

**Christopher Jon Bjerknes**

*THE MANUFACTURE AND SALE*  
**OF**  
**SAINT EINSTEIN**

Copyright © 2006. All Rights Reserved.

# **TABLE OF CONTENTS:**

|  |  |
|--|--|
| <b><u>1 EINSTEIN DISCOVERS HIS RACIST CALLING</u></b> .....                              |  |
| <u>1.1 Introduction</u> .....  |  |
| <u>1.2 The Manufacture and Sale of St. Einstein</u> .....                                |  |
| <u>1.2.1 Promoting the “Cult” of Einstein</u> .....                                      |  |
| <u>1.2.2 The “Jewish Press” Sanctifies a Fellow Jew</u> .....                            |  |
| <u>1.3 In a Racist Era</u> .....   |  |
| <br>   |  |
| <b><u>2 THE DESTRUCTIVE IMPACT OF RACIST JEWISH TRIBALISM</u></b> .....                  |  |
| <u>2.1 Introduction</u> .....  |  |
| <u>2.2 Do Not Blaspheme the “Jewish Saint”</u> .....                                     |  |
| <u>2.3 Harvard University Asks a Forbidden Question</u> .....                            |  |
| <u>2.4 Americans React to the Invasion of Eastern European Jews</u> .....                |  |
| <u>2.4.1 Jewish Disloyalty</u> .....   |  |
| <u>2.4.2 In Answer to the “Jewish Question”</u> .....                                    |  |
| <br>   |  |
| <b><u>3 ROTHSCHILD, REX IVDÆORVM</u></b> .....   |  |
| <u>3.1 Introduction</u> .....  |  |
| <u>3.2 Jewish Messianic Supremacism</u> .....  |  |
| <u>3.3 The “Eastern Question” and the World Wars</u> .....                               |  |
| <u>3.3.1 Dönme Crypto-Jews, The Turkish Empire and Palestine</u> .....                   |  |
| <u>3.3.2 The World Wars—A Jewish Antidote to Jewish Assimilation</u> .....               |  |
| <u>3.4 Rothschild Warmongering</u> .....   |  |
| <u>3.4.1 Inter-Jewish Racism</u> .....   |  |
| <u>3.4.1.1 Rothschild Power and Influence Leads to Unbearable Jewish Arrogance</u> ..... |  |
| <u>3.4.1.2 Jewish Intolerance and Mass Murder of Gentiles</u> .....                      |  |
| <u>3.4.2 The Messiah Myth</u> .....  |  |
| <u>3.5 Jewish Dogmatism and Control of the Press Stifles Debate</u> .....                |  |
| <u>3.5.1 Advertising Einstein in the English Speaking World</u> .....                    |  |

[3.5.2 Reaction to the Unprecedented Einstein Promotion](#) . . . . .

[3.5.3 The Berlin Philharmonic—The Response in Germany](#) . . . . .

[3.5.4 Jewish Hypocrisy and Double Standards](#) . . . . .

[3.6 The Messiah Rothschilds’ War on the Gentiles—and the Jews](#) . . . . .

**[4 EINSTEIN THE RACIST COWARD](#)** . . . . .

[4.1 Introduction](#) . . . . .

[4.2 The Power of Jewish Tribalism Inhibits the Progress of Science and Deliberately Promotes “Racial” Discord](#) . . . . .

[4.3 A Jew is Not Allowed to Speak Out Against a Jew](#) . . . . .

[4.4 The Bad Nauheim Debate](#) . . . . .

[4.4.1 Einstein Desires a “Race” War Which Will Exterminate the European Esau](#) . . . . .

[4.4.2 Genocidal Judaism—Pruning the Branches of the Human Family Tree](#) . . . . .

[4.4.3 Crypto-Jews](#) . . . . .

[4.4.4 The Gentiles Must be Exterminated Lest God Cut Off the Jews](#) . . . . .

[4.4.5 Jewish Dualism and Human Sacrifice—Evil is Good](#) . . . . .

[4.4.6 Gentiles are Destined to Slave for the Jews, Then the Slaves Will be Exterminated](#) . . . . .

[4.4.7 Lenard Sickens of Einstein’s Libels](#) . . . . .

[4.4.8 Let the Debate Begin](#) . . . . .

[4.4.8.1 Einstein Disappoints—“Albertus Maximus” is a Laughingstock](#) . . . . .

[4.4.8.2 Contemporary Accounts of the Bad Nauheim Debate](#) . . . . .

[4.5 Einstein the Genocidal Racist](#) . . . . .

[4.6 Racist Jewish Hypocrisy, Intimidation and Censorship](#) . . . . .

[4.7 Einstein’s Trip to America](#) . . . . .

[4.7.1 Einstein Faces Criticism in America](#) . . . . .

[4.7.1.1 Einstein Hides from Reuterdahl’s Challenge to Debate](#) . . . . .

[4.7.1.2 Cowardly Einstein Caught in a Lie](#) . . . . .

[4.7.1.3 Reuterdahl Pursues Einstein, Who Continues to Run](#) . . . . .

[4.7.2 Einstein All Hype](#) . . . . .

[4.8 Assassination Plots](#) . . . . .

[4.9 Wolff Crying, Dirty Tricks, Censorship, Smear Campaigns and Anonymous Threats in the Name of Einstein](#) . . . . .

**5 THE PROTOCOLS OF THE LEARNED ELDERS OF ZION** . . . . .

[5.1 Introduction](#) . . . . .

[5.2 \*The Protocols of the Learned Elders of Zion\*](#) . . . . .

[5.3 Did Anyone Believe that the \*Protocols\* were Genuine?](#) . . . . .

[5.3.1 Human Sacrifice and the Plan to Discredit Gentile Government—Fulfilled](#) . . . . .

[5.3.2 The World Awakens to the “Jewish Peril”](#) . . . . .

[5.3.3 America Becomes the “New Jerusalem”](#) . . . . .

[5.3.4 “The Jewish Peril”](#) . . . . .

[5.3.5 The Inhumanity of the Bolsheviks](#) . . . . .

[5.4 International Zionist and Communist Intimidation](#) . . . . .

[5.4.1 Suppression of Free Speech](#) . . . . .

[5.4.2 Jewish Terrorism](#) . . . . .

[5.5 Attempts to Prove the \*Protocols\* Inauthentic](#) . . . . .

[5.5.1 Why Did Henry Ford Criticize the Jews?](#) . . . . .

[5.5.2 Controlled Opposition and “The Trust”](#) . . . . .

[5.5.3 The Sinking of the “Peace Ship”](#) . . . . .

[5.5.4 Ford Comes Under Attack—The War Against Pacifism](#) . . . . .

[5.5.5 Zionists Proscribe Free Speech](#) . . . . .

[5.5.6 President Woodrow Wilson Becomes a Zionist Dictator](#) . . . . .

[5.6 Why Did the Zionists Trouble the Jews?](#) . . . . .

[5.6.1 The Zionist Myth of the Extinction of the “Jewish Race” Through Philo-Semitism and Assimilation](#) . . . . .

[5.6.2 The Zionists Set the Stage for the Second World War. . . and the Third](#) . . . . .

[5.7 Henry Ford for President](#) . . . . .

[5.8 The “Jewish Mission”](#) . . . . .

[5.9 Jewish Bankers Destroy Russia and Finance Adolf Hitler](#) . . . . .

[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](#) . . . . .

[5.11 Zionist Lies](#) . . . . .

[5.12 Zionists Declare that Anti-Semitism is the Salvation of the “Jewish  
Race”](#) . . . . .

[5.13 Communist Jews in America](#) . . . . .

[5.14 The Attempted Assassination of Henry Ford](#) . . . . .

[5.15 How the Zionists Blackmailed President Wilson](#) . . . . .

[5.15.1 Before the War, the Zionists Plan a Peace Conference After the  
War—to be Led by a Zionist Like Woodrow Wilson](#) . . . . .

[5.15.2 “Colonel” Edward Mandell House](#) . . . . .

[5.15.3 The Balfour Declaration—\*QUID PRO QUO\*](#) . . . . .

[5.16 A Newspaper History of Zionist Intrigues During the First World War,  
which Proves that Jewish Bankers Betrayed Germany](#) . . . . .

[5.17 The Germans’ Side of the First World War](#) . . . . .

**[6 ZIONISM IS RACISM](#)** . . . . .

[6.1 Introduction](#) . . . . .

[6.2 Political Zionism is a Form of Racism](#) . . . . .

[6.3 Most Jews Opposed Zionism](#) . . . . .

[6.4 The Brotherhood of Anti-Semites and Zionists](#) . . . . .

[6.5 Albert Einstein Becomes a Cheerleader for Racist Zionism](#) . . . . .

[6.5.1 While Zionists and Sycophants Hailed Einstein, Most Scientists  
Rejected Him and “His” Theories](#) . . . . .

[6.5.2 Hypocritical and Cowardly Einstein Plays the “Race Card” and  
Cripples Scientific Progress](#) . . . . .

[6.5.3 What is Good for Goose is not Good for the Goyim](#) . . . . .

[6.5.3.1 Supremacist and Segregationist Jewish “Neo-Messianism”](#) . . .

[6.5.3.2 It is Alright for Jews to Claim that “Einstein’s Theories” are “Jewish”, but Goyim Dare Not Say It](#) . . . . .

**[7 NAZISM IS ZIONISM](#)** . . . . .

[7.1 Introduction](#) . . . . .

[7.2 \*Blut und Boden\*—A Jewish Ideal](#) . . . . .

[7.3 Zionism is Built on Lies and Hatred](#) . . . . .

[7.4 The Hypocritical Vilification of Caligula—Ancient Jewish Historians are not Credible](#) . . . . .

[7.5 All the Best Zionists are Anti-Semites](#) . . . . .

[7.5.1 Nazism is a Stalking Horse for Zionism and Communism](#) . . . . .

[7.5.2 Hitler and Goebbels Reveal Their True Motives at War’s End](#) . . . . .

[7.5.3 Zionists and Communists Delight in Massive Human Sacrifices to the Jewish Messianic Cause](#) . . . . .

[7.5.4 Einstein Lulls Jews into Complacency—The Zionist Trap](#) . . . . .

[7.5.4.1 Depressions Make for Fertile Ground for Anti-Semitic Zionist Dictators](#) . . . . .

[7.5.4.2 Einstein a Subtle Hitler Apologist](#) . . . . .

[7.5.5 Einstein’s Seething Racist Hatred and Rabid Nationalism](#) . . . . .

[7.5.6 The Final Solution of the Jewish Question is Zionism, but the Final Solution of the German Question is Extermination](#) . . . . .

[7.6 The Carrot and the Stick](#) . . . . .

[7.7 British Zionists, in Collaboration with Nazi Zionists, in Collaboration with Palestinian Zionists, Ensured that the Jews of Continental Europe Would Find No Sanctuary Before the War Ended](#) . . . . .

[7.8 Documented Collaboration Between the Palestinian Zionists and the Zionist Nazis](#) . . . . .

**[8 HOW THE JEWS MADE THE BRITISH INTO ZIONISTS](#)** . . . . .

## **6 ZIONISM IS RACISM**

*Jews have always been tribalistic and racist. Ancient Jews dubbed themselves the “chosen people” of a racist and genocidal God, and in so doing justified their racism and bloodlust with religion. Institutionalizing their racism as a religion guaranteed them that their progeny would remain forever segregated from the outside world of sub-human “cattle”. The racism must have come before the religious mythology, because Jewish religious mythology is based upon supremacist racism.*

---

“*The General Assembly [\*\*\*] Determines that Zionism is a form of racism and racial discrimination.*”—UNITED NATIONS GENERAL ASSEMBLY RESOLUTION NUMBER 3379<sup>1263</sup>

“For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.”—*DEUTERONOMY 7:6*

### **6.1 Introduction**

*Deuteronomy*, Chapter 7, states,

“When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: 3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. 5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. 6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. 7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: 8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of

Pharaoh king of Egypt. 9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; 10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. 11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee *this* day, to do them. 12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: 13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. 14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. 15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee. 16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee. 17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them? 18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; 19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou *art* afraid. 20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. 21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible. 22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. 23 But the LORD thy God shall deliver them unto thee, and shall destroy them *with* a mighty destruction, until they be destroyed. 24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man *be able to* stand before thee, until thou have destroyed them. 25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God. 26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.”

Rabbi Dr. J. Loeph wrote in an article entitled, “Jüdischer Volksbegriff”, in the *Central-Verein Zeitung*, Volume 1, Number 2, (11 May 1922), p. 29,

## “Jüdischer Volksbegriff.

Von Rabbiner Dr. J. L o e p h.

Der Begriff des „Jüdischen Volkes“ leidet in seiner Bedeutung unter derselben Unklarheit, die in der Regel mit dem Begriffe „Volk“ überhaupt verbunden ist. Man muß hier scharf zwischen sprachlicher Herleitung und dem herausgebildeten, mit Synonymen arbeitenden Sprachgebrauch unterscheiden, obwohl nicht zu leugnen ist, daß häufig im sprachlichen Ursprung schon der scheinbar weit davon entfernte Sinn des späteren Sprachgebrauchs verdeckt enthalten ist.

Beim Herausschälen der ursprünglichen Bedeutung von „Jüdischem Volk“ tut man am besten, auf die hebräischen Bezeichnungen für „Volk“ zurückzugehen. Es scheiden zunächst aus als Sammelbegriffe engerer Art *Mischpacha*=Familie, *Beth-aboth*=Sippe, *Schebet*=Stamm. Für „Volk“ hat die hebräische Sprache zwei Bezeichnungen, die häufig als Synonyma miteinander abwechseln, im Grunde aber ganz verschieden in ihrer Herleitung und rechten Anwendung sind: *Goj* und *Am*. *Goj* hängt mit der Wurzel *Gew*=Rücken, Rückgrat, aram. *Gew.*=das Innerste zusammen. Wies dieses ein von Natur fest zusammenhängendes homogenes Ganzes ist (Skelett), als wenig veränderlicher Halt für das angeschlossene, ständig Veränderliche, so stellt das Wort *Goj* zweifellos in seiner ursprünglichen Bedeutung den Begriff des von einem Ahnherrn ausgehenden, in fortlaufender Geschlechtsfolge sich ausbreitenden und abzweigenden Stammes dar, der zum Volke sich weitert. Das Kennzeichnende ist die *A b s t a m m u n g* oder gemeinsamer ererbter Landbesitz, letzteres besonders in der Mehrzahl. Die Zusammengehörigkeit ist eine natürliche und braucht nicht bewußt zu sein. Es ist das griechische *Ethnos*—Volksstamm, Menschenklasse, wie die Septuaginta *Goj* stets übersetzt.

