germans. The Zionists had planned that America would lead the League, because they led America.

Einstein wrote to Hedwig Born on 31 August 1919,

“The greatest danger for future developments is, in my opinion, the potential withdrawal of the Americans; it is to hoped that Wilson can prevent it. I don’t believe that humanity as such can change in essence, but I do believe that it is possible and even *necessary* to put an end to anarchy in international relations, even though the sacrifice of autonomy will be significant for individual states.”¹¹⁵¹

Wilson was not so spiteful towards the German People as Einstein was. Though Wilson tried to prevent the Zionists from corrupting his intentions to the point where even he could no longer tolerate their unfairness, Wilson could not prevent the injustices done to Germany after the First World War, which injustices Einstein and his hateful ilk sought. Wilson’s Zionist partner as President, “Colonel” Edward Mandell House, betrayed him and the United States to the British, French and Zionists in the League of Nations. They instituted the punitive measures against Germany Einstein had long espoused, which measures ultimately led to Hitler’s rise to power and to the Second World War, which ultimately led large numbers of Jews to Zionism making it possible to create the State of Israel in Palestine.

All along Zionists encouraged anti-Semitism in order to leave assimilated and assimilating Jews no option but to join them. When even medieval-style anti-Semitism failed to inspire large numbers of Jews to become Zionists in the 1930’s, the worst of the horrors began at the behest of the Zionists. Syrkin knew in 1898 that the Jewish masses could be united by anti-Semitic criminals, even by crypto-Jews posing as anti-Semitic criminals. He probably did not realize that even Zionist sponsored criminals could not persuade patriotic assimilated Jews to leave their homes in their various nations.

Einstein was quoted in *The Literary Digest* during his visit to America in 1921, and made clear his inconsistent support of nationalistic Zionism (nationalism and segregation for Jews) and concomitant Internationalism and anti-Nationalism (no freedom of sovereignty and “racial” integration for Gentiles). Einstein lacked the wit of Syrkin, though not his willingness to employ sophistry. Einstein failed to speak out against the injustices done to Germany, which, if corrected, would promote the

“Internationalism” he allegedly espoused. Einstein asserts the positivist dogma that science ought to play a fundamental rôle in politics, which inevitably leads to politics playing a fundamental rôle in science through censorship, destructive partisanship, etc.:

“EINSTEIN FINDS THE WORLD NARROW

PROFESSOR ALBERT EINSTEIN, whose theories on space, light, and infinity have made his name familiar throughout the world, thinks that this small particular planet on which we live is suffering from narrowness in its point of view. Too much nationalism—that is Professor Einstein’s definition for the ‘disease from which mankind is suffering to-day.’ Even before the war sectional prejudices were bad enough, but the ‘prewar internationalism’ was infinitely preferable to the present state of mind of most of humanity, he says, and he urges that the people of this sphere return to charity and mutual understanding. The great German scientist arrived in this country early in April, to lecture upon Zionism as well as upon his revolutionary theory of relativity. A New York *Times* reporter, who was among the many newspaper men assembled to greet him at the pier, gives this picture of the thinker whom the nations have decided to honor:

A man in a faded gray raincoat and a flopping black felt hat that nearly concealed the gray hair that straggled over his ears stood on the boat deck of the steamship *Rotterdam* yesterday, timidly facing a battery of camera men. In one hand he clutched a shiny briar pipe and the other clung to a precious violin. He looked like an artist—a musician. He was.

But underneath his shaggy locks was a scientific mind whose deductions have staggered the ablest intellects of Europe—a mind whose speculative imagination was so vast that its great scientific theories puzzled and appalled the reasoning faculty.

The man was Dr. Albert Einstein, propounder of the much-debated theory of relativity that has given the world a new conception of space, and time, and the size of the universe.

Dr. Einstein comes to this country as one of a group of prominent Jews who are advocating the Zionist movement and hope to get financial aid and encouragement for the rebuilding of Palestine and the founding of a Jewish university. He is of medium height, with strongly built shoulders, but an air of fragility and self-effacement. Under a high, broad forehead are large and luminous eyes, almost childlike in their simplicity and unworldliness.

Professor Einstein does not like to be interviewed, and the questions of the reporters bothered him a great deal. One of the few real interviews he has ever given was forwarded from Berlin to the New York *Evening Post*, shortly before Einstein’s departure for this country. ‘I had come to Professor Einstein to hear what he had to say about the plight of German science,’ writes Mr.

Tobinkin. The subject was just then occupying much space in the newspapers of Berlin. Professor Einstein, however, spoke not of science, but of humanity:

‘Of course,’ he said, ‘science is suffering from the terrible effects of the war, but it is humanity that should be given first consideration. Humanity is suffering in Germany, everywhere in eastern Europe, as it has not suffered in centuries.

‘Humanity,’ he continued, ‘is suffering from too much and too narrow a conception of nationalism. The present wave of nationalism, which at the slightest provocation or without provocation passes over into chauvinism, is a sickness.

‘The internationalism that existed before the war, before 1914, the internationalism of culture, the cosmopolitanism of commerce and industry, the broad tolerance of ideas—this internationalism was essentially right. There will be no peace on earth, the wounds inflicted by the war will not heal, until this internationalism is restored.’

‘Does this imply you oppose the formation of small nations?’ the interviewer asked.

‘Not in the least,’ he replied. ‘Internationalism as I conceive it implies a rational relationship between countries, a sane union and understanding between nations, mutual cooperation, mutual advancement without interference with a country’s customs or inner life.’

‘And how would you proceed to bring back this internationalism that existed prior to 1914?’

‘Here,’ he said, ‘is where science, scientists, and especially the scientists of America, can be of great service to humanity. Scientists, and the scientists of America in the first place, must be pioneers in this work of restoring internationalism.’

‘America is already in advance of all other nations in the matter of internationalism. It has what might be called an international ‘psyche.’ The extent of America’s leaning to internationalism was shown by the initial success of Wilson’s ideas of internationalism, the popular acclaim with which they met from the American people.

‘That Wilson failed to carry out his ideas is beside the point. The enthusiasm with which the preaching of these ideas by Wilson was received shows the state of mind of the American public. It shows it to be internationally inclined. American scientists should be among the first to attempt to develop these ideas of internationalism and to help carry them forward. For the world, and that means America, also, needs a return to international friendship. The work of peace can not go forward in your own country, in any country, so long as your Government or any Government is uneasy about its international relations. Suspicion and bitterness are not a good soil for progress. They should vanish. The intellectuals should be among the first to cast them off.’

There are two men in Germany to-day who are traditionally inaccessible to newspaper men, Mr. Tobinkin notes. One is the financier, Hugo Stinnes. The other is Einstein. We are told:

Einstein has been greatly abused by a section of the German press, and he

therefore shuns publicity. He lives in a quiet section of Berlin on the top floor of a fairly up-to-date apartment-house. His study consists of a reception-room, or rather a conference-room, and of his private workroom. The walls of the conference-room are lined with books of a general character. The large number of English books is especially noticeable. There is an *édition de luxe* of Dickens in English and a costly Shakespeare edition in German. Alongside of Shakespeare stands Goethe in a similarly luxurious edition. Einstein is an admirer of both Goethe and Schiller, and has the busts of the two poets prominently displayed.

Adjoining the conference-room is a large music-room. When he is not in his study, Mrs. Einstein told me, her husband is in the music-room. Music and cigars are the scientist's only relaxations. The number of cigars he smokes is controlled by Mrs. Einstein for his health's sake, but there is no control over the amount of time he chooses to spend at the piano or with his violin, for he plays both instruments well.

His workroom is exceedingly simple. There is a telescope in it. The windows give an exceptionally good view of the sky. There are also a number of globes and various metal representations of the solar system. There are two engravings of Newton on the walls. They are the only pictures in the room. The table he works at is simple and rather small. There is a small typewriter, which is used by his secretary. Einstein has a large correspondence, receiving on an average sixty letters a day.

He was pacing up and down the room as I entered his study. He was dressed in a pair of worn-out trousers and a sweater-coat. If he had a collar on, the collar was very unobtrusive, for I can not recall having seen it. He was at work. His hair was disheveled and his eye had a roving look. His wife told me that when the professor is seized by a problem the fact becomes known to her by this peculiar wandering look which comes into his eyes and by his feverish pacing up and down the room. At such times, she said, the professor is never disturbed. His food is brought to him in his workroom. Sometimes this mode of living lasts for three or four days at a time. It is when the professor rejoins his family at the table that they know that his period of intense concentration, and abstraction, is over.

After such a period of concentration, Einstein often rests himself by reading fiction. He is fond of reading Dostoyefsky. He walks a lot through the parks, and in the summer often goes out with his family in the fields. But he is never asked by his wife or children to go for a walk. It is he who has to do the asking, and when he asks them for a walk they know that his mind is relieved of work. His hours of work are indefinite. He sometimes struggles through a whole night with a problem and goes to bed only late in the morning.

Dr. Einstein asked whether he could not see a copy of my interview with him before it was printed. I told him that I would not write the interview until after my return to America.

'In that event,' he said, 'when you write it, be sure not to omit to state that I am a convinced pacifist, that I believe that the world has had enough of war. Some sort of an international agreement must be reached among nations preventing the recurrence of another war, as another war will ruin our civilization completely. Continental civilization, European civilization, has been badly damaged and set back by this war, but the loss is not irreparable. Another war may prove fatal to Europe.'

The New York *World* extends a welcome, and a hearty congratulations,

in the following editorial:

It is not invidious to say that of the many distinguished visitors from abroad recently arriving in New York the one inspiring the most spontaneous popular demonstration at the pier is not a great general or statesman but a plain man of science—Dr. Albert Einstein, who comes with prominent Jews in aid of the Zionist movement.

Plain, that is, as respects his unaffected personality, but a scientific investigator who has progressed into a higher sphere of speculative thought unfathomable to the ordinary intelligence. What he has to exhibit is not a new play or a new theory of life but a new hypothesis of the celestial mechanism, involving a radically altered conception of time and space and the size of the universe.

It is something when New York turns out to honor a stranger bringing gifts of this recondite character. Perhaps by the time he is ready to return the public will be glibly discussing the Einstein theory of relativity, whether or not it proves capable of understanding it. But behind the outward demonstration there is discernible a sincere tribute of admiration to the physicist who, amid the turmoil of war and the distractions of material interests, has kept his mind fixt on the star of pure science and has mounted to the heights with Newton and the other great leaders of scientific thought.”¹¹⁵²

In promoting the League of Nations, Einstein was not so concerned about the fate of Europe, as he was the creation of a Jewish state in Palestine. Einstein and friends wanted to achieve the Messianic Jewish goals of the destruction of all Gentile governments and the creation of a Jewish State. Therein lies the resolution of the apparent contradiction between Einstein’s Zionism and his anti-nationalistic Internationalism. The Old Testament tells the Jews that they will ruin all other nations and forever keep their own. The contradictory, simplistic, absolute and arbitrary nature of Einstein’s pronouncements are the result of his mediocre intellect and his reliance upon others to craft his speeches and beliefs. Einstein’s request to read the interview before it was published and his insistence that it contain his scripted political messages is further evidence that much of the man’s public persona was a fraud.

After the First World War, the Zionists had their Peace Conference and their League of Nations and their Palestine Mandate, but they lacked the broad support of the Jewish People. They decided to bring on a Second World War, which would result in another Peace Conference; and, the second time around, they would torture the Jewish People into embracing Zionism.

Lenni Brenner wrote in his exposé *Zionism in the Age of the Dictators*, “The Wartime Failure to Rescue”, Chapter 24, Lawrence Hill Books, Chicago, (1983), pp. 235-238 [Brenner cites in his notes: “22. Michael Dov-Ber Weissmandel, *Min HaMaitzer* (unpublished English translation). 23. Ibid. 24. Ibid. (Hebrew edn), p. 92. 25. Ibid., p. 93.”],

“‘For only with Blood Shall We Get the land’

The Nazis began taking the Jews of Slovakia captive in March 1942. Rabbi Michael Dov-Ber Weissmandel, an Agudist, thought to employ the traditional weapon against anti-Semitism: bribes. He contacted Dieter Wisliceny, Eichmann's representative, and told him that he was in touch with the leaders of world Jewry. Would Wisliceny take their money for the lives of Slovakian Jewry? Wisliceny agreed for 50,000 in dollars so long as it came from outside the country. The money was paid, but it was actually raised locally, and the surviving 30,000 Jews were spared until 1944 when they were captured in the aftermath of the furious but unsuccessful Slovak partisan revolt.

Weissmandel, who was a philosophy student at Oxford University, had Volunteered on 1 September 1939 to return to Slovakia as the agent of the world Aguda. He became one of the outstanding Jewish figures during the Holocaust, for it was he who was the first to demand that the Allies bomb Auschwitz. Eventually he was captured, but he managed to saw his way out of a moving train with an emery wire; he jumped, broke his leg, survived and continued his work of rescuing Jews. Weissmandel's powerful post-war book, *Min HaMaitzer* (From the Depths), written in Talmudic Hebrew, has unfortunately not been translated into English as yet. It is one of the most powerful indictments of Zionism and the Jewish establishment. It helps put Gruenbaum's unwillingness to send money into occupied Europe into its proper perspective. Weissmandel realised: 'the money is needed here – by us and not by them. For with money here, new ideas can be formulated.'²² Weissmandel was thinking beyond just bribery. He realised immediately that with money it was possible to mobilise the Slovak partisans. However, the key question for him was whether any of the senior ranks in the SS or the Nazi regime could be bribed. Only if they were willing to deal with either Western Jewry or the Allies, could bribery have any serious impact. He saw the balance of the war shifting, with some Nazis still thinking they could win and hoping to use the Jews to put pressure on the Allies, but others beginning to fear future Allied retribution. His concern was simply that the Nazis should start to appreciate that live Jews were more useful than dead ones. His thinking is not to be confused with that of the Judenrat collaborators. He was not trying to save some Jews. He thought strictly in terms of negotiations on a Europe-wide basis for all the Jews. He warned Hungarian Jewry in its turn: do not let them ghettoise you! Rebel, hide, make them drag the survivors there in chains! You go peacefully into a ghetto and you will go to Auschwitz! Weissmandel was careful never to allow himself to be manoeuvred by the Germans into demanding concessions from the Allies. Money from world Jewry was the only bait he dangled before them.

In November 1942, Wisliceny was approached again. How much money would be needed for all the European Jews to be saved? He went to Berlin, and in early 1943 word came down to Bratislava. For \$2 million they could have all the Jews in Western Europe and the Balkans. Weissmandel sent a courier to Switzerland to try to get the money from the Jewish charities. Saly

Mayer, a Zionist industrialist and the Joint Distribution Committee representative in Zurich, refused to give the Bratislavan ‘working group’ any money, even as an initial payment to test the proposition, because the ‘Joint’ would not break the American laws which prohibited sending money into enemy countries. Instead Mayer sent Weissmandel a calculated insult: ‘the letters that you have gathered from the Slovakian refugees in Poland are exaggerated tales for this is the way of the *‘Ost-Juden’* who are always demanding money’.²³

The courier who brought Mayer’s reply had another letter with him from Nathan Schwalb, the HeChalutz representative in Switzerland Weissmandel described the document:

There was another letter in the envelope, written in a strange foreign language and at first I could not decipher at all which language it was until I realised that this was Hebrew written in Roman letters, and written to Schwalb’s friends in Pressburg [Bratislava] . . . It is still before my eyes, as if I had reviewed it a hundred and one times. This was the content of the letter:

‘Since we have the opportunity of this courier, we are writing to the group that they must constantly have before them that in the end the Allies will win. After their victory they will divide the world again between the nations, as they did at the end of the first world war. Then they unveiled the plan for the first step and now, at the war’s end, we must do everything so that Eretz Yisroel will become the state of Israel, and important steps have already been taken in this direction. About the cries coming from your country, we should know that all the Allied nations are spilling much of their blood, and if we do not sacrifice any blood, by what right shall we merit coming before the bargaining table when they divide nations and lands at the war’s end? Therefore it is silly, even impudent, on our part to ask these nations who are spilling their blood to permit their money into enemy countries in order to protect our blood—for only with blood shall we get the land. But in respect to you, my friends, *atem taylu*, and for this purpose I am sending you money illegally with this messenger.’²⁴

Rabbi Weissmandel pondered over the startling letter:

After I had accustomed myself to this strange writing, I trembled, understanding the meaning of the first words which were ‘only with blood shall we attain land’. But days and weeks went by, and I did not know the meaning of the last two words. Until I saw from something that happened that the words ‘*atem taylu*’ were from ‘*tiyul*’ [to walk] which was their special term for ‘rescue’. In other words: you, my fellow members, my 19 or 20 close friends, get out

of Slovakia and save your lives and with the blood of the remainder—the blood of all the men, women, old and young and the sucklings—the land will belong to us. Therefore, in order to save their lives it is a crime to allow money into enemy territory—but to save you beloved friends, here is money obtained illegally.

It is understood that I do not have these letters, for they remained there and were destroyed with everything else that was lost.²⁵

Weissmandel assures us that Gisi Fleischman and the other dedicated Zionist rescue workers inside the working group were appalled by Schwalb's letter, but it expressed the morbid thoughts of the worst elements of the WZO leadership. Zionism had come full turn: instead of Zionism being the hope of the Jews, their blood was to be the political salvation of Zionism."

5.15.2 "Colonel" Edward Mandell House

Einstein was not alone in this regard, "Colonel" Edward Mandell House was President Wilson's intimate friend—then betrayer—during his presidency. House initially prompted Wilson to run for the presidency, and then dominated Wilson's presidency as the true "power behind the throne". In 1911, "Colonel" Edward Mandell House, who was perhaps a crypto-Jew and who was certainly a Zionist, anonymously authored the fictional novel *Philip Dru: Administrator*, B. W. Huebsch, New York, (1912); which pitted a corrupt conservative Senator against a progressive Socialist hero in a second civil war in America. The novel was propaganda for a Socialist revolution.

After publishing his novel, House, with the assistance of a few of the large banking houses in New York, recruited Woodrow Wilson to run for the Presidency and guided and funded Wilson's campaign. In his novel, House vilifies a financier named "Thor". This campaign against specific bankers matched the real campaign of the Zionists Louis Brandeis and Samuel Untermyer.¹¹⁵³ Brandeis and Untermyer pretended to fight banker corruption, but really only attacked the Rothschilds' competition and secured control over American finances for the Rothschild family.

House's book was written in 1911. In 1912-1913, the Congressional House of Representatives investigated bankers in the "Money Trust Investigation" which explored some of the corruption which was rampant at the time.¹¹⁵⁴ The scandal made it obvious that many reforms were needed. The bankers initiated the investigation so that it would point out the need for reforms, and then they instituted "reforms" which would give them absolute control and shield them from further investigations. President Wilson and "Colonel" House took this manufactured opportunity to place financiers at the reins of government. They enacted several laws which gave the banks control over the money supply through the creation of the Federal Reserve System.¹¹⁵⁵ This corruption eventually led to the Great Depression, as pools of rich financiers artificially ran up stock prices and then sold off their interests, to then profit a second time by short selling the stocks that they had at first collusively inflated.¹¹⁵⁶

“Colonel” House came from Texas. He expresses a sympathy for the South in his novel and an antagonism towards the blacks President Wilson later betrayed while in office. Wilson also came from the South and the Civil War greatly affected him.

House advocated the use of propaganda in his propaganda novel. He also advocated Illuminati and Freemasonry methods of subtle manipulation. Many of the things he promoted were very important social reforms. He was a strong advocate of women’s suffrage, equal pay for women and the rights of women to dignity and independence. He held out a helpful hand so that he could let go at just the right moment and let the nation fall. House wrote in Chapter 43 of his novel *Philip Dru: Administrator*,

‘In many ways,’ said Dru. ‘Have clubs for them, where they may sing, dance, read, exercise and have their friends visit them. Have good women in charge so that the influence will be of the best. Have occasional plays and entertainments for them, to which they may each invite a friend, and make such places pleasanter than others where they might go. And all the time protect them, and preferably in a way they are not conscious of. By careful attention to the reading matter, interesting stories should be selected each of which would bear its own moral. Quiet and informal talks by the matron and others at opportune times, would give them an insight into the pitfalls around them, and make it more difficult for the human vultures to accomplish their undoing. There is no greater stain upon our vaunted civilization,’ continued Dru, ‘than our failure to protect the weak, the unhappy and the abjectly poor of womankind.’

‘Philosophers still treat of it in the abstract, moralists speak of it now and then in an academic way, but it is a subject generally shunned and thought hopelessly impossible.’

‘It is only here and there that a big noble-hearted woman can be found to approach it, and then a Hull House is started, and under its sheltering roof unreckoned numbers of innocent hearted girls are saved to bless, at a later day, its patron saint.’

‘Start Hull Houses, Senator Selwyn, along with your other plan, for it is all of a kind, and works to the betterment of woman. The vicious, the evil minded and the mature sensualist, we will always have with us, but stretch out your mighty arm, buttressed as it is by fabulous wealth, and save from the lair of the libertines, the innocent, whose only crime is poverty and a hopeless despair.’

‘In your propaganda for good,’ continued Dru, ‘do not overlook the education of mothers to the importance of sex hygiene, so that they may impart to their daughters the truth, and not let them gather their knowledge from the streets.’”

The use of reading material for propaganda purposes was a tactic Schiff had used to propagandize bored Russian prisoners of war in Japan in 1905 with revolutionary propaganda. Before Schiff, the Illuminati and Freemasons used reading rooms as a

platform from which to propagandize a populace. *Philip Dru: Administrator* was typical of the sentimental Bolshevik propaganda that evolved from the literature of Victor Hugo's *Les Misérables* and Charles Dickens' *A Christmas Carol*, among many other like works.

In Bolshevik propaganda, the emotional presentation of the suffering of the poor is used to justify violent revolution, mass murder and absolute dictatorship in a totalitarian state; as an allegedly necessary step towards a democracy—which never comes. For example, House's propaganda exploited the suffering of the poor to justify dictatorship, revolutionary war resulting in countless unnecessary deaths, and the militaristic Imperialism of the United States over Mexico and Latin America, again resulting in countless unnecessary deaths. It seems the Zionists hold fast to these objectives even today.

As the Russian Jewish immigrants to America began to impose their influence, the American news media began to fill with communist propagandists, and many Hollywood script writers, film makers, producers, directors and actors owed their allegiance to Joseph Stalin and the Soviet Union. When the United States Government investigated their activities, they relentlessly lied to the American public in order to protect one another. They produced motion pictures which exploited the good natures of most Americans and which appealed to the liberal sentiments of most Americans.

However, though some were innocent dupes, many of these Communists had no loyalty to America or to the principles of Liberalism. They sought to subjugate America under Soviet-Stalinist-style despotism. Had they been successful, it would have meant the utter destruction of the American People. Hardcore Communists had little or no respect for human life—the movement took the form of a pernicious cult bent on destroying society. Members were sheepishly loyal to each other, to their leaders and to their cause. They blindly obeyed orders, had no regard at all for the rights of others to self-determination or even to life. They were quick to betray American interests to the Soviets. Hardcore Communists were perfectly willing to commit any and all acts, no matter how heinous or deceitful, to further the advancement of Communism and destroy the lives of their fellow human beings—all in the name of their false Liberalism.

Preaching false Liberalism and appealing to the good nature of human beings in order to exploit a gullible population is an old Biblical tradition, not only in Christianity, but also in the Old Testament. Christianity, itself, is based on the human sacrifice of Jesus¹¹⁵⁷ and countless Jews and converts followed his example in the first centuries of the movement, offering their lives to God. According to the Old Testament, before the Jews fled Egypt, their God committed atrocities against the Egyptians and miraculously made the Egyptians gullible. The Jews then borrowed their Egyptian neighbors' jewels of gold and silver. The Jews stole this treasure as they left, betraying the trust and generosity of the Egyptian People—or so goes the story. However, there is no archeological evidence to support the Exodus myth.

The story is evidently an allegory, where the firstborn of Egypt are sacrificed to Baal in the pursuit of Zionism, of Greater Israel. The possibility exists that the Jews absorbed an Egyptian sub-population and that Moses was a secessionist Egyptian

leader, perhaps the Egyptian Pharaoh Akhenaton IV, who brought monotheism, circumcision, and other ancient Egyptian beliefs and practices that ended up with the Jews. It could be that the Jews demanded that the Egyptian monotheist exiles give up their gold and their firstborn children as ritual sacrifices to Baal.

It was the Canaanites, the Judeans, not the Egyptians, who worshiped Baal. Baalism demanded as a sacrifice the child that opens the womb—the firstborn. This child would be burned as a “holocaust”, a burnt offering to Baal. The Jews never fully surrendered this practice in the Old Testament, nor in the history of the ancient world. Although it allegedly inspired God’s wrath—angered the Egyptian monotheists, many if not most Jews continued the practice of sacrificing their children in a holocaust. *Exodus* 10-11:

“10:1 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: 2 And that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD. 3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. 4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: 5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: 6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers’ fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. 7 And Pharaoh’s servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? 8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who *are* they that shall go? 9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD. 10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you. 11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh’s presence. 12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. 13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts. 14 And the locusts went up over all the land of Egypt, and rested in all the coasts of

Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such. 15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. 16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. 17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. 18 And he went out from Pharaoh, and intreated the LORD. 19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. 20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go. 21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt. 22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: 23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. 24 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. 25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. 26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. 27 But the LORD hardened Pharaoh's heart, and he would not let them go. 28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die. 29 And Moses said, Thou hast spoken well, I will see thy face again no more. 11:1 And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether. 2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. 3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. 4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: 5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts. 6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. 7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. 8 And all these thy

servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. 9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. 10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land."

In 1887, Communist Frederick Engels knew that the First World War was coming and that it would destroy the Empires of Europe and leave them ripe for revolution. He also knew that it would murder millions of people, and he welcomed the holocaust as a necessary sacrifice to Communism,

"No other war is now possible for Prussia-Germany than a world war, and indeed a world war of hitherto unimagined sweep and violence. Eight to ten million soldiers will mutually kill each other off, and in the process devour Europe barer than any swarm of locusts ever did. The desolation of the Thirty Years' War compressed into three or four years and spread over the entire continent: famine, plague, general savagery, taking possession both of the armies and of the masses of the people, as a result of universal want; hopeless demoralization of our complex institutions of trade, industry and credit, ending in universal bankruptcy; collapse of the old states and their traditional statecraft, so that crowns will roll over the pavements by the dozens and no one be found to pick them up; absolute impossibility of foreseeing where this will end, or who will emerge victor from the general struggle. Only *one* result is absolutely sure: general exhaustion and the creation of the conditions for the final victory of the working class."¹¹⁵⁸

Like other religious cults, Communists recruited initiates by telling them tales of Utopia, filling their days and thoughts with comradeship and eventually demanding that they become obedient servants to the cause. They were masters of propaganda and had the means to disseminate it. They had no scruples whatsoever and eventually succeeded in manipulating public opinion to the point where those who accused them of what they were doing were themselves treated like criminals by society.¹¹⁵⁹ The only way they could offer competition to better reasoned and far more effective systems of government was to weaken those systems through corruption, and concurrently blame the destruction they deliberately caused on those who had tried to prevent it. Communists have perpetrated tens of millions, if not hundreds of millions, of murders—which they view as human sacrifices to the cause, the dogmas and dictatorship of Communism—ultimately human sacrifices to Judaism.

The truth behind "Colonel" House's feigned Liberalism was that Mexico had oil fields, gold mines, silver mines and rubber plantations, which House's financier friends wanted to exploit. Jewish financiers had been working toward a "race war" between Latin Catholics and Anglo-Saxon Protestants centered in Mexico and

spreading to the United States, France, Austria and North Germany, at least since the time of the Civil War. The Rothschilds desired to divide America up between France and Great Britain.¹¹⁶⁰ The North would join with Canada and return to the British Empire. The South would go to Mexico, which would in turn serve as a colony of France. The Rothschilds would then have a profitable division between Latin and French Catholics in the South, and Anglo-Saxon Protestants in the North. The Rothschilds could then use the model they had so successfully employed in Europe to create perpetual wars¹¹⁶¹ between the North and South which would earn the Rothschilds immense profits, place both Empires further in the Rothschilds' debt, and destroy the competitive threat that American finance posed. Bismarck, who had close contacts with Jewish finance, stated,

“The division of the United States into federations of equal force was decided long before the Civil War by the high financial powers of Europe. These bankers were afraid that the United States, if they remained in one block and was one nation, would attain economic and financial independence, which would upset their financial domination over Europe and the world. Of course, in the ‘inner circle’ of Finance, the voice of the Rothschilds prevailed. They saw an opportunity for prodigious booty if they could substitute two feeble democracies burdened with debt to the financiers, . . . in place of a vigorous Republic sufficient unto herself. Therefore, they sent their emissaries into the field to exploit the question of slavery and to drive a wedge between the two parts of the Union. . . . The rupture between the North and the South became inevitable; the masters of European finance employed all their forces to bring it about and to turn it to their advantage.”¹¹⁶²

On 10 June 1862, on page 3, *The Chicago Tribune* reported,

**“FRANCE AND MEXICO.
THE SECRET HISTORY OF THE
EXPEDITION.
THE ACTUAL ATTITUDE OF THE
FRENCH GOVERNMENT.
New Mutterings of Intervention.**

[New York Times Correspondent.]

PARIS, May 23, 1862.

The Mexican affair has assumed all at once at Paris a most serious aspect. Never before has the Emperor been attacked by the liberal press with such violence, or rather, with such an outspoken energy, as within the last few days, on this unfortunate Mexican expedition. It is the all-absorbing topic of the moment, and I cannot do better than to give you an *aperçu* of the situation, as we understand it here.

It so happens that, so far as regards the Press, the three papers which have thus far defended the cause of the rebellion in the United States, are exactly those which sustain the Almonte-Maximilian programme for Mexico; while the rest of the journals, with the exception of the Catholics, defend the cause of the Union in the United States, and combat the monarchical programme in Mexico. This striking concurrence in the division of views on the two subjects, indicates, beyond any question, that for the French there is an important connection between the two. It is this connection which gives the question its gravity.

For a long time the Emperor has dreamed of two things:

First—The acquisition of Sonora, with its gold and silver mines.

Second—The reconstruction of the Latin race, and the pitting of this race and Catholicism against the Anglo Saxon race and Protestantism.

The two governments of France and England, and no doubt of Spain also, did not believe till lately that there was any possibility of the suppression of the rebellion in the United States and the reconstruction of the Union. When, therefore, the treaty of London, of last year, in regard to the expedition to Mexico, was drawn up, it was drawn up with an almost complete indifference as to what the United States might think or do about it, and there is now every reason to believe that each of the contracting parties had ulterior views, which were not only concealed from the world, but from each other. The treaty was therefore drawn up in a loose and vague manner, so as to admit of deviations at will, so that each might seize upon whatever advantages offered themselves. And here I ought to recall, for its historical value, an observation made by Mr. Dayton nine months ago, and put upon record at the time in this correspondence, to the effect that, although the French government was full of kind and frank expressions towards the United States in connection with this Mexican expedition, yet that there seemed to be a vagueness and a confusion in their own understanding of the objects and the details of the expedition which foreboded no good to the future relations between France and the United States.

At the time of the arrival of the Soledad Convention at Paris there had been nothing done toward changing the belief of the French Government that a final dissolution of the Union was inevitable, and Napoleon is known at that time to have given Gen. Lorencez hasty and imperative orders to hurry on to the City of Mexico, without regard to consequences. Why? Because, the Government papers here now say, it was recognized as impossible to gain the objects of the expedition without displacing Jaurez from power and establishing in his stead a stable government, capable of offering, besides indemnity for the present, security for the future. And here is where the English and Spaniards deserted Napoleon, and where the great majority of Napoleon's own subjects also deserted him. They divided on the question of an interference in the internal affairs of Mexico, after having obtained satisfaction for the first objects of the expedition. It came out all at once that Napoleon had been serious in his secret transactions with Almonte at Paris,

and that the plan of erecting a throne for an Austrian Prince was not an illusion. Knowing the mind of the Mexican people, the Allies and the Liberals of Paris naturally and legitimately jumped to the conclusion that the Emperor was bent on a conquest of the country, for that was the only condition on which he could maintain a foreign Prince in power, and that sooner or later it would terminate with an acquisition of territory and a war with the United States.

The news of the breaking up of the alliance at Orizaba arrived in Europe with that of the capture of New Orleans, and it is hard to tell which event caused most consternation at the Palace. For the first time the fact that the Southern Confederacy might possibly prove a failure, penetrated the short vision of the French Government; and now we believe that under the influence of these two events, the French Government has modified its intentions, and that it has sent to Mexico orders not to push matters to the extreme point at first designed.

The opposition press here has said to the Emperor: Your Mexican expedition, under the present aspect of the case, (that is to say, as an agent of the monarchial party,) is either an aberration or a scheme for the ransom of Venetia. If it be the first, comment is unnecessary—there is but one course to follow: withdraw as quickly as possible after securing what Mexico owes us; if it be the ransom of Venetia that is intended, permit us to suggest that a war with Austria in the quadrilateral will cost us infinitely less in time; men, money, and especially in honor, than a war with the United States.

The opposition press also points out with telling effect on the public mind the analogy which exists between the entrance of the allies into France in 1815, bringing with them the exiles who were selling their country in order to gain power for a minority. For whatever may be the faults of Juarez, he is fighting for his native country against the foreigner, which constitutes his patriotism—quite another thing to that of Almonte, Miramon and company.

As we understand the question then, to-day, Napoleon, at the moment he heard of the treaty of Soledad, gave to Gen. Lorencez instructions which conveyed with them the perspective of a monarchy, a more or less permanent occupation, an acquisition of territory, and a strengthening of the Latin race in America. But the late Union victories have changed the programme, and by this time we have every reason to believe Gen. Lorencez has received a modification to his previous orders. But how far this modification extends no one knows or pretends even to conjecture. That the Emperor will renounce the monarchical programme is, however, generally believed, but whether, when his troops arrive at the capital, they will treat with Juarez or insist on putting Almonte into the Presidential chair before treating, is all in doubt. If Almonte is put into the chair provisionally, every one can see that then the reign of anarchy will only have commenced, and that the French will be obliged to remain to carry out their unfortunate programme by force. And yet, up to the present moment, the Ministerial papers here declare that it will be degrading to the dignity of France to treat with such a man as Juarez, and

that such a thing cannot be thought of for a moment. But who can see the end if they go beyond Juarez? One step beyond him and everything is darkness and confusion. Every one in France seems to understand that, if the power of the Federal Government is again consolidated by the suppression of the rebellion, Mexico will at once occupy the attention of the United States, and that France cannot afford, for the benefit of an Austrian Duke and a score of Mexican exiles, to bring upon herself a war with the United States.

The Republicans in France, in view of this war with the United States, declare that it will bring with it the downfall of the Bonaparte dynasty, and they are quite elated at the prospect.

Among the persons who have been indicated as having used their influence with the Emperor since the commencement of the rebellion, in urging on the Sonora programme, are Messrs. Michel-Chevalier, Fould, Rouher, and De Rothschild. These gentlemen do not see why France should not make an acquisition of valuable gold mines—which, by the way, she much needs—as well as the United States.

As regards the more utopian scheme of reconstructing and strengthening the Latin and Catholic elements in America, some of the most influential imperialist writers of France have long been urging it. To these must be added a demented party not far removed from the Emperor's person, who dream of nothing less than setting up in America what has been repudiated in Europe—a nobility system, based upon the divine right, and which shall give an asylum and an occupation to the castoff kings and princes of Europe. They would have the Grand Duke Maxamilian or Ferdinand II., of Naples, placed on the throne of Mexico, surrounded by the European rejected princes, and this try to gain a new foothold for a system which is here growing weaker every day.

But the Emperor has generally shown great judgment in seizing the right side of questions as they pass before him, and great wisdom in retreating from mistaken positions, into which, like the ablest of men, he has sometimes fallen; and we have great confidence that he will yet, with the new light which has broken in upon him from the United States, retire from Mexico before he has become so far entangled in the meshes that await him.

A new secession pamphlet is also just out, to which M. Marc de Haut, advocate at the Imperial Court, has put his name. It is entitled: *The American Crisis: its causes, probable results, and connection with France and Europe*. The pamphlet is but a repetition of several of those which have preceded it, and appears to prove that the secessionists think it necessary to keep certain arguments continually, in one form or another, before the public. The following are the stereotyped heads of arguments found in this book: Republics, when they grow too large, must divide. The Americans of the North are ancient English Puritans, sombre, intolerant, taciturn and commercial. The Southerners are descendants of the Cavaliers, grand, historical *seigneurs*, who love a large and free existence, who don't build workshops or counters, but furnish orators, statesmen and presidents. The

sole cause of the dissolution of the Union is the tariff—slavery was only the pretext. The Yankees abandoned slavery in the Northern States, not from principle, but because free labor was more profitable in their climate. The proof of this is found in their well known antipathy to the person of the negro. The present struggle is one of free trade against protection. A reunion can never take place. And then the writer terminates with that funny appeal for the sympathy of the French—that the South is French. ‘Does not,’ he exclaims, ‘the General-in-Chief of the Southern forces bear a French name—Beauregard? And what souvenirs do the following names of *Southern* towns recall to the French hear—Louisburg, Montmorency, St. Louis, Vincennes, Duquesne, New Orleans?’

Thus you will see that the French secessionists demand sympathy for the South because it is French, while, the other day, the London *Times* demanded the sympathy of the English for the South because it is English! We hope they will settle the question between them.

MALAKOFF.”

Oil magnates wanted to steal Mexican oil and the American Government readied to invade Mexico in order to seize their oil fields during World War I, but President Wilson did not approve the plan. Bernard Baruch tells this story and according to him, the financiers asked the President to invade Mexico without a declaration of war by the Congress.¹¹⁶³ House, while exorcizing his real power over the United States Government, used banker corruption to justify “reforms” which resulted in greater banker corruption and eventually in the Great Depression.

At the instigation of the Jewish bankers, House and Wilson led America into bloody world war allegedly for the sake of peace and to “make the world safe for democracy”—democracies like Bolshevik Russia. They were unjust to Germany in the name of justice, and oppressed and exploited the Third World in the name of freedom and equality for small nations. The First World War yielded them immense profits, which the Jewish bankers then used to corrupt the stock markets, which then led to the Depression, which then enabled them to buy whatever they wanted to buy at deflated prices, which then led to the Second World War, which yielded them immense profits. Smedley D. Butler’s book *War Is a Racket*, Round Table Press, New York, (1935), tells of the ungodly profits the warmongers made under the Wilson Administration at the expense of the American People they were duty bound to protect. Wilson was the perfect puppet dictator House had envisioned in his book.

The Zionists knew a great deal about dictators and revolutions. George Orwell warned in 1945 that revolutions most often result in a mere shift of power, and ultimately return to the same, or even worse, unfair conditions,¹¹⁶⁴ Zionist Max Simon Nordau explored this common wisdom in 1909 in a book translated into English in 1910,

“Revolutions do not, as a rule, transform anything, with the exception of the hierarchy of rank. Generally they leave everything essentially as it is: the weak continue to be exploited, and the strong exploit. New modes of

adaptation to what is disagreeable prolong the endurance of what is endurable. Only, other individuals and classes take the place of those individuals and classes hitherto privileged to exploit. Revolution gives to some what it takes from others. It is a practical test of the symbols and prestige of power, which are tried and found wanting. It gives the strong the position inherited by the weak man, who maintained it simply because his strength was a tradition which had never been tested. It destroys an appearance which corresponded to no reality. But its effect does not last. 'Red men are white men on the way; white men are red men arrived,' as Alphonse Karr has said. A new order soon becomes petrified to a new routine; the new real strength soon dissipates itself in new symbols; new weakly heirs begin to live on the prestige of new strong ancestors. A long period of time presents the aspect of a succession of waves of more or less equal size. The noisiest revolutions are very limited in their effect, and do not go very deep. Tocqueville [*Footnote*: Quoted by Robert Flint, 'The Philosophy of History in France and Germany,' Edinburgh and London, 1874, p. 313.] declares that 'even the great French Revolution has had far less influence upon the course of development of French history than is believed.' Lotze [*Footnote*: Hermann Lotze, 'Microcosm: Idea of a History and Natural History of Mankind—an Attempted Anthropology,' vol. iii, Leipzig, 1864, p. 49.] lets fall a stimulating remark: 'The unrest and variety manifest in constant revolutions and reconstructions, for which a connected meaning is sought, simply represents the history of the male sex: women make their way through the storm and stress, hardly affected by its changing aspects, renewing with perpetual uniformity the grand, simple forms of the life of the human soul.' This needs one limitation, however. History is not that of the male sex, but of a small section of it; what Lotze says of women is true of the great majority of men.

We have been speaking of revolutions. It might be objected that historical advance is not always, perhaps not even mainly, due to revolution, but to at least an equal extent to slow, tentative, and peaceful innovations, limited in extent, directed by authority. The objection would be invalid. From a psychological point of view there is no difference between the revolution and the cautious, official reform. Every innovation breaks in upon habit, and compels new adaptations. Even the picture on a postage-stamp cannot be altered without disturbing someone and overcoming some opposition. The difference between revolution and reform or evolution is not a difference of essential, but of mass, extent, energy, rhythm. Revolution requires greater strength on the part of those who rouse it than reform does, because it has against it the weight of habit, the whole routine of life, the interests of the powerful, the symbols connected in the minds of the multitude with the ideas of power, legality, order, and respectability: on its side, only the superior will-power of its leaders, the sense of discontent of their followers, and the adaptability of the young, whose habits are not yet stereotyped, and whose discontent is less patient than that of the older generation. The advantage of

reform is that it can be undertaken with smaller powers. It is set going with the aid of the whole machinery of society and the State, which embodies the habits of the multitude. It therefore departs less from routine, offends fewer people, and demands less new adaptation than revolution does. But the same cause operates in both—the discontent that is felt and understood as the need for change.”¹¹⁶⁵

The horrors of the Civil War and the destruction of the South still haunted Americans, who were not eager for revolution nor war. Americans had to be shocked and propagandized into the war. House had to create his revolution and dictatorship by operating behind the scenes through a puppet President. He had to find someone with charisma—someone he could control.

House maintained an almost surreal relationship with President Wilson. Wilson thought of House as his soul mate or “alter ego”, until House betrayed him for the sake of Great Britain and Zionism at the Paris Peace Conference in 1919, where Wilson’s (originally House’s) Fourteen Point plan for a just peace with Germany (and the colonial exploitation of the Third World) was abandoned for punitive measures that crushed Germany.

Much has been written by and about Edward Mandell House.¹¹⁶⁶ Sigmund Freud coauthored a book with William Bullitt, *Thomas Woodrow Wilson, Twenty-Eighth President of the United States: A Psychological Study*, Houghton Mifflin, Boston, (1966/1967); which famously employed the use of psychology as a political weapon to smear Wilson, and which expresses the authors’ opinions about the formation and nature of Wilson’s personality and its relationship to, and impact on, world events. Many of the disastrous actions Woodrow Wilson took as President of the United States were forced on him by the ardent Zionists Louis Dembitz Brandeis and “Colonel” Edward Mandell House.

House’s intentions were revealed in his book *Philip Dru: Administrator of 1911*. He planned to corrupt the Senate and install a puppet President of the United States, who would do his bidding and that of the financiers House favored, and who favored him. With a puppet President in power, House planned to stack the Supreme Court with appointees of his choosing and House planned to name all of the President’s other appointees. “Colonel” Edward Mandell House succeeded in his plans. In his book he makes a Socialist dictator the hero. House was the corrupt “Selwyn”. House wrote, *inter alia*:

“Chapter XI

Selwyn Plots with Thor

For five years Gloria and Philip worked in their separate fields, but, nevertheless, coming in frequent touch with one another. Gloria proselyting the rich by showing them their selfishness, and turning them to a larger purpose in life, and Philip leading the forces of those who had consecrated themselves to the uplifting of the unfortunate. It did not take Philip long to discern that in the last analysis it would be necessary for himself and co-workers to reach the results aimed at through politics. Masterful and arrogant

wealth, created largely by Government protection of its profits, not content with its domination and influence within a single party, had sought to corrupt them both, and to that end had insinuated itself into the primaries, in order that no candidates might be nominated whose views were not in accord with theirs.

By the use of all the money that could be spent, by a complete and compact organization and by the most infamous sort of deception regarding his real opinions and intentions, plutocracy had succeeded in electing its creature to the Presidency. There had been formed a league, the membership of which was composed of one thousand multi-millionaires, each one contributing ten thousand dollars. This gave a fund of ten million dollars with which to mislead those that could be misled, and to debauch the weak and uncertain.

This nefarious plan was conceived by a senator whose swollen fortune had been augmented year after year through the tributes paid him by the interests he represented. He had a marvelous aptitude for political manipulation and organization, and he forged a subtle chain with which to hold in subjection the natural impulses of the people. His plan was simple, but behind it was the cunning of a mind that had never known defeat. There was no man in either of the great political parties that was big enough to cope with him or to unmask his methods.

Up to the advent of Senator Selwyn, the interests had not successfully concealed their hands. Sometimes the public had been mistaken as to the true character of their officials, but sooner or later the truth had developed, for in most instances, wealth was openly for or against certain men and measures. But the adroit Selwyn moved differently.

His first move was to confer with John Thor, the high priest of finance, and unfold his plan to him, explaining how essential was secrecy. It was agreed between them that it should be known to the two of them only.

Thor's influence throughout commercial America was absolute. His wealth, his ability and even more the sum of the capital he could control through the banks, trust companies and industrial organizations, which he dominated, made his word as potent as that of a monarch.

He and Selwyn together went over the roll and selected the thousand that were to give each ten thousand dollars. Some they omitted for one reason or another, but when they had finished they had named those who could make or break within a day any man or corporation within their sphere of influence. Thor was to send for each of the thousand and compliment him by telling him that there was a matter, appertaining to the general welfare of the business fraternity, which needed twenty thousand dollars, that he, Thor, would put up ten, and wanted him to put up as much, that sometime in the future, or never, as the circumstances might require, would he make a report as to the expenditure and purpose therefor.

There were but few men of business between the Atlantic and Pacific, or between Canada and Mexico, who did not consider themselves fortunate in

being called to New York by Thor, and in being asked to join him in a blind pool looking to the safe-guarding of wealth. Consequently, the amassing of this great corruption fund in secret was simple. If necessity had demanded it twice the sum could have been raised. The money when collected was placed in Thor's name in different banks controlled by him, and Thor, from time to time, as requested by Selwyn, placed in banks designated by him whatever sums were needed. Selwyn then transferred these amounts to the private bank of his son-in-law, who became final paymaster. The result was that the public had no chance of obtaining any knowledge of the fund or how it was spent.

The plan was simple, the result effective. Selwyn had no one to interfere with him. The members of the pool had contributed blindly to Thor, and Thor preferred not to know what Selwyn was doing nor how he did it. It was a one man power which in the hands of one possessing ability of the first class, is always potent for good or evil.

Not only did Selwyn plan to win the Presidency, but he also planned to bring under his control both the Senate and the Supreme Court. He selected one man in each of thirty of the States, some of them belonging to his party and some to the opposition, whom he intended to have run for the Senate.

If he succeeded in getting twenty of them elected, he counted upon having a good majority of the Senate, because there were already thirty-eight Senators upon whom he could rely in any serious attack upon corporate wealth.

As to the Supreme Court, of the nine justices there were three that were what he termed 'safe and sane,' and another that could be counted upon in a serious crisis.

Three of them, upon whom he could not rely, were of advanced age, and it was practically certain that the next President would have that many vacancies to fill. Then there would be an easy working majority.

His plan contemplated nothing further than this. His intention was to block all legislation adverse to the interests. He would have no new laws to fear, and of the old, the Supreme Court would properly interpret them.

He did not intend that his Senators should all vote alike, speak alike, or act from apparently similar motives. Where they came from States dominated by corporate wealth, he would have them frankly vote in the open, and according to their conviction.

When they came from agricultural States, where the sentiment was known as 'progressive,' they could cover their intentions in many ways. One method was by urging an amendment so radical that no honest progressive would consent to it, and then refusing to support the more moderate measure because it did not go far enough. Another was to inject some clause that was clearly unconstitutional, and insist upon its adoption, and refusing to vote for the bill without its insertion.

Selwyn had no intention of letting any one Senator know that he controlled any other senator. There were to be no caucuses, no conferences of his making, or anything that looked like an organization. He was the

center, and from him radiated everything appertaining to measures affecting 'the interests.'

Chapter XII

Selwyn Seeks a Candidate

Selwyn then began carefully scrutinizing such public men in the States known as Presidential cradles, as seemed to him eligible. By a process of elimination he centered upon two that appeared desirable.

One was James R. Rockland, recently elected Governor of a State of the Middle West. The man had many of the earmarks of a demagogue, which Selwyn readily recognized, and he therefore concluded to try him first.

Accordingly he went to the capital of the State ostensibly upon private business, and dropped in upon the Governor in the most casual way. Rockland was distinctly flattered by the attention, for Selwyn was, perhaps, the best known figure in American politics, while he, himself, had only begun to attract attention. They had met at conventions and elsewhere, but they were practically unacquainted, for Rockland had never been permitted to enter the charmed circle which gathered around Selwyn.

'Good morning, Governor,' said Selwyn, when he had been admitted to Rockland's private room. 'I was passing through the capital and I thought I would look in on you and see how your official cares were using you.'

'I am glad to see you, Senator,' said Rockland effusively, 'very glad, for there are some party questions coming up at the next session of the Legislature about which I particularly desire your advice.'

'I have but a moment now, Rockland,' answered the Senator, 'but if you will dine with me in my rooms at the Mandell House to-night it will be a pleasure to talk over such matters with you.'

'Thank you, Senator, at what hour?'

'You had better come at seven for if I finish my business here to-day, I shall leave on the 10 o'clock for Washington,' said Selwyn.

Thus in the most casual way the meeting was arranged. As a matter of fact, Rockland had no party matters to discuss, and Selwyn knew it. He also knew that Rockland was ambitious to become a leader, and to get within the little group that controlled the party and the Nation.

Rockland was a man of much ability, but he fell far short of measuring up with Selwyn, who was in a class by himself. The Governor was a good orator, at times even brilliant, and while not a forceful man, yet he had magnetism which served him still better in furthering his political fortunes. He was not one that could be grossly corrupted, yet he was willing to play to the galleries in order to serve his ambition, and he was willing to forecast his political acts in order to obtain potential support.

When he reached the Mandell House, he was at once shown to the Senator's rooms. Selwyn received him cordially enough to be polite, and asked him if he would not look over the afternoon paper for a moment while he finished a note he was writing. He wrote leisurely, then rang for a boy and ordered dinner to be served.

Selwyn merely tasted the wine (he seldom did more) but Rockland drank freely though not to excess. After they had talked over the local matters which were supposed to be the purpose of the conference, much to Rockland's delight, the Senator began to discuss national politics.

'Rockland,' began Selwyn, 'can you hold this state in line at next year's election?'

'I feel sure that I can, Senator, why do you ask?'

'Since we have been talking here,' he replied, 'it has occurred to me that if you could be nominated and elected again, the party might do worse than to consider you for the presidential nomination the year following.

'No, my dear fellow, don't interrupt me,' continued Selwyn mellifluously.

'It is strange how fate or chance enters into the life of man and even of nations. A business matter calls me here, I pass your office and think to pay my respects to the Governor of the State. Some political questions are perplexing you, and my presence suggests that I may aid in their solution. This dinner follows, your personality appeals to me, and the thought flits through my mind, why should not Rockland, rather than some other man, lead the party two years from now?

'And the result, my dear Rockland, may be, probably will be, your becoming chief magistrate of the greatest republic the sun has ever shone on.'

Rockland by this time was fairly hypnotized by Selwyn's words, and by their tremendous import. For a moment he dared not trust himself to speak.

'Senator Selwyn,' he said at last, 'it would be idle for me to deny that you have excited within me an ambition that a moment ago would have seemed worse than folly. Your influence within the party and your ability to conduct a campaign, gives to your suggestion almost the tender of the presidency. To tell you that I am deeply moved does scant justice to my feelings. If, after further consideration, you think me worthy of the honor, I shall feel under lasting obligations to you which I shall endeavor to repay in every way consistent with honor and with a sacred regard for my oath of office.'

'I want to tell you frankly, Rockland,' answered Selwyn, 'that up to now I have had someone else in mind, but I am in no sense committed, and we might as well discuss the matter to as near a conclusion as is possible at this time.'

Selwyn's voice hardened a little as he went on. 'You would not want a nomination that could not carry with a reasonable certainty of election, therefore I would like to go over with you your record, both public and private, in the most open yet confidential way. It is better that you and I, in the privacy of these rooms, should lay bare your past than that it should be done in a bitter campaign and by your enemies. What we say to one another here is to be as if never spoken, and the grave itself must not be more silent. Your private life not only needs to be clean, but there must be no public act at which any one can point an accusing finger.'

‘Of course, of course,’ said Rockland, with a gesture meant to convey the complete openness of his record.

‘Then comes the question of party regularity,’ continued Selwyn, without noticing. ‘Be candid with me, for, if you are not, the recoil will be upon your own head.’

‘I am sure that I can satisfy you on every point, Senator. I have never scratched a party ticket nor have I ever voted against any measure endorsed by a party caucus,’ said Governor Rockland.

‘That is well,’ smiled the Senator. ‘I assume that in making your important appointments you will consult those of us who have stood sponsor for you, not only to the party but to the country. It would be very humiliating to me if I should insist upon your nomination and election and then should for four years have to apologize for what I had done.’

Musingly, as if contemplating the divine presence in the works of man, Selwyn went on, while he closely watched Rockland from behind his half-closed eyelids.

‘Our scheme of Government contemplates, I think, a diffuse responsibility, my dear Rockland. While a president has a constitutional right to act alone, he has no moral right to act contrary to the tenets and traditions of his party, or to the advice of the party leaders, for the country accepts the candidate, the party and the party advisers as a whole and not severally.

‘It is a natural check, which by custom the country has endorsed as wise, and which must be followed in order to obtain a proper organization. Do you follow me, Governor, and do you endorse this unwritten law?’

If Rockland had heard this at second hand, if he had read it, or if it had related to someone other than himself, he would have detected the sophistry of it. But, exhilarated by wine and intoxicated by ambition, he saw nothing but a pledge to deal squarely by the organization.

‘Senator,’ he replied fulsomely, ‘gratitude is one of the tenets of my religion, and therefore inversely ingratitude is unknown to me. You and the organization can count on my loyalty from the beginning to the end, for I shall never fail you.

‘I know you will not ask me to do anything at which my conscience will rebel, nor to make an appointment that is not entirely fit.’

‘That, Rockland, goes without saying,’ answered the Senator with dignity. ‘I have all the wealth and all the position that I desire. I want nothing now except to do my share towards making my native land grow in prosperity, and to make the individual citizen more contented. To do this we must cease this eternal agitation, this constant proposal of half-baked measures, which the demagogues are offering as a panacea to all the ills that flesh is heir to.

‘We need peace, legislative and political peace, so that our people may turn to their industries and work them to success, in the wholesome knowledge that the laws governing commerce and trade conditions will not be disturbed over night.’

‘I agree with you there, Senator,’ said Rockland eagerly.

‘We have more new laws now than we can digest in a decade,’ continued Selwyn, ‘so let us have rest until we do digest them. In Europe the business world works under stable conditions. There we find no proposal to change the money system between moons, there we find no uncertainty from month to month regarding the laws under which manufacturers are to make their products, but with us, it is a wise man who knows when he can afford to enlarge his output.

‘A high tariff threatens to-day, a low one to-morrow, and a large part of the time the business world lies in helpless perplexity.

‘I take it, Rockland, that you are in favor of stability, that you will join me in my endeavors to give the country a chance to develop itself and its marvelous natural resources.’

As a matter of fact, Rockland’s career had given no evidence of such views. He had practically committed his political fortunes on the side of the progressives, but the world had turned around since then, and he viewed things differently.

‘Senator,’ he said, his voice tense in his anxiety to prove his reliability, ‘I find that in the past I have taken only a cursory view of conditions. I see clearly that what you have outlined is a high order of statesmanship. You are constructive: I have been on the side of those who would tear down. I will gladly join hands with you and build up, so that the wealth and power of this country shall come to equal that of any two nations in existence.’

Selwyn settled back in his chair, nodding his approval and telling himself that he would not need to seek further for his candidate.

At Rockland’s earnest solicitation he remained over another day. The Governor gave him copies of his speeches and messages, so that he could assure himself that there was no serious flaw in his public record.

Selwyn cautioned him about changing his attitude too suddenly. ‘Go on, Rockland, as you have done in the past. It will not do to see the light too quickly. You have the progressives with you now, keep them, and I will let the conservatives know that you think straight and may be trusted.

‘We must consult frequently together,’ he continued, ‘but cautiously. There is no need for any one to know that we are working together harmoniously. I may even get some of the conservative papers to attack you judiciously. It will not harm you. But, above all, do nothing of importance without consulting me.

‘I am committing the party and the Nation to you, and my responsibility is a heavy one, and I owe it to them that no mistakes are made.’

‘You may trust me, Senator,’ said Rockland. ‘I understand perfectly.’

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Chapter XIV

The Making of a President

Selwyn now devoted himself to the making of enough conservative senators to control comfortably that body. The task was not difficult to a man of his

sagacity with all the money he could spend.

Newspapers were subsidized in ways they scarcely recognized themselves. Honest officials who were in the way were removed by offering them places vastly more remunerative, and in this manner he built up a strong, intelligent and well constructed machine. It was done so sanely and so quietly that no one suspected the master mind behind it all. Selwyn was responsible to no one, took no one into his confidence, and was therefore in no danger of betrayal.

It was a fascinating game to Selwyn. It appealed to his intellectual side far more than it did to his avarice. He wanted to govern the Nation with an absolute hand, and yet not be known as the directing power. He arranged to have his name appear less frequently in the press and he never submitted to interviews, laughingly ridding himself of reporters by asserting that he knew nothing of importance. He had a supreme contempt for the blatant self-advertised politician, and he removed himself as far as possible from that type.

In the meantime his senators were being elected, the Rockland sentiment was steadily growing and his nomination was finally brought about by the progressives fighting vigorously for him and the conservatives yielding a reluctant consent. It was done so adroitly that Rockland would have been fooled himself, had not Selwyn informed him in advance of each move as it was made.

After the nomination, Selwyn had trusted men put in charge of the campaign, which he organized himself, though largely under cover. The opposition party had every reason to believe that they would be successful, and it was a great intellectual treat to Selwyn to overcome their natural advantages by the sheer force of ability, plus what money he needed to carry out his plans. He put out the cry of lack of funds, and indeed it seemed to be true, for he was too wise to make a display of his resources. To ward heelers, to the daily press, and to professional stump speakers, he gave scant comfort. It was not to such sources that he looked for success.

He began by eliminating all states he knew the opposition party would certainly carry, but he told the party leaders there to claim that a revolution was brewing, and that a landslide would follow at the election. This would keep his antagonists busy and make them less effective elsewhere.

He also ignored the states where his side was sure to win. In this way he was free to give his entire thoughts to the twelve states that were debatable, and upon whose votes the election would turn. He divided each of these states into units containing five thousand voters, and, at the national headquarters, he placed one man in charge of each unit. Of the five thousand, he roughly calculated there would be two thousand voters that no kind of persuasion could turn from his party and two thousand that could not be changed from the opposition. This would leave one thousand doubtful ones to win over. So he had a careful poll made in each unit, and eliminated the strictly unpersuadable party men, and got down to a complete analysis of the

debatable one thousand. Information was obtained as to their race, religion, occupation and former political predilection. It was easy then to know how to reach each individual by literature, by persuasion or perhaps by some more subtle argument. No mistake was made by sending the wrong letter or the wrong man to any of the desired one thousand.

In the states so divided, there was, at the local headquarters, one man for each unit just as at the national headquarters. So these two had only each other to consider, and their duty was to bring to Rockland a majority of the one thousand votes within their charge. The local men gave the conditions, the national men gave the proper literature and advice, and the local man then applied it. The money that it cost to maintain such an organization was more than saved from the waste that would have occurred under the old method.

The opposition management was sending out tons of printed matter, but they sent it to state headquarters that, in turn, distributed it to the county organizations, where it was dumped into a corner and given to visitors when asked for. Selwyn's committee used one-fourth as much printed matter, but it went in a sealed envelope, along with a cordial letter, direct to a voter that had as yet not decided how he would vote.

The opposition was sending speakers at great expense from one end of the country to the other, and the sound of their voices rarely fell on any but friendly and sympathetic ears. Selwyn sent men into his units to personally persuade each of the one thousand hesitating voters to support the Rockland ticket.

The opposition was spending large sums upon the daily press. Selwyn used the weekly press so that he could reach the fireside of every farmer and the dweller in the small country towns. These were the ones that would read every line in their local papers and ponder over it.

The opposition had its candidates going by special train to every part of the Union, making many speeches every day, and mostly to voters that could not be driven from him either by force or persuasion. The leaders in cities, both large and small, would secure a date and, having in mind for themselves a postmastership or collectorship, would tell their followers to turn out in great force and give the candidate a big ovation. They wanted the candidate to remember the enthusiasm of these places, and to leave greatly pleased and under the belief that he was making untold converts. As a matter of fact his voice would seldom reach any but a staunch partisan.

Selwyn kept Rockland at home, and arranged to have him meet by special appointment the important citizens of the twelve uncertain states. He would have the most prominent party leader, in a particular state, go to a rich brewer or large manufacturer, whose views had not yet been crystallized, and say, 'Governor Rockland has expressed a desire to know you, and I would like to arrange a meeting.' The man approached would be flattered to think he was of such importance that a candidate for the presidency had expressed a desire to meet him. He would know it was his influence that was wanted but, even so, there was a subtle flattery in that. An appointment would be

arranged. Just before he came into Rockland's presence, his name and a short epitome of his career would be handed to Rockland to read. When he reached Rockland's home he would at first be denied admittance. His sponsor would say,—‘this is Mr. Munting of Muntingville.’ ‘Oh, pardon me, Mr. Munting, Governor Rockland expects you.’

And in this way he is ushered into the presence of the great. His fame, up to a moment ago, was unknown to Rockland, but he now grasps his hand cordially and says,—‘I am delighted to know you, Mr. Munting. I recall the address you made a few years ago when you gave a library to Muntingville. It is men of your type that have made America what it is to-day, and, whether you support me or not, if I am elected President it is such as you that I hope will help sustain my hands in my effort to give to our people a clean, sane and conservative government.’

When Munting leaves he is stepping on air. He sees visions of visits to Washington to consult the President upon matters of state, and perhaps he sees an ambassadorship in the misty future. He becomes Rockland's ardent supporter, and his purse is open and his influence is used to the fullest extent.

And this was Selwyn's way. It was all so simple. The opposition was groaning under the thought of having one hundred millions of people to reach, and of having to persuade a majority of twenty millions of voters to take their view.

Selwyn had only one thousand doubtful voters in each of a few units on his mind, and he knew the very day when a majority of them had decided to vote for Rockland, and that his fight was won. The pay-roll of the opposition was filled with incompetent political hacks, that had been fastened upon the management by men of influence. Selwyn's force, from end to end, was composed of able men who did a full day's work under the eye of their watchful taskmaster.

And Selwyn won and Rockland became the keystone of the arch he had set out to build.

There followed in orderly succession the inauguration, the selection of cabinet officers and the new administration was launched.

Drunk with power and the adulation of sycophants, once or twice Rockland asserted himself, and acted upon important matters without having first conferred with Selwyn. But, after he had been bitterly assailed by Selwyn's papers and by his senators, he made no further attempts at independence. He felt that he was utterly helpless in that strong man's hands, and so, indeed, he was.

One of the Supreme Court justices died, two retired because of age, and all were replaced by men suggested by Selwyn.

He now had the Senate, the Executive and a majority of the Court of last resort. The government was in his hands. He had reached the summit of his ambition, and the joy of it made all his work seem worth while.

But Selwyn, great man that he was, did not know, could not know, that when his power was greatest it was most insecure. He did not know, could

not know, what force was working to his ruin and to the ruin of his system.

Take heart, therefore, you who had lost faith in the ultimate destiny of the Republic, for a greater than Selwyn is here to espouse your cause. He comes panoplied in justice and with the light of reason in his eyes. He comes as the advocate of equal opportunity and he comes with the power to enforce his will.

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Chapter XVII

Selwyn and Thor Defend Themselves

In the meantime Selwyn and Thor had issued an address, defending their course as warranted by both the facts and the law.

They said that the Government had been honeycombed by irresponsible demagogues, that were fattening upon the credulity of the people to the great injury of our commerce and prosperity, that no laws unfriendly to the best interests had been planned, and no act had been contemplated inconsistent with the dignity and honor of the Nation. They contended that in protecting capital against vicious assaults, they were serving the cause of labor and advancing the welfare of all.

Thor's whereabouts was a mystery, but Selwyn, brave and defiant, pursued his usual way.

President Rockland also made a statement defending his appointments of Justices of the Supreme Court, and challenged anyone to prove them unfit. He said that, from the foundation of the Government, it had become customary for a President to make such appointments from amongst those whose views were in harmony with his own, that in this case he had selected men of well known integrity, and of profound legal ability, and, because they were such, they were brave enough to stand for the right without regard to the clamor of ill-advised and ignorant people. He stated that he would continue to do his duty, and that he would uphold the constitutional rights of all the people without distinction to race, color or previous condition.

Acting under Selwyn's advice, Rockland began to concentrate quietly troops in the large centers of population. He also ordered the fleets into home waters. A careful inquiry was made regarding the views of the several Governors within easy reach of Washington, and, finding most of them favorable to the Government, he told them that in case of disorder he would honor their requisition for federal troops. He advised a thorough overlooking of the militia, and the weeding out of those likely to sympathize with the 'mob.' If trouble came, he promised to act promptly and forcefully, and not to let mawkish sentiment encourage further violence.

He recalled to them that the French Revolution was caused, and continued, by the weakness and inertia of Louis Fifteenth and his ministers and that the moment the Directorate placed Bonaparte in command of a handful of troops, and gave him power to act, by the use of grape and ball he brought order in a day. It only needed a quick and decisive use of force, he thought, and untold suffering and bloodshed would be averted.

President Rockland believed what he said. He seemed not to know that Bonaparte dealt with a ragged, ignorant mob, and had back of him a nation that had been in a drunken and bloody orgy for a period of years and wanted to sober up. He seemed not to know that in this contest, the clear-brained, sturdy American patriot was enlisted against him and what he represented, and had determined to come once more into his own.

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Chapter XXXVI

Selwyn's Story, Continued

Flushed though I was with victory, and with the flattery of friends, time servers and sycophants in my ears, I felt a deep sympathy for the boss. He was as a sinking ship and as such deserted. Yesterday a thing for envy, to-day an object of pity.

I wondered how long it would be before I, too, would be stranded.

The interests, were, of course, among the first to congratulate me and to assure me of their support. During that session of the legislature, I did not change the character of the legislation, or do anything very different from the usual. I wanted to feel my seat more firmly under me before attempting the many things I had in mind.

I took over into my camp all those that I could reasonably trust, and strengthened my forces everywhere as expeditiously as possible. I weeded out the incompetents, of whom there were many, and replaced them by big-hearted, loyal and energetic men, who had easy consciences when it came to dealing with the public affairs of either municipalities, counties or the State.

Of necessity, I had to use some who were vicious and dishonest, and who would betray me in a moment if their interests led that way. But of these there were few in my personal organization, though from experience, I knew their kind permeated the municipal machines to a large degree.

The lessons learned from Hardy were of value to me now. I was liberal to my following at the expense of myself, and I played the game fair as they knew it.

I declined re-election to the next legislature, because the office was not commensurate with the dignity of the position I held as party leader, and again, because the holding of state office was now a perilous undertaking.

In taking over the machine from the late boss, and in molding it into an almost personal following I found it not only loosely put together, but inefficient for my more ambitious purposes.

After giving it four or five years of close attention, I was satisfied with it, and I had no fear of dislodgment.

I had found that the interests were not paying anything like a commensurate amount for the special privileges they were getting, and I more than doubled the revenue obtained by the deposed boss.

This, of course, delighted my henchmen, and bound them more closely to me.

I also demanded and received information in advance of any extensions

of railroads, standard or interurban, of contemplated improvements of whatsoever character, and I doled out this information to those of my followers in whose jurisdiction lay such territory.

My own fortune I augmented by advance information regarding the appreciation of stocks. If an amalgamation of two important institutions was to occur, or if they were to be put upon a dividend basis, or if the dividend rate was to be increased, I was told, not only in advance of the public, but in advance of the stockholders themselves.

All such information I held in confidence even from my own followers, for it was given me with such understanding.

My next move was to get into national politics. I became something of a factor at the national convention, by swinging Pennsylvania's vote at a critical time; the result being the nomination of the now President, consequently my relations with him were most cordial.

The term of the senior Senator from our State was about to expire, and, although he was well advanced in years, he desired re-election.

I decided to take his seat for myself, so I asked the President to offer him an ambassadorship. He did not wish to make the change, but when he understood that it was that or nothing, he gracefully acquiesced in order that he might be saved the humiliation of defeat.

When he resigned, the Governor offered me the appointment for the unexpired term. It had only three months to run before the legislature met to elect his successor.

I told him that I could not accept until I had conferred with my friends. I had no intention of refusing, but I wanted to seem to defer to the judgment of my lieutenants.

I called them to the capital singly, and explained that I could be of vastly more service to the organization were I at Washington, and I arranged with them to convert the rank and file to this view.

Each felt that the weight of my decision rested upon himself, and their vanity was greatly pleased. I was begged not to renounce the leadership, and after persuasion, this I promised not to do.

As a matter of fact, it was never my intention to release my hold upon the State, thus placing myself in another's power.

So I accepted the tender of the Senatorship, and soon after, when the legislature met, I was elected for the full term.

I was in as close touch with my State at Washington as I was before, for I spent a large part of my time there.

I was not in Washington long before I found that the Government was run by a few men; that outside of this little circle no one was of much importance.

It was my intention to break into it if possible, and my ambition now leaped so far as to want, not only to be of it, but later, to be *it*.

I began my crusade by getting upon confidential terms with the President.

One night, when we were alone in his private study, I told him of the

manner and completeness of my organization in Pennsylvania. I could see he was deeply impressed. He had been elected by an uncomfortably small vote, and he was, I knew, looking for someone to manage the next campaign, provided he again received the nomination.

The man who had done this work in the last election was broken in health, and had gone to Europe for an indefinite stay.

The President questioned me closely, and ended by asking me to undertake the direction of his campaign for re-nomination, and later to manage the campaign for his election in the event he was again the party's candidate.

I was flattered by the proffer, and told him so, but I was guarded in its acceptance. I wanted him to see more of me, hear more of my methods and to become, as it were, the suppliant.

This condition was soon brought about, and I entered into my new relations with him under the most favorable circumstances.

If I had readily acquiesced he would have assumed the air of favoring me, as it was, the rule was reversed.

He was overwhelmingly nominated and re-elected, and for the result he generously gave me full credit.

I was now well within the charmed circle, and within easy reach of my further desire to have no rivals. This came about naturally and without friction.

The interests, of course, were soon groveling at my feet, and, heavy as my demands were, I sometimes wondered like Clive at my own moderation.

The rest of my story is known to you. I had tightened a nearly invisible coil around the people, which held them fast, while the interests despoiled them. We overdid it, and you came with the conscience of the great majority of the American people back of you, and swung the Nation again into the moorings intended by the Fathers of the Republic.

When Selwyn had finished, the fire had burned low, and it was only now and then that his face was lighted by the flickering flames revealing a sadness that few had ever seen there before.

Perhaps he saw in the dying embers something typical of his life as it now was. Perhaps he longed to recall his youth and with it the strength, the nervous force and the tireless thought that he had used to make himself what he was.

When life is so nearly spilled as his, things are measured differently, and what looms large in the beginning becomes but the merest shadow when the race has been run.

As he contemplated the silent figure, Philip Dru felt something of regret himself, for he now knew the groundwork of the man, and he was sure that under other conditions, a career could have been wrought more splendid than that of any of his fellows.

In modeling the laws, Dru called to the attention of those boards that were doing that work, the so-called 'loan sharks,' and told them to deal with them with a heavy hand. By no sort of subterfuge were they to be permitted to be usurious. By their nefarious methods of charging the maximum legal rate of interest and then exacting a commission for monthly renewals of loans, the poor and the dependent were oftentimes made to pay several hundred per cent, interest per annum. The criminal code was to be invoked and protracted terms in prison, in addition to fines, were to be used against them.

He also called attention to a lesser, though serious, evil, of the practice of farmers, mine-owners, lumbermen and other employers of ignorant labor, of making advances of food, clothing and similar necessities to their tenants or workmen, and charging them extortionate prices therefor, thus securing the use of their labor at a cost entirely incommensurate with its value.

Stock, cotton and produce exchanges as then conducted came under the ban of the Administrator's displeasure, and he indicated his intention of reforming them to the extent of prohibiting, under penalty of fine and imprisonment, the selling either short or long, stocks, bonds, commodities of whatsoever character, or anything of value. Banks, corporations or individuals lending money to any corporation or individual whose purpose it was known to be to violate this law, should be deemed as guilty as the actual offender and should be as heavily punished.

An immediate enforcement of this law was made because, just before the Revolution, there was carried to a successful conclusion a gigantic but iniquitous cotton corner. Some twenty or more adventurous millionaires, led by one of the boldest speculators of those times, named Hawkins, planned and succeeded in cornering cotton.

It seemed that the world needed a crop of 16,000,000 bales, and while the yield for the year was uncertain it appeared that the crop would run to that figure and perhaps over. Therefore, prices were low and spot-cotton was selling around eight cents, and futures for the distant months were not much higher.

By using all the markets and exchanges and by exercising much skill and secrecy, Hawkins succeeded in buying two million bales of actual cotton, and ten million bales of futures at an approximate average of nine and a half cents. He had the actual cotton stored in relatively small quantities throughout the South, much of it being on the farms and at the gins where it was bought. Then, in order to hide his identity, he had incorporated a company called 'The Farmers' Protective Association.'

Through one of his agents he succeeded in officering it with well-known Southerners, who knew only that part of the plan which contemplated an increase in prices, and were in sympathy with it. He transferred his spot-cotton to this company, the stock of which he himself held through his dummies, *and then had his agents burn the entire two million bales.* The burning was done quickly and with spectacular effect, and the entire commercial world, both in America and abroad, were astounded by the act.

Once before in isolated instances the cotton planter had done this, and once the farmers of the West, discouraged by low prices, had used corn for fuel. That, however, was done on a small scale. But to deliberately burn one hundred million dollars worth of property was almost beyond the scope of the imagination.

The result was a cotton panic, and Hawkins succeeded in closing out his futures at an average price of fifteen cents, thereby netting twenty-five dollars a bale, and making for himself and fellow buccaneers one hundred and fifty million dollars.

After amazement came indignation at such frightful abuse of concentrated wealth. Those of Wall Street that were not caught, were open in their expressions of admiration for Hawkins, for of such material are their heroes made.

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Chapter XLIII

The Rule of the Bosses

General Dru was ever fond of talking to Senator Selwyn. He found his virile mind a never-failing source of information. Busy as they both were they often met and exchanged opinions. In answer to a question from Dru, Selwyn said that while Pennsylvania and a few other States had been more completely under the domination of bosses than others, still the system permeated everywhere.

In some States a railroad held the power, but exercised it through an individual or individuals.

In another State, a single corporation held it, and yet again, it was often held by a corporate group acting together. In many States one individual dominated public affairs and more often for good than for evil.

The people simply would not take enough interest in their Government to exercise the right of control.

Those who took an active interest were used as a part of the boss' tools, be he a benevolent one or otherwise.

'The delegates go to the conventions,' said Selwyn, 'and think they have something to do with the naming of the nominees, and the making of the platforms. But the astute boss has planned all that far in advance, the candidates are selected and the platform written and both are 'forced' upon the unsuspecting delegate, much as the card shark forced his cards upon his victim. It is all seemingly in the open and above the boards, but as a matter of fact quite the reverse is true.

'At conventions it is usual to select some man who has always been honored and respected, and elect him chairman of the platform committee. He is pleased with the honor and is ready to do the bidding of the man to whom he owes it.

'The platform has been read to him and he has been committed to it before his appointment as chairman. Then a careful selection is made of delegates from the different senatorial districts and a good working majority

of trusted followers is obtained for places on the committee. Someone nominates for chairman the 'honored and respected' and he is promptly elected.

'Another member suggests that the committee, as it stands, is too unwieldy to draft a platform, and makes a motion that the chairman be empowered to appoint a sub-committee of five to outline one and submit it to the committee as a whole.

'The motion is carried and the chairman appoints five of the 'tried and true.' There is then an adjournment until the sub-committee is ready to report.

'The five betake themselves to a room in some hotel and smoke, drink and swap stories until enough time has elapsed for a proper platform to be written.

'They then report to the committee as a whole and, after some wrangling by the uninitiated, the platform is passed as the boss has written it without the addition of a single word.

'Sometimes it is necessary to place upon the sub-committee a recalcitrant or two. Then the method is somewhat different. The boss' platform is cut into separate planks and first one and then another of the faithful offers a plank, and after some discussion a majority of the committee adopt it. So when the sub-committee reports back there stands the boss' handiwork just as he has constructed it.

'Oftentimes there is no subterfuge, but the convention, as a whole, recognizes the pre-eminent ability of one man amongst them, and by common consent he is assigned the task.'

Selwyn also told Dru that it was often the practice among corporations not to bother themselves about state politics further than to control the Senate.

This smaller body was seldom more than one-fourth as large as the House, and usually contained not more than twenty-five or thirty members.

Their method was to control a majority of the Senate and let the House pass such measures as it pleased, and the Governor recommend such laws as he thought proper. Then the Senate would promptly kill all legislation that in any way touched corporate interests.

Still another method which was used to advantage by the interests where they had not been vigilant in the protection of their 'rights,' and when they had no sure majority either in the House or Senate and no influence with the Governor, was to throw what strength they had to the stronger side in the factional fights that were always going on in every State and in every legislature.

Actual money, Selwyn said, was now seldom given in the relentless warfare which the selfish interests were ever waging against the people, but it was intrigue, the promise of place and power, and the ever effectual appeal to human vanity.

That part of the press which was under corporate control was often able

to make or destroy a man's legislative and political career, and the weak and the vain and the men with shifty consciences, that the people in their fatuous indifference elect to make their laws, seldom fail to succumb to this subtle influence."

House's 1911 novel appeared as if a stage play scripted to give life to the *Übermensch* discussed in Max Simon Nordau's *The Interpretation of History* of 1909, which was translated into English in 1910, and (in chapters not here reprinted) to make the ambitious "superior man"—House's "dictator"—appear benevolent and necessary to reform. Nordau, who was not in this particular instance writing sentimental propaganda, had a more pessimistic view of the man who aspired to lead,

"The superior man reckons with the organized habits of the average crowd. His egoism employs different means for its satisfaction in an old, compact, and firmly established State from those applicable to the simple conditions of primitive barbarism. He no longer waves his axe above the head of the individual whom he wishes to subdue; he does not even permit armed servants to spread terror before them; instead he masters the machinery of State, and thus acquires at a single blow the power that in an unorganized crowd could only have been won by a series of acts of violence directed against individuals. He disturbs the habits of the multitude as little as possible; he makes them useful.