*Am* hängt grammatisch mit *Im*—„mit“ zusammen und bedeutet einen bewußten, auf *K u l t u r* und *S c h i c k s a l s g e m e i n s c h a f t* beruhenden Zusammenschluß stammlich oft ganz verschiedener Individuen und Körperschaften. Die Septuaginta übersetzt es regelmäßig mit *laos*—Volkshaupe, Masse, Menge von zusammengekommenen Menschen. Daher nennt Gott Israel selten *Goj*, wenn er nämlich den seinem Dienste geweihten Stamm (*Kadosch*) meint oder ihn als solchen mit anderen Völkerschaften vergleicht, meistens aber *Am*, wenn er sein persönliches Verhältnis zu der freiwillig ihm sich anschließenden, seinem Schutze anvertrauten, seiner Liebe oder Strafe im Schicksal zugewiesenen Gemeinschaft hervorheben will. Die jüdische Religions- und Schicksalsgemeinschaft „Israel“ wird nie als *Goj*, sondern stets als *Am* bezeichnet, weshalb auch Gott sein Volk niemals *Goji* (die einzige widersprechende Stelle im Zephanja, II, 9 ist ohne Bedeutung, da es hier ganz deutlich nicht auf die Bedeutung, sondern lediglich auf die Herstellung des Parallelismus ankommt), sondern stets *Ammi*, „mein Volk“, nennt, weil die Zugehörigkeit zu Gott weniger auf der Abstammung von Abraham

berührt—wenn diese auch nicht ganz außer acht gelassen ist—, als auf dem Wandel in Gottes Wegen, der durch den Gehorsam gegen seine besonderen, dem Volke Israel gegebenen Gebote zum Ausdruck kommt.

Im gegenwärtigen Sprachgebrauch verstehen die verschiedenen jüdischen Richtungen unter „Jüdischem Volk“ je nach ihrer Stellungnahme zum Rasse-, Glaubens- und jüdisch-politischen Standpunkt verschiedenes. Man muß also immer wissen, wer der Sprecher ist, um zu wissen, was mit „Jüdischem Volk“ gemeint ist.”

## **6.2 Political Zionism is a Form of Racism**

Political Zionism has often been condemned as a form of racism by Jew and Gentile alike. The United Nations General Assembly passed a resolution number 3379 condemning Zionism as racism on 10 November 1975:

### **“3379 (XXX). Elimination of all forms of racial discrimination**

*The General Assembly,*

*Recalling* its resolution 1904 (XVIII) of 20 November 1963, proclaiming the United Nations Declaration on the Elimination of All Forms of Racial Discrimination, and in particular its affirmation that ‘any doctrine of racial differentiation or superiority is scientifically false, morally condemnable, socially unjust and dangerous’ and its expression of alarm at ‘the manifestations of racial discrimination still in evidence in some areas in the world, some of which are imposed by certain Governments by means of legislative, administrative or other measures’,

*Recalling also* that, in its resolution 3151 G (XXVIII) of 14 December 1973, the General Assembly condemned, *inter alia*, the unholy alliance between South African racism and zionism,

*Taking note* of the Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace, 1975,<sup>4</sup> proclaimed by the World Conference of the International Women’s Year, held at Mexico City from 19 June to 2 July 1975, which promulgated the principle that ‘international co-operation and peace require the achievement of national liberation and independence, the elimination of colonialism and neo-colonialism, foreign occupation, zionism, *apartheid* and racial discrimination in all its forms, as well as the recognition of the dignity of peoples and their right to self-determination’,

*Taking note also* of resolution 77 (XII) adopted by the Assembly of Heads of State and Government of the Organization of African Unity at its twelfth ordinary session,<sup>5</sup> held in Kampala from 28 July to 1 August 1975, which considered ‘that the racist régime in occupied Palestine and racist régimes in Zimbabwe and South Africa have a common imperialist origin, forming a whole and having the same racist structure and being organically linked in their policy aimed at repression of the dignity and integrity of the

human being’,

*Taking note also of the Political Declaration and Strategy to Strengthen International Peace and Security and to Intensify Solidarity and Mutual Assistance among Non-Aligned Countries,<sup>6</sup> adopted at the Conference of Ministers for Foreign Affairs of Non-Aligned Countries held at Lima from 25 to 30 August 1975, which most severely condemned zionism as a threat to world peace and security and called upon all countries to oppose this racist and imperialist ideology,*

*Determines that Zionism is a form of racism and racial discrimination.*

*2400th plenary meeting*

*10 November 1975<sup>1264</sup>*

This resolution was revoked in 1991, when the Zionist influence increased in the United Nations, in part due to the fall of the Soviet Union.

When confronted with the facts some racist Zionists and some of their advocates, including Einstein and many of Einstein’s advocates, too often resort to smear tactics in lieu of reasoned arguments. The *Executive Council of the International Organization for the Elimination of All Forms of Racial Discrimination* stated,

“On 10 November 1975 the General Assembly of the United Nations adopted resolution 3379 (XXX) determining ‘that Zionism is a form of racism and racial discrimination.’ The response of Zionists and their supporters to this resolution was, not to attempt to demonstrate that the finding was in error, but to mount a campaign designed to discredit the UN and to impugn the motives of the 72 member states voting in support of it.”<sup>1265</sup>

Dr. Faye A. Sayegh stated,

“[. . .] I am not chagrined by verbal abuse—by the insolent railing, the name-calling, to which the Delegation of the United States has resorted, both inside and outside the United Nations, ever since 3 October. ‘Perverse,’ ‘obscene,’ ‘indecent,’ ‘lies’—these words have graced and punctuated the statements of the representatives of the United States. I am not chagrined and I am not disconcerted. Long, long ago, in my first elementary course in philosophy, I was told by my professors: Only he who has no argument resorts to name-calling.<sup>47</sup> Name-calling is no substitute for rational discourse; name-calling is an admission of intellectual bankruptcy.”<sup>1266</sup>

### **6.3 Most Jews Opposed Zionism**

Following the Russian revolution and other Bolshevik takeovers, there was a strong backlash against Zionists and Bolsheviks, who avowed segregationist and revolutionary stances that would render obliging persons disloyal to the nations in which they lived. Some successfully and unfairly portrayed all Jews, Bolsheviks, Zionists, Anarchists and Social Democrats as if one body, though nothing could have

been further from the truth. Those who wanted to stigmatize all Jews based upon the actions and beliefs of some Jews had an easier time of it, because the Zionists presumed to speak for all Jews. Of course, these radical speeches by radical Zionists “political Messiahs” only presumed to speak for all Jews, while in reality most Jews opposed this ultra-nationalistic ancient bigotry; as even the Zionist Bolshevik Adolf Hitler was forced to concede. Hitler, though pretending to doubt what he observed, wrote,

“[T]his was the *Zionists*. It looked, to be sure, as though only a part of the Jews approved this viewpoint, while the great majority condemned and inwardly rejected such a formulation.”<sup>1267</sup>

In 1910, the eleventh edition of the *Encyclopædia Britannica* stated in its article on Theodor Herzl, the most successful advocate of political Zionism,

“[Herzl] unexpectedly gained the accession of many Jews by race who were indifferent to the religious aspect of Judaism, but he quite failed to convince the leaders of Jewish thought, who from first to last remained (with such conspicuous exceptions as Nordau and Zangwill) deaf to his pleading.”

and in its article on “Zionism”,

“Dr Herzl was joined by a number of distinguished Jewish literary men, among whom were Dr Max Nordau and Mr Israel Zangwill, and promises of support and sympathy reached him from all parts of the world. The *haute finance* and the higher rabbinate, however, stood aloof.”

Political Zionism has always been a racist doctrine. Moses Hess’ Zionist book *Rome and Jerusalem: A Study in Jewish Nationalism* of 1862 was blatantly racist and mirrored Herbert Spencer’s “Social Darwinism”.<sup>1268</sup> In 1895, before the appearance of Herzl’s *The Jewish State*, Zionist Yehiel Michael Pines stated,

“The Jewish people is a race that is not by its nature capable of absorbing such an alien implantation.”<sup>1269</sup>

Zionists spoke in racist terms throughout the history of the movement in its various forms and incarnations.<sup>1270</sup> Gerhard Holdheim stated in 1930,

“The Zionist programme encompasses the conception of a homogenous, indivisible Jewry on a national basis. The criterion for Jewry is hence not a confession of religion, but the all-embracing sense of belonging to a racial community that is bound together by ties of blood and history and which is determined to keep its national individuality.”<sup>1271</sup>

In 1930 the *Central-Verein*, an institution devoted to protecting Jews from anti-

Semitism, publicly confronted the Zionists' allegiance to the Nazis and to Nazi ideology in the Party's official organ.<sup>1272</sup> The Zionists called for the extermination of the *CV*, and the *CV* declared that it would fight back on behalf of the vast majority of German Jews, who wished to remain German. Most German Jews fought against the Zionists in the war the Zionist Jews, whom they likened to Hitler, had declared on patriotic German Jews. In their war against patriotic German Jews, whom the Zionist Jews considered abnormal, unreasonable and improper Jews,<sup>1273</sup> the Zionists openly allied themselves with the the anti-Semites in the German Zionist Party's official organ the *Jüdische Rundschau*, on 13 June 1933, shortly after Hitler assumed power,

“Zionism recognizes the existence of the Jewish question and wants to solve it in a generous and constructive manner. For this purpose, it wants to enlist the aid of all peoples; those who are friendly to the Jews as well as those who are hostile to them, since according to its conception, this is not a question of sentimentality, but one dealing with a real problem in whose solution all peoples are interested.”<sup>1274</sup>

The eleventh edition of the *Encyclopædia Britannica* in its article on “Zionism” of 1911 states,

“Mendelssohnian culture, by promoting the study of Jewish history, gave a fresh impulse to the racial consciousness of the Jews. The older nationalism had been founded on traditions so remote as to be almost mythical; the new race consciousness was fed by a glorious martyr history, which ran side by side with the histories of the newly adopted nationalities of the Jews, and was not unworthy of the companionship. From this race consciousness came a fresh interest in the Holy Land. It was an ideal rather than a politico-nationalist interest—a desire to preserve and cherish the great monument of the departed national glories. It took the practical form of projects for improving the circumstances of the local Jews by means of schools, and for reviving something of the old social condition of Judea by the establishment of agricultural colonies. In this work Sir Moses Montefiore, the Rothschild family, and the Alliance Israélite Universelle were conspicuous. More or less passively, however, the older nationalism still lived on—especially in lands where Jews were persecuted—and it became strengthened by the revived race consciousness and the new interest in the Holy Land.”

and in its article on “Anti-Semitism”, the eleventh edition of the *Encyclopædia Britannica* wrote,

“In the first place there is the so-called Zionist movement, which is a kind of Jewish nationalism and is vitiated by the same errors that distinguish its anti-Semitic analogue (see ZIONISM).”

Constantin Brunner stated in 1918 that political Zionists were a worse enemy to Jews than were political anti-Semites. Political Zionists and political anti-Semites were close allies who paradoxically found common ground in bigoted segregation and who demonstrated the universality of human weaknesses. Constantin Brunner stated,

“Wer vertritt ihre Interessen, wer spricht denn überhaupt über die deutschen Juden außer den Judenhassern und — außer solchen, die in der Wahrheit ganz anderes vertreten als die wirklichen Interessen der deutschen Juden: die aber für die Vertreter der deutschen Juden genommen werden und damit deren Lage noch verschlimmern. Die lautesten Sprecher nämlich sind die aus andern, aus den östlichen Ländern eingewanderten Juden, die natürlich nicht sogleich ins deutsche Wesen hinein umwachsen: es bedarf (wovon später mehr) dreier Generationen, bis die Erziehung zur Nation vollendet ist, — zum Gentleman gar sind, wie die Engländer sagen, vier Generationen glücklicher Bedingungen nötig. Unmöglich können die neu eingewanderten Juden als zur deutschen Nation gehörig sich ansehen (so wenig wie Kants Großvater sich so ansehen konnte: Abstammung aus demselben Lande, Gemeinsamkeit der Geburt verbindet am leichtesten zur Nation, welches Wort von dem Worte natus, Geburt sich herleitet — das ist aber etwas ganz anderes als gemeinsamer Rassenursprung!), und sie dürfen sich nicht wundern, wenn sie von den Deutschen als Fremde angesehen werden. Auch den Deutschen jüdischer Abstammung sind sie fremd, ja ich sage nicht zu viel, wenn ich sage, sie sind manchem von diesen genau so fremd und unsympathisch, wie sie manchen Nichtjuden und wie manchen Nichtjuden die Juden überhaupt sind. Juden, die sich keinerlei Antisemitismus anders denn als Niederträchtigkeit vorstellen können, möchte ich raten, diese hier berührte Abneigung von Juden gegenüber Juden zu studieren: eine menschliche Schwäche, ein menschlicher Fehler, aber niederträchtig darf das nicht genannt werden, oder es sind alle die vielen Juden mit dieser Abneigung ebenso niederträchtig — als Nichtjuden geboren, wären sie Antisemiten. Die meisten jüdischen Deutschen hegen ein Vorurteil, manche ein sehr häßliches, gegen die neu eingewanderten Juden, und auch wo dies nicht der Fall ist, das bleibt doch immer: jene neu Eingewanderten haben nicht das Vaterland mit ihnen gemein und nicht das Sprachvaterland, und, selbst soweit sie Deutsch reden, nicht das Aussprachvaterland (was so viel ausmacht schon zwischen Nord- und Süddeutschen — wo leider noch so manches ausmacht!). Diese neu eingewanderten Juden vertreten einseitig das Religiöse, oder sie versinken schnell in den unter uns grassierenden Ästhetismus und die entkräftende Nietzschelei (weil sie, ohne die Tradition unsrer Kultur, bei starker Anpassungsfähigkeit und Heißhunger, sich anzupassen, urteilslos der herrschenden Mode verfallen); und sie, die Unglücklichen, die kein Vaterland haben, weder dort wo ihre Wiege stand, noch unter uns, wo ihre Gräber stehen werden, sie sind die Träger der zionistischen Sehnsucht. Durch diese Juden fremder Länder fast ebenso sehr,

wenn nicht noch mehr wie durch die Judenhasser, werden viele unter uns konfus gemacht und beeinträchtigt in ihrer deutschen Haltung.