The parasitic egoism of the strong man assumes the most different forms, and passes, according to the degree of energy it possesses, through every stage, from the lowest desire for pleasure, through greed, vanity, and ambition, to the hunger for power and that inability to endure the thought of resistance, any limitation of personal omnipotence, which is allied to the hypertrophy of self that develops into megalomania. One is content with small satisfactions: he seeks to win his way to political power by his pliancy and observation of the idiosyncrasies of the men who are its guardians. He is the typical opportunist. At school he acquires the good graces of his teacher by flattery and obsequiousness; at the examination he studies the little preferences of the examiners; when an official, he pays court to those above him; by means of invitations, intrigues, and the influence of women, he becomes an academician, obtains titles and orders, and ends by dying as a pillar of society and the State, respectable and influential, surrounded by toadies, and envied by people in general. Another looks higher: he would not receive but distribute honours. In an absolute monarchy he attaches himself to the person of the ruler, studies him, and tries to make himself indispensable to him—in other words, he tries to master him and use him for the accomplishment of his own will. Under a modern democracy he comes forward at popular meetings; is at pains to acquire an influence over the crowd and to win their votes by appealing to their emotions and prejudices, by making promises and juggling with illusions; at the same time he tries to force himself into the inner circles of the leading people. Once in office, he

continues his activity until he has become a minister, party leader, or, in a republic, President. Others, though these are more rare, will not stop short of supreme power. They do not employ, or not to any great extent, the method of subservience, but rather that of force, much after the fashion of primitive man—that of mutiny, rising, military revolt, dictatorship, *coup d'état*. They are represented on a small scale by such men as Nicola di Rienzi, Jack Cade, Masaniello; on a big scale, and on the biggest, by Oliver Cromwell, Washington, Napoleon I. and III., and Louis Kossuth.

The instinct of exploitation that the man of will and deeds retains enables him to display his organic superiority in another sphere, in other fields of action, when it is directed to the amassing of wealth by speculations on the Stock Exchange, company promoting, the formation of trusts, cartels, and monopoly undertakings. Mighty financiers manage average men in the same way as do politicians, courtiers, and military despots. They begin by conjuring up illusions and intoxicating weak heads with their delights; then, as their power grows, they intimidate some and rouse the cupidity of the others by rewards and promises, purchase useful allies by a cleverly graduated system of shares, and so build up a human pyramid, on to the top of which they climb over backs, shoulders, and heads. The amassers of gold belong to the same family as the demagogue, the party leader, and the king-maker; this is not the place to enter into the psychic differences between them. Member of the same family, but a poor relation, an unsuccessful cousin, is the professional criminal, who has to content himself with the poorest and least remunerative form of exploitation, because he only possesses the parasitic instinct, without the intellectual equipment in himself, or the social forces behind him, to enable him to satisfy it on a large scale or in the grand style.

All these activities and careers conform to a single type. A man who is richly endowed by nature in any direction employs or misuses his superiority in order to subjugate others to his will, obtain possession of the fruits of their labour, or use them simply and solely for his own profit or pleasure. According to the degree and quality of his superiority, he makes them serviceable to himself by compulsion, fascination, illusion, or gross deception. To take a few examples. The politician uses the parliamentary system as a ladder up which he may climb from being a secretary to a member, parliamentary reporter, or honorary secretary to some political club, to member of a parliamentary committee, member of Parliament itself, party leader, and finally minister. The scholar can use the organization of the University or academy as a means to obtaining a position and reputation independent of the worth of his scientific attainments. The financier employs the mechanism of the Stock Exchange and the limited liability company to draw the small competences of the many into his net and combine them into a vast fortune. Even the criminal has arrangements at his disposal which render his evil-doing less arduous, such as the Mafia, the Camorra, the Mano Negra, and the unions of thieves and burglars, with a far-reaching system of

division of labour, that exist in large towns and are also international in their scope.

From the psychological point of view all institutions represent organized habits. They have been materialized by the human brain, and have no existence apart from man. The superior man must therefore approach men through habit, and try to turn it to his advantage. He may either adapt himself to it or try to alter it. The lower order of aspirant adapts himself. Rabagas acquired reputation and influence as a revolutionary, but became reactionary when he attained the ministry. The powerful personality alters it: Robespierre found a loyal people, and taught it to convey its king and queen to execution on a tumbril. Yet there are some habits so deeply rooted and so strongly organized that no individual can stand against them. Cromwell failed to destroy the habit of loyalty in the English people; which made the Restoration possible immediately after his death. Napoleon could not overcome the habit of religion in the French people, or avoid a concordat with Rome. Were a negro of the highest genius to arise in the United States, a Napoleon in generalship, a Cavour in diplomacy, a Gladstone in eloquence, and a Bismarck in strength of will, he could never attain the highest position there, because the habit of race hatred would ever be more powerful than his genius. In Russia today it would be impossible for a Jew, whether he had been baptized or no, to rouse a mass movement like that led by Lasalle in Germany in the fifties and sixties; or to rise to the premiership, as Disraeli did in England. Each time that a personality endeavours to subdue others to its will there is a clash between this will and the habits opposed to it: the more deeply rooted, general, and essential are their habits, the more powerful must be the will that is to overcome them, until it reaches a limit beyond which the power of a single will cannot go. Napoleon was one of the most powerful personalities the species has hitherto produced. Yet he was overcome by weak contemporaries like Alexander I., Francis II., Frederick William III., and George III., because they were supported by the habits of the whole of Europe, with the exception of France, and could demand and obtain from their peoples exertions which even Napoleon's mighty intellect could not call forth.

It is necessary to guard against the possibility of misunderstanding. All the preceding examples show the exploiter rising above his fellows in order to satisfy his desires at their expense. Nothing has been said of the nobler type of ambition, which strives for power and influence for the sake of serving mankind, and is impelled only by the desire of making the world better, more beautiful, and happier. The reason for this apparent omission is that the expression 'superior man' is used in a purely biological, not in an ethical, sense. It merely represents the individual who is equipped with organic energy above the average, especially in the sphere of judgment and will. The superior man in this sense uses his superiority selfishly for his own advantage, not selflessly for the good of others. That this is so is painful to anyone who seeks to see history as governed by a moral ideal; but it is an

observed fact which admits of no exception. The selfless friends of man are not opportunists. They have no ambition. They are incapable of making incessant efforts to subdue the many to their will. Their influence is confined to their words and example. They spend their lives as settlers penitents, or teachers, like Buddha Cakya-Muni; they are crucified like Jesus, or, to take smaller instances, burned like Savonarola, or hanged like John Brown, the enemy of negro slavery. The influence of men who wish to save their fellows is felt, as I have already shown, through others—disciples, perhaps, of developed will-power, who work for some reward, real or imagined, earthly or hereafter; or rulers and politicians, who find something in the doctrine of salvation which they can use for their own selfish ends. Elaborate psychological analysis would be necessary before the rare instances of the use of power by those in authority for the good of their subjects could be ascribed to pure altruism. Titus, ‘the delight of the human race,’ did not seem so benevolent to all the people under his sway as he did to the Romans. Alfred the Great was certainly a benefactor to his realm, but, in giving peace, order, well-being, and education to his disordered State, he was in the first instance working for himself. Joseph II. is probably the best and most indubitable example of a philanthropist on the throne. But it is very doubtful whether his qualities were such as to have raised him, by his own strength, above his fellow-men. He was Emperor because born in the purple. He was the inheritor, not the founder, of a dynasty. It is on a materially lower plane that the altruists who combine strength of will with love for their fellows are to be found—St. Francis of Assisi, St. Vincent de Paul, Peabody, Dr. Barnardo, Dunant, perhaps General Booth. But the men who scale the heights of power and make their mark on history have been spurred on by selfishness, and delayed by no backward glances at their fellow-men.

At the lowest stage of civilization there is probably little difference between the individuals composing any race or horde. No one rises high above the others: exploitation is confined to the family, the wife, and growing children. The arrangements of life are determined by custom—that is, by habit; such institutions as there are exist, not to afford privilege to anyone, but to economize effort by sparing the need for fresh decisions; there are no leaders or rulers, or they possess small dignity or power. Another case where mutual exploitation within the race or people is impossible is that of a body composed of individuals of remarkable judgment and will-power, who are, to use the phrase a match for one another. Such a community is superficially denominated a democracy; as a matter of fact it is a loose confederation of aristocrats who, impatient of any overlordship, live side by side in proud and jealous independence, remaining poor because each is dependent on his own labour, and this in a primitive State, under natural conditions, can provide the bare necessities of life, but allow no one to become rich. Such, according to Vico, was the condition of the Quirites in the early days of Rome. History teaches that this condition of things did not last long. The gifted people overflowed its boundaries, first to plunder, then

to conquer; it made itself master of foreign peoples of less force, among whom it formed a ruling nobility, and then carried out the exploitation made possible by its organic superiority, first in the countries it had subdued, then in colonies; finally, with the help of the power and riches thus acquired, in its own land upon compatriots who had been slower and less adaptable, and had remained at home in poverty.

The limited extent to which the multitude are able to free themselves from their habits, and direct their thought and will along lines outside their organized associations, not only makes it easier for the superior man to master and exploit them with the aid of existing institutions which they occupy and utilize; it also renders it possible for power to be retained by individuals who are not themselves in any sense superior men, and never could have risen above the crowd by their own strength.”¹¹⁶⁷

The German Government was very much aware of “Colonel” House’s influence over President Wilson. The German Ambassador to America, Count von Bernstorff, wrote to Count von Montgelas of the German Foreign Office on 5 May 1914,

“Colonel and Mrs. House will soon be arriving in Berlin and, as far as I know, will be staying with the American Ambassador. Gerard will certainly receive him, for Colonel House is President Wilson’s most intimate friend. He is one of the few people with whom the hermit-like President lives at all on terms of friendship. He sees other people only on business. Here Colonel House is thought to be ‘the power behind the throne’. If this may be one of those common American exaggerations, yet it is so far true that Colonel House possesses great influence. He has interests in Texas and was able therefore often to advise the President regarding the Mexican question, mostly in the direction of energetic action, in opposition to Bryan.

If an opportunity occurs of treating Colonel House in a friendly fashion it would be to our interests. If you get to know him, you will find him an agreeable member of society. He knows a great deal about Wall Street. I met him at the houses of Speyer and Warburg.”¹¹⁶⁸

“Demnächst werden Colonel und Mrs. House nach Berlin kommen und, soviel ich weiß, bei dem amerikanischen Botschafter wohnen. Jedenfalls wird sich Gerard ihrer annehmen, da Colonel House der intimste Freund des Präsidenten Wilson ist. Er gehört zu den wenigen Leuten, mit welchen der einsiedlerische Präsident überhaupt freundschaftlich verkehrt. Sonst sieht Herr Wilson die Menschen nur zu geschäftlichen Besprechungen. Colonel House gilt daher hier als „the power behind the throne“. Wenn hierin auch eine der üblichen amerikarischen Übertreibungen liegen mag, so ist jedenfalls so viel wahr, daß Colonel House großen Einfluß besitzt. Er hat Interessen in Texas und konnte daher auch oft den Präsidenten in der mexikanischen Frage beraten, meistens in der energischen Richtung im Gegensatz zu Bryan.

Wenn sich Gelegenheit bieten sollte, Colonel House freundlich zu behandeln, so würde dies in unserem Interesse liegen. Sie werden, falls Sie ihn kennen lernen, in Colonel House einen angenehmen Gesellschafter finden. Er weiß auch in Wall Street gut Bescheid. Ich traf ihn bei Speyers und Warburgs.”¹¹⁶⁹

The German Ambassador to America, Count von Bernstorff, wrote to the German Foreign Office on 6 May 1914,

“A letter from myself to Count Montgelas is on the way begging that House be treated as well as possible; he may be described as the only personal friend Wilson has. Being a Texan, he exercised special influence in the question of Mexico. He lives now in New York, where he knows the great bankers well. I have often met him with Speyer and Warburg. I recommend his being received by His Majesty, if that is possible.”¹¹⁷⁰

“Ich schrieb bereits Privatbrief, der unterwegs an Graf Montgelas mit der Bitte um möglichst freundliche Behandlung von House, den man vielleicht als den einzigen persönlichen Freund Wilsons bezeichnen kann. Als Texaner hat er besonders in Mexikofrage Einfluß ausgeübt. Er lebt jetzt in New York, wo er mit den großen Bankiers gut bekannt. Ich traf ihn öfters bei Speyer und Warburg. Ich befürworte Empfang durch Seine Majestät, falls angängig.”¹¹⁷¹

Boris L. Brasol wrote in 1921,

“Because of America’s tremendous natural resources and her unlimited financial wealth, because of her great man-power and immense technical assets, also on account of Russia’s withdrawal from the Entente combination, America’s entry into the war gave her instantaneously the advantage of becoming the leading power among the belligerents. But there were two angles to America’s leadership in the trend of world events — the purely practical influence which she was able to exert upon the financial resources of the military conflict; and second, the political phase pertaining to the terms of the peace settlement. The first element was negative and destructive, for its aim was to accelerate the defeat of Germany and the victory of the Allies. The second element was positive and constructive; it sought to build up a new political and social order along the lines of the Wilsonian doctrine. However, the political credit given by Europe to America was by no means an unconditional surrender of Europe to the New World. Europe was prepared to follow America so long as she retained the hope that her prescriptions would bring an immediate solution of the European troubles. The failure to fulfill this hope was bound to produce a radical change in the attitude of European Nations toward the Wilsonian ideology, and eventually toward America herself.

It was obviously impossible to solve European problems by merely proclaiming a series of moral commandments or scholastic principles, however commendable they may have been. Above all, in order to present tangible schemes for the reconstruction of European States, it was absolutely necessary to acquire a deep knowledge of the political and social history of Europe. But a comprehensive knowledge of political phenomena does not spring up like a *deus ex machina*; it is rather attained by constant participation in the everyday political life of the different national bodies, evolving a firm historical tradition in foreign policy. America, however, has never had such a tradition and, therefore, she could not have had the experience which was indispensable for the maintenance of her political leadership in European affairs.

As to the controversy between the Senate and the President, it will be recalled that Article II, Section 2, of the Constitution of the United States, vests the President with the power to make treaties '*by and with the advice of the Senate . . . providing two-thirds of the Senators present concur.*' Although the making of treaties forms part of the executive prerogative, and in spite of the fact that the President is the Chief Executive, nevertheless, his right to enter into treaties is limited by the above provision. European statesmen were cognizant of this limitation, but Europe at large was unconcerned about such 'technicalities' of the American Constitution. Mr. Wilson appeared on the European Continent not only as the Chief Executive of, but also as the sole spokesman for, America. The peoples of Europe were inclined to believe that whatever he said, proclaimed, admitted or agreed upon was absolutely binding upon the United States. It was a matter of great disappointment to the outside world when gradually the controversy between the President and the Senate divulged the fact that President Wilson, no more than the Senate, had the authority to enter into alliances with European Nations, and that both the President and the Senate, with regard to the framing of treaties, had equal rights, neither of them having authority to act independently of the other. The executive power of the United States was represented at Paris by the person of Mr. Wilson himself, while 'His Majesty's opposition' was kept arrested in Washington, D. C. It so happened, however, that while Mr. Wilson's administration was Democratic, the majority of the Senate was Republican. This was precisely why Mr. Wilson should have secured a strong Republican representation at the Peace Conference, thus avoiding any possible surprises in the future. But Mr. Wilson was never considered an able psychologist. In all his political doings the human touch was distinctly lacking. Senator Lodge may have been wrong in some points of his criticism of the Peace Treaty, but that did not alter the nature of the case itself. In a matter of such vital importance as the framing of the Covenant, a Republican Senate certainly was entitled to have its voice heard in Europe before the treaty was actually completed.

The struggle which arose between the Senate and the President of the United States did not add to the prestige of the latter. On the contrary, it

tended to make Mr. Wilson's position in Europe all the more difficult. The statesmen assembled at Versailles were put face to face with an undeniable fact, that America had two foreign policies — one advocated by the President, and the other maintained by the Senate. For European diplomacy such a condition would have been impossible. Messrs. Orlando, Lloyd George and Clemenceau had free hands with regard to their own countries, while Mr. Wilson was handicapped in each of his enterprises regardless of their particular merits. For a short period Mr. Wilson was regarded in Europe as almighty; very soon, however, he proved his impotency on the soil of his own country.

The American delegation to the Peace Conference, headed by President Wilson himself, was composed of men of varied abilities, but above all scarcely familiar with the basic facts of European history and the underlying psychological factors of European relationship. Although cunning politicians, most of these men were pronounced amateurs in State affairs, sometimes without even elementary administrative experience, as was the case with Colonel House. It is true that during the two years preceding the armistice there was in Washington a commission at work engaged in gathering data for the future Peace Conference. This body succeeded in accumulating tons of memoranda pertaining to the different national problems, but much of the information thus obtained was distinctly erroneous and hopelessly misleading. Persons who themselves were quite ignorant of international affairs were requested to present their views and render their 'expert' opinions on problems of the utmost complexity. The work of the commission was purely mechanical and, therefore, absolutely discoordinated. Besides, with regard to the Eastern problem, which proved to be the heel of Achilles in the European situation, the information collected by the commission came mostly from Semitic sources.

No sooner had Mr. Wilson proclaimed his motto of self-determination than Washington became a meeting place for innumerable promoters of different mushroom States, all of whom claimed their allegiance to the Wilsonian dogma. None of these ten-days-old republics was absent from the American capital: Ukrainians, Lithuanians, Czechs, Slovaks, Letts, Finns, Georgians, Esthonians, Armenians, White Russians, Zionists and what not; all of them offered evidence in support of their claims for independence. Their respective representatives enjoyed free entry to the State Department. They were attentively listened to, while their contradictory statements were scrupulously added to the files of Colonel House's commission. Indeed, it was an orgy of self-determination.

Referring to the personnel of the American delegation, it is noteworthy that their very names, with the exception of Mr. Lansing and Colonel House, have remained almost unknown to the general public. [*Footnote:* Hon. Henry White and General Tasker H. Bliss were the other two delegates.] The delegates were simply absorbed by the personality of Mr. Wilson. From time to time the papers alluded to a new name in the American delegation, but it

meant nothing either to the hearts or to the minds of the American people.

Colonel House was next to President Wilson to attract public attention. Notrudy knew who he was, from whence he came, nor what he stood for, and his prestige was largely due to his mysteriousness. It was understood at Paris that he exerted a tremendous, almost boundless, influence upon the President. In fact, one of Colonel House's intimate friends, Mr. Arthur D. Howden Smith, in his volume 'The Real Colonel House,' frankly admitted:

'He holds a power never wielded before in this country by any man out of office, a power greater than that of any political boss or Cabinet member. He occupies a place in connection with the Administration which is anomalous, because no such place ever existed before Woodrow Wilson became President of the United States.' [*Footnote*: 'The Real Colonel House, An Intimate Biography,' by Arthur D. Howden Smith, p. 14, George H. Doran Company, New York, 1918.]

It was rumored that Colonel House was very radical in his political views, that he shared Mr. Wilson's admiration for the 'chosen people' and was bitterly anti-Russian. In addition it was positively known that he was sent to Germany by President Wilson prior to America's entry into the war, but until now the object of his mission was never discovered.

Mr. Keynes, in his able characterization of the personnel of the Peace Conference, referring to the American Peace Delegation and Mr. Wilson personally, stated that:

'His fellow-plenipotentiaries were dummies; and even the trusted Colonel House, with vastly more knowledge of men and of Europe than the President, from whose sensitiveness the President's dullness had gained so much, fell into the background as time went on. . . . Thus day after day and week after week, he (Mr. Wilson) allowed himself to be closeted, unsupported, unadvised, and alone, with men much sharper than himself, in situations of supreme difficulty, where he needed for success every description of resource, fertility, and knowledge.' [*Footnote*: John Maynard Keynes, C.B., 'The Economic Consequences of the Peace,' p. 45, Harcourt, Brace, and Howe, New York, 1920.]

That the members of the American delegation were dummies is a generally recognized fact. One has only to recall the manner in which the Shantung settlement was brought about. In his testimony before the Foreign Relations Committee of the Senate Mr. Lansing frankly admitted that:

'President Wilson alone approved the Shantung decision, that the other members of the American Delegation made no protest against it, and that President Wilson alone understood whether Japan has guaranteed to return Shantung to China.'

The same applies to the delicate question of Fiume. Mr. Wilson disagreed on all points with Signor Orlando. It was a personal altercation between the President and the Italian plenipotentiary, no other members of the American

delegation having participated in the controversy. Mr. Wilson's sudden decision to appeal to the Italian people 'over the heads of the Italian Government,' unwise as it may have been, was taken quite independently, while the other members of the delegation, when they read this proclamation in *Le Temps*, were probably as much surprised as Signor Orlando himself.

On every question of international importance the President acted autocratically, without advice from his colleagues. Had he consulted them beforehand, he probably would have avoided many false steps as well as his erroneous move concerning the Fiume settlement. The whole affair was caused by groundless rumors accusing the Italian Government of the intention to incorporate Fiume in the territory of the Italian Kingdom in spite of Mr. Wilson's determination to cede the city to Yugoslavia. Had Mr. Lansing been consulted he would certainly have drawn the President's attention to the fact that the decision of converting the Fiume problem into an international scandal was all the more detrimental to the general cause of peace, since it came on the eve of the arrival of the German Peace Mission.

When Mr. Baruch arrived in Paris he became very active with regard to the framing of the financial policy of the Allies, and especially that of America; and because he was not only a member of the American delegation, but also a prominent figure in the Jewish delegation, it was not impossible that he had much to do with the President's peculiar stand with regard to the notorious 'Jewish Minority Rights.'

Mr. Dillon, whose knowledge of the inside story of the intrigue at the Peace Conference is so profound, did not hesitate to state that the Allied policy toward the Zionist claims was:

'Looked upon as anything but disinterested.' Elucidating this point, Mr. Dillon added:

'Unhappily this conviction was subsequently strengthened by certain of the measures decreed by the Supreme Council between April and the close of the Conference. The misgivings of other delegates turned upon a matter which at first sight may appear so far removed from any of the pressing issues of the twentieth century as to seem wholly imaginary. They feared that a religious — some would call it racial — bias lay at the root of Mr. Wilson's policy. It may seem amazing to some readers, but it is none the less a fact that a considerable number of delegates believed that the real influences behind the Anglo-Saxon peoples were Semitic.' [Footnote: E. J. Dillon, 'The Inside Story of the Peace Conference,' p. 496, Harper & Brothers, New York, 1920.]

This observation is quite correct, but scarcely can it be confined to the Anglo-Saxon peoples only. It is true that Mr. Wilson's policy at all times was distinctly pro-Jewish and that Mr. Lloyd George's affiliations with Sir Philip Sassoon aroused much comment among the general public. Nor can the fact be denied that the British policy, ever since Mr. Balfour's declaration on the Zionist claims of November 2, 1917, has been developing under the coordinated pressure of Messrs. Rufus Isaacs, Louis Namier, Mond and

Montagu, all of whom are Jews, manifesting a spirit of deep loyalty to the cause of Israel. But almost every plenipotentiary at the Peace Conference had his own Jew to guide him in matters of international importance. Mr. Clemenceau himself, whose reputation of a French 'tiger' was so exaggerated, had Mr. Mendel as private secretary, acting as intermediary between the Quai d'Orsay and the Stock Exchange. In the same way the Italian policy was largely controlled by Baron Sonnino, Minister of Foreign Affairs. The German Peace Delegation, in turn, was so obviously dominated by Jewish banking interests that it became known as 'The Warburg Delegation,' while the Spa Conference was labeled as the 'Hugo Stinnes Conference.' Thus, Mr. Dillon's remark being correct in itself, is to be interpreted in a larger sense, namely, that the Jews as a united nation brought upon the Peace Conference a twofold pressure: First, that of the international finance whose fundamental aim it was to save Germany from economic ruin; and, second, the influence of international Bolshevism, which, as *The Jewish Chronicle* justly remarked, is:

'At many points consonant with the finest ideals of Judaism.' [Footnote: See *The Jewish Chronicle*, No. 2609, April 4, 1919, p. 7, article entitled 'Peace, War, and Bolshevism.']

The effect of this double pressure was most disastrous. On one hand it left the German problem unsolved, while on the other hand it gave tremendous impetus to the revolutionary movement throughout the world.

Many excellent articles and books have been written on the proceedings of the Peace Conference, giving a detailed account of the happenings at Paris. Therefore, it would scarcely be advisable here to repeat all that has been said about the diplomatic achievements and of the Peace Treaty itself. The object of this volume is to depict the world crisis so far as it reflects upon the international situation.

It was a correct assertion on the part of Mr. Sarolea when he stated that:

'To us the present social convulsion is but an untoward incident and an aftermath of the war. To posterity the war itself will only appear as the preliminary to the revolutionary catastrophe which has just begun, and which is spreading with such inexorable directness in the two hemispheres. We are still totally in the dark as to its meaning and as to its future possibilities. In the meantime we can only see that until it has spent its force it is futile to talk about concluding peace. For a peace settlement means an agreement between the Allied Governments and the Governments of Germany, Austria, and Russia. And there are no sovereign German, Austrian, or Russian Governments left with whom we can conclude peace. There will be no such settled governments for years to come. No agreements made to-day can bind the future, or can have either reality or finality.' [Footnote: Charles Sarolea, 'Europe and the League of Nations,' pp. 8 and 9.]

The Peace Treaty itself is neither real nor final. The series of conferences

which were held by the Allied and German statesmen, after the signing of the Treaty, have considerably amended the provisions of the Covenant, especially with regard to its economic clauses. Therefore, a final analysis of the treaty, whether it be considered from a narrow legal viewpoint or treated in the light of a broad political event, would have to be considered as premature. In a preceding chapter it was pointed out that the World War and subsequent events were but links in an endless chain of causes and consequences, extending as far back as the middle of the Nineteenth Century.

However, out of the turmoil of political babbling which accompanied the work of the Peace Conference, two factors of international significance have arisen, both of which will bear a lasting influence upon the future destinies of humanity. They are: *The League of Nations* and *International Bolshevism*. Both factors express the modern tendency of internationalism as opposed to the principle of national existence of the state. But while the idea of an association of nations is the moderate ramification of the principle of internationalism, Bolshevism is its revolutionary manifestation. Nevertheless, both phenomena work in the same direction, tending to undermine the fundamental basis of national development.

The Peace Conference was not the originator of either of these two factors but it promoted both, and the future historian will always associate their perpetuation with the policies of the Peace Conference.”¹¹⁷²

Like many of the Jewish critics of the day, notably Alfred Rosenberg, Brasol sought to prove that “Jews” as a general group promoted internationalism and Bolshevism, controlled world affairs, and that the only solution was to promote the common interest of the anti-Semites with the Zionists in the formation of an absolutely independent Jewish State in Palestine. Brasol sought to establish that British imperialism had subverted the Balfour Declaration. Brasol was a Zionist, and like Zionist Winston Churchill, and the Zionist Chaim Weizmann, Brasol offered up the carrot and the stick of Zionism versus Bolshevism:

“If Lord Milner was instrumental in forcing upon the English people a disastrous policy in Egypt, his Majesty’s Government as a body is to be blamed for the shortsighted, and also extremely harmful, attitude towards Palestine. At present it cannot be doubted that Mr. Balfour’s declaration of November 2, 1917, with regard to British support of the Zionist claim, was a clever move to keep France out of the Promised Land. The ambition of the Jews to establish a homeland of their own in Palestine was used by British as a pretext to include that part of Asia in the orbit of British influence. Mr. Herbert Adams Gibbons was right when as far back as in January, 1919, he asserted that the Britishers ‘have planned, through using Zionism, to prevent codominium with France and other nations in Palestine, to establish an all-rail British route from Haifa to Bassorah.’ [Footnote: See Mr. Gibbons’s article ‘Zionism and the World Peace,’ published in the *Century Magazine*, January, 1919, pp. 368-3 78.]

So far, so good, or at least, so long as political Zionism, advocated by British diplomats, had a definite political object to serve, criticism was confined to the question of whether England or France, or both, ought to control Palestine and Mesopotamia. It is not impossible that Messrs. Weizmann and Sokolow intended to doublecross British diplomacy, while the British intended to double-cross their Zionist friends, and it was difficult to forecast who, in the long run, would prove to be the user and who the used. Still there was logic in the declaration of November 2, 1917, because there was a chance for Britain to expand her influence in Asia Minor through the wise realization of the Palestine scheme. Moreover, in a way, Palestine could have been used as a new stronghold for British rule in the East, thus strengthening England's position with regard to India. Instead, England appointed Sir Herbert Samuel High Commissioner of Palestine, which renders the whole Palestine scheme hopeless.

It is important to remember that according to Jewish sources the population of Palestine is divided thus: Mohammedans, six hundred and fifty thousand; Christians, one hundred and fifty thousand; Jews, ninety thousand. The bulk of the population is composed of Arabs, part of whom profess the Koran, while others have been converted to Christianity. The latter group, which is but a minor section of the total Arabian populace, is ravaged by internal strife, belonging to different denominations of the Christian Church: Roman Catholic, Protestant, Russian Greek Orthodox, etc. Nevertheless, the Arabs, whether Christians or Mohammedans, are united in their hatred of the Jew. As everywhere, the Jew in Palestine is an urban element, while the Arabs are mostly farmers. The Jew in Palestine, as all over the world, is a middleman and not a producer. He is engaged in small trade. Only few Jews have settled as farmers.

The antagonism between the Arabs and the Jews is so accentuated that often the country has been on the brink of an open anti-Semitic revolt. The Ottoman Empire had great trouble in suppressing the anti-Semitic feeling among both its Christian and Mohammedan subjects.

The appointment of Sir Herbert Samuel, which was so much applauded by the Zionist group in England, is a direct challenge to the Arabs. To appoint a Jew to a post which requires holding the balance between the Jews and the Arabs, is a measure which is apt to ruin the very idea of British prestige. What England gained through the gallant efforts of General Allenby is now nullified by Samuel's appointment. It is immaterial whether Sir Herbert Samuel is good or bad, whether he is able or inefficient, the point is that he is a Jew, and as such, he cannot maintain an equilibrium between the two parts of the Palestine population, so bitterly hostile to each other. Nor does it add to British prestige when orders are given, as they were given by Sir Herbert Samuel, to British governmental employees to stand up when the Zionist anthem, *Atikva*, is played.

When the Zionist claim was first established, and Theodore Hertzl, in 1897, came out with his specific program of a Jewish State, the world at large

gave a sigh of relief as it was trusted that henceforth the Jews would have a country of their own where they would be able to develop freely and unhampered their racial peculiarities, their cultural traditions and their religious thought. Christian countries have been so accustomed to innumerable complaints made by the Jews of their oppression, of anti-Semitism breeding throughout the world, of pogroms ravaging the Jewish masses, that there was every reason to hope that the Jews would dash to Palestine, leaving those cruel Christians to their own destinies. What better scheme for a fair solution of the Jewish problem could be hoped for by both Gentiles and Jews? The enormous wealth of Jewish bankers could be easily used for the reconstruction of Palestine, which could thus be made a model state. There is a place for everybody under the sun, and there is no reason whatsoever why the Jews should not have their place in Asia Minor, with Jerusalem once more becoming their metropolis, with the Rothschilds and Warburgs conferring the blessings of their benevolent rule on the hitherto downtrodden people.

With this understanding, the greatest statesmen of Europe, long before Mr. Balfour's declaration, promised Theodore Hertzl their utmost support to the Zionist scheme. Kaiser Wilhelm II was the first to migrate to Palestine, thus setting the example for the Jews to follow. The Turkish Sultan assured Mr. Hertzl that he would favorably look upon the Zionist efforts in the Ottoman Empire. The Russian Minister of the Interior, Mr. V. K. Plehve, promised his help to facilitate Jewish emigration from Russia. Another reason why so many Gentiles were willing to give their enthusiastic support to the Zionist movement was because it was justly argued that should the Jews build up a state of their own, they would be relieved of the necessity of bearing the burden of double-citizenship and double-allegiance on one hand to their own nation, and on the other hand to the countries of their adoption. This would also enable them to abandon their traditional policy of intermeddling in foreign matters, giving them a chance to enjoy genuine independence and civic freedom. From a legal point of view, then, the Jews would be considered, outside of Palestine, as aliens, just as Americans are considered in Japan, or the Japanese in America. While, of course, as Jewish citizens, they would not enjoy the rights of citizenship in any other country outside of their own Jewish State, they would also be relieved of all duties to Gentile countries. Consequently, they would be relieved of the hardship of serving simultaneously God and Mammon.

But when the time came, and the restoration of Palestine was announced by the Great Powers, many people, including some of the Jews themselves, became bitterly disappointed. Palestine has been restored not as a *Jewish State*, but merely as a *Homeland* for those restless spirits who, while residing in New York, London or Paris, would use Palestine as their summer resort, or perhaps as an additional base for their Third Internationale.

The British protectorate over Palestine converted that country into a British colony, with the British administration ruling over the population.

The most representative Zionists, themselves, came out with bitter criticism against such a solution. Thus, Israel Zangwill, in the London *Jewish Chronicle*, violently denounced the Judo-British pact proposing to make Palestine a purely Jewish State, with the expulsion of all Arabs to Arabia.

The *Jewish Guardian*, referring to this situation, remarked:

‘Zionists were aiming for a Jewish Palestine but the Jews received a British Palestine.’

Mr. Eberlin, a Jew himself, and one of the foremost leaders of the Poale-Zionist movement, in a book recently published in Berlin, entitled ‘On the Eve of Regeneration,’ stated:

‘The foreign policy of England in Asia Minor is determined by its interests in India. There was a saying about Prussia that she represents the army with an admixture of the people. About England it could be said that she represents a colonial empire with a supplement of the metropolis. . . . It is obvious that England desires to use Palestine as a shield against India. This is the reason why she is feverishly engaged in the construction of strategic railroad lines, uniting Egypt to Palestine, Cairo to Haifa, where work is started for the construction of a huge port. In the near future Palestine will be in a position to compete with the Isthmus of Suez, which is the main artery of the great sea route from the Mediterranean to the Indian Ocean.’[*Footnote*: Translation from Russian, ‘On the Eve of Regeneration,’ by I. Eberlin, pp. 129, 130, Berlin, 1920.]

But this Poale-Zionist goes a step farther when he asserts that:

‘It is only Socialism attained in Europe which will prove capable of giving honestly and without hypocrisy Palestine to the Jews, thus assuring them unhampered development. . . . The Jewish people will have Palestine only when British Imperialism is broken.’

That the present policy towards Palestine is hopelessly erroneous can scarcely be denied. The Jews blame England for making it a British colony, while the Arabs are outraged by the appointment of Sir Herbert Samuel, because he is a Jew. The British public itself is at the cross roads — whether to consider Palestine as the Promised Land for the Jews, or for the English — and so, everybody on the Thames is waiting for Mr. Lloyd George and his parliamentary secretary, Mr. Sassoon, to solve the mystery of the Sphinx with regard to their Asia Minor policy.

However, there is nothing humorous in the whole situation because Lenin, the Argus of international dissension, is closely watching the developments in Syria, Mesopotamia and Palestine, and his agents are hard at work inciting the Jews against the British and the Arabs against the Jews. Moscow Soviet propagandists are always headed for political mischief; wherever there is natural cause for unrest, they stimulate it, converting it into

an international scandal. All the more serious is the situation because Palestine is literally the shield for British rule in India.”¹¹⁷³

Another surreal part of the very odd “Colonel” House story occurred posthumously in October of 1939. England and France had just declared war on Germany on 3 September 1939. Many Americans worried that history would repeat itself and that America would be dragged into another bloody world war. The German Government had an incentive to undermine the relationship between the United States and Great Britain. It was not unusual for faked documents to be used as war propaganda.

Congressman Jacob Thorkelson of Montana submitted a letter into the Congressional Record, which was allegedly written by “Colonel” House and was addressed to David Lloyd George, Prime Minister of England. The letter was dated 10 June 1919 and was allegedly written on stationery from the British Embassy in New York, though Thorkelson did not have the supposed original. Therefore, there was no original signature, which could be checked for authenticity. The letter made it appear that Great Britain sought to recapture America as a colony, through the League of Nations. If the letter were authentic, one would have to believe that House and J. P. Morgan & Company were corrupting agents of the British Government and were undermining American sovereignty—and there is evidence that they were, especially if one considers the fact that Rothschilds essentially ruled England, Morgan and House.¹¹⁷⁴ While this may sound preposterous, there were published calls for the melding of Great Britain and the United States, such as those of Clarence K. Streit, who was an aide with the American mission at the Versailles Peace Conference in the First World War, and later a *New York Times* reporter who covered the League of Nations. In 1938, Streit openly called for the two nations to unite, and more broadly for a world government.¹¹⁷⁵

House’s secretary, Francis B. Denton, immediately stated that the alleged House letter was spurious. *The New York Times* published several articles denouncing the letter as a fake.¹¹⁷⁶ Fabulously wealthy banker and oil man, George Washington Armstrong,¹¹⁷⁷ tried to explain the discrepancies between the “House Report” and contrary facts, in 1950-1951,¹¹⁷⁸ by claiming that Great Britain was controlled by the Zionists and the N. M. Rothschild & Son Bank, which controlled the Bank of England, the railroads and the press. Armstrong attributed the letter to Lord Northcliffe.

It is interesting to note that a “secret society” had been formed by Cecil John Rhodes in the Nineteenth Century with the expressed purpose of reunifying the British Empire.¹¹⁷⁹ Rhodes attempted to unite English-speaking financiers to pool their wealth and rule the world, and one of his main goals was to bring America back under British control. Rhodes was long-term associate of Nathaniel M. Rothschild and Alfred Beit, and was a *de facto* Rothschild agent.¹¹⁸⁰ Rhodes’ not so secret society was founded on racist principles and promoted the Jewish Messianic ambitions of one world government, one world language, etc.

President Wilson’s “progressive” movement in America, like the “progressive” movements of Bolshevism and Zionism, was in practice a repressive movement

which included segregationist laws and punitive government censorship. Wilson betrayed the American blacks who had voted him into office, by promoting segregation; and Wilson made it a Federal offense in the United States to speak out against the war, or on behalf of Germany, and imprisoned those who had dared to do either, or both. The Congress passed the “Espionage Act” on 15 June 1917 and amended it on 16 May 1918 to make it even more oppressive. Many anti-war protestors were beaten, arrested and imprisoned as a result.

These “progressive” movements for “international peace”, instead proved to be fronts for centralized racist international tyranny, exploitive colonization, and the promotion of Entente European and of American interests, at the expense of the rest of the world—including Germany. Einstein had a long relationship with the League of Nations, which was advocated by Wilson. Zionist spokesman Samuel Landman wrote in 1936,

“Moreover, the fact that the very existence of the future of Jewish Palestine depends, from the point of view of international law, on a Mandate of the League of Nations has powerfully contributed towards making the Jews everywhere into strong supporters of the League of Nations. In France, for instance, it is well known that the Jews are among the leaders of the pro-League policy. In other lands it is equally true, though less well known. For instance, the views of such a man as Dr. Einstein—a convinced Zionist believer in the League—count heavily in the land where he now dwells—the U.S.A. [***] In the opinion of Lord Cecil and General Smuts, the League of Nations and a Jewish Palestine are the two greatest positive results of the Great War. The two things are interdependent to a large extent. A Government that has let the world understand clearly that Great Britain stands unshakably by the League cannot logically do otherwise with regard to Zionism and Palestine.”¹¹⁸¹

The formation of the League of Nations after the apocalypse of the First World War, and the attempted formation of the State of Israel, were the fulfillment of Jewish prophecy.

5.15.3 The Balfour Declaration—*QUID PRO QUO*

Zionist Jews betrayed Germany in the middle of the First World War by bringing America into the war on the side of the British. The Zionists controlled President Wilson through blackmail. They struck a deal with the British and agreed to use their influence over Woodrow Wilson and the American Press to bring America into the war on England’s side. For their part, the British agreed to issue the Balfour Declaration and conquer Palestine. The entire world suffered as a consequence.

Albert Einstein’s anti-German rhetoric in the post-war period especially irked many Germans, because they knew that Zionist traitors like Einstein had betrayed Germany to England and Russia in exchange for a deal with the British to take Palestine from Turkey and make it available to the Jews for a homeland. This stab

in the back came after Germany had done so much for Jews and it betrayed the generally very positive relationship between Jews and Germany. Albert Einstein stated in 1938,

“When the Germans had lost the World War hatched by their ruling class, immediate attempts were made to blame the Jews, first for instigating the war and then for losing it. In the course of time, success attended these efforts. The hatred engendered against the Jews not only protected the privileged classes, but enabled a small, unscrupulous, and insolent group to place the German people in a state of complete bondage.”¹¹⁸²

Albert Einstein told Peter A. Bucky,

“For instance, after the First World War, many Germans accused the Jews first of starting the war and then of losing it. This is nothing new, of course. Throughout history, Jews have been accused of all sorts of treachery, such as poisoning water wells or murdering children as religious sacrifices. Much of this can be attributed to jealousy, because, despite the fact that Jewish people have always been thinly populated in various countries, they have always had a disproportionate number of outstanding public figures.”¹¹⁸³

Einstein’s opinion that many Germans blamed Jews for the First World War, and for Germany’s defeat in that war, is correct. Hitler wrote in his unpublished sequel to *Mein Kampf*,

“The war against Germany was fought by an overpowering world coalition in which only a part of the states could have a direct interest in Germany’s destruction. In not a few countries the shift to war was brought by influences which in no way sprang from the real domestic interests of these nations or even which could also be to their benefit. A monstrous war propaganda began to befog public opinion of these peoples and to stir it into enthusiasm for a war which for these very peoples in part could not bring any gain at all and indeed sometimes ran downright counter to their real interests.

International world Jewry was the power which instigated this enormous war propaganda. For as senseless as the participation in the war by many of these nations may have been, seen from the viewpoint of their own interests, it was just as meaningful and logically correct seen from the viewpoint of the interests of world Jewry.”¹¹⁸⁴

Einstein does not tell us how or why the Germans came to this conclusion, how this message was spread, or why it was widely believed. A factual analysis based on primary source material answers these questions.

Marxist and Secretary of State in the German Foreign Office,¹¹⁸⁵ Karl Kautsky wrote in 1921,

“Neither of the two belligerent groups [in the First World War] had the upper hand from the outset. Each was obliged to utilise every resource at its disposal. On both sides of the trenches, each government sought to obtain the full support of its proletarians, and also of its Jews. The cheapest concession that could be made to the latter was in the form of promises to support Zionism. For these promises were all to be realised at the expense of Turkey. The Central Powers, as well as the Entente, permitted the Jews to believe that their victory would result in a Jewish homeland in Palestine.”¹¹⁸⁶

Influential Jews in America, and those Jews in the press throughout the Western World, were often of German-Jewish descent, and were perceived as being quite pro-German prior to the middle of the First World War. Jews had strongly defended German Protestants in the *Kulturkampf*. There were also millions of Russian Jews in America at the time, and they hated the Czar and were pro-German because Germany was the enemy of Russia. German-Americans, many of whom were of Jewish descent, were an influential group in the 1916 Presidential campaigns.¹¹⁸⁷ President Wilson, in part, won his campaign on the slogan, “He kept us out of the war!”

Republican Theodore Roosevelt was forced out of the race for the Republican nomination because he had alienated the German-American vote—the “hyphenates”, which included many Jews. American Jews who had emigrated from Germany and Austria were very concerned by the rhetoric of the advocates for “preparedness”, *i. e.* war against Germany. The statements of the advocates of “preparedness” attacked pacifists as if disloyal to America and claimed that immigrants from Entente countries were loyal Americans, but immigrants from Germany and Austria were traitors. This so affected the Jewish community, that some of the advocates for “preparedness” made exceptions to their ethnic attacks for German Jews.¹¹⁸⁸

Strangely, some political Zionists claimed that all Jewish newspapers around the world, outside of Germany itself, became anti-German in 1914. Germany tried very hard to help Jews fulfill their dreams of emancipation in Russia, and to achieve a homeland in Palestine. In search of an explanation for the fact that some of the leadership of the pro-German Jews of the world suddenly became anti-German, many Germans concluded that they were rewarded for helping their Jewish neighbors by an international Jewish betrayal. Though many Jews took bold actions to distance themselves from the anti-German activities of a prominent few, leading Jews in the German press, in the German Government, and in the German-Jewish financial community, subverted German interests during and after the war. These were often the same Jews who had beat the drums of war most loudly when the war began.

Lisa Endlich tells a revealing story of the conflicts among German-Jewish financiers, who split along Zionist lines, in her book *Goldman Sachs: The Culture of Success*,

“World War I divided Europe and Goldman Sachs. Henry Goldman, highly conscious and fiercely proud of his German-Jewish heritage, was a

staunch and vocal supporter of Germany and its war efforts. An intense, high-strung, and didactic man, his outspoken support and deep admiration for everything German did untold damage to the firm's reputation. When Sam Sachs returned from Europe shortly after the outbreak of the war, after assuring the Kleinwort partners of the firm's pro-British stance, he was horrified by his brother-in-law's open support for the enemy. The Sachs's German origins were just as recent and just as strong, but their allegiance was to England and France.

In 1915, Goldman, despite pressure from his partners and sisters, rejected Goldman Sachs's participation in the \$500 million J. P. Morgan sponsored Anglo-French loan to fund the war effort, to which virtually all the leading Wall Street firms of the day were subscribing. The firm had a longstanding policy requiring unanimous agreement of the partnership for participation in any piece of business. Out of their own strong beliefs and to save face for their firm, Sam and Harry Sachs marched down to the offices of J. P. Morgan and personally subscribed \$125,000 toward the loan.

As the war continued, the ill will between Goldman and the Sachses grew. One can only imagine the uncomfortable atmosphere that must have prevailed in the firm's small offices. Even after the United States entered the war Goldman continued to speak out publicly in support of Germany, despite the fact that two of his partners and one of his partner's sons were on duty in Europe. The episode was a painful one for the Goldman and Sachs families both personally and professionally. Finally, Kleinwort cabled Goldman Sachs that it was in danger of being blacklisted in London. The British merchant bank had been embarrassed when called before the Ministry of Blockade and shown a large number of cables between Goldman Sachs, its partner of two decades, and German banks. It was clear to the Kleinwort partners that the firm was doing an active exchange business with the Germans. They wrote to Goldman Sachs in 1916: 'We were frankly astonished at the evident importance of these operations, and we are therefore not surprised to find the authorities skeptical as to the possibility of entirely avoiding any indirect connection between such business and your sterling account with us.' The Bank of England eventually prevented Kleinwort from doing exchange business with Goldman Sachs, cutting off much of Goldman Sachs's London business until after the war.

The firm's business had come to an almost complete standstill, despite its growing stature in the financial community. [***] Shortly after this, Henry Goldman announced his departure on Goldman Sachs letterhead with the words 'Save & Serve. Buy Liberty Bonds!' emblazoned in red at the top of the page. He wrote, 'I am not in sympathy with many trends which are now stirring the world and which are now shaping public opinion. I retire with the best of feeling towards the firm (and all of its members) with which I have been associated for thirty-five years and to which I have given all there is in me.'"¹⁸⁹

The Zionists, who had President Wilson under their control through blackmail, struck a deal with the British. The Zionists brought America into the war on England's side and Britain issued the Balfour Declaration promising Palestine to the Zionists as a potential homeland for Jews—both before and after securing Palestine for the Palestinians. This greatly changed the face of international Jewish propaganda.

Jewish interests in the media in France, England and America had long agitated against Russia in the hopes that these nations would pressure Russia to free Jews from the Pale of Settlement. Russia and the Czar were regularly ridiculed in the press in the West and story after story appeared in the newspapers telling of atrocities allegedly committed against Jews by Russians. Many prominent and influential Jews actively agitated against Russia with governmental leaders in Italy, France and England—Russia's allies—the Allies.¹¹⁹⁰ However, when the Zionists decided to turn against Germany, the press suddenly began to laud Russia in the middle of World War I and urged Russian Jews to fight for the Allies for the sake of taking Palestine from the Turks; while Jewish financiers conspired with the German Government to destroy the Russian State and its people.

Formerly openly anti-Russian Jews suddenly became pro-Russian¹¹⁹¹ and urged all Russian Jews to fight to capture Palestine—a move that cost the Turks and Germans, who were the enemies of Russia in the First World War. The Russian Revolution freed Russian Jews and the entrance of America into the war on the side of the Allies secured Germany's eventual defeat. This was part of a Zionist strategy to elicit the Balfour Declaration. As a result, many Germans came to stereotype all Jews as if duplicitous and believed that Jews had caused them to lose the war and had caused the terrible hardships the Germans faced in the post-war period. Many prominent Jews published works claiming that Germans are inherently evil and that Germany must be divided and made agrarian and primitive.

After the Zionists made their deal with the British, a wave of anti-German propaganda appeared in American and British journals, newspapers and books linking Germans with the persecution of Americans in Germany and of Jews in Russia. Zionist headquarters moved from Berlin to London. As opposed to the double dealings of the Zionists, some German Jews revealed that many of the Zionists in Palestine were savages and that Germany represented the best hope of "World Jewry".

The Germans were about to win the war in 1916. The Zionists in England interceded with the British government, who were largely resigned to defeat, and promised them that they could bring America into the war on the side of the British, with their influence over the press, their financial power, and their power in the American government.¹¹⁹² It was well-known that the Zionists had President Wilson in their pocket. The Zionists Louis Brandeis and Samuel Untermyer blackmailed him President Wilson with love letters he had written to Mrs. Peck.

Jews in Germany were enjoying unprecedented power and equal rights in Germany and many fought valiantly to defend the "Fatherland" in the First World War. They, and the Germans in general, felt that the Zionists had stabbed them in the back in the pursuit of racist Zionism. German Jews tried to obstruct the immigration

of Eastern European Jews, whom they considered to be primitive and decadent.¹¹⁹³ In America, German Jews and their decedents had tended toward assimilation. Some exploited immigrant Eastern European Jews—the impoverished *Ostjuden* who emigrated to America and soon greatly outnumbered the German Jews—in garment factories owned by German Jews; which resulted in the formation of some of the earliest labor unions in America.

German Jews encouraged Eastern European Jews to assimilate, and feared that the massive influx of orthodox Eastern European Jews to America would result in increased anti-Semitism. Sephardic and German Jews were quite successful in American, and looked down upon the less sophisticated *Ostjuden*, the Jews of Eastern Europe. Burton J. Hendrick wrote in 1923 in a pro-Jewish article meant to refute the accusations of *THE DEARBORN INDEPENDENT*,

“In all that has been said of the economic progress of the Jews in America one fact should not escape observation. The Jewish names in this list are especially significant; Lewisohn, Kahn, Wolf, Guggenheim, Warburg, Schiff; they are all names of German Jews. The same statement is true of the great Jewish department store proprietors: Straus, Stern, Gimbel, Altman. An examination of the occasional Jewish name that appears as a director of banks would bring out the same fact. The important Jewish banking houses—Kuhn, Loeb & Co., Speyer & Co., Goldman, Sachs & Co., Hallgarten—are almost exclusively Germanic. In the financial advertisements of this magazine a few Jewish names figure; they are invariably the names of German Jews. The big Jewish lawyers of New York—Untermeyer, Marshall—and of Chicago—Levy Meyer, Samuel Alshuler—also belong to the German branch of the race. Most of the Jews who have reached important public position—Henry Morgenthau, Oscar Straus, Eugene Meyer, Louis Brandeis, Abraham Elkus—are likewise German Jews; a few others, Bernard Baruch, Benjamin Cardozo, belong to that Spanish-Portuguese element which has been established in this country for nearly three hundred years. Yet these German and Spanish branches represent only a small minority of the Jewish population of America. Of the three million Jews in this country, probably not far from 2,500,000 are Russian Jews. Of New York City’s 1,500,000 Jews not far from 1,300,000 have come from the East of Europe. What progress have these Jews made? How do they earn their living? What fields of business do they ‘dominate’? This phase of the subject will be treated in the next article.”¹¹⁹⁴

Burton J. Hendrick iterated a typical pro-Sephardic Jew and pro-German Jew attitude common among the Jewish elite in the West, those Jews who prevented the exodus of Jews seeking refuge from the pogroms and from Nazism. Hendrick wrote in 1923 in an anti-Communist—anti-Polish-Jew—article entitled “Radicalism among the Polish Jews”—in contrast to a series of otherwise philo-Semitic articles he wrote on “The Jews in America” in *The World’s Work*,¹¹⁹⁵

“There is only one way in which the United States can be protected from the anti-Semitism which so grievously afflicts the eastern sections of Europe. That is by putting up bars against these immigrants until the day comes when those already here are absorbed.”¹¹⁹⁶

Racist Marxist Zionist Ber Borochov stated,

“Anti-Semitism menaces both the poor helpless Jews and the all-powerful Rothschilds. The latter, however, understand very well where the source of trouble lies; the poverty-ridden Jewish masses are at fault. The Jewish plutocracy abhors these masses, but anti-Semitism reminds it of its kinship to them. Two souls reside within the breast of the Jewish upper bourgeoisie—the soul of a proud European and the soul of an unwilling guardian of his eastern coreligionists. Were there no anti-Semitism, the misery and poverty of the Jewish emigrants would be of little concern to the Jewish upper bourgeoisie. It is impossible, however, to leave them in some west European city (on their way to a place of refuge) in the care of the local governments, for that would arouse anti-Semitic ire. Therefore, in spite of themselves and despite their efforts to ignore the Jewish problem, the Jewish aristocrats must turn philanthropists. They must provide shelter for the Jewish emigrants and must make collections for pogrom-ridden Jewry. Everywhere the Jewish upper bourgeoisie is engaged in the search for a Jewish solution to the Jewish problem and a means of being delivered of the Jewish masses. This is the sole form in which the Jewish problem presents itself to the Jewish upper bourgeoisie.”¹¹⁹⁷

Many American Jews sought to prevent public awareness of the discord between German Jews and Eastern European Jews. They tried to prevent the press from covering the strikes by Eastern European Jews against factories owned by German Jews.¹¹⁹⁸ Some believe that American Jewish financiers funded Hitler in order to block the flow of *Ostjuden* to the West, to provide a buffer against the spread of Bolshevism, to profit from the wars Hitler was liable to provoke, and to promote Zionism.¹¹⁹⁹ Some of these reasons might also have been behind the failure of Great Britain to act against the Nazi regime until they were forced into war—and Hitler was allegedly somewhat surprised that England actually declared war against Germany when Germany invaded Poland.

Speaking in general terms, Eastern European Jews resented the assimilationist attitudes of the German Jews. Even before Herzl, in the 1880's when the Pogroms heated up in Russia, Russian Jews like Peretz Smolenskin railed against rich assimilated Jews in the West, Jews who had allegedly disowned their “Volk”.¹²⁰⁰ By choosing England over Germany, the Zionists were able to create discord between German Jews, who were the most ardent anti-Zionist—pro-assimilationists among Jews, and German Gentiles; thereby forcing German Jews towards Zionism and weakening Germany in preparation for Marxist revolution—revolution which came at war's end. By siding with the British, the Zionists were also siding against the

Turkish Empire, which ruled Palestine and Greater Syria.

Anti-Semites, many of whom worked for the Zionists, exploited this opportunity to stereotype all Jews based on the actions of a few. They wanted to create an animus against all Jews for the mere fact of being Jews, so as to obstruct assimilation. Hitler's friend, Dietrich Eckart, wrote in his *Bolshevism from Moses to Lenin: A Dialogue Between Adolf Hitler and Me*,

“‘Completely aside from that, it's clear that they have had America by the throat for quite a while,’ I continued. ‘No country, writes Sombart, displays more of a Jewish character than the United States. [Notation: Werner Sombart, *Die Juden und das Wirtschaftsleben* (Leipzig, 1911), p. 39.] We have already seen a consequence of this in the World War. In 1915, at a time when the true Americans hadn't the slightest thought of a war against us and, in fact, were so disposed toward us that any indication of a possible conflict of interest could have been smoothly and amicably settled, a secret advisory committee met with President Wilson for the sole purpose of preparing the country for war against Germany. [Notation by English translator deleted—its evidentiary content demonstrated below.] And who was the chief wire-puller in these nefarious activities, which were set into motion a full two years before the engagement of the United States in the war? The previously unknown Jew, Bernard Baruch. ‘I believed that the war would come, long before it came,’ he later calmly explained to the special committee of Congress which confirmed all this. And no one got up and beat the crafty scoundrel to a pulp.’”¹²⁰¹

The Germans knew of the deal struck between the Zionists, President Wilson and the British, as it happened. *The New York Times* reported on 12 November 1917 on page 13,

“ZIONISTS HERE SEE TEUTON PLAN HALTED

British Victories in the Holy Land
Thwart Germany's Ambition
to Control Palestine.

HER PRESS CAMPAIGN BARED

Its Aim Was to Save Enough Eastern
Territory to Menace
the Suez Canal.

American Zionists who have been watching with interest the various military operations near the Holy Land have been tremendously relieved by the events of the last few days. The British victories at Beersheba and Gaza, forecasting the eventual occupation of Jerusalem, and the promise given last week by Mr. Balfour, in the name of the British Government, that they would 'use their best endeavors to facilitate the establishment of Palestine as a national home for the Jewish people,' have apparently spiked a German scheme for setting up in Palestine a Jewish State, nominally autonomous, but really under German control.

A statement issued yesterday by the Provisional Executive Committee for General Zionist Affairs gave a detailed account of a press campaign supporting this scheme which has been going on in Germany and Austria for some time. This is held to indicate that the German military leaders foresaw the collapse of the Berlin-to-Bagdad plan and were preparing another arrangement by which it was hoped that Germany might save from the wreck of its plans in the Near East enough to form a constant menace to the Suez Canal, Egypt, and India.

'To accomplish this purpose,' says the committee, 'Germany was evidently preparing to ride roughshod, if need be, over its present ally, should Turkey refuse to recognize that it was to her 'best interests' to fall in with the new project. To give 'punch' to its publicity campaign, Germany unearthed a conspiracy between America and the Zionist Organization, including United States Supreme Court Justice Louis D. Brandeis, Judge Julian W. Mack, head of the American Military Insurance Department; Felix Frankfurter of the War Department, as well as Lord Walter Rothschild, leader of the English Zionists, and former Ambassador Henry W. Morgenthau to seize Palestine for exploitation by the Jews, Christian missionaries, and capitalists.

'In the end, if General Allenby hadn't gotten the jump on her by striking hard and quickly, Germany would one day soon have blandly announced the establishment of a Jewish republic under its auspices and suzerainty, and in response to Turkey's protests would have pointed to the overwhelming demand of the German people, and quoted for the benefit of its ravished ally, 'Vox populi, vox Dei.'

'If it had carried out its new plan, the establishment of an autonomous Jewish State in Palestine under its overlordship, whether with the consent of the Ottoman Government or in utter disregard of Turkey's wishes, Germany would have had, in addition to the strategical advantage that this would mean for the next war,' also the satisfaction of 'beating the Allies to it.' England,

France, Italy, and Russia have already made it clear that the establishment of a Jewish State in Palestine is one of their aims in this war, and in Jewish circles in America it is held that Washington's view as to the desirability of this coincides with that of the Allies.

'Some echoes of these whisperings must have reached Germany, and several of its leading publications speak harshly of these 'infamous American Zionist proposals.' Thus Die Kölnische Zeitung, published in Cologne, publishes a long screed impugning the honesty of President Wilson, and ending with these complimentary allusions to Americans in general:

The Americans belong to that class of ?????? that have been for the last sixty years undermining the proud edifice of the Turkish Empire, and haven't stopped it yet. The Palestine action fully reveals Wilson's intentions. America has dropped its mask and shown itself in its true colors—a power that has the greatest interest from the capitalistic and religious point of view to bring Turkey under the influence of missionaries and capitalists. This is the true American humanity, which is based on the alliance of the religious men with the king of trusts. Turkey has watched this campaign with the utmost patience, and now it has received the cruellest reward. It can see now that America is not far behind the other Entente Powers in their enmity to Turkey and their plans for its destruction.

Kaiser Visits Palestine.

'For Germany to give its consent to the establishment of the Jewish nationality on its historic soil, requires a reversal of its previous attitude toward Palestine. Attempts have been made to establish German colonies in the Holy Land, and Kaiser Wilhelm has paid several visits to Palestine in order to win favor with the peoples of that country, and to encourage his subjects in their vain attempts to gain a strong footing there.

'The way was being prepared by a rather obvious campaign which began with the publication of apparently innocent scientific articles, by experts, on the near East, which discussed at great length, and with much detail, the accomplishments of the Jewish colonists and the vast possibilities of Palestine from an economic standpoint. A remarkable array of such articles, studying Palestine from every conceivable angle, has been published in over a hundred periodicals in Germany and Austria. These were followed by 'letters to the editor' and now the propaganda has attained the editorial stage.'

Among the first of these articles was one by Major Carl Frank Enders to make clear to the German people that it had better give up all hope of colonization in the Holy Land, and at the same time warn Turkey not to put any obstacles in the way of the Jewish operations there. Major Enders wrote:

The realization of the Zionists idea means infinitely more to our economic life than those fantasies and dreams of the German people that the Near East will create for us the lost world markets. * * * It will not be politically wise for Turkey to hinder the Jewish immigration into Palestine * * * German colonization in Palestine is nothing but a dream, beyond the realm of realization, which I would advise the German people to forego.

‘The Munich *Neueste Nachrichten* makes the frank statement that ‘Zionism has become a question of the first magnitude, and Germany and Turkey have no choice but to give it serious consideration.’ Gustave von Dobeller said: ‘For many years the object which our Kaiser tried to accomplish by arduous political effort has been the making of a strong Turkey. A method not to be despised would be the establishment of a strong Jewish State, under Turkish suzerainty. As the Jewish people favor republics, let them, therefore, establish a republic, which must, however, be under the protection of the Ottoman Empire. It is always a question of importance whether you or your opponent has the key of the door. The idea of establishing a Jewish State is good for that power which effects it.’

Sees No Gain to Jews.

‘The Vice President of the Austrian Parliament, Professor Paul Rohrbach, whose job was that of persuading the Jews of Germany and Austria-Hungary that the political schemes of the Allies are not to be trusted, wrote: ‘The national aspirations of the Jews will be listened to with more sympathy by the allies of Middle Europe than by the Entente, even though certain papers and politicians on that side have lately been promising great things to the Jews. I do not believe that, even if the Entente were victorious and Turkey dismembered so that Palestine came under the suzerainty of either England or France, the Jews would benefit by this. Jews will have nothing to gain by the imperialistic schemes of England.’

‘The *Frankfurter Zeitung* said:

‘Pan Turkish ideas have no meaning in Palestine, where practically no Turks dwell.’

‘Die *Reichsbote*, the mouthpiece of the Junkers, is calling upon the German Government to act promptly for the establishment of a Jewish State to ‘offset the American Zionist proposals.’ This must be done, it insists, to counteract the Wilson intrigue and ‘to prevent England from making use of these American Zionist proposals as a backdoor which will enable her to pass freely from Egypt to India. For this purpose,’ it says, ‘the German-Austrian Zionist plans for a Jewish settlement must be strengthened. This is the opportune moment for the Zionist movement to attain its ideal.’

‘These ‘American Zionist proposals’ are creating a real panic in the minds of Germany. The indications are that the German Press is alluding to the Palestine Commission appointed by President Wilson last Summer, consisting of Former Ambassador Morgenthau and Felix Frankfurter of War Secretary Baker’s Advisory Council. At any rate, the *Deutsche Worte* speaks of them as a ‘graver calamity than a declaration of war by a small or even medium-sized nation would be,’ and charges the enemies of Germany with ‘trying to enlist in their service the Zionist movement.’ But it sees through the game of the Allies. ‘We know very well what Mr. Morgenthau and Lord Rothschild are doing in this behalf for America and England,’ it declares, the while it admits that if ‘this plan of our enemies succeeds, it will go very badly with us.’

‘These editorials will suffice to indicate how Germany was making ready to ‘beat the Allies to it’ in Palestine. General Allenby had not beaten Germany by taking Beersheba and capturing the highway to Jerusalem. The unfurling of the Union Jack over the hills of the Holy City will signalize the end of the ‘Berlin to Bagdad’ dream.’”

Bernard Shaw wrote in 1930,

“The controversy proved superfluous after all; for the foreign trade department at the Admiralty, in the sensible hands of Sir Richard Webb, consented to pay for the confiscated cargoes; the support of the American Jews was purchased by Lord Balfour at the price of Jerusalem (Zion); and the sinking of the Lusitania by a German submarine not only removed the danger of America coming into the war on the German side, but practically forced her in on our side.”¹²⁰²

Political Zionist leader Samuel Landman repeatedly confirmed the Germans’ and Austrians’ belief that Zionists had used President Woodrow Wilson to bring America into the war on the side of the Allies in exchange for the Balfour Declaration. If Germany should win the war, the Zionists would obtain Palestine and should England win the war, the Zionists still would obtain Palestine. The Zionists had no loyalty to either England or Germany. Landman wrote in 1936,

“During the critical days of 1916 and of the impending defection of Russia, Jewry, as a whole, was against the Czarist regime and had hopes that Germany, if victorious, would in certain circumstances give them Palestine. Several attempts to bring America into the War on the side of the Allies by influencing influential Jewish opinion were made and had failed. Mr. James A. Malcolm, who was already aware of German pre-war efforts to secure a foothold in Palestine through the Zionist Jews and of the abortive Anglo-French *démarches* at Washington and New York; and knew that Mr. Woodrow Wilson, for good and sufficient reasons, always attached the greatest possible importance to the advice of a very prominent Zionist (Mr. Justice Brandeis, of the US Supreme Court); and was in close touch with Mr. Greenberg, Editor of the *Jewish Chronicle* (London); and knew that several important Zionist Jewish leaders had already gravitated to London from the Continent on the *qui vive* awaiting events; and appreciated and realised the depth and strength of Jewish national aspirations; spontaneously took the initiative, to convince first of all Sir Mark Sykes, Under-Secretary to the War Cabinet, and afterwards Monsieur Georges Picot, of the French Embassy in London, and Monsieur Goût of the Quai d’Orsay (Eastern Section), that the best and perhaps the only way (which proved so to be) to induce the American President to come into the War was to secure the co-operation of Zionist Jews by promising them Palestine, and thus enlist and mobilise the hitherto unsuspectedly powerful forces of Zionist Jews in America and

elsewhere in favour of the Allies on a *quid pro quo* contract basis. Thus, as will be seen, the Zionists, having carried out their part, and greatly helped to bring America in, the Balfour Declaration of 1917 was but the public confirmation of the necessarily secret ‘gentleman’s’ agreement of 1916 made with the previous knowledge, acquiescence and/or approval of the Arabs and of the British, American, French and other Allied Governments, and not merely a voluntary altruistic and romantic gesture on the part of Great Britain as certain people either through pardonable ignorance assume or unpardonable ill-will would represent or misrepresent.

Sir Mark Sykes was Under-Secretary to the War Cabinet specially concerned with Near Eastern affairs, and, although at the time scarcely acquainted with the Zionist movement, and unaware of the existence of its leaders, he had the flair to respond to the arguments advanced by Mr. Malcolm as to the strength and importance of this movement in Jewry, in spite of the fact that many wealthy and prominent international or semi-assimilated Jews in Europe and America were openly or tacitly opposed to it (Zionist movement), or timidly indifferent. MM. Picot and Goût were likewise receptive.

An interesting account of the negotiations carried on in London and Paris, and subsequent developments, has already appeared in the Jewish press and need not be repeated here in detail, except to recall that immediately after the ‘gentleman’s’ agreement between Sir Mark Sykes, authorized by the War Cabinet, and the Zionist leaders, cable facilities through the War Office, the Foreign Office and British Embassies, Legations, etc., were given to the latter to communicate the glad tidings to their friends and organizations in America and elsewhere, and the change in official and public opinion as reflected in the American press in favour of joining the Allies in the War, was as gratifying as it was surprisingly rapid. [***] In Germany, the value of the bargain to the Allies, apparently, was duly and carefully noted. In his ‘Through Thirty Years’ Mr. Wickham Steed, in a chapter appreciative of the value of Zionist support in America and elsewhere to the Allied cause, says General Ludendorff is alleged to have said after the War, that: ‘The Balfour Declaration was the cleverest thing done by the Allies in the way of propaganda, and that he wished Germany had thought of it first.’ [Footnote: Volume 2, page 392.] As a matter of fact, this was said by Ludendorff to Sir Alfred Mond (afterwards Lord Melchett), soon after the War. The fact that it was Jewish help that brought U.S.A. into the War on the side of the Allies has rankled ever since in German—especially Nazi—minds, and has contributed in no small measure to the prominence which anti-Semitism occupies in the Nazi programme.”¹²⁰³

Samuel Landman repeated his story in: S. Landman, “Origins of the Balfour Declaration: Dr. Hertz’s Contribution”, in I. Epstein, J. H. Hertz, E. Levine, and C. Roth, Editors, *Essays in Honour of the Very Rev. Dr. J. H. Hertz, Chief Rabbi of the United Hebrew Congregations of the British Empire, on the Occasion of His*

Seventieth Birthday, September 25, 1942 (5703), E. Goldston, London, (1942); and in: S. Landman, "Balfour Declaration: Secret Facts Revealed", *World Jewry: Independent Weekly Journal*, Volume 2, Number 43, J. H. Castel, London, (22 February 1935).

Concerned that Chaim Weizmann had not recognized James A. Malcolm's¹²⁰⁴ leading role in drawing America into the war through the influence of American Jews like Supreme Court Justice Louis D. Brandeis through British support of the Zionist cause, Malcolm Thomson¹²⁰⁵ wrote in a Letter to the Editor published as "Origin of the Balfour Declaration" in *The [London] Times Literary Supplement* of 22 July 1949 on page 473, in response to their review of Chaim Weizmann's *Trial and Error*,¹²⁰⁶ quoting from Adolf Böhm's *Die Zionistische Bewegung*,

"Mr. Malcolm, President of the Armenian National Committee in London, advised Sir Mark Sykes to influence Wilson through Brandeis, and to guarantee Palestine forthwith to the Jews, in order to gain their support. After discussion with Lord Milner, Sykes begged Mr. Malcolm to put him into touch with the Zionist leaders, because Sir Edward Grey and Mr. Balfour were convinced of the justice of the Zionist demand for Palestine. Through Greenburg, Malcolm made contact with Weizmann.' [***] [T]he Foreign Office had sent word to Brandeis and through him had worked on Wilson, in Washington."

"Mr. *Malcolm*, Präsident des Armenischen National-Komitees in London, riet Sir *Mark Sykes*, *Wilson* durch *Brandeis* zu beeinflussen und den Juden, um sie günstig zu stimmen, gleichzeitig Palästina zu sichern. Nach Rücksprache mit Lord *Milner* bat *Sykes* Mr. *Malcolm*, ihn mit den zionistischen Führern in Verbindung zu setzen, da Sir *Edward Grey* und Mr. *Balfour* von der Gerechtigkeit der zionistischen Forderung auf Palästina überzeugt seien. Durch *Greenberg* trat *Malcolm* auch mit *Weizmann* in Verbindung. [Footnote: Über die hier dargestellten Vorgänge siehe den Bericht über die „Balfour-Declaration“ von *S. Landmann*, der von 1917-1922 Sekretär der zionistischen Exekutive war, in „World Jewry“, London, 1935, Nr. 42 und 43.]”¹²⁰⁷

Malcolm Thomson wrote in a Letter to the Editor "The Balfour Declaration" in *The London Times* on 2 November 1949 on page 5,

"A change of attitude was, however, brought about through the initiative of Mr. James A. Malcolm, who pressed on Sir Mark Sykes, then Under-Secretary to the War Cabinet, the thesis that an allied offer to restore Palestine to the Jews would swing over from the German to the allied side the very powerful influence of American Jews, including Judge Brandeis, the friend and adviser of President Wilson.”¹²⁰⁸

See also: The Secret History of the Balfour Declaration and the Mandate, Pamphlets

on Arab Affairs, Number 6, Arab Office, London, (1947).

Frank Owen wrote in his book *Tempestuous Journey: Lloyd George: His Life and Times*,

“Enough for a day? No. There was trouble in the House of Lords about Honours. And there was always Ireland. But something—or rather, somebody—else was about to cause still more division in the War Cabinet.

There was another persistent people knocking at the door—and one with a still older history of oppression and exile. The Jews.

For nearly 2,000 years, the Jews had been wanting and waiting to return to the Land of their Fathers. (‘Next Year in Jerusalem’ they toasted at their Passover.) But it was not until about the dawn of the present century that the powerful Zionist Movement had been born, a world-wide organization pledged to restore Palestine as the national homeland of the Jewish people. They were not likely to overlook the possibilities of action opened up by a world war, and when the contemporary tyrant occupier of their ancient country (the Turk) took the side of the Central Powers, the Zionists naturally sought succour from the Allies. One of their leading members was a Russian Jew named Dr. Weizmann.

The reader has met him already, with Lloyd George one day in 1915 at the Ministry of Munitions, when the brilliant scientist set to work to produce the then vitally-needed acetone. In declining any honour or award to himself for his services, he had told Lloyd George of the national aspirations of his own people. Dr. Weizmann already knew Balfour, and had worked under him at the Admiralty. To him, too, the ardent Zionist confided his dreams, and Balfour had been perhaps more impressed.

Asquith, who was still Prime Minister in those days, had not been so encouraging. He had his good reasons. One was that secret Sykes-Picot Pact of May, 1916, whereby the Allies had agreed to carve up the Turkish Empire in the Middle East into Russian, French and British zones; the proposed Anglo-French dividing line cut right through Palestine. By the autumn of that year, however, a still stronger reason had arisen for revising this arrangement. This was the urgent necessity of winning over the goodwill of American Jewry to the Allied cause. For the Germans had not been idle in courting Zionism, either, notably addressing themselves to the Russian Jews.

So, under a new War Cabinet which included Lloyd George, Balfour and Smuts (another strong sympathizer with the ideas of Zionism), there had gone forth secret assurances to the Zionist leaders that Britain would support their claims, if she could carry her Allies with her. One thus addressed was Justice Brandeis, an outstanding figure of the Movement in the United States, and a close personal friend of President Wilson. A Zionist delegation, which included Dr. Weizmann, Sir Herbert Samuel and Mr. James de Rothschild, M.P., had journeyed to Paris, and there secured the agreement of the French Government.

Throughout the summer of 1917, Balfour kept up his talks with the

Zionists, and on 3 September, he laid before the War Cabinet the draft of a public statement to be made by the British Government endorsing and proclaiming all that had been promised in private.

But not everybody was pro-Zionist, and perhaps the least unanimous (in fact, they were about equally divided) were the people most concerned. Within the War Cabinet itself two more meetings were required before a bridge could be built to span the differences, and in public life, outside, the rifts long remained. Fiercest opposition of all came from wealthy Jews, who feared that if a Jewish National State were established they might lose their own status as citizens of the countries where they and their forbears had long dwelt and prospered. Lloyd George's own old friend, Sir Charles Henry, M.P., was foremost among these Anti-Zionists, and he did not delay any longer to found an anti-Zionist newspaper, *The Jewish Guardian*, to express his views.

In the War Cabinet, the new Secretary of State for India, Edwin Montagu, led the Anti-Zionist party. In a stormy meeting on 4 October, 1917, Balfour warned of a new German drive to capture the Zionist forces for the enemy side, and he claimed that though some rich Jews in Britain might oppose the idea of Zionism, it was enthusiastically backed by those in America and Russia. On whose side were those influential people to be ranged? There was no inconsistency whatever in having a Jewish National Home and Jews being members of other States. The French Government were sympathetic to the idea, and so, as he personally knew, was President Wilson.

Edwin Montagu rose. He most strongly objected to a 'National Home' for Jews, insisting that the Jews were really only a religious community and that he was himself a 'Jewish Englishman'. He turned to Lloyd George. 'All my life,' he said, 'I have been trying to get out of the Ghetto. You want to force me back there!'

Curzon was opposed to the proposal on other grounds. Ah! well did he recollect a journey he had made through the Promised Land, many years ago now. Alas! It was a barren land, with little cultivation even on the terraced slopes, and watered by all too few streams. How could this place of stone and sand become a home for millions more Jews? Moreover, what about the Moslems already living there?

Milner interposed to declare himself in favour of the National Home for Jews—provided nothing was done to prejudice the civil and religious rights of the non-Jews in Palestine, or the political status of Jews elsewhere.

The Prime Minister ruled that the War Cabinet had heard enough for one day. There was still a war on. Resolved: to hear the further views of Zionists, Anti-Zionists, Non-Zionists, and President Wilson.

The days passed. A week. Three weeks.

The Jews (at any rate, the pro-Zionist Jews) were getting restive. In particular, Lord Rothschild, the Head of his House. He had been in correspondence with Balfour since mid-July, and was beginning to wonder if anything was going to happen in the War Cabinet or not? Because,

decidedly, something was happening in Palestine.

The British Army was marching in.

After three years' hold-up, 80 per cent of it by Turkish bluff (the considerable contribution of British Army Intelligence in accepting it must not be entirely overlooked), our far more powerful forces in Egypt had begun to take the offensive against a war-weary enemy, who now counted as many deserters as troops remaining on his battle strength.

'Jerusalem by Christmas!' Lloyd George had demanded of General Allenby, in appointing him to the Egypt Command in the summer of 1917. Now Allenby had crossed the desert from Egypt, turned the weak Turkish line at Gaza by a brilliant manœuvre and was moving on the Holy City. This he would take, entering humbly on foot a fortnight before Christmas Day.

At a third War Cabinet, 31 October, 1917, Balfour once more brought up the question of the National Home. How could its establishment possibly prejudice Jews elsewhere? Surely, on the analogy of a European immigrant in the United States, it would help that they had a recognized land of origin? As for the present poverty of Palestine, the scientific development of her resources might yet make it a land flowing with milk and honey.

Curzon followed. He delivered another reminiscent address on his travels in the Middle East, which the Prime Minister this time interrupted to ask if he agreed with some expression of sympathy? Resolved:

'His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish People, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.'

Next day, Lloyd George presented this draft to the leaders of British Jewry. Of eight of them, four accepted it, including the Chief Rabbi, Dr. Hertz, one was neutral and three were hostile. Thus, the famous Balfour Declaration was delivered to the world. Next year, France, Italy and the United States all declared their accord with this policy.

But what *was* the policy? Lloyd George himself, in later years, insisted that what he had meant was that Jews should be free to go to Palestine and settle there in such strength as the land could support—or be made to support. Then, in due course, they should set up their own autonomous Jewish Administration. By no means all Jews would go there, any more than all the Irish-born return to Ireland.

It did not work out that way. The Jewish Question, like the Irish Question, had been too long part of History to be dismissed from it overnight. But the troubles this generation has known were far ahead in October, 1917. [***] There was also a new row raging between the Zionist and the anti-Zionist Jews. His Foreign Secretary, Balfour, was no Jew, but he was the foremost and certainly the most famous Christian Zionist.”¹²⁰⁹

William D. Rubinstein argues that one of the drafts of the Balfour Declaration was written by a crypto-Jew named Leopold Charles Moritz Stennett Amery.¹²¹⁰ Amery's family feigned conversion to Protestantism. His mother was perhaps the child of Frankist Jews who fled Hungary after the revolution of 1848, who eventually settled in England by way of Constantinople—many Jews and crypto-Jews emerged from Turkish *Dönmeh* training grounds to become prominent Zionist spokesmen and leaders, as well as revolutionaries who sought to subvert the societies into which they moved.¹²¹¹ Perhaps beginning with Poland, Salonika and Paris, these crypto-Jewish *Dönmeh* have established subversive groups around the world. Amery was a leading force in unseating Chamberlain's government and installing longtime Zionist Winston Churchill as Prime Minister. Leopold Amery's son John, outwardly an anti-Semite and a Fascist—like so many Jewish Zionists of the period, betrayed England and helped the Zionist Nazis. He was hanged for treason after the war. A typical Zionist leader of his time, Leopold Amery, together with Chaim Weizmann, also helped betray a million, by his own account, Hungarian Jews to death.

Benjamin Harrison Freedman wrote (Bear in mind the ill will between Armenians and the Turks who controlled Palestine. The Zionists—Jewish bankers and the Young Turks under Jewish leadership,¹²¹² *Dönmeh* Turks who had long feigned Moslem conversion while undermining Turkish society and eventually succeeded in overthrowing the Sultan and destroying much of Turkish culture—the Zionists secretly and artificially created this ill-will to bring about the ruin of the Turkish Empire during the First World War. Jewish bankers and other Jewish Zionists, forever destroyed the Turkish Empire and mass murdered the Armenians.),

“Mr. James A. Malcolm was an Oxford-educated Armenian who had been appointed to take charge of Armenian interests during and after the War. In his official capacity as advisor to the British Government on Eastern affairs. . . he had frequent contact with the Cabinet Office, the Foreign Office, the War Office and the French and other Allied embassies in London and made visits to Paris for consultation with his colleagues and leading French officials.