Der Zionismus und der Judenhaß hängen aber aufs engste zusammen, wie Wirkung und Ursache. Der Zionismus ist die verkehrte Reaktivität der Juden, der Hereinfall der Juden auf den rassentheoretischen Judenhaß, — solcher Juden, die nicht einsehen können, daß es mit der Emanzipation langsam geht und unmöglich ohne Rückfälle vorangehen kann; welche Rückfälle also, bei der Natur der Menschheit und ihrer Geschichte, von psychologischer und historischer Berechtigung und Notwendigkeit sind. Historisch und psychologisch natürlich und unausbleiblich waren die politischen Rückschritte, die es bis zum Jahre 1869 gab, und ist auch — da seitdem, seit der damals ausgesprochenen verfassungsmäßigen volligen Emanzipation ein politischer Rückschritt nicht mehr möglich —, ist um so eher der gesellschaftliche Rückschritt, wie wir ihn jetzt erleben. Die staatlich anerkannte Freiheit und die gesellschaftlich anerkannte Freiheit sind zweierlei, trotzdem Staat und Gesellschaft im Grunde dasselbe sind und, was der Staat tut, die Gesellschaft tut. Aber jegliches Tun hat zweierlei Gesichter: bevor es getan und nachdem es getan ist; sowohl das rechte wie das verkehrte Tun hat diese zweierlei Gesichter. Die staatliche Emanzipation der Juden war das Tun der Gesellschaft vor der Verwirklichung: die eigentliche Emanzipation ist erst die der Wirklichkeit in der Gesellschaft; diese Emanzipation kann unmöglich so schnell in Gestaltung der Freiheit und alles Leben sich umsetzen, wie sie auf dem Papier der Verfassung vollständig geschrieben steht, aber sie hat doch bereits begonnen sich umzusetzen, das andre Gesicht der vollzogenen Emanzipation zeigt sich, und dagegen reagiert nun die Gesellschaft, als hätte sie gar nicht gewollt, was sie getan hat. Sie versteht sich selber nicht, sie hat wohl gewollt, sie will auch weiter (weil sie muß): sie kann nur noch nicht. Sie wird immer besser können, je mehr sie muß, und je mehr man ihr von dem abkämpft, was sie „geschenkt“ hatte. Hier von Geschenk zu reden, das gehört zur Selbstglorifikation der Menschen — Geschenke haben oftmals gute Gründe anderswoher als aus Zucker und Freiheit, und gar Freiheit?! Freiheit wird niemals geschenkt und kann niemals geschenkt werden, sie will erkämpft sein in langem Kampfe, darin es nicht immer nur Siege geben kann; und wie selber das Siegen immer auch ein Stück Unterliegen und Verlieren mit sich bringt, so haben ebenfalls die Niederlagen ihr Wertvolles. Was läßt sich Tröstlicheres und Wahreres sagen als das Sprichwort: „Ein Unglück ist besser als alle Ratschläge.“ Gut auch liest man bei Beaconsfield: „Ein Fehlschlag ist nichts, er kann verdient sein oder man kann ihm abhelfen: im ersten Falle bringt er Selbsterkenntnis, im zweiten ruft er eine neue Kombination hervor, die gewöhnlich siegreich ist.“ Aber die Menschen im allgemeinen, und also auch die Juden im allgemeinen, haben kürzere Gedanken und sind gar zu bald entmutigt; hinzu kommt noch der große Tiefstand der Emanzipationsidee in einigen Ländern, wo noch die Juden in mittelalterlichem Elend leben; dadurch wurden viele Juden unter uns vollends niedergeschlagen und verwirrt. So sind sie

hereingefallen auf die Rassentheorie der Judenhasser weit schlimmer als andre Deutsche; kopfunten stürzten sie in den Abgrund [*Footnote*: Das ist kein erfundener Scherz, sondern man kann es bei Zollschan, „Das Rassenproblem“ nachlesen, wie der Zionismus den Chamberlain zum Lehrmeister nimmt und dessen unsinnwüesteste Offenbarungen nachlallt.] Die übrigen Deutschen sind beinah ohne Rassenerinnerung, abgerechnet die Adligen, die aber gleichfalls allesamt immer noch tausendmal besser als mit i h r e n Vorfahren, mit Abraham, Isaak und Jakob Bescheid wissen — das sind Vorfahren, mit denen alle Deutschen Bescheid wissen, und mit Christus wissen alle Deutschen Bescheid: statt der Überlieferung von ihrer eigenen Rasse haben die Deutschen, haben überhaupt unsre Völker die Überlieferung von der jüdischen Rasse, wie unser Kulturzustand es mit sich bringt. Unter den übrigen Deutschen also, deren Rasse nicht so viel von sich selber spricht wie die Träger der Rassentheorie, konnte diese nichts andres hervorrufen als einen törichten, bald wieder verschwindenden Modeunfug: aber bei den Juden hat sie, wegen der Stärke der tatsächlich vorhandenen Rassenerinnerung, tatsächlich eine noch größere Steigerung des Rassenbewußtseins zur Folge gehabt; und einige Juden konnten auf die Konfundierung des Rassenbewußtseins mit der Nationalität derart konfus hereinfliegen, daß sie aus ihrer wirklichen Nationalität herausfielen. Das heißt eine Tür aufmachen, um ein Fenster zu schließen. Der Zionismus führt nicht nach Zion, sondern ins Ghetto, wenn auch nicht korporaliter, so doch mentaliter; ins Ghetto ohne Mauern, in die Absonderung nach Leben und Lebensgefühl. Wie konnten Deutsche jüdischer Abstammung von einer jüdischen Nation zu reden beginnen und aus der bösesten Verleumdung den Traum ihres größten Unsinnns machen! Wie konnten überhaupt Juden, die geschichtlichsten aller Menschen, mit der am höchsten hinaufreichenden geschichtlichen Erinnerung und mit dem lebendigsten geschichtlichen Wollen, wie konnten sie aus der Melodie geraten und so weit abirren zu derartigem geschichtslosen Pseudoideal! Die Juden eine Nation! Der österreichischer Herzl hat sie gewiß verwechselt mit den nach nationaler Selbständigkeit ringenden österreichischen Völkern, und andre haben Zionsehnsucht der frommgläubigen Juden mit politischem Heimweh, mit politischem Zionismus verwechselt; die doch aber nichts miteinander gemein haben. Ernsthaft nehmen läßt sich nicht einmal die Schwärmerei osteuropäischer Juden, die auf alle Weise verhindert werden, das Land, in welchem sie leben, als ihr Vaterland zu betrachten, und deren Herz denn immer noch in Jerusalem und Zion ist — nicht einmal diese Schwärmerei kann man ernsthaft nehmen, und sie hat noch weniger Aussicht als die gleiche Schwärmerei der Kreuzfahrer hatte, oder als die gleiche Schwärmerei so mancher noch bestehender christlicher chiliastischer Sekten hat. Gar aber unsre frommgläubigen Juden, die auf die Tage des Messias harren, wo die Völker ihre Schwerter zu Pflugscharen und ihre Spieße zu Sicheln machen, der Löwe Stroh ißt wie ein Rind und Säuglinge ihre Lust haben werden am Loch der Otter, — ach, schließt nicht unser Wachen Träume in sich wie

unser Schlafen? Jene frommgläubigen, jene traumgläubigen Juden mit ihrem Vertrauen auf die Verheißungen, mit ihrer Bibel, „dem aufgeschriebenen Vaterland der Kinder Gottes,“ sie harren wahrlich nicht auf ihr politisches Reich, sondern auf ein Wunder — das die Zionisten nimmer vollbringen werden, vielmehr heißt es von diesen Meschichim en masse und Verlockern zu einer falschen historischen Tat: „Deine Tröster verführen dich und zerstören den Weg, den du gehen sollst“; sie sind „Diener der Zerschneidung“, und der Zionismus ist wahrlich eher Antimessias als Messias zu nennen. Die Juden eine Nation!? In den verschiedenen Häusern der Stadt die zerschnittenen Stücke Braten auf den Tellern will ich eher einen lebendigen Ochsen nennen als die Juden eine Nation! Aber wären sie tausendmal eine Nation — ließe sich darum diese Nation in Palästina wieder einsetzen? Ein Nagel haftet in der Wand, ist er aber einmal herausgerissen, dann nützt kein ihn wieder in das alte Loch stecken; er hält da nicht mehr. — Wie es mit den Deutschen jüdischer Abstammung hinsichtlich der Nation steht, das wollen wir später betrachten, wo wir betrachten, wie es mit den übrigen Deutschen hinsichtlich der Nation steht. Das können wir erst, nachdem wir über den Staat und die politischen Parteien uns auseinandergesetzt haben.

Mit den Worten gegen den Zionismus möchte ich nicht mißverstanden werden — doch muß ich das Gesagte gesagt sein lassen auf die Wahrscheinlichkeit hin, mißverstanden zu werden. Davor bleibe ich wohl nicht bewahrt, trotz der ausdrücklich hinzugefügten Erklärung, daß ich eine jüdische Siedelung von osteuropäischen Juden, eine Siedelung mit Selbstverwaltung unter Staatshoheit eines der bestehenden Staaten als ein mit allen Mitteln und mit allen Opfern zu erstrebendes Ziel ansehe — von osteuropäischen Juden, weil sie entrechtet, entehrt und entmenschet werden, aus keinem andern Grunde, und nicht der osteuropäischen Juden; denn man kann überzeugt sein, daß auch für Osteuropa die Judenemanzipation kommen wird wie für Westeuropa. Aber was hat eine derartige jüdische Siedelung mit der Pseudonationalidee der Zionisten zu schaffen? die ebenso närrisch und gefährlich ist, wie es unter diesen Zionisten bereits unleidliche Chauvinisten gibt, deren zionistische Betätigungen gegen die Nichtzionisten manchmal nicht besser sind als Antisemitismus. Die Zionisten haben sich das Dogma *R a s s e u n d N a t i o n* auf die allerärgste Weise angeeignet und sind, als Assimilanten dieses Antisemitendogmas mit ihrer verhängnisvollen Agitation dafür, Feinde nicht allein der Emanzipation der Juden, sondern auch der Emanzipation der Menschheit oder der Kultur und damit auch der Grundidee des Judentums. (Ich meine hier nicht Männer wie Herzl, Nordau, Zangwill, die von ganz andrem Schlage sind und da niemals mitgingen — edle Männer, denen man bis in die letzten Ecken und Tiefen der Natur trauen kann, und die edel geirrt haben.) Der Zionismus ist die Traufe des Regens Antisemitismus, und die Zionisten sind den Juden gefährlicher als die Antisemiten. Indem die Zionisten den ungeheuersten aller Fehler begehen, die Juden zu isolieren und ihnen den lächerlichsten Nationalismus, den

anationalen und antinationalen Traumnationalismus aufzureden, bringen sie tatsächlich die Juden zu dem, weswegen die Antisemiten sie nur verleumdeten; es gibt nun Juden, von denen wahr ist, was Antisemiten behaupten, und gilt nicht länger: Antisemiten sagens, es ist Lüge. Die Antisemiten bestritten nur den Juden ihre Nationalität, die Zionisten aber machen sie derselben unwürdig und unfähig und morden sie in ihnen. Die Zionisten bilden eine Gefahr und Schwierigkeit, deren Größe von den Deutschen jüdischer Abstammung nicht verkannt werden darf; aber unser Grundsatz laute: Es gibt keine Gefahren! Sie sind dazu da, überwunden zu werden, jede Gefahr ist zu überwinden — Feuer kann nicht verbrennen, aber ertrinken. Es gibt keine Gefahren und Schwierigkeiten, oder es gibt kein Leben! Hindurch durch Judenhaß hier, Zionismus dort; wir werden immer kräftig genug sein, zu überwinden und auch noch die um uns herum zu stärken und mit uns emporzuführen. Der Zionismus wird unter uns um so weniger Boden gewinnen und um so schneller den gewonnenen wieder verlieren, je weniger Einfluß und Macht wir den Judenhassern über uns zulassen.”<sup>1275</sup>

The dangerous rhetoric of racist Zionist Supreme Court Justice Louis D. Brandeis, and his Jewish racist compatriots, was rejected by most Jews, who were more sophisticated and enlightened in their beliefs. *The New York Times*, on 25 November 1917 (shortly after the Balfour Declaration was issued), in Section 9 on page 3, published an anti-Zionist appeal from Rabbi Dr. Samuel Schulman, which had first appeared in *The American Hebrew*, in which the Rabbi argued that Israel consisted of an international religious movement, not an individual nation. *The New York Times* published Professor Ralph Philip Boas’ lecture “Youth and Judaism” on 23 April 1917 on page 9, in which Boas, who was Jewish, condemned Jewish racism,

#### **“Racialism the Great Danger.**

‘The greatest danger, however, that stands in the way of the attempt of Judaism to reach its largest usefulness is racialism, that blind and unquestioning admission of one’s superiority. The basic idea of racialism seems to be this, that, since one is born a Jew, it is his duty to develop his Jewishness to the fullest extent without reference to the fact that his particular race may not have absorbed all the good gifts of God. To put the case as brutally as possible, racialism is uncritical egotism.

‘I am no assimilationist: I have no desire to see the Jews lose the qualities which they add to the commonwealth of nations, but I cannot but feel that there is something mechanical in the everlasting emphasis upon the things which make Jews different from other people. Why should a man always pride himself upon all the qualities, good and bad, which differentiate him from other people? There is something abhorrent in the throwing overboard of standards of value. Let us cultivate the good qualities of the Jewish race because they are good and refuse to cultivate the bad qualities just because they are Jewish.

‘Four dangers, then, do their best to prevent the Jew from vitalizing in the hearts of young men an ideal of discipline and responsibility, and so making a valuable contribution toward the settlement of the central problem of democracy—religious romanticism, humanitarian materialism, formalism, and racialism. What then is left? What can the Jew offer which will make against the mere expression of impulse and make for the concentration of energy? What can the Jew offer? I can answer in one word—Judaism.

‘Judaism, genuine and vital, Judaism freed from extravagance and excess. Judaism freed alike from formalism and false mysticism. Judaism, that religion the heart and soul of which is law, but law, magnetized by magnificent humanity.’”

*The New York Times* published Professor Ralph Philip Boas’ statement directly condemning political Zionism as anti-American and dangerous, on 16 December 1917, Section 4, page 4:

## “PROGRAM OF ZIONISM MENACES JEWISH UNITY BY RALPH P. BOAS

**T**HE fall of Jerusalem is one of the most romantic events of the great war, for it gives reality to what has for a generation been a dream—Zionism. That Zion with its memories and its romance should once more pass into the keeping of its ancient people, that God should once again be praised in the ancient liturgy in a new temple, that the ancient culture which gave Europe its religion should once more flourish—here are possibilities the realization of which might well stir the most pedestrian mind.

It is just because the Zionist program is near fulfillment that honest criticism must not be stifled. This is no time for a comfortable and easy acquiescence to what is after all a matter involving the future, not of a few thousand colonists, but of the whole Jewish world. For Zionism is not merely a proposal to erect a new State in Palestine; it is a program of life for Jews everywhere. The Zionists maintain that Judaism is a way of life. Judaism, they hold, presupposes a complete round of human activity. It presupposes certain theological beliefs and certain spiritual activities consequent upon these beliefs. It presupposes also a submission to the traditional discipline of Jewish law. It holds that such spiritual activity and such submission to discipline are impossible in countries which cannot make allowance for them, countries in which custom, prejudice, and convenience are all against separatism and individuality in everyday life.

Zionism maintains, therefore, that the only possible way for a man to be a complete Jew is to believe in Jewish theology, to order his spiritual life as that theology dictates, to obey faithfully the minute prescription of the

traditional Jewish law, to speak a Jewish language, to cultivate the Jewish arts, to live in a Jewish land under a Jewish government. The Zionist maintains, moreover, that Judaism is now confronted with a very real issue, preservation or extinction.

With the last of the compact European Jewries in process of dissolution, Judaism has no longer any central home. The result is gradual but inevitable assimilation, which can have only one end, the extinction of Judaism as a religion and of the Jews as a group.

Assimilation is the crux of the Jewish problem as the Zionists see it. Zionism demands, therefore, that Jews regard themselves as a nationality forming with a dozen other nationalities a union under the Stars and Stripes. It would consider America not as a 'melting pot,' but as a magnified Balkan peninsula. It would, if consistently interpreted, regard the individualism shown by the Germans in the United States and by the French Canadians in the Dominion as entirely justified, since these groups refuse to allow their individuality to be fused with others into a single national group. Zionism is therefore more than a romantic adventure; it is a very practical and momentous issue.

That Zionism has its dangers is obvious. And these dangers are the more vital, since it is likely that men carried away by sympathy with and admiration for success may fail to recognize them.

The gravest danger lies in a concept of German pseudo-science, the 'Jewish race.' The world sees only dimly that the riot of national romanticism which is upon us is the child of Kultur. The idea of a primitive unspoiled German race which in all respects was like an individual and which, therefore, was under the biological necessity of living its life as the plant lives, tirelessly and remorselessly—this idea is the father of the present insistence of self-styled nationalities on independent existence. Some men, instead of finding out by what right they ask for the creation of a new state, assume that the world should recognize their yearning for peculiarity as inspired by a kind of zoological necessity. The mere blind impulse to be one's self, to remain on earth as an individual, fundamental though it be, is after all a characteristic which one shares with the cabbage.

The fact is that there is no pure Jewish blood. The whole record of Judaism is a record of constant intermarriage and assimilation. Every one knows that Jews differ among themselves as much as Frenchmen, and that the class-concept 'Jew' is the product of loose observation of particular groups. All talk of race necessity in connection with Zionism is misleading. The only possible justification for Zionism is that it will enable Jews to live better lives. Zionists are continually maintaining that only in Palestine can Jews live nobly; that Judaism as a religion can live only where Jews have political autonomy. There is a causal relationship assumed here which needs to be proved. Even Ahad Ha'Am, perhaps the greatest of the Zionists, sometimes despaired because many Zionists could see only the political side of their movement, and it therefore paid no attention to its truly valuable

aspects, the Jewish culture, the Jewish religion, the Jewish ethics. What assurances have we that Jews, when tangled in the problems of political administration, will automatically become nobler and finer men. There is every assurance that they will not, for they must necessarily shift the burden of effort from religious and ethical achievement to political achievement.

Moreover, Zionism is continually emphasizing the breach between Jew and Christian which most of us are trying to bridge. As the child of anti-Semitism, it thrives on persecution. Its central argument is that Jews can never be at home in a 'foreign' land. It makes capital of every instance of petty intolerance and nourishes itself upon the ill-will which Jews are prone to fancy even when it is not present. The chip which many Jews bear more or less ostentatiously now that the yellow badge has been removed, some Zionists magnify into a veritable Pilgrim's burden which can drop from the bent back only upon the soil of Palestine. Zionists are continually heaping abuse upon the non-separatist, upon the man who has no desire to be different from other human beings and is very grateful that he does not have to be a marked man among men. Many of us do not believe that peculiarity is the most desirable thing in life. We honestly believe that the separation of church and state is one of the great blessings of life, and that among some Jews there is altogether too much inbreeding of ideas and sentiment. We honestly feel that Jews have still a few things to learn from others. We realize that we must continually make efforts to retain our Judaism, but if Judaism is so far gone that its only salvation lies in becoming a little State it had much better die and be done with the unequal struggle. As a mere survival it has only the value of a sentimental curiosity.

But one may grant all these things and still ask: If there are Jews who can be happy only in Palestine, why not let them go there and be happy? But such is not the real issue. Zionists want political independence. They want to speak as the Jewish people. In short, they want to arrogate a supremacy which non-Zionists can never dream of giving them without a struggle. Whether we will or no, the world insists upon looking at Jews as a unit. For what one Jew does, in the eyes of the world all Jews are responsible. We bear upon our backs the burden of many a Jew who is disgrace to the air he breathes. With such a spirit abroad, Zionists would, consciously or unconsciously, dragoon us into a citizenship and a nationality which we do not want. Every rash act of a Jewish politician would be the rash act of our brother. We will not be dragooned out of America into Palestine. It is all very well for Zionists to say that non-Zionists will not be affected by what goes on in a new Jerusalem, but they know that they are not facing the facts. Who of us Jews can escape being drafted into whatever is done by a 'Jewish people' under a 'Jewish flag'?

In its attempt to force unity upon all Jews, whether they want it or no, Zionism is on the brink of splitting Judaism irreconcilably. There are men who urge that now is the time for a new peace in Judaism, that with an approaching consummation Zionism ought to receive new confidence and

encouragement. Such a wish is far from fulfillment. Not harmony but disruption is in sight. It is inconceivable that American Jews should allow their future to be determined by the group of men who will control the Zionist State. They would have but one resource, to cast off their bonds and convince the world that Jews, truly American Jews, could not take the responsibility for men who attempted to reconcile loyalty to America with a foreign nationality.

Who knows what the future may bring forth? Who knows what entangling alliances an independent Palestine might form? One must remember Trotzky, Dernburg, and Hillquit. They, too, are Jews. No country now can escape international association. Those dreamers who think that Zion could occupy a splendid isolation in international politics have no sense of history. They make the same mistake as the dreamers who think that the puny protests of a Government at Jerusalem could end Jewish persecution everywhere. Just so long as genuinely active anti-Semitism which would call forth protest is possible, just so long will little States have no power. A condition of international good-will which will make the voice of a little State heard in the council of nations, will make of anti-Semitism an impossibility.

The future is clear. The complete Zionist program means a complete disruption of Jewish unity. With Zion an independent state every American Jew must become a Zionist and take responsibility for the acts of Zionists, or find some other name than Jew. No one, of course, can object to colonies of Jews in Palestine, or anywhere else. But, every Jew who values his independence and the Americanism of which he has become a part will object as never before to the complete Zionist program. What was once a dream has now become almost a reality. And as it becomes real it becomes, just because of its romantic associations, insidiously dangerous.”

In 1948, Zionist Mordecai Menahem Kaplan stated,

“Similarly American Jewry will for a long time have to give moral, political, and economic support to the Eretz Israel enterprise, which is the deciding factor in Israel’s struggle for survival in the modern world. [\*\*\*] Judaism cannot function in a vacuum. It has to be geared to a living community. In that community all who wish to be known as Jews should be registered, and expulsion from it should deprive one of the right to use the name Jew.”<sup>1276</sup>

In 1953, shortly after the State of Israel became a reality, Alfred M. Lilienthal, who is Jewish, reacted to the pressure placed on American Jews to support something foreign to them as if it were an unavoidable obligation,

“During the events which altered the relationship between the Kremlin and Israel the reaction in this country was to treat the Israeli crisis as if it were the crisis of the Jewish people all over the world. But if the political problems of

Israel continue to be the political responsibility of Jews in the United States, disaster must follow. Innumerable situations will involve Israel in policies and politics which nationals of no other country may dare underwrite. Next time, the enemy of Israel may not be the enemy of the United States. [\*\*\*] This book has been written, against the concerned counsel of many who are close and dear to me, because I feel I owe a duty to my country above any duty I owe to my family and friends. [\*\*\*] I have received innumerable admonitions ‘not to say anything that might harm the Jewish people.’ But, indeed, my efforts are intended to benefit American Jewry. Criticism expressed in these pages and directed against guilty leadership could involve all Jews only by the process of generalizing—the favorite weapon of anti-Semites. And yet, I do not underestimate for one moment the wrath that will descend upon me for having written this book. Every conceivable kind of pressure will be exerted, I am afraid, to prevent a fair consideration of the material set forth in its pages. [\*\*\*] I have written this book because I, an American of Jewish faith, have not the slightest doubt that American Jewry, too, has a free choice—and must face the consequences of whatever it will choose. [\*\*\*] In this one sense, the establishment of the State of Israel may yet prove to have been a providential blessing: now that those Jews who crave their separate nationhood can go to Israel, the last reason has been removed for the pernicious Jewish duality outside the Holy Land. Now each American Jew has been given a free choice to be either an American of Jewish faith or a nationalist Israeli in his own Middle East State. He can not be both. For him who cherishes the clannishness of particularism above everything else, there is only one honorable course—to emigrate to Israel. And the American Jew, who desires to harmonize his special religious beliefs with the universal pattern of American existence, will now have to cut all political ties with Zionism and the State of Israel. For American Judaism can survive only when it is so completely divorced from Israel as American Protestantism is divorced from England.”<sup>1277</sup>

In 1965, Moshe Menuhin published an exposé of Jewish racism and tribalism entitled *The Decadence of Judaism in Our Time*. Menuhin knew that he would probably be attacked for revealing many truths and sought to shield his son from any potential Zionist retaliation. He wrote, among other things, in the preface of his book,

“It is not an easy or a pleasant job to perform; yet my very strong sense of duty and my anxiety compel me to undertake it. I am absolutely convinced of the truthfulness of my studies, observations and conclusions. I serve nobody’s interests, and I am paid by no one. Yet, though I carefully and honestly stick to facts, I know that I am bound to antagonize the fanatical and professional idealists among the ‘Jewish’ nationalists. Therefore, please remember this: my son Yehudi Menuhin is in no way responsible for any opinion expressed here on Jewish life. In fact, he knows nothing about this

spiritual adventure of mine. He has not read my manuscript. At this stage of our lives we are two wholly independent persons, fully emancipated from each other, intellectually and spiritually. Neither of us is answerable for the other. If the ‘father has eaten sour grapes. . . the son shall not bear the sin of the father. . .’<sup>1278</sup>

Menuhin concluded his book,

“Those, however, who cannot make the indispensable adjustment in the new post-World Wars nuclear age, and who feel that they must withdraw from the general community in America and live apart as ‘Jewish’ nationals—let them be honest enough with themselves and withdraw completely by going to live in Israel. Above all, they must leave us alone as integrated Americans.

I have made my position witheringly clear. The time is immutably coming when we will have to face the awful question the ‘Jewish’ nationalists have imposed upon us: Are we American nationals, or Israeli nationals? We cannot and will not be both!

I can hear some ask naïvely or bitterly: Is it nice to wash dirty linen in public? Well, shall we wait helplessly until a catastrophe overtakes us here, when a few of us might have the hollow satisfaction of saying: ‘I told you so’? It will be much too late then. Must one contribute to the delinquency of presumptuous, fanatical and retrograde professional Jews who are running away with themselves? Must one be blind and join the complacent and silent Jews who help the destructive forces by sheer default?

The time has come to air and publicly expose this uncalled-for, self-engendered ‘Jewish problem’ that is being recklessly foisted upon us by ‘Jewish’ nationalists of the Old World. They are simply exploiting the goodness and kindness, as well as the sorrows and sympathies, of innocent, ignorant but warm-hearted Jews who feel that but for the grace of God, they too might have been turned into lampshades and soap in the crematoriums of Hitler’s Germany. The ‘Jewish’ nationalists now want us, American and English and other Western Jews, to become ‘refugees,’ manpower in a greater ‘Jewish homeland.’

My conscience had been bothering me ever since the Balfour Declaration came out in 1917 to undo the normal course of evolution of the Jews and of Judaism. I felt then that I could no longer belong to the ‘gang’ of which I was a dedicated member by indoctrination and brainwashing. I hope that this book will contribute to healthier and more independent thinking by innocent but misguided American and English Jews, as well as by Jews in other countries. I hope that it will also contribute to a better and more sympathetic understanding by the Gentile world of that great majority of innocent, loyal, grateful but confused Jews who now must win a new war of emancipation—an emancipation this time from their benighted fellow Jews, the ‘Jewish’ nationalists, who have perverted and degenerated the noble

heritage of universal Judaism.”<sup>1279</sup>

Theodor Herzl gives evidence to the fact that from its very inception, most Jews vigorously opposed Zionism.<sup>1280</sup> The only way for Herzl, a self-appointed Messiah, to be successful was for him to increase and generate anti-Semitism and in so doing force the Jews from their homes in Europe, which they did not wish to leave.

Professor Arnold J. Toynbee was quoted in an article entitled, “Toynbee Predicts Gains by Judaism: Historian Assails Zionism as Akin to Anti-Semitism”, in *The New York Times* on 7 May 1961, on page 37,

“Zionism and anti-Semitism are expressions of an identical point of view[.] The assumption underlying both ideologies is that it is impossible for Jews and non-Jews to grow together into a single community, and that therefore a physical separation is the only practical way out. The watchword of anti-Semitism is ‘back to the medieval apartheid;’ the watchword of Zionism is ‘back to the medieval ghetto.’ All far-flung ghettos in the world are to be gathered into one patch of soil in Palestine to create a single consolidated ghetto there.”

The report on the First Zionist Congress in *The Jewish Chronicle* on 3 September 1897 on page 10 opened with the statement,

“The event which has been looked forward to with so much interest in a large section of the Jewish people and severely criticised in anticipation by another section has at length arrived—the Zionist Congress hasmet.”

In fact the “section” opposed was immensely greater than the “section” that approved of political Zionism, and the majority of Jews hated the Zionists and considered them mad.<sup>1281</sup> Both the Old Testament (*Leviticus* 26. *Deuteronomy* 4:24-27; 28:15-68; 30:1-3. II *Chronicles* 7:19-22. *Jeremiah* 29:1-7) and the Babylonian Talmud, *Tractate Kethuboth* (also: “Ketubot”), 111a, make it clear that the Jews must not hasten the coming of the Messiah and must wait for the Messiah to establish a Jewish state, before emigrating to Palestine in large numbers. Israel Shahak and Norton Mezvinsky wrote in their book *Jewish Fundamentalism in Israel*,

“The Haredi objection to Zionism is based upon the contradiction between classical Judaism, of which the Haredim are the continuators, and Zionism. Numerous Zionist historians have unfortunately obfuscated the issues here. Some detailed explanation is therefore necessary. In a famous talmudic passage in *Tractate Ketubot*, page 111, which is echoed in other parts of the Talmud, God is said to have imposed three oaths on the Jews. Two of these oaths that clearly contradict Zionist tenets are: 1) Jews should not rebel against non-Jews, and 2) as a group should not massively emigrate to Palestine before the coming of the Messiah. (The third oath, not discussed here, enjoins the Jews not to pray too strongly for the coming of the Messiah,

so as not to bring him before his appointed time.) During the course of post-talmudic Jewish history, rabbis extensively discussed the three oaths. Of major concern in this discussion was the question of whether or not specific Jewish emigration to Palestine was part of the forbidden massive emigration. During the past 1,500 years, the great majority of traditional Judaism's most important rabbis interpreted the three oaths and the continued existence of the Jews in exile as religious obligations intended to expiate the Jewish sins that caused God to exile them."<sup>1282</sup>

Christians believe that the Jews had broken the Covenant and that a new Covenant had been made (*Matthew* 12:30; 21:43-45. *Romans* 9; 11:7-8. *Galatians* 3:16. *Hebrews* 8:6-10). Thomas A. Kolsky wrote in his book *Jews Against Zionism*,

“The first vehement outburst by anti-Zionists occurred in 1897 at the time of the first Zionist congress. When news reached the German community in May 1897 that the Zionists were planning to hold their congress in Munich, German rabbis representing all shades of opinion, whom Herzl contemptuously dubbed *Protestrabbiner*, objected angrily and forced the Zionists to shift their gathering to Basle, Switzerland. In public protests in the Jewish *Allgemeine Zeitung des Judentums* on 11 June 1897 and in a number of German newspapers, including the *Berliner Tageblatt*, on 6 July 1897, the rabbis denounced Zionism as fanaticism, contrary to the teachings of the Jewish scriptures, and affirmed their undivided loyalty to Germany.<sup>31</sup>

In 1917 the negotiations between the British cabinet and the Zionists over the Balfour Declaration stirred up a sharp reaction against the Zionist movement among British Jews. Prominent Jewish communal leaders, such as Lucien Wolf, Claude Montefiore, and Laurie Magnus, denounced Zionism as an ally of anti-Semitism, warning that it undermined the security of Jews throughout the world. In a letter to the *London Times* on 14 May 1917, the prestigious Conjoint Foreign Committee, the recognized representative body of British Jews in matters affecting Jews abroad, declared that the emancipated Jews of England considered themselves a religious community without any separate national aspirations. In fact, the foremost anti-Zionist within the British government during the deliberations over the Balfour Declaration was Sir Edwin Montagu, a Jewish member of the cabinet, who equated support for Zionism with anti-Semitism and characterized Zionism as ‘a mischievous creed.’ This anti-Zionist agitation and especially Montagu’s influence undoubtedly contributed to diluting the final version of the Balfour Declaration: the change of the central phrase from ‘Palestine as the National Home,’ which the Zionists had suggested, to ‘in Palestine as a National Home’; and the inclusion of a safeguard clause providing for the protection of the civil and religious rights of the ‘non-Jewish communities in Palestine’ as well as ‘the rights and political status enjoyed by Jews in any other country.’<sup>32</sup> <sup>1283</sup>

*The New York Times* reported on 22 August 1897 on page 12,

**“Jews Against Zionism.**

A violent split has taken place among the Jews all over the world. It is caused by the new course which Zionism recently adopted, and which is to find practical expression at the Zionist Congress to be held at Basle on the 29th, 30th, and 31st inst.