He was passionately devoted to an Allied victory. While his home in London was being bombed by the Germans in 1944, he prepared the following account which speaks for itself. Mr. Malcolm feared he would not survive, and prepared the following which he deposited in the British Museum for the benefit of posterity. It has become one of the most important documents explaining how the United States was railroaded into World War I, and follows here:

During one of my visits to the War Cabinet Office in Whitehall Gardens in the late summer of 1916 I found Sir Mark Sykes less buoyant than usual. . . I enquired what was troubling him. . . [H]e spoke of military deadlock in France, the growing menace of submarine warfare, the unsatisfactory situation which was developing in Russia and the general bleak outlook. . . [T]he Cabinet was looking anxiously for United States intervention. . .

[H]e had thought of enlisting the substantial Jewish influence in the United States but had been unable to do so. . .

[R]eports from America revealed a very pro-German tendency among the wealthy American-Jewish bankers and bond houses, nearly all of German origin, and among Jewish journalists who took their cue from them. . . I inquired what special argument or consideration had the Allies put forward to win over American Jewry. . . Sir Mark replied that he made use of the same argument as used elsewhere, viz., that we shall eventually win and it was better to be on the winning side. . .

I informed him that there was a way to make American Jewry thoroughly pro-Ally, and make them conscious that only an Allied victory could be of permanent benefit to Jewry all over the world. . . I said to him, 'You are going the wrong way about it. . . do you know of the Zionist Movement?'. . . Sir Mark admitted ignorance of this movement and I told him something about it and concluded by saying, 'You can win the sympathy of the Jews everywhere in one way only, and that way is by offering to try and secure Palestine for them'. . . Sir Mark was taken aback. He confessed that what I had told him was something quite new and most impressive. . .

He told me that Lord Milner was greatly interested to learn of the Jewish Nationalist movement but could not see any possibility of promising Palestine to the Jews. . . I replied that it seemed to me the only way to achieve the desired result, and mentioned that one of President Wilson's most intimate friends, for whose humanitarian views he has the greatest respect, was Justice Brandeis of the Supreme Court, who was a convinced Zionist. . .

[I]f he could obtain from the War Cabinet an assurance that help would be given towards securing Palestine for the Jews, it was certain that Jews in all neutral countries would become pro-British and pro-Ally. . . I said I thought it would be sufficient if I were personally convinced of the sincerity of the Cabinet's intentions so that I could go to the Zionists and say, 'If you help the Allies, you will have the support of the British in securing Palestine for the Jews'. . .

[A] day or two later, he informed me that the Cabinet had agreed to my suggestion and authorized me to open negotiations with the Zionists. . . the messages which were sent to the Zionist leaders in Russia were intended to hearten them and obtain their support for the Allied cause. . . other messages were sent to Jewish leaders in neutral countries and the result was to strengthen the pro-Allied sympathies of Jews everywhere. . .

[A] wealthy and influential anti-Zionist Jewish banker there was shown the telegram announcing the provisional promise of Palestine to the Jews... he was very much moved and said, 'How can a Jew refuse such a gift?'

[A]ll these steps were taken with the full knowledge and approval of Justice Brandeis, between whom and [Zionist leader] Dr. Weizmann there was an active interchange of cables. . . [A]fter many anxious weeks and months, my seed had borne fruit and the Government had become an ally of Zionism. . . the Declaration is dated 2nd November, 1917, and is known to history as the Balfour Declaration. . . its obligation to promise British help for the Jews to obtain Palestine."¹²¹³

The *Jewish Daily Bulletin* allegedly wrote on 30 October 1934, on page 3,

“The New Germany persists toward the complete extermination of the Jew because it was Jews who instigated the United States to enter the World War, accomplishing the defeat of Germany, and who later caused the inflation in Germany, Herr Richard Kunze, a leading Nazi Parliament figure, declared at a mass meeting in Magdeburg yesterday.”¹²¹⁴

Winston Churchill told William Griffin in August of 1936 in an interview published in the *New York Enquirer*,

“America should have minded her own business and stayed out of the World War. If you hadn’t entered the war, the Allies would have made peace with Germany in the spring of 1917. Had we made peace then there would have been no collapse in Russia followed by Communism, no breakdown in Italy followed by Fascism, and Germany would not have signed the Versailles Treaty, which has enthroned Nazism in Germany. If America had stayed out of the war, all these ‘isms’ wouldn’t today be sweeping the continent of Europe and breaking down parliamentary government, and if England had made peace early in 1917, it would have saved over one million British, French, American and other lives.”¹²¹⁵

Zionist¹²¹⁶ British Prime Minister David Lloyd George wrote in 1939,

“The Germans were equally alive to the fact that the Jews of Russia wielded considerable influence in Bolshevik circles. The Zionist Movement was exceptionally strong in Russia and America. The Germans were, therefore, engaged actively in courting favour with that Movement all over the world. A friendly Russia would mean not only more food and raw material for Germany and Austria, but fewer German and Austrian troops on the Eastern front and, therefore, more available for the West. These considerations were brought to our notice by the Foreign Office, and reported to the War Cabinet.

The support of the Zionists for the cause of the Entente would mean a great deal as a war measure. Quite naturally Jewish sympathies were to a great extent anti-Russian, and therefore in favour of the Central Powers. No ally of Russia, in fact, could escape sharing that immediate and inevitable penalty for the long and savage Russian persecution of the Jewish race. In addition to this, the German General Staff, with their wide outlook on possibilities, urged, early in 1916, the advantages of promising Jewish restoration to Palestine under an arrangement to be made between Zionists and Turkey, backed by a German guarantee. The practical difficulties were considerable; the subject was perhaps dangerous to German relations with Turkey; and the German Government acted cautiously. But the scheme was by no means rejected or even shelved, and at any moment the Allies might have been forestalled in offering this supreme bid. In fact in September,

1917, the German Government were making very serious efforts to capture the Zionist Movement.

Another most cogent reason for the adoption by the Allies of the policy of the declaration lay in the state of Russia herself. Russian Jews had been secretly active on behalf of the Central Powers from the first; they had become the chief agents of German pacifist propaganda in Russia; by 1917 they had done much in preparing for that general disintegration of Russian society, later recognised as the Revolution. It was believed that if Great Britain declared for the fulfilment of Zionist aspirations in Palestine under her own pledge, one effect would be to bring Russian Jewry to the cause of the Entente.

It was believed, also, that such a declaration would have a potent influence upon world Jewry outside Russia, and secure for the Entente the aid of Jewish financial interests. In America, their aid in this respect would have a special value when the Allies had almost exhausted the gold and marketable securities available for American purchases. Such were the chief considerations which, in 1917, impelled the British Government towards making a contract with Jewry.”¹²¹⁷

Sigmund Freud and William C. Bullitt wrote in 1932,

“Balfour had replaced Grey as British Foreign Secretary. He came to America in April 1917 to inform Wilson that the condition of the Allies was desperate, that Russia was more than likely to withdraw from the war, that the morale of France was collapsing, that the financial condition of England threatened calamity and that the United States would have to carry a war burden enormously greater than either Wilson or anyone else in America had anticipated. He was prepared to reveal to Wilson some at least of the secret treaties of the Allies and to discuss war aims, assuming naturally that Wilson would insist on defining the precise aims for which he must ask the people of the United States to pour out a flood of blood and wealth.

Wilson wished to settle the question of war aims with Balfour definitely and at once. At that moment he might have written his own peace terms and might possibly have turned the war into the crusade for peace which he had proclaimed. The Allies were completely at his mercy. But House persuaded him not to demand a definition of war aims from Balfour by the argument that the discussion which would ensue would interfere with the prosecution of the war. Both Wilson and House overlooked the fact that all the warring powers had discussed their peace terms in detail while prosecuting the war with notable efficiency. House also inserted in Wilson’s mind the picture of a Peace Conference at which England would loyally cooperate with the United States in establishing a just and lasting peace. And Wilson, always anxious to ‘dodge trouble,’ let slip this opportunity to avoid the terms of the Treaty of Versailles and secure the just peace of which he dreamed. Both the President and House seem to have misunderstood totally the sort of respect

that the governments of Europe had for Wilson. For the President as wielder of the physical strength of America, they had the greatest respect; for Woodrow Wilson as a moral leader, they had no respect. So long as the physical assistance of the United States was vital to the Allies they had to defer to the President of the United States; but Woodrow Wilson was never able to make any European statesman 'drunk with this spirit of self-sacrifice.'

Balfour mentioned the existence of some of the secret treaties to Wilson and promised to send them to Wilson; but he never sent them and, having arranged for the utmost physical assistance from the United States, went home happy."¹²¹⁸

Many revisionists have argued that the great debts the Allies had accrued caused Wilson to enter the war in order to ensure that America could recover its loans.¹²¹⁹ This argument does not seem plausible for the simple reason that America incurred more expenses by going to war and making additional loans to the Allies, than the total monies it stood to lose if England and France were to default on their initial loans. America could not recover these internal expenses and America itself was financed by its own citizens, who invested large sums in bonds.

Prior to the close of World War I, Germany had provided Jews with more opportunities than any other nation on Earth. In return, Germany benefitted from Jewish contributions in Mathematics, the Arts and Sciences, the professions, high finance, and from Jewish educators. Many of the most prosperous of the Americans of Jewish descent had emigrated to America from Germany and promoted German businesses and culture in America—until the political Zionists began to smear the Germans, who had done so much to help Jews throughout the world. Then, Germany became a pariah nation in the American press. Germans and those of German descent, including German-Jewish immigrants, were resented and persecuted in America, and America entered the war on England's side. Many Germans knew that the British then issued the Balfour declaration (actually drafted by Zionists) to Rothschild in fulfilment of a contract with Zionists to win the war for England in exchange for Palestine by bringing in America on the Allies' side:

"Foreign Office.
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.'

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.”

The British had no lawful authority to make this declaration. The British did not control Palestine, and even if they had, they would have had no right to offer it up to the Jews for settlements. Henry Morgenthau pointed out that leading Jews misrepresented the precise language of the Balfour Declaration, which did not offer to give Palestine to the Jews, but merely expressed support for the idea that Jews might wish to live there under the rule of the indigenous population,

“It is worth while at this point to digress for a moment from my main argument, to point out that the Balfour Declaration is itself not even a compromise. It is a shrewd and cunning delusion. I have been astonished to find that such an intelligent body of American Jews as the Central Conference of American Rabbis should have fallen into a grievous misunderstanding of the purport of the Balfour Declaration. In a resolution adopted by them, they assert that the declaration says: ‘Palestine is to be a national home-land for the Jewish people.’ Not at all! The actual words of the declaration (I quote from the official text) are: ‘His Majesty’s Government views with favor the establishment *in Palestine of a national home for the Jewish people.*’ These two phrases sound alike, but they are really very different. I can make this obvious by an analogy. When I first read the Balfour Declaration I was temporarily making my home in the Plaza Hotel. Therefore I could say with truth: ‘My home is in the Plaza Hotel.’ I could not say with truth: ‘The Plaza Hotel is my home.’ If it were ‘my home,’ I would have the freedom of the whole premises, and could occupy any room in the house with impunity. Quite obviously, however, I would not venture to trespass in the rooms of my friend, Mr. John B. Stanchfield, who happened at the same time also to have found ‘a home-land in the Plaza,’ nor in the private quarters of any other resident of that hostelry, whose right to his share in it was as good as mine, and in many cases of much longer standing.”¹²²⁰

5.16 A Newspaper History of Zionist Intrigues During the First World War, which Proves that Jewish Bankers Betrayed Germany

The London Times reported on 17 August 1914, on page 7,

**“AMERICAN SYMPATHY
INCREASING.**

CHANCELLOR’S ‘FUTILE PLEA.’

FEARS OF JAPAN'S INTENTIONS.

(FROM OUR OWN CORRESPONDENT.)

WASHINGTON, AUG. 16.

'A futile plea' is the *New York World's* comment on the German Chancellor's latest effort to justify Germany in American eyes. Like the *New York Times*, the *Tribune*, and various other organs reflecting respectable opinion, the *New York World* resents German efforts to cloak the scandal of the violation of Belgian neutrality under vague references to a life and death struggle between Teuton and Slav. The *New York Times* is particularly indignant at the attempt to make out that England entered upon the war in order to further her commercial ambitions at the expense of Germany.

There are also signs of indignation at the clumsy propaganda of Pro-Germans in the United States. The responsible American Press is doing its best to be fair. Its Readers are constantly reminded that the news which comes is mainly from Anglo-French sources. Some newspapers are publishing daily extracts from German-American organs side by side with extracts from Franco-American contemporaries. Accusations of ignorance and prejudice are therefore annoying.

Unmistakable evidence is reaching Washington that South American sympathies are equally with us. The only discordant note is an agitation in the Japanophobe Press over the reported determinations of Japan to make war.¹²²¹ In spite of a reassuring statement by Count Okuma, the opinion is widely expressed that Japan espies an opportunity of expansion into China. There is reason to believe that the State Department is not immune from such fears, though there is no basis for reports that it has already taken a hand in current Far Eastern diplomacy. Should Japan take up arms, the State Department's policy will be one of cautious championship of the integrity of China outside foreign zones."

The London Times reported on 18 August 1914, on page 5,

"THROUGH GERMAN EYES.

THE BRITISH FLEET'S MOVEMENTS.

BID FOR AMERICAN FAVOUR.

GREAT NUMBERS OF PRISONERS.

A party of Americans who left Berlin on August 13 were each presented at the station of departure with a packet of 12 *Lokalanzeiger*. On the outside of the packet, one of which, by the kindness of one of the tourists, has come into our possession, is fixed a handbill addressed to 'The returning Citizens of the-to-us-friendly United States.'

The enclosed newspapers, it is stated, must 'serve to destroy the web of lies which the hostile Press has spread over us, and give truth its place of honour.' Then, in still larger type: 'Redistribution for publication in American papers is solicited.'

The newspapers in question seem chiefly anxious to convey two impressions—that Germany is everywhere victorious, and that American public opinion is favourable to Germany's cause. The ultimatum of Japan to Germany followed hard upon the gift which the Japanese Colony in Berlin are said to have given to their 'dear, brave friends.'

The Russians have, according to these papers, been beaten back all along the line. The French have been thoroughly beaten in Alsace, and the event is published in the following *communiqué*:—

At Mulhausen German troops have taken prisoner 10 French officers and 513 men. In addition four guns and a great number of rifles were taken. German soil is cleansed of the enemy.

At Lagarde 'more than 1,000 unwounded prisoners of war have fallen into our hands, more than a sixth of the two French regiments which were in the fight.'

According to a telegram from Hannover, 500 Belgian prisoners have been brought into the province, and 700 French prisoners of war are announced from Worms to be on their way to internment in Germany.

In the paper of August 13 is a notice to the effect that German submarines 'in the course of the last few days' have run along the East Coast of England and Scotland as far as the Shetlands. As to the results of this expedition—so runs the notice—nothing can, for obvious reasons, be published.

A telegram from Copenhagen purports to give the movements of the English Fleet. A great number of English men-of-war are said to have been sighted off Grimsby, going in a south-easterly direction, but the main British fleet is assembled to the east of Pentland Firth.

The news of victories generally seemed to be given out by the Kaiser himself. Liège is said to have fallen, with all its forts, into German hands (August 9). In spite of the demand of the *Lokalanzeiger* that the German losses should be published, no such list is given, on the ground that the number has not yet been ascertained."

The London Times reported on 19 August 1914, on page 5,

“PRESIDENT WILSON CRITICIZED.

(FROM OUR CORRESPONDENT.)

NEW YORK, AUG. 17.

The recent announcement of the State Department as to the attitude of this Government stating that ‘loans by Americans bankers to any foreign nation which is at war are inconsistent with the true spirit of neutrality’ is the subject of much comment here. Assuming that this is intended to apply to such arrangements as the Morgan French loan proposal, which was not a war loan in the ordinary sense, but merely a proposition to buy foodstuffs for France on a credit to be established here, the leading newspapers sharply criticize and condemn the Government’s policy.

The *New York Sun* inquires whether, ‘if Dr. Wilson and Mr. Bryan hold that it is a violation of the true spirit of neutrality to lend a belligerent funds to buy foodstuffs, it is not equally a violation of that spirit to sell a belligerent foodstuffs’; the *Sun* thinks the position of the Administration inconsistent with the modern theory of international law.

The *New York Times* feels that Dr. Wilson and Mr. Bryan ‘are betrayed by their natural benevolent idealism into taking a somewhat extreme attitude against loaning American credit in time of war.’ Food, it remarks, is needed for non-combatants as well as for the armies.

The *World* says:—

A national loan would be inadmissible, but to discourage loans by individuals while exerting the Government’s utmost power to encourage the sale of our surplus products in belligerent markets is neither sound business, correct sentiment, nor true neutrality. It is statesmanship at cross purposes.

It is feared that the attitude of the Government may delay the resumption of shipments of grain and cotton commodities. Such shipments, it is argued in many quarters, will soon exhaust European balances here, and it will be almost impossible for Europe to purchase grain, &c., here unless credit in some way is arranged. We need the proceeds from our surplus grain and cotton quite as much as Europe will need those products.

KAISER’S PROTEST TO AMERICA.

WASHINGTON, AUG. 18.

The Kaiser has made a protest to President Wilson stating that Germany has been maligned and her motives misunderstood, misconstrued, and misrepresented in a campaign organized to foster anti-German sentiment.

The United States Government is protesting against these allegations through Mr. Gerard, the American Ambassador at Berlin, and Mr. Bryan.—*Exchange Telegraph Company.*”

The London Times published the following letter on 19 August 1914, on page 7,

“GERMAN SOCIALISTS AND THE WAR.

TO THE EDITOR OF THE TIMES.

Sir,—If the German Social Democratic Party was as wholeheartedly against this war as Mr. H. M. Hyndman would have us believe, would he kindly explain how it is that the official organ of that party, the *Vorwärts*, which had hitherto seldom shown any tenderness for the Kaiser, broke out, just as the most acute stage of this crisis, into a sudden outburst of praise for Germany's War Lord as a great prince of peace?

About 20 years ago, I was watching, with Herr Bebel, a Prussian regiment of Foot Guards marching out of the Brandenburg Gate at Berlin. The Socialist leader told me, with some pride, that more than half of them probably were Social Democrats. I asked him whether, in the event of war, that would make the slightest difference, and he replied to me quite frankly, ‘No, I am afraid, not the slightest. Nothing will happen until Germany has been sobered by a great military catastrophe. *Das Volk ist noch immer siegestrunken*’ (The people are still drunk with victory).

It is folly to attempt to disguise from ourselves that this war is at present a popular war, and probably more popular against England than against any other of the allied Powers. Do not let us forget that no movement has received more enthusiastic support throughout Germany than the German big Navy movement. In this island country of ours no Navy League has ever secured, in all these years, a tithe of the popular support which the German Navy League has received in Continental Germany. Founded under exalted patronage, it could boast within a few years a membership of over one million, recruited all over the country, and largely through University professors and school teachers, who were the most active instruments of this essentially anti-British propaganda.

Yours obediently,

VALENTINE CHIROL.

August 18.”

In English and American newspapers, the Zionist cause was said to be championed by the Czar, by the Germans, by the Turks, by the British, by the Armenians, etc., depending on the complexion of the world at the time and which nation/side appeared to be winning once war broke out. There are too many relevant articles to reproduce all of them here, but I will reprint a few.

The New York Times reported on 1 July 1914,

“Prof. Levin of Berlin told the convention that European countries, including Turkey, were friendly to the Zionists, and that there was a great need of a university at Jerusalem.”¹²²²

Early in the war in 1915, more than two years before the Balfour Declaration of

the British pledged Palestine to the Zionists for a homeland, the Russians stated that one of the reasons for their war against the Turks was to capture Palestine for the Zionists. *The New York Times* wrote on 15 July 1915, page 3,

“SENT JEWS TO CAUCASUS.

Grand Duke Told Them to Retake Palestine, German Paper Says.

Special Cable to THE NEW YORK TIMES.

ZURICH, July 14, (Dispatch to The London Daily Graphic.)—The Munich journal *Neueste Nachrichten* publishes a dispatch from Lemberg stating that before the fall of that town Grand Duke Nicholas issued an order of the day to the Jewish soldiers in his army, stating that he had decided to give them a special opportunity of showing courage and patriotism. One of the aims of the struggle with Turkey was said to be in order to reconquer Palestine for the Jews so they could live there united and independent. The order of the day concluded as follows:

‘We will therefore pave the way for you to join the Army of the Caucasus. It now depends on you what treatment your race and co-religionists will receive during the war and after. Reconquer Palestine for yourselves and a new day of glory will dawn for Jewry.’

Jewish soldiers in the Galacian army were then transferred to the Army of the Caucasus.”

Later, the Russian Revolution was said to favor the Zionists. Bolsheviks were said to have freed the Zionists, then banned them. Two themes emerged at war’s end, and they were not lost upon the Germans—the Zionists were loyal only to themselves, and the combatant nations’ loyalty to Zionism came not from love, but desperation—and the need for money and to bring America into the war as an ally. Such illusions were created by the enormous wealth and influence of Jewish high finance.

Maurice Paléologue recorded the cruelly conducted concentration of Jews by the Russians and the rôle of the alleged influence of American Jews on America’s war policy, as well as the use of the Jewish question to promote Jews and alternatively to condemn Jews as allies of the Germans or of the Russians, throughout Paléologue’s *An Ambassador’s Memoirs*. For example, we find his entry of 28 October 1914,

“Wednesday, October 28, 1914.

For the Jews of Poland and Lithuania the war is one of the greatest disasters they have ever known. Hundreds of thousands of them have had to leave their homes in Lodz, Kielce, Petrokov, Ivangorod, Skiernewice,

Suvalki, Grodno, Bielostock, etc. Almost everywhere the prelude to their lamentable exodus has been the looting of their shops, synagogues, and houses. Thousands of families have taken refuge in Warsaw and Vilna; the majority are wandering aimlessly like a flock of sheep. It's a miracle that there have been no *pogroms* — organized massacres. But not a day passes in the zone of the armies without a number of Jews being hanged on a trumped-up charge of spying.

Incidentally, Sazonov and I have been talking of the Jewish question and all the religious, political, social and economic problems it raises. He informed me that the Government was considering what modifications could be made in the far too arbitrary and vexatious regulations to which the Russian Jews are subjected. A new law is about to be issued in favour of the Jews of Galicia who will become subjects of the Tsar. I have encouraged him to be as tolerant and liberal as possible:

‘I’m speaking to you as an ally. In the United States there is a very large, influential and wealthy Jewish community who are very indignant at your treatment of their co-religionists. Germany is very skillfully exploiting this quarrel with you—which means a quarrel with us. It’s a matter of importance for us to win the sympathy of Americans.’”¹²²³

Political Zionist leader Israel Zangwill published a letter in *The London Times* on 19 August 1914 on page 7, which precipitated his Zionist campaign to draw America into World War I on the side of the Allies and against Germany, and to convince German Jews around the world to side with Zionists against Germany,

“EQUALITY FOR JEWS IN RUSSIA.

TO THE EDITOR OF THE TIMES.

Sir,—The rumour in your issue of to-day that the Tsar is about to give civil and political rights to his Jews will, if confirmed, do much to relieve the feelings of those who, like myself, believe that the Entente with Russia was too high a price to pay even for safety against the German peril. Not that the Russians are not a fine people; it is only with the Russian Government that civilization has a quarrel, and the quarrel is as much on behalf of her Russian as her Jewish subjects. The offer of autonomy to Poland—even if it is only a good stroke of business—shows that that Government is entering upon an era of greater intelligence, and learning at last from her British ally that minorities and dependencies are attached more closely by love than by fear. The emancipation of the Russian Jews would be felt as an immense relief in many countries, not only among Jews, who have felt bitterly that the old land of freedom was helping involuntarily to perpetuate the Pale, but among Christians also, for all civilization suffers under this medieval survival with its sequelæ in massacre and emigration. In Russia there is a colossal field—half of Europe and half of Asia—for the energies of the six million Jews now cooped up in a province of which they are forbidden even the villages.

Their enfranchisement would, indeed, be a logical consequence of the redemption of Poland, for how could Russia permit the Jews in her Polish dominion to be freer than in Russia proper? But there is no logic in Russia, and it is, alas! far from improbable that the Poles, now engaged in a barbarous boycott of their Jews, would be stupid enough to imitate Russia and deny them equality. In that case the Jews now in Austrian and German Poland would lose their hard-won rights just as the Jews of Khiva and Bokhara lost theirs when these regions were assigned to Russia. And Russian Jews would only assuredly count as human beings if Russia, instead of conquering German and Austrian Poland, herself loses to Germany her German Balkan-speaking provinces. In these—and they include the bulk of the Jewish Pale—the Jews would be seised at a stroke of the rights they have so long vainly demanded from Russia. Is it not tragic that in this instance civilization should have more to gain from German militarism than from our Eastern ally? I hope that in the final issue of this cosmic cataclysm England will not be found the catspaw of Powers opposed to her noblest traditions, but that by her insistence on justice and freedom all round she will retrospectively justify her Entente, show a glorious profit on her outlay in armaments, resume her moral hegemony of the world, and her old place in the affections of mankind.”

To which J. E. C. Bodley replied in *The London Times* on 21 August 1914, on page 4,

“MR. ZANGWILL’S ANTI-BRITISH THEORIES.

TO THE EDITOR OF THE TIMES.

Sir,—Mr. Israel Zangwill informs us in *The Times* of yesterday that, because of Jewish disabilities in Russia, ‘the Entente with Russia was too high a price to pay, even for safety against the German peril.’ Mr. Zangwill is welcome to consider that the interests of his Russian compatriots are more important than those of the land of his adoption and of the British Empire. But before trying to convert us to his inopportune theory he should have a word to say to the proceedings of his fellow Hebrews in the United States, as recorded in the instructive dispatches from *The Times* Washington Correspondent on August 15, &c. [*Refer to the Endnote.*¹²²⁴] showing that the powerful Jewish Press of America is German in sympathy and bitterly anti-English in its unscrupulous propaganda.

Most of us are willing to believe that the majority of British Jews are (unlike Mr. Zangwill) first Englishmen and then Hebrews. But utterances such as his make it necessary to recall the unpleasant fact that, in the Press of Europe and America, Jewish influence means German influence. French anti-Semitism in its origin was entirely an anti-German movement, roused by the undue influence of German Jews in the Press and politics of France;

and at that time the long-settled Jewish communities of Bordeaux and Bayonne excited no animosity.

What right has Mr. Zangwill to lecture us and to talk lightly of ‘the German peril’—which is no peril to him or to his people—when England alone in the world has given, at the expense of her working classes and of her ratepayers, a reckless hospitality to the Russian Jews, whose interests he puts above those of the British race?

I deplore anti-Semitism, especially at a crisis which has united British subjects of all races. But to propagate that *doctrine de haine* in England seems to be the object of Mr. Israel Zangwill.”

Bodley referred to the fact that most Jews of German Jewish descent sided with Germany and expressed their pro-German stance in their newspapers. His charge that French anti-Semitism arose from the belief that Jewish liberalism was a stalking horse for German militarism found examples in the Dreyfus Affair and in anti-Semitic propaganda of the period (*see, for example, the period cartoon reproduced in: R. M. Seltzer, Jewish People, Jewish Thought: The Jewish Experience In History, Macmillan, New York, (1980), p. 631*).

The machinations of Jewish financiers in the anti-Catholic French Revolution as well as Rothschild’s theft of the wealth of France in Napoleon’s anti-Catholic campaigns, left many French suspicious of Jewish bankers. Jews had been accused of robbing nations of their gold from the times of the Roman Empire, when Flaccus charged the Jews with stealing the gold of Rome and sending it to Jerusalem.¹²²⁵ Before Flaccus, the Jews accused themselves of stealing the Egyptians’ gold by asking to borrow it from their trusting Egyptian neighbors, then emigrating without giving it back (*Exodus* 11:2; 12:35-36). Many have interpreted the Old Testament to predict that when the Messiah arrives, the Jews will hoard all the gold, silver and jewels of the world and keep this treasure in Jerusalem (*Isaiah* 23:17-18). Michael Higger wrote in his book published in 1932, *The Jewish Utopia*, divulging the intentions of Jews who wish to fulfill Judaic Messianic prophecy,

“All the treasures and natural resources of the world will eventually come in possession of the righteous. This would be in keeping with the prophecy of Isaiah: ‘And her gain and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her gain shall be for them that dwell before the Lord, to eat their fill and for stately clothing.[*Isaiah* 23:18]’²⁰ Similarly, the treasures of gold, silver, precious stones, pearls, and valuable vessels that have been lost in the seas and oceans in the course of centuries will be raised up and turned over to the righteous.²¹ Joseph hid three treasuries in Egypt: One was discovered by Korah, one by Antoninus, and one is reserved for the righteous in the ideal world.²² [***] Gold will be of secondary importance in the new social and economic order. Eventually, all the friction, jealousy, quarrels, and misunderstandings that exist under the present system, will not be known in the ideal Messianic era.³¹⁹ The city of Jerusalem will possess most of the gold and precious stones of the world. That ideal city will be

practically full of those metals and stones, so that the people of the world will realize the vanity and absurdity of wasting their lives in accumulating those imaginary valuables.^{320,1226}

The Messianic prophecy found in *Haggai* 2:7-8 states,

“7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. 8 The silver is mine, and the gold is mine, saith the LORD of hosts.”

The Chicago Tribune, reported on 17 August 1870 on page 4,

“FRANCE.

Special Despatch to The Chicago Tribune.

NEW YORK, Aug. 16,—A Paris letter to the *World* remarks that Messrs. de Rothschild are said to lose several thousand dollars a day on the money they keep idle in their safe, or, rather, vault. One of their most lucrative branches of business is dealing in bullion, and melting and refining gold. The government has ordered them to discontinue this business. The Messrs. de Rothschild are not looked upon with a favorable eye by the government. It is notorious that their sympathies are all German. They have not contributed a son to any of the war funds. You know nine-tenths of the banking business of Paris is in the hands of German bankers. The police watch them very closely. It is even rumored that one of the wealthiest of them was arrested yesterday for sending large amounts of money out of France. The Bank of France refuses to touch the paper of men suspected of extorting bullion. At the last discount day one of the firms under this suspicion sent in 600,000 francs worth of paper to be discounted. Every cent of it was returned, refused.

In Switzerland matters are still worse. The banks have suspended specie payments, and have refused to discount any notes except those of manufacturers in the neighborhood, and these only in sums sufficient to keep the manufactories running. The interdiction to export gold from France presses with a heavy weight upon Switzerland. It and the banks' refusal to discount have forced all commercial firms in Switzerland to suspend payments. Men whose books show them to be worth millions are compelled to suspend payments, because none of their assets are available. It is impossible to get a bill on Paris cashed anywhere, and all but impossible to get a bill on London cashed. Travellers are advised by bankers here to take with them gold enough to pay their expenses.

The outflow of gold from France continues to be enormous, despite all the measures taken. This necessarily so. Last week the French Government was obliged to send \$15,000 in gold to Spain to pay for the wheat, wine, oil, brandy, etc., bought there by the government agents.”

In 1890, the Marquis de Mores and other Frenchman alleged that Jews had taken over France. There allegations were met with the threat that the Jews controlled the money markets of Europe, and had enormous influence in America, and that those who stood against the Jews, especially noblemen, would face the Guillotine—as they had in the French Revolution. *The Chicago Daily Tribune* reported on 4 February 1890 on page 5,

“DE MORES ON THE JEWS.

AIMS OF THE LEADERS OF THE ANTI-SEMITIC MOVEMENT IN FRANCE.

It Is Claimed That the Country Is Really Governed by the Jews, Who Find No Difficulty in Getting the Department Officials and the Legislators in Their Power—The London ‘Times’ Pays Parnell \$25,000 and His Libel Suit Is Withdrawn—General Foreign News.

SPECIAL CABLE DISPATCH TO THE TRIBUNE.

(Copyright, 1890, by Jaqmes Gordon Bennett.)

PARIS, Feb. 3.—The Marquis de Mores, who fought a duel with Camille Dreyfus yesterday, is one of the recognized leaders of the anti-Semitic party in France, which is actively working against the Jews. The Marquis, when interviewed by a *Herald* correspondent, said: ‘Foolish rumors are being circulated to the effect that we are attempting to drive the Jews from France. This is the most utter nonsense. We have no objection to Jews because they are Jews—in fact, we regard them as useful and necessary members of society so long as they remain in their proper place—but we object most decidedly to their monopolizing the entire country. We object to a state of things which permits a sect only a few thousand strong to govern a nation which numbers millions. We are not stirring up an agitation with a view to depriving the Jews of any of their rights, but of securing French people in rights which the Jews have succeeded in swindling them out of. When I say that this nation is governed by Jews I speak advisedly. It is true that we are living under a régime which we call republican, but unfortunately we are a republic in name only. In all its machinery the administration of today has retained the policy of centralization and redtapeism just as it existed when we were ruled by Emperors and Kings. The only difference is that the country has lost all the advantages of stability and responsibility which she used to enjoy, and has in exchange gained none of the benefits of a real, enlightened democracy. Local self-government, as understood in America, is unknown to us. We write the word ‘liberty’ in large letters on our public buildings, and then in our private lives continue to submit to oppression just as if the great revolution had never occurred. The Anglo-Saxon, it has often been said, will never fight except for something tangible, but we Frenchmen will tear down the heavens for an idea only. The trouble is that, having once established the external truth of our ideas, we never dream of putting them into practice; we are content to lay down to the world great principles of action which must

lead to prosperity. The world acts upon them quickly, while we, vain theorists, accept the empty shadow for the reality. That is the way it has been with our Republic, and that is how the Jews who are not at all theorists, but shrewd, farseeing schemers, have by getting hold of all centralized power been able to wield an influence in the management of national affairs none the less absolute for being exercised in secret.

A GOVERNMENT BY CLERKS.

‘Theoretically the French people govern themselves; practically they are governed by a certain number of clerks and under secretaries in the bureaus of the Paris Ministers. These men are paid only a few hundred francs per month, and can consequently be tempted by a few hundred francs over and above their meager salaries. The Ministers and nominal heads of the departments may or may not be honest men, they may or may not be ignorant of what is going on among their subordinates, but even if they are so disposed they can do little to remedy the evil. With the present kaleidoscope system Ministers succeed Ministers so rapidly that they have neither time nor inducement to learn to discharge the duties of the office. The result is that clerks and secretaries who have held their positions long enough to understand the work are left to transact the business of the country, and these young gentlemen or old gentlemen, as the case may be, hardly able to live on their official salaries, manage to live comfortably on the supplemental salaries paid them by the Jews.

‘It is needless to add that the Jews do not pay these salaries for nothing. Not only is bribery carried on throughout the various executive departments of the State, but far from uncommonly in the Chamber itself. Last year the salaries of not less than 180 deputies were attached for debt. I mention this to show how welcome a few 1,000-franc notes would be to a debtor thus embarrassed. In such cases 1,000-franc notes are not always forthcoming from the Jews, but always for a consideration. The result is that all serious legislation for the real interests of the people is impossible. No great reform can pass the Chamber, although the people are clamoring for reform. No great abuse can be done away with, although the people are groaning under numberless abuses, for it must be borne in mind that whenever there is a popular abuse there is money to be wrung from the people; hence the Jews believe in popular abuses and fight against reform. And such is the insidious influence of the Rothschilds and their followers and such the perfection of their organization throughout France that the real voice of the people is not heard even at the general elections.

JEWS KEPT BOULANGER OUT.

‘The pressure of immense sums of money, used as the Jews know how to use it, is simply incalculable. There is not the slightest doubt that but for this hostile influence last September the dissatisfied elements led by Boulanger would have swept the country at these elections. It would be hard to say how many millions of francs have been furnished M. Constans, Minister of the Interior, from the Jewish coffers. Thus for the time they have

stifled the voice of universal discontent, but it will not be stifled forever. A storm is brewing and will burst ere long. Boulangism, even without Boulanger, is today stronger than ever, for Boulangism never meant anything but discontent, and every week and every day gives France new causes for being discontented.

‘And not only have the Jews been able to prevent all legislation tending toward reform and toward bettering the people’s lot, but they have paralyzed the industrial activity of the country by a long series of financial swindles, which in the end always result in taking the people’s savings in exchange for more or less valueless bonds and shares. They have succeeded in obtaining the absolute control of the Bank of France and all our great institutions of credit, and they can at will refuse or grant a needed loan. If a man wants to raise 2,000,000 francs for any enterprise he is absolutely at the mercy of the Jews, and if the enterprise is not big enough to suit them they refuse to bother about it.

‘Now, what we demand is that this financial tyranny shall cease; that the workingman shall be able to get in his purchases something like the value of his money; that the consumer shall be allowed to deal directly with the producer, thus saving the middleman’s or Jew’s enormous profits; that the Government shall grant credit to workingmen’s societies, organized on a socialistic and coöperative basis; in short, that the Jew be forced to attend to his own business and allow other people to attend to theirs.

‘THE PAST, PRESENT AND THE FUTURE.’

‘It is curious to study the causes that will bring a crisis to a head. The Jews, after taking the past in the shape of savings and the future in the shape of loans, in their insatiable greed have laid their hands on the present. They have now touched the daily life of the people, and this will bring the crisis. Speaking of the meat question in Paris, German dressed mutton, under cover of existing treaties and tariffs, is flooding Paris, and all the men who used to live from work in the slaughter-houses, tanneries, etc., are idle and hungry, and, under existing circumstances, nothing can be done for them. From that savage quarter, when hungry, will start the bolt, as these people have a right to live and will not allow men rolling in easily-gotten millions to regulate their appetites. Our object is to execute social reforms, and we begin our social experiments in Paris. Our ideas are that when individual enterprise has created a national monopoly the duty of society is to step in, indemnify creative genius, and give the benefit of the instrument to all and not to one. If in Paris we arrive at a majority and execute some reforms the country, now sick of talk, will follow us farther and we will be able to force other reforms. But remember we are not fanatics; we only want to pull off the masks and give every man his due.’

AN EDITORIAL OPINION.

The Paris *Herald* prints the following editorial on the above interview:

We are agreeably surprised with our interview with the Marquis de Mores on the anti-Jewish question. It has made a deep impression in political

circles and is an important contribution to a grand question which is of current interest. The Marquis was moderate, conservative, with sound ideas on the evils of bureaucracy in France—evils which we fear are almost inseparable from a shifting and evanescent republican government everywhere. It has had a rank growth in the United States for generations.

As to the crusade against the Jews, the Marquis should remember that he who sows the wind shall reap the whirlwind. Among the facts of modern civilization which must be accepted is that the Jews control the money markets of Europe and have a vast influence in America. If they were not possessed of great ability it would be otherwise. In the struggle for wealth more, perhaps, than in any other the fittest survives. Is it wise for the Marquis and noblemen like him, under pretense of an anti-Semitic crusade, to excite the mob against the rich, to teach poverty and crime to war upon property? A crusade against 100,000,000 francs means very soon a crusade against 1,000 francs. It is Belleville against the rentes, crime against thrift.

The Marquis should not forget the sinister lessons of the revolution. It was noblemen of his class—Mirabeau, Talleyrand, Lafayette, Egalite d'Orleans—who sharpened the pike which the mob drove home to the heart of France. Even Princes of the blood dallied with the fashionable movement until it was too late, as, in the Arabian tale, the spirit they summoned from the bottle became a demon that swept the earth.

Noblemen like the Marquis were to blame for the revolution of 1789, as many of the highest nobles in France are to blame for the Boulanger revolution of 1889, which, but for the steadier nerve of the French people, might have come to issues as grave as those of the 'Terror.'