The meaning of Zionism hardly needs explanation. Up till recently Zionism, as is known, had only a religious and philanthropic tendency, and found many adherents also among believing Christians in England. But since the persecution of the Jews began in Russia and Roumania some ten years ago, and since anti-Semitism in Austria and Germany made the social position of the Jews more intolerable than it was before, the thought of establishing a Jewish state, if possible in old Judea, has gained ground, not only among the Jews of those countries mentioned, but also among the Jews in the rest of the world. Many of them thought that a purely philanthropic movement would always be but a palliative, and would never lead to a solution of the Jewish question. The many millions spent by Barons Hirsch and Rothschild on colonizing have produced only very slight results. And so arose the idea of political independence. The once philanthropic Jewish party of Zionists adopted a wider programme, so that now Zionism actually connotes the revival of the Jewish nationality by the establishment of a Jewish state. In short, Zionism has become a political and social movement. The idea had its origin among the Jews of Eastern Europe, where they are more or less persecuted or oppressed, as in Russia and Roumania, and even, too, in Austria; but curiously enough the movement has been eagerly fostered by many Jews in America and England, where Jewish citizens enjoy full and equal liberty with their Gentile fellow-citizens. The consolidation of nationalities is a characteristic feature of our century. Italy, Greece, Roumania, Servia, and Bulgaria owe their existence to the principle of nationality, a principle no less powerful and perhaps no less erroneous than was that of the Crusades, but one that urges on the people of this century with an irresistible force. National integration is carried so far in Europe that petty peoples, whose very names have hardly reached your shores, peoples so insignificant that they have neither a literary nor a spiritual past, which have possessed a grammar and a dictionary of their own languages only for the last ten to twenty years, are struggling for their national individuality with greater zeal and passion than those displayed in their pursuit of all other worldly goods, important as the latter may be.

**Jewish Students Hold Aloof.**

Considering that tendency, it is no wonder that the idea of political resurrection has taken possession of that race which produced monotheism, and which during 2,000 years of oppression has given numerous proofs of intellectual vigor and vitality. Only a few years ago no educated Jew in England, Germany, or Russia would have dreamed of calling himself

anything but an Englishman, a German, or a Russian. To-day many are heard to say that they are only Jews. It is chiefly young people that has been seized with this unpatriotic tendency, which is so hurtful to them. At the universities of Berlin, Vienna, and other German towns the Jewish students have almost entirely given up the intercourse with the students of other creeds, which was carried on so pleasantly for decades. They have left all the common students' societies. In Vienna alone for some years there have been five academical societies for Jews only. With positively phantastic enthusiasm the young men cling to the dreamed-of ideal of a Jewish state. No doubt anti-Semitism in Austria and Germany has done a great deal to drive young Jews to this senseless and dangerous course. But it is not surprising that it has come to that. The Gentile university students are mostly anti-Semitic. But youth soon exaggerates and overflows. Formerly the brotherly understanding among the students of different races and religions was complete; creed and race were never thought of in their social intercourse. But now matters have utterly changed. Jewish students are met with blind racial hatred. No distinction is made; they are all socially banished. All noble qualities are denied them. They are declared to be nobodies. An insult from a Jew is no insult. At German universities dueling is still very usual. Jewish students are never challenged, or, it is said, a Jew is an unworthy individual, incapable of giving satisfaction.

#### **Leaders of the Movement.**

Political Zionism has been awakened and promoted chiefly by Dr. Herzl's book, 'Der Judenstaat,' (the Jewish State,) a clever but rather Utopian book, which was translated into all European languages immediately after its publication. Dr. Herzl and Dr. Max Nordau in Paris are the chief literary exponents of this new movement. Dr. Herzl has told me that the leaders are endeavoring first of all to organize a wholesale emigration of Jews from all countries. A 'Society of Jews' is to be formed; in London there are already considerable funds at its disposal. A plan has been formed for acquiring part of Palestine from Turkey and settling the immigrants there. Out of its funds the society would pay the Sultan a considerable annual tribute, on the strength of which he could raise a loan for the purpose of consolidating the disordered funds of his empire. In return he would protect the Jewish state, which would have complete self-government. The leaders hope for resolutions are to come which will lead to the execution of the scheme.

Meanwhile, however, a serious counter-movement has arisen, especially among the German Jews. Originally it was intended to hold the congress at Munich, but the German Jews protested against it. It has now become apparent that only a small number of the Jews in all countries favor these fantastic plans. As long as the projects were only on paper these objectors held their peace. But now that attempts are being made to carry them out, the great majority of thoughtful and serious Jews throughout the world have commenced a decided opposition to the unrealizable and damaging schemes. This majority emphatically denies the existence of a Jewish nationality, and

condemns the new Zionist postulates. The majority holds that creed alone unites the Jews of divers countries. They are quite different from one another in language, manners, customs, thought, and culture. Such heterogeneous elements could never be welded together into a state; they simply would not understand one another. But, apart from that, they feel themselves modern citizens of those lands in which their ancestors lived for centuries.

#### **A Split Over the Congress at Basle.**

The new theories are only likely to compromise their patriotism toward the countries they live in without helping the Jews of Eastern Europe. For even were it possible to found a state artificially and in a barren country such as Palestine now is, and which would require many years of hard labor to restore its former fruitfulness, they characterize it as madness that honest men should subject themselves to the protection of the ‘Great Assassin,’ whose conscience is so little troubled by the blood of tens of thousands. Could any state that began by connecting itself with the blackest crimes, the most barbarous and villainous maladministration, prosper? The German Jews have accordingly been the first to declare against Zionism. The rabbis of Berlin, Frankfort, Munich, Dresden, and Hamburg have issued a manifesto to their co-religionists to the effect that the establishment of a Jewish state would be contrary to the Messianic prophecies, and that Judaism lays upon its adherents the obligation to support and foster with all devotion and with all their might the state they live in. Accordingly the rabbis call upon the Jews to oppose the Zionist ideas as contrary to Judaism, but especially to keep away from the Basle Congress. Similar declarations are likely soon to be made by the Jews of other countries. Consequently it is doubtful if the congress, which is to be attended by Zionist Jews from all parts of the world, will in face of that split be able to proceed to the realization of these Utopian schemes.”

Note that the German Jews, the first Jews attacked by the Zionists’ Nazism, were the Jews who were most strongly opposed to Zionism, and that it is very strange that Albert Einstein, a German Jew, should have aligned himself with Eastern Jewish Zionists. One suspects his motives were opportunism. One further suspects that the Zionists targeted German Jews to suffer from especially harsh attacks of anti-Semitism.

Apostate Jews like *Hofprediger* Adolf Stöcker promoted German anti-Semitism in the highest places, and Austrian anti-Semitism arose in Austria under Karl Lueger, who had very close ties to the Jewish community and who asserted that he had the self-declared right to determine who was, and who was not, a Jew—meaning that he could protect those Jews who protected and promoted him, while destroying assimilatory Jewry.

The self-segregation of Jewish students in the West came more at the instigation of the newly emigrated Eastern Jews from Galicia and Russian, than from anti-Semites. The Jewish press fanned the flames of the Protestant versus Catholic struggles of the *Kulturkampf*, and their hypocritical, outrageous and vicious attacks

on Catholics and Christianity caused a surge in anti-Semitism even among Protestants, who could not help but be offended. Though the Jewish press felt free to express its intolerance towards Christians, they recoiled in horror should any criticism be directed at them and their campaign to discredit Catholicism and defame the priesthood and the Pope. Most Jews in Germany wanted only to assimilate and leave the intolerance of Jewish racism and tribalism, as well as the intolerance of anti-Semitism, in the past. The Zionists were determined to not let them succeed. The Zionists did not care about the survival of individuals. Rather they only cared about the survival of the “Jewish race”. Most Jews knew this and they feared and hated the Zionists. Though Christians focus on the immortality of the soul, Judaism places more emphasis on the immortality of the Jewish people, should they be righteous. The Zionists transitioned this belief system into pure racism and massive imposed martyrdom on assimilatory Jewry. The Zionists revived the ancient system of holocaust, of human sacrifices in the form of burnt offerings.

Herzl’s Zionism lacked broad appeal among Jews. Jew had to be forced into Palestine through violence. In 1897, after the first Zionist Conference, spiritual Zionist Ahad Ha’am wrote,

“We must admit to ourselves that the ‘ingathering of the exiles’ is unattainable by natural means.”<sup>1284</sup>

In 1897, Ha’am acknowledged the belief of the “western” “political Zionists” that the “spiritual problem”—read “racial problem”—of remaining a Jew was,

“a product of anti-Semitism, and [was] dependent on anti-Semitism for its existence[.]”<sup>1285</sup>

Klaus Polkehn wrote in his article “The Secret Contacts: Zionism and Nazi Germany, 1933-1941”, *Journal of Palestine Studies*, Volume 5, Number 3/4, (Spring-Summer, 1976), pages 54-82, at 55 and 57,

“To the Zionist leaders, Hitler’s assumption of power held out the possibility of a flow of immigrants to Palestine. Previously, the majority of German Jews, who identified themselves as Germans, had little sympathy with Zionist endeavours. [\*\*\*] These German Jews were overwhelmingly non or anti-Zionist, and prior to 1937, the Zionist Union for Germany (Zionistische Vereinigung für Deutschland (henceforth ZVFD) experienced great difficulty in gaining a hearing. [\*\*\*] The attitude of the Zionists towards the encroaching menace of fascist domination in Germany was determined by some common ideological assumption: the fascists as well as the Zionists believed in unscientific racial theories, and both met on the same ground in their beliefs in such mystical generalizations as ‘national character (*Volkstum*) and ‘race’, both were chauvinistic and inclined towards ‘racial exclusiveness.’”

Given the opposition of the majority of Jews to Zionism, the conclusion the political Zionists of Einstein's ilk (who like Ha'am were mostly atheistic) drew was that since there was no supernatural means to force Jews to gather in Palestine, the unnatural means—which they sophistically called natural and good—the unnatural means of *anti-Semitism* was their only option to remove personal choice from individual Jews as to their own fate and force them to the desert. Many of these Zionist agitators survived the Holocaust in great comfort in America or in Switzerland, while their Jewish victims suffered and died. When eventually given the choice, many of these Zionist cheerleaders elected to live outside of Israel.

#### 6.4 The Brotherhood of Anti-Semites and Zionists

The racism of political Zionists was often used to justify the racism of anti-Semites, and vice versa. The Nazis were quick to point out that the Zionists thought of Jews as a nation, not a religion.

After the Bolshevik Revolution and the First World War rocked the world, many criticized Jewish nationalism and Jewish racism. *THE DEARBORN INDEPENDENT* wrote on 16 October 1920:

#### “Jewish Testimony on ‘Are Jews a Nation?’

‘I will give you my definition of a nation, and you can add the adjective ‘Jewish.’ A Nation is, in my mind, an historical group of men of a recognizable cohesion held together by a common enemy. Then, if you add to that the word ‘Jewish’ you have what I understand to be the Jewish Nation.’—THEODOR HERZL.

‘Let us all recognize that we Jews are a distinct nationality of which every Jew, whatever his country, his station, or shade of belief, is necessarily a Member.’—LOUIS D. BRANDEIS *Justice of the United States Supreme Court*.

THIS article is designed to put the reader in possession of information regarding the Jew's own thought of himself, as regards race, religion and citizenship. In the last article we saw the thought which Jewish representatives wish to plant in Gentile minds concerning this matter. The Senate committee which was to be convinced was made up of Gentiles. The witnesses who were to do the convincing were Jews.

Senator Simon Guggenheim said: ‘There is no such thing as a Jewish race, because it is the Jewish religion.’

Simon Wolf said: ‘The point we make is this \* \* \* that Hebrew or Jewish is simply a religion.’

Julian W. Mack said: ‘Of what possible value is it to anybody to classify them as Jews simply because they adhere to the Jewish religion?’

The object of this testimony was to have the Jews classified under various national names, such as Polish, English, German, Russian, or whatever it might be.

Now, when the inquirer turns to the authoritative Jewish spokesmen who

speak not to Gentiles but to Jews about this matter, he finds an entirely different kind of testimony. Some of this testimony will now be presented.

The reader will bear in mind that, as the series is not written for entertainment, but for instruction in the facts of a very vital Question, the present article will be of value only to those who desire to know for themselves what are the basic elements of the matter.

It should also be observed during the reading of the following testimony that sometimes the term 'race' is used, sometimes the term 'nation.' In every case, it is recognized that the Jew is a member of a separate people, quite aside from the consideration of his religion.

First, let us consider the testimony which forbids us to consider the term 'Jew' as merely the name of a member of a religious body only.

Louis D. Brandeis, Justice of the Supreme Court of the United States and world leader of the Zionist movement, says:

'Councils of Rabbis and others have undertaken at times to prescribe by definition that only those shall be deemed Jews who professedly adhere to the orthodox or reformed faith. But in the connection in which we are considering the term, it is not in the power of any single body of Jews—or indeed of all Jews collectively—to establish the effective definition. The meaning of the word 'Jewish' in the term 'Jewish Problem' must be accepted as co-extensive with the disabilities which it is our problem to remove \* \* \* Those disabilities extend substantially to all of Jewish blood. The disabilities do not end with a renunciation of faith, however sincere \* \* \* Despite the meditations of pundits or decrees of councils, our own instincts and acts, and those of others, have defined for us the term 'Jew.'" ('Zionism and the American Jews.')

The Rev. Mr. Morris Joseph, West London Synagogue of British Jews: 'Israel is assuredly a great nation \* \* \* The very word 'Israel' proves it. No mere sect or religious community could appropriately bear such a name. Israel is recognized as a nation by those who see it; no one can possibly mistake it for a mere sect. To deny Jewish nationality you must deny the existence of the Jew.' ('Israel a Nation.')

Arthur D. Lewis, West London Zionist Association: 'When some Jews say they consider the Jews a religious sect, like the Roman Catholics or Protestants, they are usually not correctly analyzing and describing their own feelings and attitude. \* \* \* If a Jew is baptized, or, what is not necessarily the same thing, sincerely converted to Christianity, few people think of him as no longer being a Jew. His blood, temperament and spiritual peculiarities are unaltered.' ('The Jews a Nation.')

Bertram B. Benas, barrister-at-law: 'The Jewish entity is essentially the entity of a People. 'Israelites,' 'Jews,' 'Hebrews'—all the terms used to denote the Jewish people bear a specifically historical meaning, and none of these terms has been convincingly superseded by one of purely sectarian nature. The external world has never completely subscribed to the view that the Jewish people constitute merely an ecclesiastical denomination. \* \* \*'

(‘Zionism—The National Jewish Movement.’)

Leon Simon, a brilliant and impressive Jewish scholar and writer, makes an important study of the question of ‘Religion and Nationality’ in his volume, ‘Studies in Jewish Nationalism.’ He makes out a case for the proposition that the Religion of the Jews is Nationalism, and that Nationalism is an integral part of their Religion.

‘It is often said, indeed, that Judaism has no dogmas. That statement is not true as it stands.’ He then states some of the dogmas, and continues—‘And the Messianic Age means for the Jew not merely the establishment of peace on earth and good will to men, but the universal recognition of the Jew and his God. It is another assertion of the eternity of the nation. Dogmas such as these are not simply the articles of faith of a church, to which anybody may gain admittance by accepting them; they are the beliefs of a nation about its own past and its own future.’ (p. 14.)

‘For Judaism has no message of salvation for the individual soul, as Christianity has; all its ideas are bound up with the existence of the Jewish nation.’ (p. 20.)

‘The idea that Jews are a religious sect, precisely parallel to Catholics and Protestants, is nonsense.’ (p. 34.)

Graetz, the great historian of the Jews, whose monumental work is one of the standard authorities, says that the history of the Jews, even since they lost the Jewish State, ‘still possesses a national character; it is by no means merely a creed or church history. \* \* \* Our history is far from being a mere chronicle of literary events or church history.’

Moses Hess, one of the historic figures through whom the whole Jewish Program has flowed down from its ancient sources to its modern agents, wrote a book entitled ‘Rome and Jerusalem’ in which he stated the whole matter with clearness and force.

‘Jewish religion,’ he says, ‘is, above all, Jewish patriotism.’ (p. 61.)

‘Were the Jews only followers of a certain religious denomination, like the others, then it were really inconceivable that Europe, and especially Germany, where the Jews have participated in every cultural activity, ‘should spare the followers of the Israelitish confession neither pains, nor tears, nor bitterness.’ The solution of the problem, however, consists in the fact that the Jews are something more than mere ‘followers of a religion,’ namely, they are a race brotherhood, a nation \* \* \*’ (p. 71.)

Hess, like other authoritative Jewish spokesmen, denies that forsaking the faith constitutes a Jew a non-Jew. ‘\* \* \* Judaism has never excluded anyone. The apostates severed themselves from the bond of Jewry. ‘And not even them has Judaism forsaken,’ added a learned rabbi in whose presence I expressed the above-quoted opinion.’

‘In reality, Judaism as a nationality has a natural basis which cannot be set aside by mere conversion to another faith, as is the case with other religions. A Jew belongs to his race and consequently also to Judaism, in spite of the fact that he or his ancestors have become apostates.’ (pp. 97-98.)

Every Jew is, whether he wishes it or not, solidly united with the entire nation.’ (p. 163.)

Simply to indicate that we have not been quoting outworn opinions, but the actual beliefs of the most active and influential part of Jewry, we close this section of the testimony with excerpts from a work published in 1920 by the Zionist Organization of America, from the pen of Jessie E. Sampter:

‘The name of their national religion, Judaism, is derived from their national designation. An unreligious Jew is still a Jew, and he can with difficulty escape his allegiance only by repudiating the name of Jew.’ (‘Guide to Zionism,’ p. 5.)

It will be seen that none of these writers—and their number might be multiplied among both ancients and moderns—can deny that the Jew is exclusively a member of a religion without at the same time asserting that he is, whether he will or not, the member of a nation. Some go so far as to insist that his allegiance is racial in addition to being national. The term ‘race’ is used by important Jewish scholars without reserve, while some, who hold the German-originated view that the Jews are an offshoot of the Semitic race and do not comprise that race, are satisfied with the term ‘nation.’ Biblically, in both the Old Testament and the New, the term ‘nation’ or ‘people’ is employed. But the consensus of Jewish opinion is this: the Jews are a separate people, marked off from other races by very distinctive characteristics, both physical and spiritual, and they have both a national history and a national aspiration.

It will be noticed how the testimony on the point of ‘race’ combines the thought of race and nationality, just as the previous section combined the thought of nationality with religion.

Supreme Justice Brandeis, previously quoted, appears to give a racial basis to the fact of nationality.

He says: ‘It is no answer to this evidence of nationality to declare that the Jews are not an absolutely pure race. There has, of course, been some intermixture of foreign blood in the three thousand years which constitute our historic period. But, owing to persecution and prejudice, the intermarriages with non-Jews which have occurred have resulted merely in taking away many from the Jewish community. Intermarriage has brought few additions. Therefore the percentage of foreign blood in the Jews of today is very low. Probably no important European race is as pure. But common race is only one of the elements which determine nationality.’

Arthur D. Lewis, a Jewish writer, in his ‘The Jews a Nation,’ also bases nationality on the racial element:

‘The Jews were originally a nation, and have retained more than most nations one of the elements of nationality—namely, the race element; this may be proved, of course, by the common sense test of their distinguishability. You can more easily see that a Jew is a Jew than that an Englishman is English.’

Moses Hess is also quite clear on this point. He writes of the

impossibility of Jews denying ‘their racial descent,’ and says: ‘Jewish noses cannot be reformed, and the black, wavy hair of the Jews will not turn through conversion into blond, nor can its curves be straightened out by constant combing. The Jewish race is one of the primary races of mankind that has retained its integrity, in spite of the continual change of its climatic environment, and the Jewish type has conserved its purity through the centuries.’

Jessie E. Sampter, in the ‘Guide to Zionism,’ recounting the history of the work done for Zionism in the United States, says: ‘And this burden was nobly borne, due partly to the commanding leadership of such men as Justice Louis D. Brandeis, Judge Julian W. Mack, and Rabbi Stephen S. Wise, partly to the devoted and huge labors of the old-time faithful Zionists on the Committee, such as Jacob de Haas, Louis Lipsky, and Henrietta Szold, and partly to *the aroused race consciousness of the mass of American Jews.*’

Four times in the brief preface to the fifth edition of ‘Coningsby,’ Disraeli uses the term ‘race’ in referring to the Jews, and Disraeli was proud of being racially a Jew, though religiously he was a Christian.

In The Jewish Encyclopedia, ‘the Jewish race’ is spoken of. In the preface, which is signed by Dr. Cyrus Adler as chief editor, these words occur: ‘An even more delicate problem that presented itself at the very outset was the attitude to be observed by the Encyclopedia in regard to those Jews who, while born within the Jewish community, have, for one reason or another, abandoned it. As the present work deals with the Jews as a race, it was found impossible to exclude those who were of that race, whatever their religious affiliations might have been.’

But as we are not interested in ethnology, the inquiry need not be contained further along this line. The point toward which all this trends is that the Jew is conscious of himself as being more than the member of a religious body. That is, Jewry nowhere subscribes in the persons of its greatest teachers and its most authoritative representatives, to the theory that a Jew is only ‘a brother of the faith.’ Often he is not of the faith at all, but he is still a Jew. The fact is insisted upon here, not to discredit him, but to expose the double minds of those political leaders who, instead of straightforwardly meeting the Jewish Question, endeavor to turn all inquiry aside by an impressive confusion of the Gentile mind.

It may be argued by the small body of so-called ‘Reformed Jews’ that the authorities quoted here are mostly Zionists. The reply is: there may be, and quite possible are, two Jewish programs in the world—one which it is intended the Gentiles should see, and one which is exclusively for the Jews. In determining which is the real Program, it is a safe course to adopt the one that is made to succeed. It is the Program sponsored by the so-called Zionists which is succeeding. It was made to succeed through the Allied Governments, through the Peace Conference, and now through the League of Nations. That, then, must be the true Jewish program, because it is hardly possible that the Gentile governments could have been led as they are being

led, were they not convinced that they are obeying the behests of the real Princes of the Jews. It is all well enough to engage the plain Gentile people with one set of interesting things; the real thing is the one that has been put over. And that is the program whose sponsors also stand for the racial and national separateness of the Jews.

The idea that the Jews comprise a nation is the most common idea of all—among the Jews. Not only a nation with a past, but a nation with a future. More than that—not only a nation, but a Super-Nation.

We can go still further on the authority of Jewish statements: we can say that the future form of the Jewish Nation will be a kingdom.

And as to the present problems of the Jewish Nation, there is plenty of Jewish testimony to the fact that the influence of American life is harmful to Jewish life; that is, they are in antagonism, like two opposite ideas. This point, however, must await development in the succeeding article.

Israel Friedlaender traces the racial and national exclusiveness of the Jews from the earliest times, giving as illustrations two Biblical incidents—the Samaritans, ‘who were half-Jews by race and who were eager to become full Jews by religion,’ and their repulse by the Jews, ‘who were eager to safeguard the racial integrity of the Jews’; also, the demand for genealogical records and for the dissolution of mixed marriages, as recorded in the Book of Ezra. Dr. Friedlaender says that in post-Biblical times ‘this racial exclusiveness of the Jews became even more accentuated.’ Entry into Judaism ‘never was, as in other religious communities, purely a question of faith. Proselytes were seldom solicited, and even when ultimately admitted into the Jewish fold they were so on the express condition that they surrender their racial individuality.’

‘For the purposes of the present inquiry,’ says Dr. Friedlaender, ‘it is enough for us to know that the Jews have always *felt* themselves as a separate race, sharply marked off from the rest of mankind. Anyone who denies the racial conception of Judaism on the part of the Jews in the past is either ignorant of the facts of Jewish history or *intentionally misrepresents them.*’

Elkan N. Adler says: ‘No serious politician today doubts that our people have a *political future.*’

This future of political definiteness and power was in the mind of Moses Hess when he wrote in 1862—mark the date!—in the preface of his ‘Rome and Jerusalem,’ these words:

‘No nation can be indifferent to the fact that in *the coming European struggle* for liberty, it may have another people as its friend or foe.’

Hess had just been complaining of the inequalities visited upon the Jews. He was saying that what the individual Jew could not get because he was a Jew, the Jewish Nation would be able to get because it would be a Nation. Evidently he expected that nationhood might arrive before the ‘coming European struggle,’ and he was warning the Gentile nations to be careful, because in that coming struggle there might be another nation in the list, namely, the Jewish Nation, which could be either friend or foe to any nation

it chose.

Dr. J. Abelson, of Portsea College, in discussing the status of 'small nations' as a result of the Great War, says: 'The Jew is one of these 'smaller nations,' and claims for the Jew what is claimed for the Pole, the Rumanian, and the Serbian, and on the same ground—that of nationality.

Justice Brandeis voices the same thought. He says:

'While every other people is striving for development by asserting its nationality, and a great war is making clear the value of small nations \* \* \* Let us make clear to the world that we too are a nationality clamoring for equal rights \* \* \*'

Again says Justice Brandeis: 'Let us all recognize that we Jews are a distinct nationality, of which every Jew, whatever his country, his station, or shade of belief, is necessarily a member.'

And he concludes his article, from which these quotations are made, with these words:

'Organize, organize, organize, until every Jew must stand up and be counted—counted with us, or prove himself, wittingly or unwittingly, of the few who are against their own people.'

Sir Samuel Montagu, the British Jew who has been appointed governor of Palestine under the British mandate, habitually speaks of the Jewish Kingdom, usually employing the expression 'the restoration of the Jewish Kingdom.' It may be of significance that the native population already refer to Sir Samuel as 'The King of the Jews.'

Achad Ha-Am, who must be regarded as the one who has most conclusively stated the Jewish Idea as it has always existed, and whose influence is not as obscure as his lack of fame among the Gentiles might indicate, is strong for the separate identity of the Jews as a super-nation. Leon Simon succinctly states the great teacher's views when he says:

'While Hebraic thought is familiar with the conception of a Superman (distinguished, of course, from Nietzsche's conception by having a very different standard of excellence), yet its most familiar and characteristic application of that conception is not to the individual *but to the nation—to Israel as the Super-Nation* or 'chosen people.' In fact, the Jewish nation is presupposed in all characteristically Jewish thinking, just as it is presupposed in the teaching of the Prophets.'

'In those countries,' says Moses Hess, 'which form a dividing line between the Occident and the Orient, namely, Russia, Poland, Prussia and Austria, there live millions of our brethren who earnestly believe in the restoration of *the Jewish Kingdom* and pray for it fervently in their daily services.'

This article, therefore, at the risk of appearing tedious, has sought to summon from many sides and from many periods the testimony which should be taken whenever the subject of Jewish nationalism comes under discussion. Regardless of what may be said to Gentile authorities for the purpose of hindering or modifying their action, there can be no question as

to what the Jew thinks of himself: He thinks of himself as belonging to a People, united to that People by ties of blood which no amount of creedal change can weaken, heir of that People's past, agent of that People's political future. He belongs to a race; he belongs to a nation; he seeks a kingdom to come on this earth, a kingdom which shall be over all kingdoms, with Jerusalem the ruling city of the world. That desire of the Jewish Nation may be fulfilled; it is the contention of these articles that it will not come by way of the Program of the Protocols nor by any of the other devious ways through which powerful Jews have chosen to work.

The charge of religious prejudice has always touched the people of civilized countries in a tender spot. Sensing this, the Jewish spokesmen chosen to deal with non-Jews have emphasized the point of religious prejudice. It is therefore a relief to tender and uninstructed minds to learn that Jewish spokesmen themselves have said that the troubles of the Jew have never arisen out of his religion, the Jew is not questioned on account of his religion, but on account of other things which his religion ought to modify. Gentiles know the truth that the Jew is not persecuted on account of his religion. All honest investigators know it. The attempt to shield the Jews under cover of their religion is, therefore, in face of the facts and of their own statements, an unworthy one.

If there were no other evidence, the very evidence which many Jewish writers cite, namely, the instant siding of the Jews one with another upon any and every occasion, would constitute evidence of racial and national solidarity. Whenever these articles have touched the International Jew Financier, hundreds of Jews in the lower walks of life have protested. Touch a Rothschild, and the revolutionary Jew from the ghetto utters his protest, and accepts the remark as a personal affront to himself. Touch a regular old-line Jewish politician who is using a government office exclusively for the benefit of his fellow Jews as against the best interests of the nation, and the Socialist and anti-government Jew comes out in his defense. Most of these Jews, it may be said, have lost a vital touch with the teachings and ceremonials of their religion, but they indicate what their real religion is by their national solidarity.

This in itself would be interesting, but it becomes important in view of another fact, with which the next article will deal, namely, the relation between this Jewish nationalism and the nationalism of the peoples among whom the Jews dwell."

The issue of Jewish racism was raised in *THE DEARBORN INDEPENDENT* on 14 May 1921, quoting Leo N. Levi from *Memorial Volume: Leo N. Levi. I. O. B. B.*, Hamburger Print. Co., Chicago, (1905); and Louis Dembitz Brandeis' *The Jewish Problem; How to Solve It*, Zionist Essays Pub. Committee, New York, (1915):

## **“B’nai B’rith Leader Discusses the Jews**

TO THE pro-Jewish spokesmen who have filled the air with cries of 'lies' and 'slander,' to those self-appointed guardians of 'American ideals' who rule out with rare finality all those who would dare suggest that possibly there is a hidden side of the Jewish Question, it must come as something of a jolt to be reminded that in this series there is scarcely a line that is without high Jewish authority.