The cry against the Jews is a cry against the rich, the outcast against Dives. The Marquis and his noble friends are playing with fire as their ancestors did before them. Fight bureaucracy to the end—that is all right and it will be a good campaign—but let the Jews alone. Avoid all mad, eccentric politics, like Knownothingism and anti-Masonry. Especially let France remember that the nineteenth century came in under the shadows of the guillotine, and not invoke that appalling specter for its closing years."

The Roman Catholic Church was suspicious that Jewish liberals; who trumpeted the ideals of the French Revolution of liberty, equality and fraternity; tended toward the atheism, or the paganism, that attended the French Revolution. Reformed Judaism and reformed Catholicism in the form of Protestantism were merging. There was obvious collusion between Jewish liberalism in the press and the *Kulturkampf* against Catholicism.¹²²⁷ A similar set of circumstances occurred in Vienna, where Karl Lueger eventually became Mayor of the city—Vienna had suffered a stock market crash in 1873 on "Black Friday", which had been caused by corrupt Jews, and Jewish firms such as the House of Rothschild openly profiteered from the calamity.¹²²⁸ *The Catholic Encyclopedia*, Volume 9, Robert Appleton, New York, (1910), wrote,

“**Lueger, KARL**, burgomaster of Vienna, Austrian political leader and municipal reformer, b. at Vienna, 24 October, 1844; d. there, 10 March, 1910. His father, a custodian in the Institute of Technology in Vienna, was of a peasant family of Neustadtl in Lower Austria, his mother, the daughter of a Viennese cabinet maker. After completing the elementary schools, in 1854 he entered the Theresianum, Vienna, from which he passed in 1862 to the University of Vienna, enrolling in the faculty of law, taking his degree four years later. After serving his legal apprenticeship from 1866 to 1874, he opened an office of his own and soon attained high rank in his profession by his sure and quick judgment, his exceptionally thorough legal knowledge, and his cleverness and eloquence in handling cases before the court. His generosity in giving his services gratuitously to poor clients, who flocked to him in great numbers, was remarkable, and may account largely for the fact that, although he practised law until 1896, he never became a wealthy man.

In 1872, having decided upon a political career, he joined an independent Liberal political organization, the Citizens' Club of the Landstrasse, one of the districts, or wards, of Vienna. Liberalism, which had guided Austria from aristocracy to democracy in government, was at this period the one political creed the profession of which offered any prospect of success in practical politics. But Liberalism had come to mean economic advancement for the capitalist at the cost of the small tradesman, the capitalist being usually a Jew. The result was an appalling material moral degradation and a regime of political corruption focussed at Vienna, which city in the seventies of the last century was the most backward capital in Europe, enormously overtaxed, and with a population sunk in a lazy indifference, political, economic, and religious. The Jewish Liberalism ruled supreme in city and country; public opinion was moulded by a press almost entirely Jewish and anti-clerical; Catholic dogmas and practices were ridiculed; priests and religious insulted in the streets. In 1875 Lueger was elected to the Vienna city council for one year. Re-elected in 1876 for a full term of three years, he resigned his seat in consequence of the exposure of corruption in the city administration. Having now become the leader of the anti-corruptionist movement, he was again elected councillor in 1878 as an independent candidate, and threw himself heart and soul into the battle for purity in the municipal government.

In 1882 Lueger's party, called the Democratic was joined by the Reform and by the German National organizations, the three uniting under the name Anti-Semitic party. In 1885 Lueger associated himself with Baron Vogelsang, the eminent social-political worker, whose influence and principles had great weight in the formation of the future Christian Socialists. The year 1885 witnessed, too, Lueger's election to the Reichsrat, where, although the only member of his party in the house, he quickly assumed a leading position. He made a memorable attack on the dual settlement between Austria and Hungary, and against what he bitterly called 'Judeo-Magyarism' on the occasion of the Ausgleich between Austria and Hungary in 1886. A renewal of this attack in 1891 almost caused him to be hounded

from the house. At his death there were few members of the Austrian Reichsrat who did not share his views. In 1890 Lueger had been elected to the Lower Austrian Landtag; here again he became the guiding spirit in the struggle against Liberalism and corruption. In municipal, state, and national politics he was now the leader of the Anti-Semitic and Anti-Liberal party, the back-bone of which was the union of Christians called variously the Christian Socialist Union and, in Vienna especially, the United Christians, This union developed later into the present (1910) dominant party in Austria, the Christian Socialists. In 1895 the United Christians were strong enough to elect Lueger burgomaster of Vienna, but his majority in the council was too small to be effective and he would not accept. His party returning after the September elections with an increased majority, Lueger was once more elected burgomaster, but Liberal influence prevented his confirmation by the emperor. The council stubbornly reelected him and was dissolved. In 1896 he was again chosen. Not, however, until the brilliant victory of his party, now definitely called the Christian Socialist party, in the Reichsrat elections in 1897, when he was for the fifth time chosen burgomaster, did the emperor confirm the choice.

Lueger's subsequent activity was devoted to moulding and guiding the policy of the Christian Socialist party and to the re-creation of Vienna, of which he remained burgomaster until his death, his re-election occurring in 1903 and 1909. The political ideal of the Christian Socialists is a German-Slav-Magyar state under the Habsburg dynasty, federal in plan, Catholic in religion but justly tolerant of other beliefs, with the industrial and economic advancement of all the people as an enduring political basis. The triumph of the party has conditioned an ever-increasing revival of Catholic religious life and organization of every kind. Under Lueger's administration Vienna was transformed. Nearly trebled in size, it became, in perfection of municipal organization and in success of municipal ownership, a model to the world, in beauty it is now unsurpassed by any European capital. A born leader of the people, Lueger joined to a captivating exterior a fiery eloquence tempered by a real Viennese wit, great organizing power, unsullied loyalty to the Habsburg dynasty, and unimpeachable integrity. Among all classes his influence and popularity were unbounded. A beautiful characteristic was his tender love of his mother; he was himself in turn idolized by children. He was anti-Semitic only because Semitism in Austria was politically synonymous with political corruption and oppressive capitalism. Lueger never married. A fearless outspoken Catholic, the defence of Catholic rights was ever in the forefront of his programme. His cheerfulness, resignation, and piety throughout his last illness edified the nation. His funeral was the most imposing ever accorded in Vienna to anyone not a royal personage."

Hermann Bielohlawek vented his rage about the alleged defamations of the "Viennese Jewish press beasts" against Lueger, and the alleged "muzzling and terrorism" of the Social Democrats who prevented fair and open debate, before the

Vienna City Council in 1902.¹²²⁹

Germans who were opposed to Jewish tribalism sometimes called on the Jews to assimilate. Martin Luther resented Jews for not accepting Christ as their Messiah and initially strove to convert them. In more modern times, Heinrich von Treitschke demanded that Jews assimilate. Assimilation was often coerced by laws which allowed only converted Jews to become university professors, etc.

The London Times reported on 15 August 1914 on page 5,

“AMERICA AND THE WAR.

GERMAN BAIT REFUSED.

**ENTIRE SYMPATHY WITH
THE ALLIES.**

BRITISH UNITY ADMIRED.

(FROM OUR OWN CORRESPONDENT.)

WASHINGTON, AUG. 14.

The outcome of the impending battle is awaited here with intense anxiety. As days pass the realization grows that the conflict is unlike the Balkan war, which was regarded primarily as a spectacle. This concerns the United States almost as closely as it does the belligerents, and people are learning that there is no place in the twentieth century world for the isolated United States of Washington or Monroe. That undoubtedly is one reason for what a German apologist calls the ‘amazing volume of anti-Teutonic prejudice’ displayed by the American Press. A perusal of the majority of the leading newspapers of the United States fails to reveal anything except sympathy in varying degrees with us and our Allies.

Disapprobation was registered at the initial Austrian attack upon Servia, and still more at the way in which Germany took up arms. The treatment of Belgium especially seems to have awakened Americans to the real significance of German policy.

Regarding England’s course there is only one view, and that was weightily expressed in Admiral Mahan’s recent statement. Honour and expediency alike are deemed to have demanded our participation.

Thus in a few days the obvious effects of the Kaiser’s sedulous missionary work from Prince Henry’s visit downwards have been obliterated.

His manifestations of friendship are forgotten, and only the sabre-rattling and epigrams of the 'War Lord' are remembered. Hence there is a marked tendency to saddle on the Kaiser the responsibility for the cataclysm.

BRITAIN UNITED.

Germany, too, has suffered—unjustly to a great extent, or so level-headed people here are inclined to believe—by stories that have been published of her treatment of defenceless belligerents and stranded Americans suspected of espionage, and even of outrages upon officials of other countries. An impression of hysterical ruthlessness has been spread.

And if Germany has suffered, we have scored. The evident effectiveness of our military preparations, the wholehearted cooperation of the Government and Opposition, Mr. Redmond's great speech, the reconciliation of Lord Charles Beresford and Mr. Churchill, the suffragist truce, and the general coolness of the public have all been reported with a wealth of approving detail. There is no longer talk of the decay of British statesmanship and nerve. The crisis, it is proclaimed, has been met in a way whereof every Anglo-Saxon should be proud. The war has brought the American people closer to us than any amount of exhibitions or 'hands-across-the-sea' celebrations could have done.

The question prompts itself: Will there be reaction? Barring accident, it seems impossible that there should be. Yet there are factors which cannot be overlooked. German-Americans, especially Jewish-German-Americans, are active, and their influence is not to be despised. Of this I am convinced by recent investigations. There are signs of pro-German activity in high financial circles. The newspapers of New York, Boston, and even Chicago, are by no means immune from that kind of suasion which business sometimes tries to apply to journalism. While it is doubtful whether any independent newspaper will yield more to such influences than to emphasize obvious facts—such as that the bulk of such war news as we get comes from Anglo-French sources, and is, therefore, not uncoloured—the existence of propaganda should not be overlooked.

GERMAN JEWISH PRESS.

The German-American-Jewish Press is also active. The *Wahrheit* and the *Tageblatt*, the two chief German-Jewish organs, inveigh against our helping Russia and Slavs. The *Wahrheit* even says that Germany, Austria, and Italy are the only European countries not openly antagonistic to Jews. The German-American Press and German-American societies, led by the excellent New York *Staats-Zeitung*, similarly hammer away in defence of the Fatherland, helped by a widely-scattered band of German or Germanophil professors, of whom Professor Hugo Munsterberg,¹²³⁰ of Harvard, is the most important, and by a new English weekly just started in New York in the interests of a true understanding of Germany's position. It is doubtful, however, whether even German-Americans are solid. The *Staats-Zeitung* to-day proclaims that they are, but the statement is contradicted by my experience of the big Eastern cities. A good many thoughtful and influential

German-Americans seem to make no secret of their disapproval of what one of them called the 'militaristic madness of the Kaiser.' I even heard talk of the probability of a German Republic should Germany be beaten.

Among Irish-Americans there is the same division of opinion. While Mr. Redmond has many followers, there are some extremists, represented in New York, for instance, by the Irish National Volunteer Organization, who deem him a traitor. But a discussion of this subject is premature until this week's Irish-American newspapers are available."

Zionist leader Israel Zangwill responded to J. E. C. Bodley in *The London Times* of 28 August 1914 on page 5,

**"JEWS AND THE WAR.
TO THE EDITOR OF THE TIMES.**

Sir,—Mr. Bodley labels as 'anti-British theories' views which I hold in common with many distinguished Englishmen, and by a further jugglery suggests that 'anti-British' and 'Jewish' are synonymous. These dialectical methods only need pointing out.

But I welcome his letter, for it enables me to correct a slip of the pen in my own. 'German Balkan-speaking provinces' should, of course, have been 'Baltic German-speaking provinces.' Because I drew attention to the fate of the Jews in those provinces, Mr. Bodley accuses me of putting Russo-Jewish interests before those of my own native land. But since the Russian Jews are England's allies in this war—some 200,000 of them fighting on our side—why should a mention of their interests expose me to Mr. Bodley's labels? Rather does his indifference to the interests of an oppressed race seem to me 'anti-British.' If England has lost the Palmerston tradition, it has been because of 'the German peril.' Once relieved from that nightmare, England would indeed cease to be 'the England of our dreams' if she continued callous to those great civilized ideals which she has so often served and not infrequently initiated.

As to the argument about newspapers into which the Chief Rabbi has been betrayed, a newspaper is not Jewish because it is owned by a frequently anti-Semitic Jew, and there is no real Jewish newspaper in the world (except naturally the German) which is not wholeheartedly on the side of England and against Germany. There is, indeed, no country so beloved by the Jews as England (has not even Zionism placed its legalized centre in London?). And for Mr. Bodley to say I talk lightly of 'the German peril' comes as 'the most unkindest cut of all' to the author of *The War God*, which, through the mouth of Sir Herbert Tree at His Majesty's Theatre, gave German *Militarismus* the warning which I hope will yet prove prophetic:—

Why squat here spinning crafty labyrinths,
Getting your filthy network o'er the globe?
You think to bind the future? Poor grey
spinner!

Fate, the blind housewife, with her busy broom
Shall shrivel at one sweep your giant web
And leave a little naked scuttling spider!”

The venom Zangwill directed at Germany, and the Zionists’ move from Berlin, where they were well treated and were more prosperous than any other Jews on earth, to London, prompted many Germans to suspect that the Zionists had cut, or sought to cut, a deal with the British and the Russians to bring America into the war on the Allies’ side and against the Germans and Turks, in exchange for a planned Zionist takeover of Palestine, which would be free from German, or Turkish, oversight. The Jewish population represented a scant percentage of the total population of Palestine, and the Turks would have been more sympathetic to the rights of Moslems than would the British. Many Germans believed that the sudden shift among German-Jewish newspapers to an anti-German stance from their decidedly pro-German posture demonstrated the collusion of the Zionists and the Allies against the Germans. In *The London Times* of 28 September 1914 on page 9, Zangwill wrote,

**“THE KAISER’S AMERICAN
AGENTS.**

TO THE EDITOR OF THE TIMES.

Sir,—Your American Correspondent’s article on the failure of the German Press campaign will give pleasure to English Jews, not only as patriots, but because the suggestion that this campaign was largely one of Jewish journals seems to have vanished. Indeed, the *Wahrheit*, the German-Jewish paper with the largest circulation, which has hitherto been represented as playing a peculiarly malign part, astonished me by sending me a lengthy editorial entitled ‘Zangwill and the War,’ declaring:—

Although we know the majority of our readers are German or pro-German, we are convinced, exactly as Zangwill is convinced, that there could be no greater misfortune for humanity than a victory for the German arms. [It goes on] And even were we convinced that the momentary interest of the Jews is with Germany and not with the Allies we would—and should—be ready, exactly as Zangwill teaches, to sacrifice the momentary interest of the Jewish people in the name of the general culture and civilization of all humanity.

I should add that, since receiving Sir Edward Grey’s assurance that England’s sympathies lay with the emancipation of the Russian Jews, I have had a number of applications from Jews—Rumanian and English, as well as Russian Jews outside Russia—anxious to enlist in the Jewish Territorial Organization under the idea it is a branch of the British Army! It would certainly be easy to form a foreign legion of Jews grateful for Britain’s sympathy—apart from the thousands in our Regular Forces, whose names are being published in the *Jewish Chronicle*. The only pity is that the Tsar does not at once remove Jewish disabilities as a concession to his British Ally, not to mention the strengthening of his own position. But in justice to his

Imperial Majesty it must be said that he has as yet made no promise whatever, and that therefore the doubts thrown upon his honour by the entire Jewish Press of America are without foundation.”

Before the war began, a Jewish leader in Berlin, Dr. Paul Nathan, had warned the world of the inhumanity of political Zionists in Palestine—who employed terrorist tactics some Germans later came to associate with Zionists and Bolsheviks in general and which later led some Germans to believe that the Zionists had instigated the First World War through terrorist and propagandist tactics, and had made it impossible for Germany to win that war. *The New York Times* reported on 18 January 1914 in Section 3 on page 3:

“SAYS THE ZIONISTS DISTURB PALESTINE

Dr. Paul Nathan of Berlin
Asserts Jewish Cause Is
Imperilled.

TERRORISM, RUSSIAN STYLE

Statements Exaggerated, New York
Jews Say—Dispute Over
Question of Language.

Special Cable to THE NEW YORK TIMES.

BERLIN, Jan. 17.—Grave charges against what he terms the ‘arrogant Zionist activity’ in Palestine, with which prominent men in New York are identified, are preferred by Dr. Paul Nathan, a well-known Jewish leader in Berlin. Dr. Nathan has just returned from the Holy Land, where he went on a trip of investigation on behalf of the German Jewish National Relief Association, through which the Jewish philanthropists in America and Europe operate.

In a pamphlet issued to-day Dr. Nathan accuses the Zionist elements in Palestine of stirring up discord, even among the Mohammedan and Christian populations, to such an extent that the entire cause is imperiled. Allegations based on documentary evidence are made that alleged Zionists are carrying on a campaign of terrorism modeled almost on Russian pogrom lines. Their

hostility is directed mainly under the auspices of the German Association and is said to spring from failure to realize their desire to establish a great technical college at Haifa, where wealthy American Jews already have endowed various institutions.

Dr. Nathan declares that attempts have been made to blow up some of the German schools, and that the Zionists have not shrunk even from organizing riots. Matters recently reached such a pass that the Mohammedan Governor of Jerusalem was compelled to issue a public warning against further disturbances of the peace. Only strong resistance on the part of the religious elements in the country resulted in effecting a partial restoration of order.

Dr. Nathan says he desires to raise his voice against the ‘overwrought Jewish nationalist chauvinism.’ As a friend of Zionist works he appeals to their supporters throughout the world to suppress the ‘officious intriguing elements at work in Palestine,’ which threaten Judaism’s interests with incalculable and irreparable harm. [. . .]”

The article continues and Louis Marshall and others denied Nathan’s charges by shouting them down and tried to change the subject to the issue of which language should be spoken in Palestinian schools, which issues were discussed in later articles—the inhumanity of the Zionists having conveniently disappeared from the debate.¹²³¹ Marshall said, “No responsible Zionists there have been guilty of the acts charged in the cablegram[.] It’s all nonsense.” But Marshall did not say that the acts were not committed nor did he deny the fact that they were committed by political Zionists, who were, by definition, irresponsible for having committed them.

Political Zionist Israel Zangwill tried to turn all Jews against Germany. *The New York Times* reported on 10 September 1914 on the front page,

“ZANGWILL URGES JEWS TO SUPPORT ALLIES

***Has Sir Edward Grey’s Assurance
That He Will Seek Emancipation
of Russian Jews.***

Special Cable to THE NEW YORK TIMES.

LONDON, Sept. 9.—Israel Zangwill has sent to The Standard an appeal to the Jews of neutral countries to support the Allies against Germany. Mr. Zangwill appeals especially to the Jews of America. He says:

‘Although the most monstrous war in human history was ‘made in Germany,’ and although Germany’s behavior in the war is as barbarous as her temper in peace, I note with regret that a certain section of Jewry in

America and other neutral countries seems to withhold sympathy from Great Britain and her Allies.

‘In so far as these Jews are German born their feeling for Germany is as intelligible as is mine for England, but in so far as they are swayed by consideration for the interests of the Russian Jews, to whom Germany and Austria are offering equal rights, let me tell them that it is better for the Jewish minority to continue to suffer, and that I would far sooner lose my own rights as an English citizen than that the great interests of civilization should be submerged by the triumph of Prussian militarism.

‘And in saying this I speak not as a British patriot, but as a world patriot, dismayed and disgusted by the inhuman ideal of the Gothic superman. I am well aware that Germany’s press agent paints Germany as the guardian of civilization and as an angel fighting desperately against hordes of savages imported from Africa and Asia, but if we are using black forces it is for white purposes, while she is using white forces for black purposes.

‘But it is not even certain that the Jews of Russia will continue to suffer once England is relieved from this Teutonic nightmare. Assurances I have been privileged to obtain from Sir Edward Grey that he would neglect no opportunity of encouraging the emancipation of the Russian Jews mark a turning point in their history, replacing, as it does, windy Russia rumors by a solid political basis of hope. Nor is this a mere utterance of a politician in a crisis.

‘I am in a position to state that it represents the attitude of all that is best in English thought. It is with confidence therefore that I appeal to American and other ‘neutral’ Jews not to let the shadow of Russia alienate their sympathies from this indomitable island, which now, as not seldom before, is fighting for mankind and which may yet civilize Russia and Germany.’”

The American Hebrew countered Zangwill’s British intrusion into American internal politics in the name of the Jews. *The New York Times* reported on 15 September 1914,

“OPPOSE ZANGWILL’S APPEAL

It Lacks a Jewish Point of View, American Hebrew Says.

The appeal of Israel Zangwill for Jewish support of the cause is criticised adversely in *The American Hebrew*, which says, editorially,

‘We regret the intrusion of Israel Zangwill’s appeal to American Jews at this time as an advocate of the cause of England. As an Englishman, Mr. Zangwill is within his rights—and it would be his patriotic duty—to support the cause of his Government. But his advice to American Jews lacks a Jewish point of view, notwithstanding his assurance that the English Prime Minister

has experienced a change of heart regarding the Jewish question in Russia.

‘We remember too well Sir Edward Grey’s attitude when approached by English Jews on the Russian passport question. He was reluctant then to interfere in Russia’s internal affairs. With Russia victorious on the field, will his British prudence allow him to overcome this reluctance? Mr. Zangwill as a Jewish leader is in the wrong galley as a press agent of the British Empire.’”

The New York Times wrote on 20 February 1916, on page 10,

“HOPE FOR JEWS IN RUSSIA.

Prof. Basch Quotes Letter from
Alfred Dreyfus to Show Trend.

All the Jews of the world, and, indeed, all men who are interested in the cause of humanity, says Victor Basch, Professor at the University of Paris, who is now at Columbia University, should make every effort to secure emancipation and the rights of citizenship for the Russian and Polish Jews. There are six millions of Russian Jews, asserts Professor Basch, who have entered the war with the greatest enthusiasm, and who are rewarded with nothing but renewed persecution. It is for this reason, he points out, that there is a Jewish aspect to the present war.

In France today there is, he says, no trace of antisemitism left. Whatever conditions may have been in the past, Professor Basch points out that today in France there is nothing but admiration for the Jews who have been fighting so bravely and dying for their country. A personal letter from Colonel Alfred Dreyfus, the famous prisoner of the Isle du Diable, to Professor Basch voices these sentiments:

* * * France is the country which first proclaimed equality for all men and put the Jews on the same plane with other citizens. It is the country which accepts and sustains all the persecuted peoples, all the martyrs. But it is also the country where justice triumphs always in spite of iniquity and the sophistry of the ‘raison d’Etat.’

Need I quote my own case to you who so generously felt the same indignation as did all noble and generous minds? Accused, then condemned for an infamous crime of which I was innocent, I received finally a brilliant reparation which was the triumph of truth and right. The victory of France in the present war means the victory of right and humanity and the liberation of all the oppressed peoples. We are the champions of liberty and of civilization. The defeat of France would be the defeat of civilization. The martyrdom of Belgium, the crushing of the Serbs, and the extermination of the Armenians are but a foretaste of what a Germanized world would be. France, on the contrary, would realize a Europe where would reign greater justice, greater kindness, and greater humanity.

Jan. 29, 1916.

ALFRED DREYFUS.

Professor Basch showed in the course of his remarks that the Russian Jews should find in the present war a favorable opportunity to achieve emancipation. The entire liberal party in Russia, he said, was widely

proclaiming that the first step toward the regeneration of their country must be the emancipation of the Jews, that only the bureaucracy which is of German origin was their oppressor and that the Russian peasant had few racial or religious prejudices.

Antisemitism, he declared, was born in Germany, and came from Germany to Russia. Consequently he thinks a bill of complete Jewish emancipation, social as well as legal, is possible in Russia, more possible than in Germany, and more possible today than ever before.”

This article published the claim that anti-Semitism had completely disappeared in France, which claim was not only false, it was absurd. The wartime propagandists brought forth Alfred Dreyfus to play upon the emotions of the Jewish community in their efforts to vilify the Germans, but it was the French, not the Germans, who had persecuted Dreyfus believing him to be an agent of the Germans, because the Jews had so often betrayed France to Germany and Catholicism to Protestantism; and it was the Jews, not the Turks, who were behind the genocide of the Armenians. Basch strangely claimed that the Russian *muzhiks* “had few racial or religious prejudices[,]” and sought to place the blame for all the hardships of the Jews in Russian controlled lands on the Germans—who were fighting against the Russians and who had made great advances in emancipating the Jews. Conventional wisdom molded by Jewish propagandists held that Germans in and around the Russian Royal family had brought anti-Semitism to Russia. The fact is that Jews had deliberately segregated themselves for centuries and had encouraged the Czars to mild persecutions so as to keep the Jews segregated and promote Jewish emigration to Palestine, Germany, England and America. By far the largest concentration of Jews in the world was to be found in “Russia”, though Sephardic Jews considered these people to be converted Khazars and not real Jews, not the “chosen people”.

Anti-Semitism was not created in Germany and Germany had done far more for the interests of the Jews than had Russia or France, which is to say Germany provided Jews with an environment in which they could thrive and do more for themselves and for humanity. If the true goal of the Zionists were the emancipation of Russian Jews, a most noble and necessary pursuit that promised to spare millions their misery, the logical choice would have been to have sided with Germany against Russia in the First World War, though that might not have achieved the political Zionists’ goals of ensuring that Zionism would succeed in the creation of an autonomous state free from German or Turkish oversight whichever side won the war. The words “civilized” and “civilization” were, understandably, code words for states in which Jews enjoyed equal rights with the rest of humanity, and the French Revolution had emancipated Jews in France. The false messages Basch and Dreyfus expressed above were that German victory meant Jewish oppression and French victory meant complete Jewish emancipation.

Germany was working hard to secure the liberty of Russian Jews and was at war with the Russian Czarist regime that allegedly oppressed Jews. The article itself points out that the Jews fighting for Russia were rewarded only with renewed persecution—perhaps at the instigation of the Zionists who feared that the

emancipation of the Jews without a national homeland would lead to assimilation and the death of the race. The ardent political Zionist Israel Zangwill voiced this concern even before the First World War had begun,

“But the abolition of the Pale [of Settlement] and the introduction of Jewish equality will be the deadliest blow ever aimed at Jewish nationality.”¹²³²

The political Zionist Theodor Herzl conspired with the Turks to cover up the persecution of the Armenians caused by the Jews. France was not just, nor kind, nor humane, nor did it free all oppressed people, at war's end. In fact, tragically, France's injustice and inhumanity to Germany created an environment where Nazism could flourish. France was also the nation which most strongly opposed the British takeover of all of Palestine at war's end and thus placed an obstacle in the way of the Zionists.

Yet more alarming series than the involvement of Zionists in bringing America into the war emerged after the German loss. Adolf Hitler claimed in 1923 that the Bolsheviks, with their alleged control of the press, instigated World War I so that the German and Russian autocracies would weaken each other in their fight against one another, which would provide an opportunity for revolutionary Jews (there was a Jewish Bolshevik revolution in Bavaria, Germany, in 1918, and a series of Jewish revolutionary attempts took place in Russia, finally succeeding in the Jewish Bolshevik Revolution in 1917) to overthrow the monarchies and then fully emancipate the Jews of Russia and Germany, as the Jews had been emancipated by the French Revolution.¹²³³ Some philo-Semites had come to similar conclusions. Karl Kautsky wrote in 1921,

“It is not in Palestine, but in Eastern Europe, that the destinies of the suffering and oppressed portion of Jewry are being fought out. Not for a few thousand Jews, or at most a few hundred thousand, but for a population of between eight and ten million. Emigration abroad cannot help them, no matter whither it may be turned. Their destiny is intimately connected with that of the *revolution*, in *their own country*.”

The methods of the Bolsheviks are not those of the Western European Social-Democracy. The Bolsheviks will not be able to found a modern socialist state. What they are really establishing is a bourgeois revolution, which will assume forms corresponding to the social condition of present-day Russia, resembling in many ways the forms of the great French Revolution toward the end of the Eighteenth Century. Among its other effects, the French Revolution liberated the Jews in France, giving them full rights of citizenship. The same accomplishment will be included among the permanent achievements of the Russian Revolution for all of Eastern Europe, unless the Revolution succumbs to the most savage counter-revolution. But the struggle in Eastern Europe now is not only a struggle for political freedom and for the rights of the Jews to change their domicile. The conditions are also being prepared for an enhancement of their economic situation. In addition to the

emancipation of the Jews, the emancipation of the peasants also will be one of the achievements of the revolution in Eastern Europe. A more prosperous peasantry will take the place of the present impoverished peasantry, thus creating a greater internal market for urban industry. Once peace has been reestablished in Eastern Europe, industry, and with it transportation, will necessarily develop with giant strides; the urban population will find abundant employment and food, and the great mass of the Jewish population will find it possible to rise from conditions of life in which they have hardly emerged from the *lumpenproletariat*, to the conditions of the proletariat in large-scale industry, as a portion of which class they may then take part in the upward struggle of the entire class.

Herein only is there a possibility for the Jewish masses to achieve a truly human status. Zionism cannot strengthen them in this effort. Zionism will weaken them at the historically decisive moment by promulgating an ambition which amounts practically to a desertion of the colours.

[***]

The only force capable of a thorough overturning of the present order and of a complete destruction of all oppression, of all legal and social inequality, now remains the proletariat, which must achieve this end in order to achieve its own liberation. Only a victorious proletariat can bring complete emancipation for the Jews; all of Jewry, except in so far as it is already fettered to capitalism, is interested in a proletarian victory.

[***]

‘The ‘Yiddish’ daily press, after having been in existence for ten years, exceeds the Polish press in circulation and in Russia is second in this respect only to the Russian press proper.’ [Footnote: Hersch, *Le Juif*, p. 9]”¹²³⁴

Many countered such claims by pointing out that the war resulted in great suffering for Jews and that the Bolsheviks eventually persecuted Jews and specifically targeted Zionists. The Bolsheviks were in fact very good to the Jews, and Bolshevik “anti-Semitism” was simply a Jewish means to preserve the “Jewish race”.

The New York Times reported on 22 February 1916 on page 7,

“SEES CHANCE FOR ZIONISTS.

War Will Open Palestine to Them,

Dr. Mossinsohn Says.

The University Zionist Society held a meeting last night at 347 Amsterdam Avenue. Eugene Meyer, Jr., President of the club, presided, and the speakers were Dr. B. Z. Mossinsohn, director of the Hebrew Gymnasium at Jaffa; Dr. Leo Motzkin, head of the Larger Action Committee on Zionism and organizer of the International Bureau at Copenhagen, and Z. W. Gluskin, who was one of the pioneers in the educational and industrial development

of Palestine.

Dr. Mossinsohn discussed the war as it affected affairs in Palestine, and told of the possible political combinations at the end of the conflict. In the readjustment that is coming in the Near East, he sees great opportunity for the permanent establishment of the Jews in Palestine. It is going to be desirable to develop that country, and he believes that a share in this task will fall to the Jews.”

The New York Times reported on 13 November 1916 on page 13,

“TO GET RIGHTS FOR JEWS.

**International Committee Suggested
to Solve Problem After War.**

An International Committee of Correspondence to facilitate a world-wide demand for the settlement of the Jewish problem was proposed by Oscar S. Straus, Chairman of the Public Service Commission, at the tenth annual convention of the American Jewish Committee, held at the Hotel Astor yesterday. It was voted to submit Mr. Straus’s proposal to the American Jewish Congress, which will be held some time before the end of the war.

In offering his suggestion Mr. Straus said that such a committee would be able when peace was discussed at the war’s close to present a strong case for the Jews in countries where they are oppressed. He called attention to the good work done in this country before the Revolutionary War by the Colonial Committee of Correspondence, which was formed in Boston in 1722 and soon had branches which kept each informed of sentiment and action in the different colonies.

‘There is need,’ Mr. Straus said, ‘of some instrumentality through which the Jews in all countries may address themselves to our common object, which, shorn of all details, is this—the securing of equal rights for Jews in countries where they are oppressed. I believe we should name such a committee here and now.’

Jacob H. Schiff opposed immediate action, and Henry M. Goldfogle moved that the proposal of Mr. Straus be referred to the Executive Committee of the American Jewish Committee for consideration of its submission to the Congress Committee, and after Mr. Straus said this would be satisfactory to him, the motion was carried. [. . .]”

While the political Zionists were promoting rabid nationalism and continued war, most Jews opposed the political Zionists. *The New York Times* reported on 16 January 1917 on page 3,

“Har Sinai Temple was crowded tonight at the opening religious service, the feature of which was the sermon by the Rev. Dr. David Philipson of Cincinnati. He protested against the Zionistic movement, holding that

internationalism alone would enable the Jews to retain their place among the nations. This important question will be discussed in the convention and action will be taken.

‘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.

‘But that we will not do. We internationalists, basing our claim on what has been Israel’s task in the world, taking our stand on the religious idealistic interpretation of history whereof we believe Israel presents the most striking symbol, as over against the materialistic interpretation whereof the present war, the apotheosis of nationalism, is the climax—we internationalists, despite all the frightfully distressing days through which we are passing, must hold our rudder true, feeling that the mists will disappear before a rearing sun.’”

The Russian Revolution was funded by German-Jewish financiers, who intended to free the Jews from the oppressive Pale of Settlement and pogroms and to further the cause of Jews in Palestine. They also wanted to take over the Russian Government and steal the wealth of Russia. They further sought murderous revenge and committed genocide against the Russians.

Revolution in Russia was also promoted by the German Government, in particular by Ludendorff, especially after the Balkan Wars lead to the First World War. An unstable government in Russia, or a friendly government in Russia, would profit the Germans immensely as America entered the war on the side of the Allies. Ludendorff admitted after the war that he had been duped by the Jews. After the war, Walter Rathenau secured the Rappollo Treaty, in anticipation of the Second World War. *The New York Times* reported on 28 March 1917 on page 13,

“SEES NEW LIFE FOR ZIONISM.

Leo Motzkin Says the Russian Revolution
Will Aid the Movement.

Leo Motzkin of Kieff, Russia, one of the leading Zionist publicists and the head of the international press bureau which had much to do with the acquittal of Mendel Beilis of the charge of ritual murder, is now in New York, and no one has followed recent events in Russia with greater interest than he, especially in their relation to possibilities for the Jews. Mr. Motzkin said yesterday that he was confident that the Russian revolution would mean the ultimate liberation of the Jews and unprecedented progress for the Zionist movement. But he saw many things to be done and admitted that there were still difficulties and uncertainties to be encountered.

‘The Russian revolution,’ said Mr. Motzkin, ‘will ultimately lead to the

full emancipation of the Jews in Russia, both social and national. But we cannot base too much on what we are hearing now about Jewish rights, because these rights can be established only by law, and laws cannot be made until the Constituent Assembly meets. There is no doubt, however, that the condition of the Jews in Russia was materially ameliorated in an administrative way when the temporary authorities came into power, and there is no doubt that the Constituent Assembly will grant equality to the Jews.

‘There are naturally various parties among the Jews in Russia, but all agree that the present régime will give all of them equal rights. The Zionists, especially, expect the establishment of the new Government to advance their cause, for two main reasons:

‘First—because the persecution of the Zionists will cease. Under the old régime the Zionist party, with other progressive parties, was persecuted and hindered. Zionism was illegal, as was evidenced by the fact that when the war began 100 Zionist cases were awaiting trial in courts. Of course, Zionism will now become legal, as will other progressive movements, and the hindrances will be removed.

‘Second—With the growth of democracy and the removal of restrictions from speech and the press Zionists will be permitted to extend their propaganda and educated persons will be able to learn something of Zionism and to understand its ideal. They will learn to respect its purpose, which is simply the creation of a national cultural home for Jewish people in their ancient country. This view is based upon the fact that the present Foreign Minister of Russia has recently expressed his sympathy with the Zionist aim, and the same sentiments have been heard from other progressive statesmen in all democratic countries.’

Mr. Motzkin added that big commercial organizations in Petrograd had attempted to establish relations with similar organizations in England and America, but had been handicapped by the old régime. The fact that many members of these organizations were among the revolutionists, he said, made it certain that international business would be developed with other democratic countries.”

The New York Times reported on 23 July 1917 on page 9,

“*JEWISH SOCIALISTS FOR FREE PALESTINE*”

*Appeal to Brethren Here and in
Russia to Oppose Anything That
Hinders Allies, Who Aid It.*

A notable appeal from a Jewish Socialistic labor association exiled from Palestine to Socialist brethren in the United States and Russia to oppose any movement 'having the effect of putting in question the liberation of Palestine by the allied armies,' has reached this country through official sources. The appeal seems to align the Jewish Socialists of Asia Minor firmly on the side of the Allies and against the Turks and Germans evidently with the idea that through allied victory alone can the dream of Zionism for an independent Palestine come true.

The appeal comes from the Poale Zion, a Socialist labor organization consisting of sixty to eighty members, most of them prominent in the more advanced thought of the sections from which Turkish oppression has exiled them. They are now refugees in Egypt. They belong to the artisan class, for the most part, and are now connected with Mospruds Jewish Relief Committee in Cairo.

The text of their resolution, in which they adopt for the first time a nationalistic point of view, is as follows:

'We, the Poale Zion, who are refugee Palestinians in Egypt, beg you to communicate with our Socialistic companions in America and Russia, putting the following appeal before them:

'Considering that we find ourselves at an epoch of history in which it is our duty to put events to the best possible purpose, and considering that the allied powers have openly claimed that they are fighting for the liberation of small nationalities, and considering that the advance of the British armies toward Palestine signifies for us and for our country the inauguration of an era of independence and liberty and justice, we address you, comrades, with the appeal to redouble your vigilance in proclaiming among all of those who take part in the International Socialistic Conference that for safeguarding the interests of the Jewish masses of Palestine, oppressed in the home of its ancestors by the Turkish regime, they should with all their forces oppose any resolution having the effect of putting in question the liberation of Palestine by the allied armies.'"

The New York Times reported on 9 November 1917 on page 3,

"BRITAIN FAVORS ZIONISM.

Balfour Gives Cabinet View In a
Letter to Rothschild.

LONDON, Nov. 8.—Arthur J. Balfour, Secretary of State for Foreign Affairs, has written the following letter to Lord Rothschild expressing the Government's sympathy with the Zionist movement:

'The Government view with favor the establishment of Palestine as a national home for the Jewish people, and will use their best endeavors to

facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine.’

Mr. Balfour adds that this declaration of sympathy with the Jewish Zionist aspirations has been submitted to and approved by the Cabinet.

The Jewish Chronicle, commenting on Mr. Balfour’s letter, says:

‘With one step the Jewish cause has made a great bound forward. It is the perceptible lifting of the cloud of centuries; a palpable sign that the Jew—condemned for two thousand years by unparalleled wrong—is at last coming to his right. He is to be given the opportunity and means by which in place of being a hyphenation he can become a nation, in place of being a wanderer in every clime there is to be a home for him in his ancient land. The day of his exile is to be ended.’”

The New York Times reported on 12 November 1917 on page 13,

“ZIONISTS HERE SEE TEUTON PLAN HALTED

British Victories in the Holy Land
Thwart Germany’s Ambition
to Control Palestine.

HER PRESS CAMPAIGN BARED

Its Aim Was to Save Enough Eastern
Territory to Menace
the Suez Canal.

American Zionists who have been watching with interest the various military operations near the Holy Land have been tremendously relieved by the events of the last few days. The British victories at Beersheba and Gaza, forecasting the eventual occupation of Jerusalem, and the promise given last week by Mr. Balfour, in the name of the British Government, that they would ‘use their best endeavors to facilitate the establishment of Palestine as a national home for the Jewish people,’ have apparently spiked a German scheme for setting up in Palestine a Jewish State, nominally autonomous, but

really under German control.

A statement issued yesterday by the Provisional Executive Committee for General Zionist Affairs gave a detailed account of a press campaign supporting this scheme which has been going on in Germany and Austria for some time. This is held to indicate that the German military leaders foresaw the collapse of the Berlin-to-Bagdad plan and were preparing another arrangement by which it was hoped that Germany might save from the wreck of its plans in the Near East enough to form a constant menace to the Suez Canal, Egypt, and India.

‘To accomplish this purpose,’ says the committee, ‘Germany was evidently preparing to ride roughshod, if need be, over its present ally, should Turkey refuse to recognize that it was to her ‘best interests’ to fall in with the new project. To give ‘punch’ to its publicity campaign, Germany unearthed a conspiracy between America and the Zionist Organization, including United States Supreme Court Justice Louis D. Brandeis, Judge Julian W. Mack, head of the American Military Insurance Department; Felix Frankfurter of the War Department, as well as Lord Walter Rothschild, leader of the English Zionists, and former Ambassador Henry W. Morgenthau to seize Palestine for exploitation by the Jews, Christian missionaries, and capitalists.

‘In the end, if General Allenby hadn’t gotten the jump on her by striking hard and quickly, Germany would one day soon have blandly announced the establishment of a Jewish republic under its auspices and suzerainty, and in response to Turkey’s protests would have pointed to the overwhelming demand of the German people, and quoted for the benefit of its ravished ally, ‘Vox populi, vox Dei.’

‘If it had carried out its new plan, the establishment of an autonomous Jewish State in Palestine under its overlordship, whether with the consent of the Ottoman Government or in utter disregard of Turkey’s wishes, Germany would have had, in addition to the strategical advantage that this would mean for the next war,’ also the satisfaction of ‘beating the Allies to it.’ England, France, Italy, and Russia have already made it clear that the establishment of a Jewish State in Palestine is one of their aims in this war, and in Jewish circles in America it is held that Washington’s view as to the desirability of this coincides with that of the Allies.

‘Some echoes of these whisperings must have reached Germany, and several of its leading publications speak harshly of these ‘infamous American Zionist proposals.’ Thus *Die Kölnische Zeitung*, published in Cologne, publishes a long screed impugning the honesty of President Wilson, and ending with these complimentary allusions to Americans in general:

The Americans belong to that class of ?????? that have been for the last sixty years undermining the proud edifice of the Turkish Empire, and haven’t stopped it yet. The Palestine action fully reveals Wilson’s intentions. America has dropped its mask and shown itself in its true colors—a power that has the greatest interest from the capitalistic and

religious point of view to bring Turkey under the influence of missionaries and capitalists. This is the true American humanity, which is based on the alliance of the religious men with the king of trusts. Turkey has watched this campaign with the utmost patience, and now it has received the cruelest reward. It can see now that America is not far behind the other Entente Powers in their enmity to Turkey and their plans for its destruction.

Kaiser Visits Palestine.

‘For Germany to give its consent to the establishment of the Jewish nationality on its historic soil, requires a reversal of its previous attitude toward Palestine. Attempts have been made to establish German colonies in the Holy Land, and Kaiser Wilhelm has paid several visits to Palestine in order to win favor with the peoples of that country, and to encourage his subjects in their vain attempts to gain a strong footing there.

‘The way was being prepared by a rather obvious campaign which began with the publication of apparently innocent scientific articles, by experts, on the near East, which discussed at great length, and with much detail, the accomplishments of the Jewish colonists and the vast possibilities of Palestine from an economic standpoint. A remarkable array of such articles, studying Palestine from every conceivable angle, has been published in over a hundred periodicals in Germany and Austria. These were followed by ‘letters to the editor’ and now the propaganda has attained the editorial stage.’

Among the first of these articles was one by Major Carl Frank Enders to make clear to the German people that it had better give up all hope of colonization in the Holy Land, and at the same time warn Turkey not to put any obstacles in the way of the Jewish operations there. Major Enders wrote:

The realization of the Zionists idea means infinitely more to our economic life than those fantasies and dreams of the German people that the Near East will create for us the lost world markets. * * * It will not be politically wise for Turkey to hinder the Jewish immigration into Palestine * * * German colonization in Palestine is nothing but a dream, beyond the realm of realization, which I would advise the German people to forego.

‘The Munich *Neueste Nachrichten* makes the frank statement that ‘Zionism has become a question of the first magnitude, and Germany and Turkey have no choice but to give it serious consideration.’ Gustave von Dobeller said: ‘For many years the object which our Kaiser tried to accomplish by arduous political effort has been the making of a strong Turkey. A method not to be despised would be the establishment of a strong Jewish State, under Turkish suzerainty. As the Jewish people favor republics, let them, therefore, establish a republic, which must, however, be under the protection of the Ottoman Empire. It is always a question of importance whether you or your opponent has the key of the door. The idea of establishing a Jewish State is good for that power which effects it.’

Sees No Gain to Jews.

‘The Vice President of the Austrian Parliament, Professor Paul Rohrbach, whose job was that of persuading the Jews of Germany and Austria-Hungary

that the political schemes of the Allies are not to be trusted, wrote: 'The national aspirations of the Jews will be listened to with more sympathy by the allies of Middle Europe than by the Entente, even though certain papers and politicians on that side have lately been promising great things to the Jews. I do not believe that, even if the Entente were victorious and Turkey dismembered so that Palestine came under the suzerainty of either England or France, the Jews would benefit by this. Jews will have nothing to gain by the imperialistic schemes of England.'

'The Frankfurter Zeitung said:

'Pan Turkish ideas have no meaning in Palestine, where practically no Turks dwell.'

'Die Reichsbote, the mouthpiece of the Junkers, is calling upon the German Government to act promptly for the establishment of a Jewish State to 'offset the American Zionist proposals.' This must be done, it insists, to counteract the Wilson intrigue and 'to prevent England from making use of these American Zionist proposals as a backdoor which will enable her to pass freely from Egypt to India. For this purpose,' it says, 'the German-Austrian Zionist plans for a Jewish settlement must be strengthened. This is the opportune moment for the Zionist movement to attain its ideal.'

'These 'American Zionist proposals' are creating a real panic in the minds of Germany. The indications are that the German Press is alluding to the Palestine Commission appointed by President Wilson last Summer, consisting of Former Ambassador Morgenthau and Felix Frankfurter of War Secretary Baker's Advisory Council. At any rate, the Deutsche Worte speaks of them as a 'graver calamity than a declaration of war by a small or even medium-sized nation would be,' and charges the enemies of Germany with 'trying to enlist in their service the Zionist movement.' But it sees through the game of the Allies. 'We know very well what Mr. Morgenthau and Lord Rothschild are doing in this behalf for America and England,' it declares, the while it admits that if 'this plan of our enemies succeeds, it will go very badly with us.'

'These editorials will suffice to indicate how Germany was making ready to 'beat the Allies to it' in Palestine. General Allenby had not beaten Germany by taking Beersheba and capturing the highway to Jerusalem. The unfurling of the Union Jack over the hills of the Holy City will signalize the end of the 'Berlin to Bagdad' dream.'"

Morgenthau later published a Zionist appeal which is consistent with the accusation: "The Future of Palestine", *The New York Times*, (12 December 1917), p. 14; and he published a racist polemic against the Germans and the Kaiser, *Ambassador Morgenthau's Story*, Doubleday, Page, Garden City, New York, (1918). He later came to oppose the Zionists. His son, Henry Junior, became an arch political Zionist. However, Morgenthau Senior published an anti-Zionist article "Zionism a Surrender, Not a Solution", *The World's Work*, Volume 42, Number 3, (July, 1921), pp. i-viii; when Chaim Weizmann and the Eastern European Jews took over the Zionist

movement in America at the infamous Cleveland Convention of American Zionists in the summer of 1921.

The New York Times reported on 14 November 1917 on page 3,

“ZIONISTS GET TEXT OF BRITAIN’S PLEDGE

Balfour’s Declaration Promises Defense of Jews’ Rights in Palestine and Elsewhere.

The declaration by Great Britain of its purpose to facilitate the effort of the Zionists to establish a national home for the Jewish people in Palestine, which was formally announced by Arthur J. Balfour, Secretary of State of Foreign Affairs, in a letter to Baron Rothschild, Vice President of the British Zionist Federation, on Nov. 3, carries with it a proviso that the establishment of a Jewish State in the Holy Land shall not in any way conflict with the rights of non-Jewish communities now existing in Palestine. It also carries pledges of Great Britain to oppose any project offered at the peace conference which might in any way impair the rights and political status enjoyed by Jews in any other country.

The Provisional Zionist Committee in this city has received from Dr. Chaim Weitzman, President of the British Zionist Committee, and Dr. Nachum Sokolow of the Inner Actions Committee a cable giving the complete text of the British proposal, which differs somewhat from the first reports published in this country. The full text of the British declaration is:

‘His Majesty’s Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rites of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.’”

The Armenian Christians had for a long time been persecuted by the Jews through the Turks. The Young Turks, led by crypto-Jews¹²³⁵ who carried out a revolution against the Sultan which had been planned for centuries by the *Dönme* Jews, and who pretended to be Moslem, slaughtered the Armenians. The Jews committed the Armenian genocide. The Armenian people were largely blind to the fact that it was the Zionists who had caused the persecutions. Their well paid leaders, who worked for the Zionists, betrayed them. *The New York Times* reported on 19

November 1917 on page 5, giving evidence of the cooperation of the Armenian leadership with the Zionists (Freedman stated that, “James A. Malcolm was an Oxford-educated Armenian”), in spite of the fact that Zionist Theodor Herzl had secretly conspired with the Sultan of Turkey to cover up the persecution of Armenians, and the Young Turks under crypto-Jewish leadership mass murdered them,

“JOIN ZIONIST MOVEMENT.

Enlistment of Two Rothschilds

Reported in London Dispatch.

The Jewish Morning Journal published the following yesterday as a special dispatch from London:

‘At a reception held in Princess Hall, Piccadilly, London, given by Lord Rothschild, the head of the Rothschild family in England, in celebration of the official declaration by the British Government in favor of a Jewish home land in Palestine, Lord Rothschild announced that his younger brother, Charles, and Baron Edmund De Rothschild of Paris, head of the French branch of the Rothschild family, had joined the Zionist movement.

‘The reception was attended by all the Zionist leaders in England as well as by prominent Jews and gentiles. One of the latter, a priest, presented Lord Rothschild with a handsome volume of suitable texts relating to the return of the Jews to Palestine.

‘The prevailing opinion in well-informed Zionist circles in London is that Russia will urge the interallied conference, to be held soon in Paris, to give its approval to Zionism. The Armenian Consul in London congratulated the Zionist leaders on their excellent prospect of getting Palestine, and expressed a hope that the Jews would prove good neighbors.

‘Lord Swaythling, Lucien Wolf, the publicist, who is the foreign editor of the London Daily Graphic, and Sir Philip Magnus, a Member of Parliament, formed a league of British Jews to combat the view that the Jews form a nation, as manifest by the Palestine declaration of the British Government. This league, however, expresses the readiness to facilitate the settlement of the Jews in Palestine.

‘The German newspaper, Germania, organ of the German Catholic Party, urges the German Government to take steps against the alliance of Great Britain and the Zionists.’”

The Armenians were Christians. The “Young Turks”, led by Jewish positivists, slaughtered the Armenians, and accomplished, in part, the ancient Judaic goals of ruining Christendom and secularizing the Turks. Dönme Jews pretended to convert Islam, changed their names to escape detection and undermined Turkish society, much like the Frankists, who came from this movement in Turkey, pretended to convert to Catholicism, became Polish aristocracy and destroyed Poland, which never recovered after having been one of the most advanced societies on Earth. The

Jews hoped the ruined Poles would venture into the world spreading modern culture and monotheism to prepare the way for Jews to migrate to the ends of the Earth and dominate all cultures—just as the Jews had spread culture and monotheism when they were chased out of Palestine and traveled to the ends of the Earth in the Diaspora (*Genesis* 12:3; 28:14. *Deuteronomy* 28:64-66. *Isaiah* 27:6; 49:6. *Jeremiah* 24:9)—note that the Jews were promised all lands upon which they had slapped the soles of their feet, and thus believed the ends of the Earth and all points in between were theirs (*Deuteronomy* 6:10-11; 11:24-25. *Joshua* 1:2-5. *Isaiah* 2:1-4; 40:15-17, 22-24; 54:1-4; 60:5, 8-12; 61:5-6). The Jews used Roman Christians to condition the world to accept eventual Jewish domination and the destruction of the Gentiles themselves.

The *Encyclopaedia Judaica* writes in its article “Messianic Movements”:

“Even Josephus—who tried to conceal the messianic motives of the great revolt—once had to reveal that ‘what more than all else incited them to the war was an ambiguous oracle, likewise found in the sacred Scriptures, to the effect that at that time one from their country would become ruler of the world’ [***] One trend of Jewish messianism which left the national fold was destined ‘to conquer the conquerers’—by the gradual Christianization of the masses throughout the Roman Empire. Through Christianity, Jewish messianism became an institution and an article of faith of many nations. Within the Jewish fold, the memory of glorious resistance, of the fight for freedom, of martyred messiahs, prophets, and miracle workers remained to nourish future messianic movements.”¹²³⁶

Many Spanish Cabalist Jews had emigrated to Turkey when Ferdinand, a Jew,¹²³⁷ and Isabella, expelled many of the Jews from Spain in 1492. Turkey became a center for Jewish mysticism and the production of Cabalist revolutionaries, crypto-Jewish leaders, and Jewish heads of state. The Spanish aristocracy had perhaps expelled the Jews in order to “save” the Sephardic Jewish “race” from extinction through assimilation—the Sephardics were considered to be the true Judeans by most Jews of the age, though some later argued that they were merely religious Jews descended from Phoenician sailors who had settled in Spain. Another myth, which Spanish Jews initiated during the Inquisition, was that they had migrated to Spain long before the crucifixion of Christ, and therefore could not be held to account for killing Christ. German and other Jews fabricated similar fictions. The Jews of Worms told that their ancestors’ Sanhedrin had written to the King of Judea and asked that Christ not be put to death.¹²³⁸ The question naturally arises, was the entire British-Israel movement, which was so vital to Zionist interests, initiated by Jews who sought to distance themselves from the crucifixion of Christ?

Note that 1492 was the year that Columbus sailed to the Americas. Some argue that he was a crypto-Jew in search of a homeland for the Jews, where they would not assimilate. He was financed by Jews and Jews accompanied him on his voyage.¹²³⁹ The Jews of this age welcomed and perhaps intentionally caused their own suffering as an artificial means to hasten the arrival of the Messiah—which is to say the

unimaginably rich Jews intentionally caused the less wealthy Jews to suffer, in collusion with Ferdinand, himself a Jew, and Isabella. The genocidal Zionists believed in the Messianic myth of “hevlei Mashiah”, or “the birth pangs of the Messiah”.¹²⁴⁰ The *Encyclopaedia Judaica* wrote in its article on “Messianic Movements”,

“Even on the eve of the expulsion of the Jews from Spain, both Jews and *anusim* actively harbored these hopes. About 1481 a Converso told a Jew, when at his request the latter read the messianic prophecies to him: ‘Have no fear! Until the appearance of the Messiah, whom all of us wait for, you must disperse in the mountains. And I—I swear it by my life—when I hear that you are banished to separate quarters or endure some other hardship, I rejoice; for as soon as the measure of your torments and oppression is full, the Messiah, whom we all await, will speedily appear. Happy the man who will see him!’ One Marrano was certain that the Messiah would possess the philosopher’s stone and be able to turn iron into silver. He also hoped that ‘in 1489 there will be only one religion’ in the world. Even after the expulsion many Marranos expressed these hopes and were punished for them by the Inquisition (*ibid.*, 350ff.)”¹²⁴¹

In order to restrain the Christians from reacting to a Jewish Messiah as the anti-Christ, the Spanish Jews may have sought to destroy the Catholic Church with the “Spanish Popes”, who were likely of Jewish descent, and who would perhaps have permitted the ascendancy of the Jewish anointed King, and who perhaps sought to turn God’s eye from the Christians to the Jews, by making the Christians decadent.

The New York Times reported on 30 November 1917,

“Those of the Zionist movement here believe that after the war even Germany will not place obstacles in the way of the realization of Jewish hopes.”¹²⁴²

The New York Times reported on 3 December 1917 on page 4,

“ZIONISTS PLAN BIG LOAN.

\$101,000,000 to Create and Maintain
Proposed Palestinian Government

Special to The New York Times.

BALTIMORE, Dec. 2.—At two great meetings held tonight in the Hippodrome and Palace Theatres under the auspices of the Baltimore Conference for Jewish National Restoration in Palestine the declaration of the British Government, promulgated by Mr. Balfour, favoring the establishment of a Jewish national home in Palestine, was unanimously and enthusiastically approved.

Prior to the submission of the resolution, Jacob De Haas, at one time the

secretary to Dr. Herzl, the founder of the Zionist movement, said in the course of an address that in the near future subscriptions would be asked to a \$1,000,000 fund to be used in the creation of the Government in Palestine, and subsequently a \$100,000,000 liberty loan would be issued to provide for its maintenance.

While all the principal speakers dwelt upon the benefit to be derived from nationalization, Mr. De Haas devoted himself more particularly to the political significance of the movement. He made the assertion that not only were the European Allies back of the declaration, but that this Government would in the very near future announce its endorsement and concur in the establishment of a national Jewish home."

The New York Times reported on 7 December 1917 on page 4, after recalling the tyranny of the Bolsheviks,

"Jews Turn to Palestine.

Then there are the Jews. Besides their manifold efforts in general Russian politics, they are swelling the tide of national movements. The Zionists now are the strongest party among Russian Jews, and they are overjoyed at the British promise of Palestine. At Odessa last Friday there was a huge Zionist demonstration, with a procession twenty blocks long. Grusenbergl, the newly elected member for Odessa, made a speech of triumph and gratitude, to which the British Council, Picton Bage, replied. Toward the close of the demonstration members of the Bund, or Jewish Socialist Party, began agitating against the Zionists and England. There was a scuffle, and a shot was fired, but no harm was done."

The New York Times reported on 7 December 1917 on page 4,

"VOTING FAVORS BOLSHEVIKI.

**But Constitutional Democrats Make
Strong Showing Also.**

PETROGRAD, Dec. 6.—According to the preliminary returns from the provinces the Bolsheviks in the elections obtained 2,704,000 votes; the Constitutional Democrats, 2,230,500, and the Social Revolutionaries, who form the majority of the Left, 221,260.

The Central Executive Committee has given its consent to a decree granting to the Councils of Electoral Districts the right to proceed with re-elections for all elective bodies, including the Constituent Assembly, in accordance with the demands of the electors. Thus it will be possible for the electors to revoke their choice in the case of those representatives whose politics no longer correspond with their own.

The project provoked great opposition on the part of the moderate element of the committee, who termed it an attempt to curtail the rights of

members of the Constituent Assembly. In defending the measure Leon Trotzky, the Bolshevik Foreign Minister, said:

‘Should there be a majority of the Constitutional Democrats, members of the Right and Social Revolutionists, the people would forcibly dissolve the Constituent Assembly. This measure is meant to avoid the possibility of dissolution.’

Since the system of representation is proportional, an objection to one member of the Constituent Assembly would necessitate the recall of all the members of a given election district.”

The New York Times reported on 10 December 1917, on page 4,

“ARMENIANS FAVOR ZION.

London Association Sends Resolutions to Justice Brandeis.

The Provisional Zionist Committee yesterday announced that Justice Louis D. Brandeis of the United States Supreme Court has received a letter of congratulation from the Armenian United Association of London on the British declaration in favor of the establishment of a national Jewish home in Palestine, to which the Cabinet promises that ‘his Majesty’s Government will exert its best endeavors.’

The resolution accompanying the letter follows:

The council of the Armenian United Association of London, having read in the press that the British Government had now formally expressed its sympathy with the project for the reconstruction of Palestine as the national home of the Jewish people, at their meeting held on Nov. 10, 1917, at the offices of the association,

Resolved, To record their unalloyed gratification and to convey their cordial congratulations and sincere and neighborly greetings to the President, Dr. C. F. Weitzman, committee and members of the Zionist Federation of Great Britain, and through them to all other Zionist leaders and Zionist organizations, and especially those in the United States, Russia, France, Italy, Poland, and Rumania, upon the recognition of Jewish nationality and their righteous, inalienable claim to the historic soil and country of their ancestry.

Resolved, further, to request the Honorary Secretary to send copies of this resolution to Chief Rabbi, Dr. Weitzman, to Lord Rothschild, to Baron Edmond de Rothschild, to Mr. Nahoum Sokolow, to Dr. Tschlenow of Moscow, to Judge Louis D. Brandeis of the United States Supreme Court, and to the press.”

The New York Times reported on 14 December 1917,

“The Jews of Russia, he predicts, will have an important influence. The capture of Jerusalem by the British, he says, will be a weighty factor in the situation.”¹²⁴³

The New York Times reported on 21 December 1917 on page 6 that German

Zionists had betrayed Germany,

“ENGLAND’S RECOGNITION.

Appreciative Comment of a German
Jewish Paper on Britain’s Attitude.

Judische Rundschau, the official organ of the German Zionists, commenting on the British Government’s declaration of its attitude toward Zionism, says that this is the first occasion on which a great power has officially declared itself in relation to Zionism. For the first time the claim of the Jewish Nation to a renewal of its national existence in Palestine has been lifted by a European Government into the circle of the weighty political problems of the present time, and it must be admitted that the recognition of this claim by the British Government is an event of world-wide historic importance.”

The New York Times reported on 24 December 1917 on page 9,

“SEES ZIONISTS’ HOPE IN ALLIED VICTORY

Britain’s Pledge to Restore Jerusalem
Urged Upon Jews as
Reason for War Effort.

GREAT MEMORIAL MEETING

Aged Men Declare Themselves
Young Again and Anxious to
Start Anew in the Holy Land.

In celebration of the British promise to restore Jerusalem and the Holy Land to the Jewish people, thousands of New York Zionists packed Carnegie Hall last night in a commemoration meeting. Thousands more crowded the streets around the building, unable to get in, until long after the beginning of the meeting. Inside American, British and Zionist flags were intertwined, and with songs in the Hebrew language interspersed between the speeches, a group of leaders of Zionism in New York and the Old World told of the

significance of the British promise.

The last and most enthusiastically welcomed speaker was Dr. Schmarya Levin, who spoke in Yiddish, declaring that the act of Great Britain was not an act of politics or diplomacy, but something far deeper, a stage in the development of history which in effect added another chapter to the Bible a modern chapter by which the Jews of today could link something of their own time to the story of the old Jewish kingdom.

Dr. Levin spoke as a representative of the international Zionist organization, but the speaker who stirred most enthusiasm, next to him, was a Christian, the Rev. Otis A. Glazebrook, late American Consul at Jerusalem, who had charge of the distribution of Jewish relief funds in the Holy City.

Hope Centred in the Allies.

And one of the most enthusiastic outbursts of the evening occurred when Dr. Glazebrook declared: 'It is the duty of every Jew who loves Palestine, who fosters the hope of the restoration of Israel, to use his influence, his material wealth, and his life to see that England and the Allies win this war.

'We have seen a vision of the restoration of the Jewish people,' he said, 'and we pray that this vision may not be spoiled by war, but may be crowned by a war, ending gloriously in victory for the Entente Powers. If Palestine is to be restored to Israel, remember that Palestine and Syria must remain in the hands of the Allies. And the one most important lesson just now, more important than the immediate working out of the details of the Zionist state, is that you see and do your whole and complete duty in this war for the success of Great Britain, France, Italy, and America.'

Dr. Stephen S. Wise, Chairman of the meeting, said that what Zionists were rejoicing over was only a scrap of paper, 'but that scrap of paper is written in English. It is signed by the British Government, and therefore is sacred and inviolable. It represents not an unconsidered policy of a temporary Government, but all the great political parties of England have united in giving their adherence to this declaration. It is true to the finest traditions of the British people, and is a symbol of the will of the Allies to right wrongs, however ancient, to undo injustice, however hoary, to supplant the Prussian ideal of rule by might with the changelessly true principles of justice and right.

'Liberation, Justice, Peace.'

'This meeting is a challenge to every American Jew to unite with us. We offer our hands in welcome to those who up to this time have not worked with us. Let them come to us.

'More than all else, this meeting has been called in order to reaffirm the faith of every living American Jew not only in the certainty of the triumph of our arms, but in the righteousness of our aims. The American Jew by this assembly tonight reaffirms his faith that there shall be no faltering until victory shall crown our arms, and such a triumph be granted to our aims and the aims of our allies as shall bring the boon of liberation, justice and peace to all the nations.'

Nathan Straus, who was repeatedly interrupted by applause, spoke as a man who was seeing the realization of the dream of a lifetime. 'There are only a few things that can enthuse a man of my years,' he said. 'I have come to the place where I am skeptical and hard to be impressed, for I have seen so many things go wrong, but now they are going right. The moment of realization has come.'

'I stand before you in appearance and somewhat in fact an old man. Many of these gray hairs have come through years of striving for the national cause of our people. My eyes have grown weak watching, my heart heavy with praying; but all this time, as the soldiers say, I carried on. And this moment is my reward.'

'All we who have worked for Zionism are rejuvenated now. But the support which is most necessary is that of the masses of Jews, and the masses of Jews are Zionists. If they are not I'm sorry for them. In Zionism the Jew and the non-Jew have found a bond of brotherhood.'

'This promise of England has made me young again. All Jews are young now. I feel that this appearance of mine is camouflage: I want to buy a horse and plow, a cow—for I can't be separated from the milk business—and begin a new life in the old land. All Jews are young now and we shall make our old country flow with milk and honey.'

Abram I. Elkus, former Ambassador to Turkey, praised the work of the various American consular officials in that empire, 'who spent their time and energy without stint to alleviate the suffering of those of all races and creeds.'

Other speakers were Dr. Aaron Aaronson, director of the Zionist agricultural experiment station in Palestine; Morris Rothenberg, Chairman of the Zionist Council of Greater New York, and Jacob de Haas, Secretary of the Provisional Zionist Executive Committee.

'The Star Spangled Banner' and 'The Hatikvah,' the Jewish national anthem, were sung at the beginning and end of the meeting. Palestinian songs were sung by the Hadassah Choral Union, directed by A. W. Binder.

Declare for a Jewish State.

PHILADELPHIA, Dec. 23.—Resolutions in favor of making Palestine a Jewish State, to be populated by Jews from all parts of the earth, were adopted here today at a conference of Jewish labor organizations held under the auspices of the workmen's wing of the Zionist movement. Speakers explained that this State should be a Jewish nation in fact and a centre of Judaic literature, art and law."

The New York Times reported on 30 December 1917 on page 5, that German Zionist financiers had betrayed Germany,

“JEWS IN GERMANY FIRM.

**Won't Support War Loan Until
Palestine Independence Is
Sanctioned.**

Special Cable to THE NEW YORK TIMES.

THE HAGUE, Dec. 29.—It is reported here that the leading Jewish financiers of Germany refused to support the German war loan unless the German Government undertook to refrain from all opposition to the establishment of a Jewish State in Palestine, independent of any Turkish suzerainty or control.

By Associated Press.

THE HAGUE, Dec. 29.—The Jewish Correspondence Bureau here has received a telegram from Berlin stating that at a Zionist conference in Germany a resolution was adopted in which satisfaction was expressed that Great Britain had recognized the right of the Jewish people to a national existence in Palestine.”

Eduard Bernstein wrote after the war,

“To many Social Democrats the war really seemed to be one for national existence; and to many passionate natures the opposition of so many Jews to the war credits might have seemed to betray un-German or anti-German thinking. How little such feeling had to do with anti-Semitism can be seen from the fact that those Jews who voted for the war loans were more highly esteemed and sought after than ever.”¹²⁴⁴

The New York Times reported on 2 April 1918 on page 10,

“ZIONISTS CELEBRATE NEW JEWISH FUTURE

**2,500 in Carnegie Hall Pledge
Loyalty to America and
the Allies.**

CHEER PALESTINE SOLDIERS

Dr. Wise Says Jewish Freedom Is

Secure Because It Is Written in
the English Language.

In a tremendous demonstration in Carnegie Hall last night the Zionists of New York attested their patriotism to America, their loyalty to the cause of the Allies, and their joy over the prospect of a land for the Jews in Palestine. The meeting was arranged by the Zionist Council of this city and it was preceded by a parade in which 2,500 Zionists marched.

As the marchers filed into Carnegie Hall the banners they carried were ranged along the wall and their flags hung out from platform and galleries. The meeting was full of enthusiasm from the start, and there were three periods when it reached the greatest pitch. One of these was when the blue and white flag of the House of David, the flag of the new Jewish home land, was raised, and again when Louis Lipsky, Chairman of the Executive Committee of the Federation of American Zionists, mentioned the name of President Wilson. Then again when the Rev. Dr. Stephen S. Wise declared that the charter of Jewish freedom was secure and sacred because it was written in the English language by the English people.

Over the stage there was a great American banner and stacked to one side of the stage were the flags of the Allies. Hung from one side of the stage was the Jewish flag. This is a white field upon which are two broad blue stripes. In the centre is the six-pointed star of the House of David. When this flag was put up the entire audience from boxes to topmost gallery, arose and cheered. Among those on the platform were young men in the khaki of the Jewish Legion. There were about 250 of them and they were honored by the speakers.

Morris Rothenberg, Chairman of the meeting and President of the Zionist Council of New York, said in opening the meeting that the arrival of the Zionist Commission in Palestine to lay the foundation of the new Jewish national freedom was worthy of celebration. Nathan Straus spoke briefly, but he called upon Dr. Wise to deliver to the Zionists the message of patriotism and devotion to the cause of America and her allies.

The storm of applause and the cheering broke out again when Dr. Wise declared that Germany would never win the war. It came again when, lifting his hands above his head, he said: 'England, France, and America have said to Germany, 'Thus far shall thou go, and no further.' '

'If Germany could win the war,' he said, 'as she cannot, she would give Palestine back again to those hands to which our Holy Land under God shall never be restored—to the Turks. And, gentlemen, there was a time when some of you would have felt differently, but I speak for myself tonight, not for you. I speak not as Chairman of the Provisional Zionist Committee. I speak as a Jew: I speak as an American. I say to you, the charter of Jewish freedom is secure, is sacred, because it is written in the English language by the English people, and if men say to you: 'How do you know but if

Germany could win the war Germany might give Palestine to the Jews?' I answer, 'We want never to be the receivers of stolen property, we want never, never; never will we accept any gift from foul and murderous hands. We are going into Palestine with heart directly facing the world, as self-revering free men. We will go to Palestine as one of the victorious Allies, or else shall stay out until another and better day dawns.'

Mr. Straus was applauded when he said: 'We are going to Palestine this year and we will stay there.' In referring to the arrival of the Jewish Administrative Commission in Palestine, Mr. Lipsky said:

'While jubilant over the change in our national status, the Zionist organization desires to express its feelings with regard to the Governments and peoples that have made this change possible. The magnanimity of the British Government in making its historic declaration on Nov. 2, 1917, will never be forgotten by the Jewish people. Relations have been established that will forever link our destiny with the interests of the great empire. In the days to come Nov. 2 will be a day of Jewish rejoicing, and our traditions will be enriched by the memory of the act of reparation achieved by a great Government in the midst of a gigantic struggle, in which its own future had to be defended by its heroic sons. As a token of that relationship the sons of Israel, under their own banner, will soon stand shoulder to shoulder on the Palestinian frontier with the gallant and heroic Englishmen. The blood there shed will be an everlasting covenant between the two peoples, which nothing shall ever erase.'"

The New York Times reported on 24 December 1915 on page 3,

"SEMITIC ISSUE IN GERMANY.

Some Berlin Newspapers Accused of Reviving Anti-Jewish Feeling.

BERLIN, Dec. 23.—Anti-Semitism, an issue which has been almost dead since the beginning of the war, has been revived this week by the *Tageszeitung* and other newspapers. In consequence a controversy which may be described as almost bitter has broken out between papers of the *Tageszeitung* stamp on the one hand and those like the *Tageblatt*, which adopt a liberal attitude in regard to the Jewish question, on the other.

The more liberal papers resent intensely every anti-Jewish movement, particularly as it is asserted that German Jews have borne their share of the war's burdens liberally and are doing their utmost for the Fatherland in both a military and an economic sense.

The present revival of the anti-Semitic movement began with a savage attack in the *Tageszeitung* against Eugen Dietrich of Jena, who had accused

‘a Berlin morning newspaper’—inferentially, the *Tageszeitung*—of being anti-Jewish. The *Tageszeitung* denied it was the newspaper attacked and further roused Jewish feeling by putting the blame on still another Berlin journal.

The *Tagesblatt* entered the controversy, calling the *Tageszeitung* utterances ‘base defamation of German Jews, many of whom died for the Fatherland after voluntarily joining the army—in which they were notably different from certain anti-Semitic Nationalist typewriter heroes, who have not lived up to the war propaganda they preached for years.’

Theodor Wolff of the *Tageblatt*, who is perhaps the most prominent editor of Germany, declares that notwithstanding the recent revival of anti-Semitism the feeling against Jews in Germany is gradually on the wane, existing nowhere to a great extent except possibly among the minor nobility.

‘I am glad to be able to say there is absolutely no anti-Jewish movement in Government circles or in the high nobility,’ Mr. Wolff said. ‘The Jew now has equal rights in the army and may become an officer along with a Christian. In virtually all strata the Jew is found intermingled with all others.

‘It is only among the minor nobility that the Jew is still unwelcome, on account of the fact that he is able to outstrip his competitors, who are jealous of him. But do not forget there are notable exceptions in this class—fine examples of Germans who are too broad to be anti-Jewish or anti-anything. A few German newspapers which represent this class of the minor nobility, such as the *Tageszeitung* and the *Taegliche Rundschau*, are naturally anti-Jewish, but their agitation is becoming less effective each month. I look for eventual liberty for Jews in Germany, such as exists in America today.’”

Early in the war, it was alleged that Jews avoided military service in Germany by working for Jewish war profiteers under the direction of Walter Rathenau. Jews have often been accused of cowardice in war, allegedly preferring to shuffle goods in the Quartermasters Corps to the front lines.¹²⁴⁵ Jews were also accused of supplying substandard arms at inflated prices. After the war, it was frequently alleged that Jews had reaped their alleged war profits in hopes of using the money to achieve their Zionist aims—the implication being that Zionists started the war in order to found and to fund their new state.¹²⁴⁶

The German Ministry of War ordered a census taken in October of 1916 to determine the percentage of Jews serving in the military. The results showed that Jews represented a lower percentage in the military than in the general population. Some claimed that Jews were, in part, deliberately excluded from the census. The results of the census were not published by the German Government, which feared they might cause conflict between Gentile and Jewish soldiers. However, the results were leaked and published in pamphlet form.

Walther Rathenau was widely accused of profiteering from the war, as was Bernard Baruch, an American who was Chairman of the American War Industries Board. Rathenau was also accused of making statements which indicated that he had hoped that Germany would lose the war.¹²⁴⁷ Rathenau was further accused of

profiteering from the reparations he encouraged Germany to pay after the war, and from the profits to be made through the Rapallo Treaty.

Jews had long been accused of war profiteering. Schopenhauer and Wagner were among the many pacifists who have made the same accusation against the Jews. Schopenhauer wrote; in terms Einstein would later, in part, copy;

“War is a word as heavy as lead. It is the scourge of humanity and of nations, the antithesis of all reason, although not seldom a harvest for the great, for ministers, generals, contractors, and Jews. War is mankind’s obscene picture, and war first begot despotism. War begot the feudal system. War made of free men the first slaves.”¹²⁴⁸

In December of 1915, Theodor Wolff, Chief Editor of the *Berliner Tageblatt*, stated that there was no anti-Semitic movement in the German government or higher nobility. Anti-Semitism, as basic bigotry, and as a complex political, racist and religious belief system, doubtlessly continued on many levels, conscious and unconscious, as did Wolff’s somewhat juvenile and provocative approach to confronting it. Einstein criticized the *Berliner Tageblatt*,¹²⁴⁹ in spite of the fact that he used it as an organ to unfairly denigrate his critics. The *Berliner Tageblatt*’s approach to redressing anti-Semitism was counterproductive. Willi Buch (Wilhelm Buchow) wrote in 1937,

“Besides, other Jewish newspapers like the *Berliner Tageblatt* and the *Freisinnige Zeitung* worked in the same direction as the philo-Semitic defense publications. The defense against anti-Semitism was so reckless, the attacks against its representatives so full of hate and obvious lies that their effect upon the sober and realistic German was mostly contrary to the intended one.”¹²⁵⁰

It was only after America entered the war on the Allies’ side when Germany was about to win it and bring peace to the world; and after the Zionists moved their headquarters from Berlin to London and then attempted to blackmail Germany in 1917 and made very public their allegiance, including the allegiance of Zionist financiers, to the Allies; that anti-Semitism began to rise as a political movement in Germany in 1918—especially after the short-lived Bolshevist revolution in Bavaria. The political Zionists believed that the strife between Gentile and Jew benefitted their cause. Failed Communist takeovers of Germany in January and March of 1919 and March, 1920, further resulted in concerns that Jewish Bolsheviks had Germany forever in their sights. Indeed, the Communist finally took Eastern Germany after the Second World War, and the Nazi Party was a Communist organization.

The unfortunate Jews in Poland, Lithuania, Ukraine and Russia suffered terribly as pawns and scapegoats caught between all rival forces as the First World War progressed—though not nearly so badly as they later would in the Holocaust to come in the Second World War. They had the Zionists to blame for their suffering.

The Bolsheviks also played no small part in the misery the Jews of Eastern

Europe endured. The policy was often to segregate Jews into concentrated masses meant for expulsion; which was done at the behest of the political Zionists. The Jews did not wish to leave Europe. The Zionists took it upon themselves to insist that the Jews of Eastern Europe migrate to Palestine in order to provide the Zionists with soldiers and slaves. When the First World War could not accomplish this end, the Zionists took it upon themselves to promote anti-Semitism in order force the expulsion of the Jews from Europe to Palestine. Just as the Zionists ignored the desires of the majority of Jews, the American people were never asked if they wanted to fight war after war to found a racist “Jewish State” in Palestine and maintain it. Zionists have absolutely no respect for the principle of self-determination, be it on a national or a personal level.

5.17 The Germans’ Side of the First World War

Prior to the *quid pro quo* arrangement between the British and the Zionist Jews to bring America into the war on the side of Great Britain in exchange for the Balfour Declaration, a great many books and pamphlets were published in America defending Germany,¹²⁵¹ and the financiers backed both sides in the war until the time of the Balfour Declaration. After the Jewish deal to bring America into the war was struck, a great many books were published in America attacking Germany—many of which adopted the vilification of all Germans propagandized by Émile Durkheim in 1915.¹²⁵² The Jewish anti-German propaganda campaign, and their efforts to bring the German People into world wars, have been very successful. A “Suppressed Speech by Company Sergeant-Major” made during the First World War stated,

“What is the use of a wounded German anyway? He goes into hospital and the next thing that happens is that you meet him again in some other part of the line. That’s no good to us, is it? So when you see a German laid out, just finish him off. . . . Kill them, every mother’s son of them. Remember that your job is to kill them. . . . exterminate the vile creatures. Murder that vile animal called a German.”¹²⁵³

At least as early as the 1860's, Zionist racist and National Socialist Moses Hess argued that the “German race” had a genetically programmed antagonism towards the “Jewish race”—the implication being that one must destroy the other in order to survive. Two World Wars did nearly accomplish the destruction of Germany, and ended their prominence in world affairs. Hess wrote in 1862,

“It seems that German education is not compatible with our Jewish national aspirations. Had I not once lived in France, it would never have entered my mind to interest myself with the revival of Jewish nationality. Our views and strivings are determined by the social environment which surrounds us. Every Living, acting people, like every active individual, has its special field. Indeed, every man, every member of the historical nations, is a political, or as we say at present, a social animal; yet within this sphere

of the common social world, there are special places reserved by Nature for individuals according to their particular calling. The specialty of the German of the higher class, of course, is his interest in abstract thought; and because he is too much of a universal philosopher, it is difficult for him to be inspired by national tendencies. 'Its whole tendency,' my former publisher, Otto Wigand, once wrote to me, when I showed him an outline of a work on Jewish national aspirations, 'is contrary to my pure human nature.'