The Protocols themselves are written for centuries in Jewish authoritative teachings and records. All the plans that have been described from time to time in these articles are written in the fundamental laws of the Jews. And all that the ancients have taught, the modern Jews have reaffirmed.

The writer of these articles has had to take constant counsel of prudence in his selection of material, for the Jews have always counted confidently on the fact that if the whole truth were told in one comprehensive utterance, no one would believe it. Thus, bigots and minds bursting with the discoveries they have made, have never been feared by the Jews. They counted on the incapacity of the non-Jews to believe or receive certain knowledge. They know that facts are not accepted on proof, but only on understanding. Non-Jews cannot understand why human beings should lend themselves to certain courses. They are, however, beginning to understand, and the proof is therefore becoming more significant.

There are yet more important revelations to be made, always following closely the best Jewish sources, and when these revelations are made, it will be impossible for the Jewish leaders to keep silent or to deny. The time is coming for American Jewry to slough off the leadership which has led it and left it in the bog. Leadership knows that. Indeed, it is amazing to discover the number of indications that the attempts made to suppress THE DEARBORN INDEPENDENT have been made principally *to prevent the Jews reading it*. The leaders do not care how many non-Jews read these articles; but they do not desire their own people to read them. The Jewish leaders do not desire their people's eyes to be opened.

Why? Because, just now, only Jews can truly know whether the statements made in these articles are true or not. Non-Jews may know here and there, as their observations may confirm the printed statements. But informed Jews really *know*. And large numbers of the masses of the Jews really know. When they see the truth in all its relationships in these articles, the hitherto 'led' Jew may not be so tractable. Hence the effort to keep the non-Jewish point of view away from him.

In support of the statements that these articles have been based on Jewish authority, we quote today a series of declarations by one of the most able of the presidents of the B'nai B'rith, Leo N. Levi. Mr. Levi was American-born and died in 1904. He was a lawyer of distinction and attained the presidency of the international Jewish order, B'nai B'rith, in 1900. He took part in the international politics of his people and is credited with collaborating with Secretary of State John Hay on several important matters. The utterances

here quoted were for the most made while he was president of B'nai B'rith, but all of them were published the year after his death under B'nai B'rith auspices. There is therefore no question of their Jewishness.

Non-Jewish defenders of the Jewish program have pretended to much indignation because of references that have been made to the Oriental character of certain Jewish manifestations. The references in these articles have been two in number, once regarding Oriental sensuality as it has been introduced to the American stage by Jewish theatrical pandlers, and again in quoting Disraeli, the Jew who became premier of Britain, to the effect that the Jews—his people—were ‘Mosaic Arabs.’

But it never seemed to have occurred to Leo N. Levi to deny the Oriental character of his race. Instead, he asserted it. On page 104 of the B'nai B'rith memorial, he excuses certain social crudities of the Jew on the ground ‘that hailing originally from the Orient and having been compelled for twenty centuries to live in a society of his own, he has preserved in his tastes much that is characteristically Oriental.’ Again on page 116, he excused the multiplicity of religious rites as being due to the fact that the Jew ‘drew upon his Oriental imagination for a symbolism that appealed to his ideal emotions.’ On page 312, he speaks of the Jews’ ‘Oriental devotion to their parents.’ This easy recognition of the fact is commended to those bootlicking editors who, out of the vastness of their ignorance of the Jewish Question, have seen in the reference to Orientalism an ‘insult’ to the Jews and an unflinching indication of anti-Semitism.

The Jewish Question! Ah, that is another point which pro-Jewish spokesmen hasten to deny, but they will be somewhat disturbed by the candor with which true Jewish spokesmen admit the Question.

In a strong passage on page 101, Mr. Levi says:

‘If I have dwelt so long upon this subject, it is because I recognize that if the Jew has been denied so much that is rightfully his, he often claims more than is his due. One of these claims, most persistently urged, is that there is no Jewish Question; that a Jew is a citizen like any other citizen and that as long as he abides by the law and does not subject himself to criminal prosecution or civil action, his doings are beyond legitimate inquiry by the public at large.

‘This contention on his part would certainly be well based if he claimed nothing further than the right to live in peace, but when he demands social recognition the whole range of his conduct is a legitimate subject of inquiry against which no technical demurrers can be interposed . . . nor must the Jew be over-sensitive about the inquiry.

‘The inconsistencies and the un wisdom exhibited in the consideration of the Jewish Question are not to be found altogether on the side of those who are hostile to the Jews.’

‘Since then the refugees from Russia, Galicia and Rumania have raised the Jewish Question to commanding importance. Since then it has dawned on the world that *we are witnessing another exodus which promises soon to*

*change the habitat of the Jews to the Western Hemisphere.*' (Page 59)

'The Jewish Question cannot be solved by tolerance. There are thousands of well-meaning people who take to themselves great credit for exhibiting a spirit of tolerance toward the Jews.' (Page 98)

Mr. Levi also lays down rules for 'the study of the Jewish Question,' and he says that if they were followed the result 'would be startling at once to the Jews and the general public.' (Page 93) How far present Jewish leadership has departed from that frank and broad view taken by Mr. Levi, is everywhere evident.

Not that Mr. Levi was a critic of his people, but he was a lawyer who was accustomed to weighing facts, and he saw facts that weighed against his people. But he was pro-Jewish even in his most severe observations. He could make an attack on the rabbis, taunting them with the saying that 'many of you are 'rabbis for revenue only,' but he could also insist on Jewish solidarity and exclusiveness.

In this connection it may be interesting to see how strongly Mr. Levi supports the contention of Jewish leaders (as outlined in THE DEARBORN INDEPENDENT of October 9 and 16, 1920) that the Jews are a *race* and not merely a *religion*, a nation and not merely a church, and that the term 'Jew' is biological rather than theological. This is specially commended to the attention of those dim-minded shouters of 'religious prejudice,' who come into action whenever the Jewish Question is mentioned. (Of 'religious prejudice' there are many examples to give in future articles.)

'Certain it is that thus far the race and the religion have been so fused, as it were, that none can say just where the one begins and the other leaves off.' (Page 116)

Attacking the contention of the 'liberals' or 'reformed Jews' to the effect that 'Jew' is the name of a member of religious denomination, and not of a member of a certain race, Mr. Levi says:

'Nothing to my mind is more pregnant with error than this postulate of unreason. (Page 185) It is not true that the Jews are only Jews because of their religion.' (Page 189)

'The Jews are not simply an indiscriminate lot of people who hold to a common belief.' (Page 190)

'A native Eskimo, an American Indian might conscientiously adopt every tenet of the Jewish church, might practice every form and ceremony imposed by the Jewish laws and the Jewish ritual, and as far as the religion is concerned, be a Jew, but yet, no one who will reflect for a moment would class them with the Jews as a people. If the truth were known, a very large percentage of so-called Christians would be found to be believers in the essentials of the Jewish religion, and yet, they are not Jews.

'It requires not only that men should believe in Judaism, but that they should be the descendants in a direct line of that people who enjoyed a temporal government and who owned a country up to the time of the destruction of the second commonwealth.

‘That great event took away from the Jews their country and their temporal government; it scattered them over the face of the earth, *but it did not destroy the national and race idea* which was a part of their nature and of their religion.’

‘Who shall say, then, that the Jews are no longer a race ? . . . Blood is the basis and sub-stratum of the race idea, and no people on the face of the globe can lay claim with so much right to purity of blood, and unity of blood, as the Jews.’

‘If I have reasoned to any purpose, the inquiry of rights in the premises is not to be limited to Jews as exponents of a particular creed, but *to the Jews as a race.*’ (Pages 190-191)

‘The religion alone does not constitute the people. As I have already maintained, a believer in the Jewish faith does not by reason of that fact become a Jew. On the other hand, however, *a Jew by birth remains a Jew, even though he abjures his religion.*’ (Page 200)

This is the view of such men as Justice Brandeis, the Jew who sits on the Supreme Court of the United States. Justice Brandeis says, ‘Let us all recognize that we Jews are a distinct nationality *of which every Jew, whatever his country, his station, his shade of belief, is necessarily a member.*’

Believing all this, Mr. Levi subscribes to the Jewish law and practice of exclusiveness.

Describing the state of the Jews, Mr. Levi says (page 92): ‘The Jews have not materially increased or diminished in numbers for 2,000 years. They have made no proselytes to their religion . . . They have imbibed the arts, the literature and the civilization of successive generations, but have abstained very generally from intermixture of blood . . . They have infused their blood into that of other peoples but have taken little of other peoples into their own.’

As to intermarriage between the Jew and non-Jew, Mr. Levi calls it miscegenation. ‘In remote countries, sparsely populated, the choice may lie between such marriages and a worse relation.’ Those are his words on page 249. He does not advise the worse relation, but he has said quite enough to indicate the Jewish view of the case. He continues:

‘It seems clear to me that Jews should avoid marriages with Gentiles and Gentiles with Jews, *upon the same principle that we avoid marrying the insane, the consumptive, the scrofulitic or the Negro.*’ (Page 249)

This exclusiveness goes down through all human relations. The Jew has one counsel for non-Jews and another for himself in these matters. Of the non-Jew he demands as a right what he looks down upon as shady privilege. He uses the Ghetto as a club with which to bludgeon the non-Jew for his ‘bigotry,’ when as a fact he chooses the Ghetto for well-defined racial reasons. He condemns the non-Jew for the exclusion of the Jew from certain sections of society, when as a Jew his whole care is to keep himself unspotted from that very society to which he seeks entrance. The Jew insists

on breaking down non-Jewish exclusiveness while keeping his own. The non-Jewish world is to be public and common, the Jewish world is to be kept sacrosanct. Read the teachings of this enlightened leader of Jewry as published by the B'nai B'rith.

He favors the public school for non-Jewish children, not for Jewish children; they are to be kept separate: they are the choice stock of the earth:

'Because the government tenders free education, it does not follow that it must be accepted if education be made compulsory, it does not follow that government schools must be attended . . . As a citizen I favor free schools, because the education they afford, imperfect as it is, is better than none, and society is benefitted thereby; but as an individual I prefer to pay to support free schools and send my children to more select places.' (Page 253) He speaks of the fact that 'all classes of children frequent the public schools' as an argument against Jewish children going there.

'In my judgment, Jewish children should be educated in Jewish schools.' (page 254) 'Not only is it a positive and direct advantage to educate our children as Jews, but it is absolutely necessary to our preservation. Experience has shown that our young people will be weaned from our people if allowed indiscriminately to associate with the Gentiles.' (Page 255)

Discussing the possibility of Jews losing their crudeness, Mr. Levi asks, 'How shall we best accomplish that end ?' Then he quotes the frequent answer: 'Since the exemplars of gentility most abound among the Gentiles, we should associate with them as much as possible, in order to wear our own rudeness away.' He meets the suggestion this way:

'If gentlemen were willing to meet all Jews on a parity because they are Jews, we should doubtless derive much benefit from such association. But, while it is true that no gentleman refuses association with another because that other is a Jew, he will not, as a rule, associate with a Jew unless he be a gentleman. As we are far from being all gentlemen, we cannot reasonably expect to be admitted as a class into good society. So, better keep by ourselves,' concludes Mr. Levi. (Page 260)

That is, Mr. Levi admits the willingness of society to meet Jews on equal terms, as with all others, but not on unequal terms. And this being so, Mr. Levi holds they had better meet as little as possible, they had better keep apart; in the formative years, certainly, Jewish young people should be kept rigidly apart from non-Jews. The exclusiveness of which the Jews complain is their own. The Ghetto is not a corner into which the non-Jews have herded the Semites; the Ghetto is a spot carved out of the community and consecrated to the Chosen People and is therefore the best section of the city in Jewish eyes, the rest being 'the Christian quarter,' the area of the heathen. Mr. Levi himself admits on page 220 that there is no prejudice against the Jew in this country.

Certain wild-eyed objectors to the series of studies on the Jewish Question have made the assertion that THE DEARBORN INDEPENDENT has declared cowardice to be a Jewish trait. That the statement is false as regards

this paper does not change the fact that the subject has been generally discussed in and out of army circles. If it ever becomes necessary to discuss it in these studies, the facts will be set forth as far as they are obtainable. But the point just now is that Mr. Levi has had somewhat to say which may repay reading:

‘Physical courage has always been an incident, not an element, of Jewish character. It has no independent existence in their make-up, and always depended on something else. With some exceptions this may be said of all Oriental people. The sense and fear of danger is highly developed in them, and there is no cultivation of that indifference to it which has distinguished the great nations of Western Europe.’ (Page 205)

Were a non-Jew to call attention to this difference between the Jews and others, he would be met with the cry of ‘anti-Semitism’ and he would be twitted with the fact that all his relatives may not have served in the war. Loudest to twit him would be those who served in what our soldiers called ‘the Jewish infantry,’ the quartermasters corps in the late National Army.

It is to this aversion to danger, however, that Mr. Levi attributes the Jews’ greatness among the nations. Other nations can fight, the Jews can *endure*, and that, he says, is greater. Note his words (the italics are his own)

‘Other nations may boast conquests and triumphs born of aggression, but though the fruits of victory have been manifold, they have not been enduring; *and it may be truly said that the nation whose greatness grows out of valor passes through the stages of discord and degeneracy to decay . . . .* In the virtue of endurance I believe the Jews have a safeguard against the decay that has marked the history of all other peoples.’

It appears, therefore, that the draft-dodger, if he can *endure* long enough, may yet come to own the country.

Jewish leaders have lately tried to minimize as ‘wild words’ the disclosures made by Disraeli with reference to the Jews’ participation in European revolutions. What Disraeli said can be found in his ‘Coningsby,’ or in the quotations made therefrom in THE DEARBORN INDEPENDENT of December 18, 1920. With reference to the German Revolution of 1848, Disraeli wrote—before it had taken place:

‘You never observe a great intellectual movement in Europe in which the Jews do not greatly participate . . . . 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 yet known in England, is entirely developing under the auspices of Jews.’

It is interesting, therefore, to hear Mr. Levi confirming from the American side those significant statements made by Disraeli.

‘The revolution of 1848 in Germany, however, influenced a great many highly educated Jews to come to America.’ (Page 181) ‘It is unnecessary to review the events of 1848; suffice it to say, that not a few among the

revolutionists were Jews, and that a considerable number of those who were proscribed by the government at home, fled to the United States for safety.’ (Page 182) These German Jews are now the arch-financiers of the United States. They found here complete liberty to exploit peoples and nations to the full extent of their powers. They still maintain their connections with Frankfort-on-the-Main, the world capital of International financial Jewry.

With these quotations from the speeches and writings of Leo N. Levi, a famous president of the B’nai B’rith, it would seem to be a fair question as to the reason for the denial and denunciation which have followed the making of these statements in the course of this series of studies. Leo N. Levi studied the Jewish Question because he knew a Jewish Question to exist. He knew that the Jewish Question was not a non-Jewish creation but appeared wherever Jews began to appear in numbers. They brought it with them. He knew the justice of many of the charges laid against the Jews. He knew the impossibility of disproving them, the futility of shrieking ‘anti-Semitism’ at them. He knew, moreover, that for the Jews to solve the Jewish Question by departing from the peculiar racial traditions of superiority, would be to cease to be Jews. Therefore, he threw his whole influence on the side of the Jews remaining separate, maintaining their tradition of The Chosen Race, looking upon themselves as the coming rulers of the nations, and there he left the Question just about where he found it.