The 'pure human nature' of the Germans is, in reality, the character of the pure German race, which rises to the conception of humanity in theory only, but in practice it has not succeeded in overcoming the natural sympathies and antipathies of the race. German antagonism to Jewish national aspiration has a double origin, though the motives are really contrary to each other. The duplicity and contrariety of the human personality, such as we can see in the union of the spiritual and the natural, the theoretical and the practical sides, are in no other nation so sharply marked in their points of opposition as in the German. Jewish national aspirations are antagonistic to the theoretical cosmopolitan tendencies of the German. But in addition to this, the German opposes Jewish national aspirations because of his racial antipathy, from which even the noblest Germans have not as yet emancipated themselves. The publisher, whose 'pure human' conscience revolted against publishing a book advocating the revival of Jewish nationality, published books preaching hatred to Jews and Judaism without the slightest remorse, in spite of the fact that the motive of such works is essentially opposed to the 'pure human conscience.' This contradictory action was due to inborn racial antagonism to the Jews. But the German, it seems, has no clear conception of his racial prejudices; he sees in his egoistic as well as in his spiritual endeavors, not German or Teutonic, but 'humanitarian tendencies'; and he does not know that he follows the latter only in theory, while in practice he clings to his egoistic ideas.

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In 1858, there appeared, at Leipzig, a work written by Otto Wigand under the title *Two discourses concerning the desertion from Judaism*, being an analysis of the views on this question expressed in the recently published correspondence of Dr. Abraham Geiger. The author endeavors to prove that the conclusions of Dr. Geiger are untenable both from a philosophic and from a social standpoint. Here are his social arguments:

'My friend,' says the author, 'there are certain conclusions which you cannot escape. The stamp of slavery, if we may use this expression, which centuries of oppression have deeply impressed upon the Jewish features, might have been obliterated by the blessed hand of regained civil liberty. The gait of the Jews, buoyed up by the happy reminiscences of the victory won in the struggle for the noble possession of liberty, might have been straighter and prouder. The Jewish face may certainly beam with pride, as it views the tremendous progress made by the Jews in a brief time, their mighty flight to the spiritual height upon which they now stand, which is especially notable

considering the fact that their poets and writers at whose greatness the nation is astonished, and of whose talents the entire people takes account, have sprung from those who, a generation ago, could hardly converse correctly in the language of the land. Such a state of affairs should undoubtedly call forth admiration in the hearts of the present German generation, and yet, in spite of these achievements, the wall separating Jew and Christian still stands unshattered, for the watchman that guards them is one who will not be caught napping. It is the race difference between the Jewish and Christian populations. If this assertion of mine surprises or astonishes you, I ask you to consider whether it is not almost a rule with the Germans that race differences generate prejudices which cannot be overcome by any manifestation of good-will on the part of the other race. The relations existing between the German and the Slavic populations in Bohemia, in Hungary and Transylvania, between the Germans and the Danes in Schleswig, or between the Irish and the Anglo-Saxon settlers in Ireland, illustrates well the power of race antagonism in the German world. In all these countries the different elements of the population have lived side by side for centuries, sharing equally all political rights, and yet, so strong are the national or racial differences, that a social amalgamation of the various elements of the population is even at the present day quite unthinkable. And what comparison is there between the race differences of a German and Slav, a Celt and Anglo-Saxon, or a German and Dane, and the race antagonism between the children of the Sons of Jacob, who are of Asiatic descent, and the descendants of Teut and Herman, the ancestors of whom have inhabited Europe from time immemorial; between the proud and the tall blond German and the small of figure, black-haired and black-eyed Jew? Races which differ in such a degree oppose each other instinctively and against such opposition reason and good sense are powerless.'

These expressions are certainly frank and sincere in their meaning, though they by no means prove the conclusions to which the author wishes to arrive, namely, the desirability of conversion; for conversion will not turn a Jew into a German. But they at least contain the confession, that an instinctive race antagonism triumphs in Germany above all humanitarian sentiments. The 'pure human nature' resolves itself, according to the Germans, in the nature of pure Germanism. The 'high-born blond race' looks with contempt upon the regeneration of the 'black-haired, quick-moving mannikins,' without regard to whether they are descendants of the Biblical patriarchs, or of the ancient Romans and Gauls.

While other civilized western nations mention the shameful oppression to which the Jews were formerly subjected, only as an act of theirs of which they are ashamed, the German remembers only the 'stamp of slavery' which he impressed upon 'the Jewish physiognomy.'

In a *feuilleton* which appeared recently in the *Bonnerzeitung*, entitled 'Bonn Eighty Years Ago,' the author speaks of the Jews in mocking terms and describes them as people who lived in separate quarters and supported

themselves by petty trades. I believe that we should wonder less at the fact that the Jews, who were forbidden to participate in the important branches of industry and commerce, lived on petty trade, than at the fact that they were able to live at all in those centuries of oppression. As a matter of fact, almost every means of existence, including the right of domicile, was denied them. It was only by means of bribes that every Jewish generation could procure anew the 'privilege' not to be driven out of their homes in Bonn, and they felt happy indeed if, in spite of the contract, they were not robbed of their property and exiled, or attacked by a fanatical mob in the bargain. I, also, can tell a story of 'eighty years ago.' A Jew won the high favor of the Kurfuerst of Bonn, that he and his descendants were granted the 'privilege' to settle in Ebendich.

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Gabriel Riesser, the editor of the magazine, *The Jew*, as far as I can recollect, never fell into the error, common to all modern German Jews, that the emancipation of the Jews is irreconcilable with the development of Jewish Nationalism. He demanded emancipation for the Jews on the one condition only, that of their receiving all civil and political rights in return for their assuming all civil and political burdens.”¹²⁵⁴

Racist Zionist Moses Hess stated that emancipation ended Jewish nationalism in Germany, making Jewish liberty and Germany the enemies of Zionism. Racist Zionist Adolf Hitler put an end to both Jewish freedom and Germany. Hess, in the express terms Hitler would later adopt, relied upon racist mythologies and National Socialism to solve the “dilemma” of Jewish nationalism.

The racist hatred against Germans by some Jews reached its climax in the proposed genocide of Germans by Theodor Newman Kaufman, who claimed to have connections to Franklin Delano Roosevelt and Winston Churchill, in 1941 in Kaufman's genocidal book *Germany Must Perish!*¹²⁵⁵ After the Balfour Declaration, German Zionist financiers attempted to blackmail Germany into unconditionally securing Palestine as a Jewish State without any Turkish or German oversight. Since Turkey was Germany's ally, this was an unreasonable request, though Germany did attempt to gain Palestine as a land of settlement for Jews with almost complete independence.

President Wilson won his declaration of war against Germany in the United States Congress based on false reports of the sinking of the S. S. Sussex and through the arranged attack on the Lusitania. Wilson was elected with Jewish financier's money, twice, and surrounded himself with appointees, who were themselves Jewish financiers, or who were selected by Jewish financiers.

Francis Neilson wrote in his book *The Makers of War*,

“In America, Woodrow Wilson, desperate to find a pretext to enter the war, found it at last in the ‘sinking’ of the *Sussex*, in mid-channel. Someone invented the yarn that American lives had been lost. With this excuse he went to Congress for a declaration of war. Afterwards, the Navy found that the

Sussex had not been sunk, and no American lives were lost.”¹²⁵⁶

Though much was initially published exonerating Germany,¹²⁵⁷ the German side of the story as to how England and America entered into the First World War is not often told today, but is essential to an understanding of the political climate in Germany in the post-World War I period. Theobald von Bethmann-Hollweg, Chancellor of Germany, spoke to the Reichstag on 4 August 1914, and stated,

“THE CHANCELLOR’ S SPEECH IN THE REICHSTAG,
AUGUST 4, 1914

A TERRIBLE fate is breaking over Europe. Since we won in war the respect of the world for our German Empire we have lived in peace forty-four years, and have guarded the peace of Europe. In peaceful labor we have grown strong and mighty; and people have envied us. In nervy patience we have suffered hostilities to be fanned in the east and the west, and fetters to be forged against us. The wind was sown there, and now we have the whirlwind. We wanted to go on living and working in peace, and like a silent vow, from the Emperor down to the youngest recruit, this was the will: Our sword shall not be drawn except in a just cause. Now the day has come when we must draw it. Russia has put the torch to our house. We have been forced into a war with Russia and France.

Gentlemen, a number of papers penned in the stress of hurrying events have been distributed to you. [*Footnote:* These papers the New York Times printed as ‘The German White Paper,’ perhaps a misnomer. While the Times deserves thanks for having published this information, the comparison of this hurried compilation with the well arranged British White Paper has been unfavorable to the cause of Germany.] Let me single out the facts which characterize our action.

From the first moment of the Austrian conflict we strove and labored that this conflict might be confined to Austria-Hungary and Servia. All the cabinets, notably the English cabinet, took the same ground, only Russia insisted that she would have to say a word. This was the beginning of the danger threatening Europe. As soon as the first definite news of military preparations in Russia reached us, we declared in St. Petersburg, kindly but firmly, that military preparations against us would force us to take similar steps, and that mobilization and war are not far apart. Russia assured us in the most friendly way that she was taking no measures against us. England in the meanwhile was trying to mediate between Austria and Servia, and was receiving our hearty support. On July 28 the Emperor telegraphed to the Czar asking him to consider that Austria had the right and the duty to protect herself against the Greater-Servian plots which threatened to undermine her existence. The Emperor called the Czar’s attention to their common monarchical interest against the crime of Serajevo, and asked the Czar to help him personally to smooth away the difficulties between Vienna and St.

Petersburg. At about the same time, and before he had received this telegram, the Czar asked the Emperor to help him and to counsel moderation in Vienna. The Emperor accepted the part of mediator, but he has hardly begun to act, when Russia mobilizes all her troops against Austria-Hungary. Austria-Hungary on the other hand had mobilized only her army corps on the Servian frontier, and two other corps in the north, but far removed from Russia. The Emperor at once points out to the Czar that the Russian mobilization makes his mediation, undertaken at the Czar's request, very difficult if not impossible. We nevertheless continue our mediation even to the extreme limit permitted by our alliance. During this time Russia of her own accord repeats her assurance that she is taking no military preparations against us.

Then there arrives the 31st of July. In Vienna a decision is due. We have already succeeded so far that Vienna has renewed a personal exchange of opinion with St. Petersburg, which had stopped for some time, but even before a decision is made in Vienna, we receive the news that Russia is mobilizing her entire army — that is, she is mobilizing also against us. The Russian Government, which from our repeated representations knows what a mobilization on our frontier means, does not notify us, and gives us no explanatory reply. Not until July 31st in the afternoon a telegram is received from the Czar in which he says that his army is taking no provocative attitude towards us. But — the Russian mobilization on our frontier was vigorously begun as early as during the night of July 30th. While we are still trying to mediate in Vienna at Russia's request, the whole Russian military force rises on our long, almost open frontier; and France, while she is not yet mobilizing, confesses that she is making military preparations. And we? We had intentionally refrained, up to that moment, from calling a single reservist to the colors — for the sake of the peace of Europe. Should we now be waiting any longer, until the powers between whom we are wedged in would choose their own moment of attack? To expose Germany to this danger would have been a crime! For this reason we demanded at once, on July 31st, that Russia demobilize, which action alone could still have preserved the peace of Europe. The Imperial Ambassador in St. Petersburg was simultaneously instructed to declare that we should have to consider ourselves at war with Russia, if she declined. The Imperial Ambassador has followed his instructions.

Even today we do not yet know Russia's reply to our demand that she demobilize. No telegraphic news has reached us, although the telegraph went on for a while communicating many less important matters. So it came that when the time limit was long past the Emperor was obliged to mobilize our military forces at five o'clock in the afternoon of August 1st. At the same time we had to ask for assurances as to the attitude of France. She replied to our definite inquiry whether she would be neutral in a Russian-German war by saying that she would do what her interests demanded. This was an evasion of our question if not a negative reply. The Emperor nevertheless

ordered that the French frontier be respected in its entirety. This order has been rigorously obeyed with one single exception. France, who mobilized at the same hour that we did, declared that she would respect a zone of ten kilometers on our frontier. And what did really happen? Bomb throwing, flyers, cavalry scouts, and companies invading Alsace-Lorraine. Thus France attacked us before war had been declared.

As regards the one exception I mentioned, I have received this report from the General Staff: 'As regards the French complaints concerning our transgressing her frontier, only one case is to be acknowledged. Contrary to definite orders a patrol of the 14th Army Corps, led by an officer, crossed the frontier on August 2d. It appears that all were shot except one man, who returned. But long before this one act of crossing the frontier took place, French flyers dropped bombs as far from France as South Germany, and near the Schluchtpass French troops made an attack on our frontier guards. Thus far our troops have confined themselves to the protection of our frontier.' This is the report of the General Staff.

We have been forced into a state of self-defence, and the necessity of self-defence knows no other law. Our troops have occupied Luxemburg, and have perhaps already been obliged to enter Belgian territory. That is against the rules of international law. It is true that the French Government announced in Brussels that it would respect Belgian neutrality as long as its opponents would do so. But we knew that France was ready for an invasion of Belgium. France could afford to wait. We could not wait. An attack on our flank on the lower Rhine might have been fatal. We were therefore obliged to disregard the protest of the Luxemburg and Belgian governments. For the wrong we have done thereby we shall try to atone, as soon as our military end is obtained. People who like ourselves are fighting for their lives and homes must think of naught but how they may survive.

Gentlemen, we are standing shoulder to shoulder with Austria-Hungary. As regards the attitude of England, Sir Edward Grey's remarks yesterday in the lower house of Parliament have shown what her stand will be. We have assured the English Government that we shall not attack the north coast of France as long as England remains neutral, and that we shall not infringe the territorial integrity and independence of Belgium. This assurance I here repeat before the whole world; and I may add, as long as England remains neutral, we shall not even take any hostile measures against the French merchant marine, provided France will treat our merchantmen in the same way.

Gentlemen, this was the course of events. Germany enters this war with a clear conscience. We are fighting to protect the fruits of our peaceful labor, and our heritage of the great past. We are fighting for our future. The fifty years are not yet past during which Moltke used to say we should have to remain armed if we were to protect our heritage and our achievements of 1870.

Now the supreme hour has come which will test our people. But it finds

us ready and full of confidence. Our army is in the field, our fleet is well prepared, and back of them stands the whole German people — *The Whole German People*.”¹²⁵⁸

The telegraphic correspondence referred to in the above speech is reproduced in *Truth about Germany: Facts about the War*, Throw Press, New York, (1914). Theobald von Bethmann-Hollweg, Chancellor of Germany, again spoke to the Reichstag in 1914 and stated, *inter alia*,

“Where the responsibility in this greatest of all wars lies is quite evident to us. Outwardly responsible are the men in Russia who planned and carried into effect the general mobilization of the Russian army. But in reality and truth the British Government is responsible. The London Cabinet could have made war impossible if they had unequivocally told Petersburg that England was not willing to let a continental war of the Great Powers result from the Austro-Hungarian conflict with Serbia. Such words would have compelled France to use all her energy to keep Russia away from every warlike measure. Then our good offices and mediation between Vienna and Petersburg would have been successful, and there would have been no war! But England has chosen to act otherwise. She knew that the clique of powerful and partly irresponsible men surrounding the Czar were spoiling for war and intriguing to bring it about. England saw that the wheel was set a-rolling, but she did not think of stopping it. While openly professing sentiments of peace, London secretly gave St. Petersburg to understand that England stood by France and therefore by Russia too. This has been clearly and irrefutably shown by the official publications which in the meantime have come out, more particularly by the Blue Book edited by the British Government. Then St. Petersburg could no longer be restrained. In proof of this we possess the testimony of the Belgian Chargé d’Affaires at St. Petersburg, a witness who is surely beyond every suspicion. He reported (you know his words, but I will repeat them now), he reported to his Government on July 30th that ‘England commenced by making it understood that she would not let herself be drawn into a conflict. Sir George Buchanan said this openly. To-day, however, everybody in St. Petersburg is quite convinced,—one has actually received the assurance—that England will stand by France. This support is of enormous weight and has contributed largely toward giving the war-party the upper hand. Up to this summer English statesmen have assured their Parliament that no treaty or agreement existed influencing England’s independence of action, should a war break out, England was free to decide whether she would participate in a European war or not. Hence, there was no treaty obligation, no compulsion, no menace of the homeland which induced the English statesmen to originate the war and then at once to take part in it. The only conclusion left is that the London Cabinet allowed this European war, this monstrous world war, because they thought it was an opportune moment with the aid of England’s political

confederates, to destroy the vital nerve of her greatest European competitors in the markets of the world. Therefore, England, together with Russia (I have spoken about Russia on the 4th of August), is answerable before God and man for this catastrophe which has come over Europe and over mankind.”¹²⁵⁹

At least as early as 1908, even before the Balkan Wars, German writers were anticipating the events which would result in the “World War” with England, France and Russia; and revealed the existence of a British alliance with France to attack Germany, whether or not Germany had invaded Belgium in an act of self-defense—the pretext for the British and French declarations of war against Germany. The English-French Entente had created Belgium. The defensive German invasion of Belgium was the excuse the British and French gave for their entrance into the war—a completely unnecessary war made most horrible by the entrance of the Entente, and then made to last by the entrance of the Americans. Rudolf Emil Martin, Regierungsrat im Reichsamt des Innern in Berlin, wrote in his book *Stehen wir vor einem Weltkrieg?* F. Engelmann, Leipzig, pp. 142-145, on 30 June 1908, as quoted in his *Der Weltkrieg und sein Ende*, Rudolf Martin, Berlin, (1915), pp. 62-64:

“Eine Voraussage des Weltkrieges aus dem Jahre 1908.

In meinem am 30. Juni 1908 erschienenen Buche „Stehen wir vor einem Weltkrieg?“ finden sich auf Seite 142 bis 145 folgende Ausführungen:

„Seit der Zusammenkunft der englischen Königsfamilie mit der russischen Zarenfamilie am 9. und 10. Juni auf der Rhede von Reval ist die politische Lage um vieles ernster geworden. Die eifrigen Versicherungen der russischen, englischen und französischen Blätter, daß die Zusammenkunft von Reval sich gegen Deutschland richte, bilden den besten Beweis für die hochgradige Gespanntheit der internationalen Lage. Nachdem in Paris, London und Petersburg alle Vorbereitungen zum Kampfe gegen Deutschland getroffen worden sind, pocht den verantwortlichen Leitern der Politik das Herz vor Aufregung, denn niemand weiß, wie dieser Weltkrieg enden wird. Man diskutiert in den politischen Zirkeln in Paris und London die Frage, ob Deutschland sich diese beispiellose und vollkommene Einkesselung wohl gefallen lassen werde. (Seite 142.)

„Schon heute ist sicher, daß König Eduard jede direkte Auseinandersetzung zwischen Deutschland und Frankreich über Marokko verhindern wird. Weit hinter uns liegen die Zeiten vor und während des Burenkrieges, als in den Jahren 1899 bis 1901 Chamberlain nicht abgeneigt war, dem Deutschen Reiche einige Häfen an der atlantischen Küste Marokkos einzuräumen und sich mit Deutschland allein über Marokko zu verständigen. König Eduard ist heute entschlossen, dem eingekesselten Deutschland keinerlei Zugeständnisse zu machen. Diesen ruhigen, besonnenen Herrscher, dem jede Leidenschaft für das Militärwesen abgeht, schreckt die Möglichkeit eines Krieges gegen Deutschland nicht mehr

zurück. Diese seine Stellung zu Krieg und Frieden hat König Eduard am 9. und 10. Juni 1908 vor aller Welt dargetan. Aber nur die Eingeweihten verstanden international jede Nüance des Schauspiels von Reval. Ostentativ stellte König Eduard den General French und den Admiral Fisher dem Zaren vor.

„General French ist der Generalinspektor des englischen Landheeres und Admiral Fisher ist der Höchstkommandierende der englischen Flotte. General French befiehlt in dem kommenden Kriege die englische Landarmee auf dem Kontinent. Ihn mußte der Zar kennen lernen.

„Als der französische Ministerpräsident Rouvier in der zweiten Woche des Mai 1905 die letzte Hoffnung aufgab, daß es zwischen Deutschland und Frankreich über Marokko zur Verständigung kommen werde, schloß er mit England die geheime englisch-französische Militärkonvention ab, die in viel höherem Maße die Bezeichnung eines Schutz- und Trutzbündnisses verdient, als etwa das Bündnis zwischen Deutschland und Österreich-Ungarn. (Seite 143.) Deutschland hat Österreich-Ungarn nur beizustehen, wenn Österreich-Ungarn von Rußland angegriffen wird. England aber will Frankreich Beistand leisten auch in dem Falle, wenn Frankreich den Krieg gegen Deutschland eröffnet. So ist der Sinn dieser englisch-französischen Militärkonvention. Und so will es König Eduard.

„Unmittelbar nach dem Abschluß dieses wichtigsten aller gegenwärtig bestehenden Bündnisse, welches aber öffentlich noch heute in sehr geschickter Weise abgeleugnet wird, reiste General French mit zwei englischen Generalstabsoffizieren nach Frankreich, um längs der Meuse in Nordfrankreich das Terrain zu inspizieren, welches die englische Armee von 100 000 Mann unter seinem Oberbefehl zu besetzen hatte und noch hat. General French denkt gar nicht daran, diese Feststellung zu dementieren. Die Zeiten sind eben vorbei, wo man in England auf strenge Geheimhaltung des englisch-französischen Kriegsplanes Wert legte. Während General French mit seinen Generalstabsoffizieren in der Gegend von Sedan unter Führung der französischen Generalstäbler Tag für Tag studierte, besuchte der englische Botschafter in Berlin das Auswärtige Amt, um im Laufe der Unterhaltung anzudeuten, daß England im Falle eines deutsch-französischen Krieges and der Seite Frankreichs kämpfen werde.

„König Eduard weiß ganz genau, daß man in Berlin die Aufgabe des General French im Kriegsfall kennt. Wenn König Eduard dessenungeachtet den General French und den Admiral Fisher zu dem Familienfest in Reval zuzog, so wollte er Deutschland dadurch zu verstehen geben, daß zwischen England und Rußland eine Militärkonvention gegen Deutschland geschlossen werde. Aus dem Briefwechsel zwischen dem Deutschen Kaiser und Lord Tweedmouth ist bekannt, daß Admiral Fischer die Seele einer unternehmungslustigen Flottenpolitik ist. König Eduard will den Krieg nicht. Er will uns nur in wohlwollender Weise gewarnt haben. Wenn wir uns absolut fügen, geschieht uns nicht. (Seite 144.)

„Überdies will König Eduard den bewundernswerten Bau der

diplomatischen Einkesselung Deutschlands im Frieden noch vollständig beenden. Erst in den nächsten Monaten beginnt der wichtige Schlußakt des gewaltigen Baununternehmens. Österreich-Ungarn soll uns abspenstig gemacht werden. König Eduard wird diesen schwierigsten Teil der Aufgabe persönlich übernehmen. Wahrscheinlich wird man Österreich-Ungarn die künftige Erwerbung der ganzen europäischen Türkei mit Ausnahme von Konstantinopel versprechen.

„Jetzt ist der letzte Augenblick, wo Deutschland seine Kriegsrüstung mit äußerster Energie vermehren muß, wenn es nicht schweren Schaden erleiden will. Große Bewilligungen für die Vermehrung unserer Luft- und Seemacht werden aber bei dem zerrütteten Zustand unserer Finanzen von dem Reichstag nur zu erreichen sein, wenn ihm ein großes nationales Ziel vor Augen geführt wird.

„Eine Nation, die sich derartig einkesseln läßt, gibt freiwillig ihren Rang auf. Die einzig würdige Antwort auf diese Einkesselung ist eine riesenhafte Verstärkung unserer Kriegsrüstung.“ (S. 145.)

Diese von mir am 30. Juni 1908 veröffentlichten Details des englisch-französischen Abkommens sind ein historischer Beweis dafür, daß England auch dann Frankreich im Weltkrieg beigestanden haben würde, wenn wir nicht durch Belgien marschiert wären.”

In the 1880's Friedrich Engels anticipated the events of the First World War. Eduard Bernstein recounted that,

“Friedrich Engels had predicted something like this during the eighties when he warned me not to think lightly of a war with Russia. A war between Germany and Russia, he wrote, would automatically draw in France on the side of Russia.”¹²⁶⁰

In 1887, Frederick Engels knew that the First World War was coming and that it would destroy the Empires of Europe and leave them ripe for revolution,

“No other war is now possible for Prussia-Germany than a world war, and indeed a world war of hitherto unimagined sweep and violence. Eight to ten million soldiers will mutually kill each other off, and in the process devour Europe barer than any swarm of locusts ever did. The desolation of the Thirty Years' War compressed into three or four years and spread over the entire continent: famine, plague, general savagery, taking possession both of the armies and of the masses of the people, as a result of universal want; hopeless demoralization of our complex institutions of trade, industry and credit, ending in universal bankruptcy; collapse of the old states and their traditional statecraft, so that crowns will roll over the pavements by the dozens and no one be found to pick them up; absolute impossibility of foreseeing where this will end, or who will emerge victor from the general struggle. Only *one* result is absolutely sure: general exhaustion and the

creation of the conditions for the final victory of the working class.”¹²⁶¹

Before America entered the war, Germany was close to winning it. They would have settled it with a comparatively large degree of restraint and justice (compared to the punitive Treaty of Versailles, orchestrated by a large cabal of Jews, which destroyed Germany), had not America interceded on behalf of England. As it happened, the Germans knew that Zionists made a deal with England to bring America into the war on England’s side in exchange for the Balfour Declaration, but even before that declaration was made public and even before German Zionist financiers attempted to blackmail the German Government, the Germans knew that Wilson was maneuvering for war and sought a pretext. Wilson wanted a League of Nations and a Palestine Mandate, which would fulfill Jewish Messianic prophecy. Shortly before America declared war on Germany, *The New York Times* published the following article of 24 March 1917, on page 2,

**“ACCUSES WILSON
OF ‘CRIMINAL ERRORS’
*Berlin Paper Says ‘Monstrous
Guilt of War’ Would Fall
On His Administration.***

BERLIN, March 22, (via London, March 23.)—The Lokal-Anzeiger accuses President Wilson of criminal carelessness in his conduct of American-German relations. The paper says:

‘Dispatches from America and other neutral countries repeatedly play with the idea of the possibility of Germany according American ships different treatment from that given other neutral steamers on the ground that Germany must have an interest in avoiding a conflict with America. It seems a fact that America also is keeping alive the hope that at the last moment we may find a way to compromise with the American standpoint. After the Chancellor, as well as the other officials involved, has repeatedly emphasized that there can be no going back for us, it is only necessary now to lay stress upon the following:

‘The policy of President Wilson, since the breaking off of diplomatic relations, has been characterized by careless and criminal errors. He has played with the destinies of great peoples. He desires to make his further course depend upon whether Germany commits an overt act, that is, an openly hostile action against an armed American merchantman. At the same time he lets it be known that he has commanded these armed merchantmen to open fire on their part on all submarines immediately.

‘In the face of the reasons we have given the whole world as a basis for unrestricted submarine warfare, it is unparalleled rashness if the President risks the lives of American citizens in the careless belief that we will not dare

to injure them. Even apart from the fact that our naval authorities declare that it is practically impossible to distinguish American from non-American merchantmen, the German Government must emphatically decline to consider any discrimination. If President Wilson rashly wants war, he should start it and he will have it. On our side it only remains to assure him that we have put an end to negotiations about submarine warfare once and for all. The monstrous guilt for a German-American war, should it come, would fall alone upon President Wilson and his Government.”

On 2 April 1917 (Lenin left Switzerland and entered Petrograd on 3 April 1917), President Woodrow Wilson, in a speech grounded in hypocrisy, without provocation and with no vital American national interest at stake, called for the Congress of the United States of America to declare war on the German Nation,

“Gentlemen of the Congress:

I have called the Congress into extraordinary session because there are serious, very serious, choices of policy to be made, and made immediately, which it was neither right nor constitutionally permissible that I should assume the responsibility of making.

On the 3d of February last I officially laid before you the extraordinary announcement of the Imperial German Government that on and after the 1st day of February it was its purpose to put aside all restraints of law or of humanity and use its submarines to sink every vessel that sought to approach either the ports of Great Britain and Ireland or the western coasts of Europe or any of the ports controlled by the enemies of Germany within the Mediterranean. That had seemed to be the object of the German submarine warfare earlier in the war, but since April of last year the Imperial Government had somewhat restrained the commanders of its undersea craft in conformity with its promise then given to us that passenger boats should not be sunk and that due warning would be given to all other vessels which its submarines might seek to destroy, when no resistance was offered or escape attempted, and care taken that their crews were given at least a fair chance to save their lives in their open boats. The precautions taken were meagre and haphazard enough, as was proved in distressing instance after instance in the progress of the cruel and unmanly business, but a certain degree of restraint was observed. The new policy has swept every restriction aside. Vessels of every kind, whatever their flag, their character, their cargo, their destination, their errand, have been ruthlessly sent to the bottom without warning and without thought of help or mercy for those on board, the vessels of friendly neutrals along with those of belligerents. Even hospital ships and ships carrying relief to the sorely bereaved and stricken people of Belgium, though the latter were provided with safe-conduct through the proscribed areas by the German Government itself and were distinguished by unmistakable marks of identity, have been sunk with the same reckless lack

of compassion or of principle.

I was for a little while unable to believe that such things would in fact be done by any government that had hitherto subscribed to the humane practices of civilized nations. International law had its origin in the attempt to set up some law which would be respected and observed upon the seas, where no nation had right of dominion and where lay the free highways of the world. By painful stage after stage has that law been built up, with meagre enough results, indeed, after all was accomplished that could be accomplished, but always with a clear view, at least, of what the heart and conscience of mankind demanded. This minimum of right the German Government has swept aside under the plea of retaliation and necessity and because it had no weapons which it could use at sea except these which it is impossible to employ as it is employing them without throwing to the winds all scruples of humanity or of respect for the understandings that were supposed to underlie the intercourse of the world. I am not now thinking of the loss of property involved, immense and serious as that is, but only of the wanton and wholesale destruction of the lives of noncombatants, men, women, and children, engaged in pursuits which have always, even in the darkest periods of modern history, been deemed innocent and legitimate. Property can be paid for; the lives of peaceful and innocent people can not be. The present German submarine warfare against commerce is a warfare against mankind.

It is a war against all nations. American ships have been sunk, American lives taken, in ways which it has stirred us very deeply to learn of, but the ships and people of other neutral and friendly nations have been sunk and overwhelmed in the waters in the same way. There has been no discrimination. The challenge is to all mankind. Each nation must decide for itself how it will meet it. The choice we make for ourselves must be made with a moderation of counsel and a temperateness of judgment befitting our character and our motives as a nation. We must put excited feeling away. Our motive will not be revenge or the victorious assertion of the physical might of the nation, but only the vindication of right, of human right, of which we are only a single champion.

When I addressed the Congress on the 26th of February last, I thought that it would suffice to assert our neutral rights with arms, our right to use the seas against unlawful interference, our right to keep our people safe against unlawful violence. But armed neutrality, it now appears, is impracticable. Because submarines are in effect outlaws when used as the German submarines have been used against merchant shipping, it is impossible to defend ships against their attacks as the law of nations has assumed that merchantmen would defend themselves against privateers or cruisers, visible craft giving chase upon the open sea. It is common prudence in such circumstances, grim necessity indeed, to endeavour to destroy them before they have shown their own intention. They must be dealt with upon sight, if dealt with at all. The German Government denies the right of neutrals to use arms at all within the areas of the sea which it has proscribed, even in the

defense of rights which no modern publicist has ever before questioned their right to defend. The intimation is conveyed that the armed guards which we have placed on our merchant ships will be treated as beyond the pale of law and subject to be dealt with as pirates would be. Armed neutrality is ineffectual enough at best; in such circumstances and in the face of such pretensions it is worse than ineffectual; it is likely only to produce what it was meant to prevent; it is practically certain to draw us into the war without either the rights or the effectiveness of belligerents. There is one choice we can not make, we are incapable of making: we will not choose the path of submission and suffer the most sacred rights of our nation and our people to be ignored or violated. The wrongs against which we now array ourselves are no common wrongs; they cut to the very roots of human life.

With a profound sense of the solemn and even tragical character of the step I am taking and of the grave responsibilities which it involves, but in unhesitating obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course of the Imperial German Government to be in fact nothing less than war against the Government and people of the United States; that it formally accept the status of belligerent which has thus been thrust upon it, and that it take immediate steps not only to put the country in a more thorough state of defense but also to exert all its power and employ all its resources to bring the Government of the German Empire to terms and end the war.

What this will involve is clear. It will involve the utmost practicable cooperation in counsel and action with the governments now at war with Germany, and, as incident to that, the extension to those governments of the most liberal financial credits, in order that our resources may so far as possible be added to theirs. It will involve the organization and mobilization of all the material resources of the country to supply the materials of war and serve the incidental needs of the nation in the most abundant and yet the most economical and efficient way possible. It will involve the immediate full equipment of the Navy in all respects but particularly in supplying it with the best means of dealing with the enemy's submarines. It will involve the immediate addition to the armed forces of the United States already provided for by law in case of war at least 500,000 men, who should, in my opinion, be chosen upon the principle of universal liability to service, and also the authorization of subsequent additional increments of equal force so soon as they may be needed and can be handled in training. It will involve also, of course, the granting of adequate credits to the Government, sustained, I hope, so far as they can equitably be sustained by the present generation, by well conceived taxation. . . .

While we do these things, these deeply momentous things, let us be very clear, and make very clear to all the world what our motives and our objects are. My own thought has not been driven from its habitual and normal course by the unhappy events of the last two months, and I do not believe that the thought of the nation has been altered or clouded by them I have exactly the

same things in mind now that I had in mind when I addressed the Senate on the 22d of January last; the same that I had in mind when I addressed the Congress on the 3d of February and on the 26th of February. Our object now, as then, is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power and to set up amongst the really free and self-governed peoples of the world such a concert of purpose and of action as will henceforth ensure the observance of those principles. Neutrality is no longer feasible or desirable where the peace of the world is involved and the freedom of its peoples, and the menace to that peace and freedom lies in the existence of autocratic governments backed by organized force which is controlled wholly by their will, not by the will of their people. We have seen the last of neutrality in such circumstances. We are at the beginning of an age in which it will be insisted that the same standards of conduct and of responsibility for wrong done shall be observed among nations and their governments that are observed among the individual citizens of civilized states.

We have no quarrel with the German people. We have no feeling towards them but one of sympathy and friendship. It was not upon their impulse that their Government acted in entering this war. It was not with their previous knowledge or approval. It was a war determined upon as wars used to be determined upon in the old, unhappy days when peoples were nowhere consulted by their rulers and wars were provoked and waged in the interest of dynasties or of little groups of ambitious men who were accustomed to use their fellow men as pawns and tools. Self-governed nations do not fill their neighbour states with spies or set the course of intrigue to bring about some critical posture of affairs which will give them an opportunity to strike and make conquest. Such designs can be successfully worked out only under cover and where no one has the right to ask questions. Cunningly contrived plans of deception or aggression, carried, it may be, from generation to generation, can be worked out and kept from the light only within the privacy of courts or behind the carefully guarded confidences of a narrow and privileged class. They are happily impossible where public opinion commands and insists upon full information concerning all the nation's affairs.

A steadfast concert for peace can never be maintained except by a partnership of democratic nations. No autocratic government could be trusted to keep faith within it or observe its covenants. It must be a league of honour, a partnership of opinion. Intrigue would eat its vitals away; the plottings of inner circles who could plan what they would and render account to no one would be a corruption seated at its very heart. Only free peoples can hold their purpose and their honour steady to a common end and prefer the interests of mankind to any narrow interest of their own.

Does not every American feel that assurance has been added to our hope for the future peace of the world by the wonderful and heartening things that have been happening within the last few weeks in Russia? Russia was known

by those who knew it best to have been always in fact democratic at heart, in all the vital habits of her thought, in all the intimate relationships of her people that spoke their natural instinct, their habitual attitude towards life. The autocracy that crowned the summit of her political structure, long as it had stood and terrible as was the reality of its power, was not in fact Russian in origin, character, or purpose; and now it has been shaken off and the great, generous Russian people have been added in all their naive majesty and might to the forces that are fighting for freedom in the world, for justice, and for peace. Here is a fit partner for a league of honour.

One of the things that has served to convince us that the Prussian autocracy was not and could never be our friend is that from the very outset of the present war it has filled our unsuspecting communities and even our offices of government with spies and set criminal intrigues everywhere afoot against our national unity of counsel, our peace within and without our industries and our commerce. Indeed it is now evident that its spies were here even before the war began; and it is unhappily not a matter of conjecture but a fact proved in our courts of justice that the intrigues which have more than once come perilously near to disturbing the peace and dislocating the industries of the country have been carried on at the instigation, with the support, and even under the personal direction of official agents of the Imperial Government accredited to the Government of the United States. Even in checking these things and trying to extirpate them we have sought to put the most generous interpretation possible upon them because we knew that their source lay, not in any hostile feeling or purpose of the German people towards us (who were, no doubt, as ignorant of them as we ourselves were), but only in the selfish designs of a Government that did what it pleased and told its people nothing. But they have played their part in serving to convince us at last that that Government entertains no real friendship for us and means to act against our peace and security at its convenience. That it means to stir up enemies against us at our very doors the intercepted note to the German Minister at Mexico City is eloquent evidence.

We are accepting this challenge of hostile purpose because we know that in such a government, following such methods, we can never have a friend; and that in the presence of its organized power, always lying in wait to accomplish we know not what purpose, there can be no assured security for the democratic governments of the world. We are now about to accept gage of battle with this natural foe to liberty and shall, if necessary, spend the whole force of the nation to check and nullify its pretensions and its power. We are glad, now that we see the facts with no veil of false pretence about them, to fight thus for the ultimate peace of the world and for the liberation of its peoples, the German peoples included: for the rights of nations great and small and the privilege of men everywhere to choose their way of life and of obedience. The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no

indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.

Just because we fight without rancour and without selfish object, seeking nothing for ourselves but what we shall wish to share with all free peoples, we shall, I feel confident, conduct our operations as belligerents without passion and ourselves observe with proud punctilio the principles of right and of fair play we profess to be fighting for.

I have said nothing of the governments allied with the Imperial Government of Germany because they have not made war upon us or challenged us to defend our right and our honour. The Austro-Hungarian Government has, indeed, avowed its unqualified endorsement and acceptance of the reckless and lawless submarine warfare adopted now without disguise by the Imperial German Government, and it has therefore not been possible for this Government to receive Count Tarnowski, the Ambassador recently accredited to this Government by the Imperial and Royal Government of Austria-Hungary; but that Government has not actually engaged in warfare against citizens of the United States on the seas, and I take the liberty, for the present at least, of postponing a discussion of our relations with the authorities at Vienna. We enter this war only where we are clearly forced into it because there are no other means of defending our rights.

It will be all the easier for us to conduct ourselves as belligerents in a high spirit of right and fairness because we act without animus, not in enmity towards a people or with the desire to bring any injury or disadvantage upon them, but only in armed opposition to an irresponsible government which has thrown aside all considerations of humanity and of right and is running amuck. We are, let me say again, the sincere friends of the German people, and shall desire nothing so much as the early reestablishment of intimate relations of mutual advantage between us — however hard it may be for them, for the time being, to believe that this is spoken from our hearts. We have borne with their present government through all these bitter months because of that friendship — exercising a patience and forbearance which would otherwise have been impossible. We shall, happily, still have an opportunity to prove that friendship in our daily attitude and actions towards the millions of men and women of German birth and native sympathy, who live amongst us and share our life, and we shall be proud to prove it towards all who are in fact loyal to their neighbours and to the Government in the hour of test. They are, most of them, as true and loyal Americans as if they had never known any other fealty or allegiance. They will be prompt to stand with us in rebuking and restraining the few who may be of a different mind and purpose. If there should be disloyalty, it will be dealt with with a firm hand of stern repression; but, if it lifts its head at all, it will lift it only here and there and without countenance except from a lawless and malignant few.

It is a distressing and oppressive duty, gentlemen of the Congress, which

I have performed in thus addressing you. There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts — for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.”¹²⁶²

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After the fall of the Soviet Union, which had long sponsored racial integration (*see*: "Circus" a motion picture released in 1936 directed by Grigori Alexandrov starring Lyubov Orlova), the U. N. withdrew this resolution under great pressure from Zionists.

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