But in the course of his studies he gave other investigators the benefit of his frank statements. He did not put lies into the mouths of his people. He was not endeavoring to maintain himself in position by prejudiced racial appeals. He looked certain facts in the face, made his report, and chose his side. Several times in the course of his argument, his very logic led him up to the point where, logically, he would have to cast aside his Jewish idea of separateness. But with great calmness he discarded the logic and clung to the Jewish tradition. For example:

‘The better to facilitate such happiness in every country and in every age, various kinds of organizations have existed as they exist today. The Jews have theirs.

‘For many reasons they are exclusive. In theory they should not be so. In our social organizations we should, in deference to the argument which I have already named, admit any congenial and worthy Gentile who honors us with his application. But what may be theoretically correct may be found practically wrong. It certainly is a wrong to exclude a worthy person because he does not happen to be a Jew; but on the other hand, where are you to draw the line?’

This is frankness to a fault. Of course, it is wrong, but the right is impractical! Logic goes by the boards in the face of something stronger. Mr. Levi is not to be blamed for having gone to his tribe. Every man’s place is with his tribe. The criticism belongs to the lick-spittle Gentile Fronts who have no tribe and become hangers-on around the outskirts of Judah, racial mongrels who would be better off if they had one-thousandth of the racial

sense which the Jew possesses.

This brief survey of the philosophy which Mr. Levi both lived and taught, amid which is shared by the leaders of American Jewry, is in strict agreement with Jewish principles all down the centuries. In his published addresses Mr. Levi does not touch upon all the implications of the separateness which he enjoins upon his nation. Why do they keep by themselves? What is it that keeps them distinct? Is it their religion? Very well; let us regard them as a sect of religious recluses and wish them well in their endeavors to keep themselves unspotted of the world. Is it their race? So their leaders teach. Race and nationality are strictly claimed. If this is so, there must be a political outlook. What is it? Palestine? Not that any one can notice. A great deal may be read about it in the newspapers, the newspapers in turn being supplied through the Associated Press with the Jewish Telegraph Agency's propaganda dispatches; but no one in Palestine notices the Land becoming more Jewish. Jewry's political outlook is world rule in the material sense. Jewry is an international nation. It is this, and nothing else, which gives significance to its financial, educational, propagandist, revolutionary and immigration programs."<sup>1286</sup>

Even some leading "anti-Zionist Jews of America"<sup>1287</sup> saw the Jews as a distinct race and a people united by a common religion. Henry Morgenthau wrote in 1921,

"The proudest boast of all these men, and my proudest boast, is: 'I am an American.' None of us would deny our race or faith. We are Jews by blood. We are Jews, though of various sects, by religion."<sup>1288</sup>

Returning to the racist segregationist Zionists of America, blackmailer Supreme Court Justice Louis Dembitz Brandeis stated in 1915:

### **"The Jewish Problem; How to Solve It**

THE SUFFERING of the Jews due to injustices continuing throughout nearly twenty centuries is the greatest tragedy in history. Never was the aggregate of such suffering larger than today. Never were the injustices more glaring. Yet the present is pre-eminently a time for hopefulness. The current of world thought is at last preparing the way for our attaining justice. The war is developing opportunities which make possible the solution of the Jewish problem. But to avail ourselves of these opportunities we must understand both them and ourselves. We must recognize and accept facts. We must consider our course with statesmanlike calm. We must pursue resolutely the course we shall decide upon; and be ever ready to make the sacrifices which a great cause demands. Thus only can liberty be won.

For us the Jewish Problem means this: How can we secure for Jews, wherever they may live, the same rights and opportunities enjoyed by non-Jews? How can we secure for the world the full contribution which Jews can make, if unhampered by artificial limitations?

The problem has two aspects: That of the individual Jew and that of Jews collectively. Obviously, no individual should be subjected anywhere, by reason of the fact that he is a Jew, to a denial of any common right or opportunity enjoyed by non-Jews. But Jews collectively should likewise enjoy the same right and opportunity to live and develop as do other groups of people. This right of development on the part of the group is essential to the full enjoyment of rights by the individual. For the individual is dependent for his development (and his happiness) in large part upon the development of the group of which he forms a part. We can scarcely conceive of an individual German or Frenchman living and developing without some relation to the contemporary German or French life and culture. And since death is not a solution of the problem of life, the solution of the Jewish Problem necessarily involves the continued existence of the Jews as Jews.

Councils of Rabbis and others have undertaken at times to prescribe by definition that only those shall be deemed Jews who professedly adhere to the orthodox or reformed faith. But in the connection in which we are considering the term, it is certainly not in the power of any single body of Jews, or indeed of all Jews collectively, to establish the effective definition. The meaning of the word Jewish in the term Jewish Problem must be accepted as co-extensive with the disabilities which it is our problem to remove. It is the non-Jews who create the disabilities and in so doing give definition to the term Jew. Those disabilities extend substantially to all of Jewish blood. The disabilities do not end with a renunciation of faith, however sincere. They do not end with the elimination, however complete, of external Jewish mannerisms. The disabilities do not end ordinarily until the Jewish blood has been so thoroughly diluted by repeated inter-marriages as to result in practically obliterating the Jew.

And we Jews, by our own acts, give a like definition to the term Jew. When men and women of Jewish blood suffer, because of that fact, and even if they suffer from quite different causes, our sympathy and our help goes out to them instinctively in whatever country they may live and without inquiring into the shades of their belief or unbelief. When those of Jewish blood exhibit moral or intellectual superiority, genius or special talent, we feel pride in, them, even, if they have abjured the faith like Spinoza, Marx, Disraeli or Heine. Despite the meditations of pundits or the decrees of council, our own instincts and acts, and those of others, have defined for us the term Jew.

Half a century ago the belief was still general that Jewish disabilities would disappear before growing liberalism. When religious toleration was proclaimed, the solution of the Jewish Problem seemed in sight. When the so-called rights of man became widely recognized, and the equal right of all citizens to life, liberty and the pursuit of happiness began to be enacted into positive law, the complete emancipation of the Jews seemed at hand. The concrete gains through liberalism were indeed large. Equality before the law was established throughout the western hemisphere. The Ghetto walls crumbled; the ball and chain of restraint were removed in central and western

Europe. Compared with the cruel discrimination to which Jews are now subjected in Russia and Romania, their advanced condition in other parts of Europe seems almost ideal.

But the anti-Jewish prejudice was not exterminated even in those countries of Europe in which the triumph of civil liberty and democracy extended fully to Jews 'the rights of man.' The anti-Semitic movement arose in Germany a year after the granting of universal suffrage. It broke out violently in France, and culminated in the Dreyfus case, a century after the French Revolution had brought 'emancipation.' It expressed itself in England through the Aliens Act, within a few years after the last of Jewish disabilities had been there removed by law. And in the United States the Saratoga incident reminded us, long ago, that we too have a Jewish question.

The disease is universal and endemic. There is, of course, a wide difference between the Russian disabilities with their Pale of Settlement, their denial of opportunity for education and of choice of occupation, and their recurrent pogroms, and the German disabilities curbing university, bureaucratic and military careers. There is a wide difference also between these German disabilities and the mere social disabilities of other lands. But some of those now suffering from the severe disabilities imposed by Russia and Romania are descendants of men and women who in centuries before our modern liberalism enjoyed both legal and social equality in Spain and Southern France. The manifestations of the Jewish Problem vary in the different countries, and at different periods in the same country, according to the prevailing degrees of enlightenment and other pertinent conditions. Yet the differences, however wide, are merely in degree and not in kind. The Jewish Problem is single and universal. But it is not necessarily eternal. It may be solved.

Why is it that liberalism has failed to eliminate the anti-Jewish prejudice? It is because the liberal movement has not yet brought full liberty. Enlightened countries grant to the individual equality before the law; but they fail still to recognize the equality of whole peoples or nationalities. We seek to protect as individuals those constituting a minority; but we fail to realize that protection cannot be complete unless group equality also is recognized.

Deeply imbedded in every people is the desire for full development, the longing, as Mazzini phrased it, 'To elaborate and express their idea, to contribute their stone also to the pyramid of history.' Nationality like democracy has been one of the potent forces making for man's advance during the past hundred years. The assertion of nationality has infused whole peoples with hope, manhood and self-respect. It has ennobled and made purposeful millions of lives. It offered them a future, and in doing so revived and capitalized all that was valuable in their past. The assertion of nationality raised Ireland from the slough of despondency. It roused Southern Slavs to heroic deeds. It created gallant Belgium. It freed Greece. It gave us united Italy. It manifested itself even among the free peoples, like the Welsh, who had no grievance, but who gave expression to their nationality through the

revival of the old Cymric tongue. Each of these peoples developed because, as Mazzini said, they were enabled to proclaim 'to the world that they also live, think, love, and labor for the benefit of all.'

In the past it has been generally assumed that the full development of one people necessarily involved its domination over others. Strong nationalities are apt to become convinced that by such domination only does civilization advance. Strong nationalities assume their own superiority, and come to believe that they possess the divine right to subject other people to their sway. Soon the belief in the existence of such a right becomes converted into a conviction that duty exists to enforce it. Ways of aggrandizement follow as a natural result of this belief.

This attitude of certain nationalities is the exact correlative of the position which was generally assumed by the strong in respect to other individuals before democracy became a common possession. The struggles of the eighteenth and nineteenth centuries both in peace and in war were devoted largely to overcoming that position as to individuals. In establishing the equal right of every person to development, it became clear that equal opportunity for all involves this necessary limitation: Each man may develop himself so far, but only so far, as his doing so will not interfere with the exercise of a like right by all others. Thus liberty came to mean the right to enjoy life, to acquire property, to pursue happiness in such manner and to such extent as the exercise of the right in each is consistent with the exercise of a like right by every other of our fellow-citizens. Liberty thus defined underlies twentieth century democracy. Liberty thus defined exists in a large part of the western world. And even where this equal right of each individual has not yet been accepted as a political right, its ethical claim is gaining recognition. Democracy rejected the proposal of the superman who should rise through sacrifice of the many. It insists that the full development of each individual is not only a right, but a duty to society; and that our best hope for civilization lies not in uniformity, but in wide differentiation. . . .

The difference between a nation and a nationality is clear; but it is not always observed. Likeness between members is the essence of nationality; but the members of a nation may be very different. A nation may be composed of many nationalities, as some of the most successful nations are. An instance of this is the British nation, with its division into English, Scotch, Welsh, and Irish at home; with the French in Canada; and throughout the Empire, scores of other nationalities. Other examples are furnished by the Swiss nation with its German, French and Italian sections; by the Belgian nation composed of Flemings and Walloons; and by the American nation which comprises nearly all the white nationalities. The unity of a nationality is a fact of nature; the unification into a nation is largely the work of man. The false doctrine that nation and nationality must be made co-extensive is the cause of some of our greatest tragedies. It is, in large part, the cause also of the present war. It has led, on the one hand, to cruel, futile attempts at enforced assimilation, like the Russianizing of Finland and Poland, and the

Prussianizing of Posen, Schleswig-Holstein, and Alsace-Lorraine. It has led, on the other hand, to those Panistic movements which are a cloak for territorial ambitions. As a nation may develop though composed of many nationalities, so a nationality may develop though forming parts of several nations. The essential in either case is recognition of the equal rights of each nationality.

W. Allison Philips recently defined nationality as, 'An extensive aggregate of persons, conscious of a community of sentiments, experiences, or qualities which make them feel themselves a distinct people.' And he adds: 'If we examine the composition of the several nationalities we find these elements: race, language, religion, common habitat, common conditions, mode of life and manners, political association. The elements are, however, never all present at the same time, and none of them is essential. . . . A common habitat and common conditions are doubtless powerful influences at times in determining nationality; but what part do they play in that of the Jews or the Greeks, or the Irish in dispersion?'

See how this high authority assumes without question that the Jews are, despite their dispersion, a distinct nationality; and he groups us with the Greeks or the Irish, two other peoples of marked individuality. Can it be doubted that we Jews, aggregating 14,000,000 people, are 'an extensive aggregate of persons'; that we are 'conscious of a community of sentiments, experiences and qualities which make us feel ourselves a distinct people,' whether we admit it or not?

It is no answer to this evidence of nationality to declare that the Jews are not an absolutely pure race. There has, of course, been some intermixture of foreign blood in the 3000 years which constitute our historic period. But, owing to persecution and prejudice, the intermarriages with non-Jews which occurred have resulted merely in taking away many from the Jewish community. Intermarriage has brought few additions. Therefore the percentage of foreign blood in the Jews of today is very low. Probably no important European race is as pure.

But common race is only one of the elements which determine nationality. Conscious community of sentiments, common experiences, common qualities are equally, perhaps more, important. Religion, traditions and customs bound us together, though scattered throughout the world. The similarity of experience tended to produce similarity of qualities and community of sentiments. Common suffering so intensified the feeling of brotherhood as to overcome largely all the influences making for diversification. The segregation of the Jew was so general, so complete, and so long continued as to intensify our 'peculiarities' and make them almost ineradicable.

We recognize that with each child the aim of education should be to develop his own individuality, not to make him an imitator, not to assimilate him to others. Shall we fail to recognize this truth when applied to whole peoples? And what people in the world has shown greater individuality than

the Jews? Has any a nobler past? Does any possess common ideas better worth expressing? Has any marked traits worthier of development? Of all the peoples in the world those of two tiny states stand preeminent as contributors to our present civilization, the Greeks and the Jews. The Jews gave to the world its three greatest religions, reverence for law, and the highest conceptions of morality. Never before has the value of our contribution been so generally recognized. Our teaching of brotherhood and righteousness has, under the name of democracy and social justice, become the twentieth century striving of America and of western Europe. Our conception of law is embodied in the American constitution which proclaims this to be a 'government of laws and not of men.' And for the triumph of our other great teaching, the doctrine of peace, this cruel war is paving the way.

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.'

Standing against this broad foundation of nationality, Zionism aims to give it full development. Let us bear clearly in mind what Zionism is, or rather what it is not.

It is not a movement to remove all the Jews of the world compulsorily to Palestine. In the first place there are 14,000,000 Jews, and Palestine would not accommodate more than one-third of that number. In the second place, it is not a movement to compel anyone to go to Palestine. It is essentially a movement to give to the Jew more, not less freedom; it aims to enable the Jews to exercise the same right now exercised by practically every other people in the world: To live at their option either in the land of their fathers or in some other country; a right which members of small nations as well as of large, which Irish, Greek, Bulgarian, Serbian, or Belgian, may now

exercise as fully as Germans or English.

Zionism seeks to establish in Palestine, for such Jews as choose to go and remain there, and for their descendants, a legally secured home, where they may live together and lead a Jewish life, where they may expect ultimately to constitute a majority of the population, and may look forward to what we should call home rule. The Zionists seek to establish this home in Palestine because they are convinced that the undying longing of Jews for Palestine is a fact of deepest significance; that it is a manifestation in the struggle for existence by an ancient people which has established its right to live, a people whose three thousand years of civilization has produced a faith, culture and individuality which enable it to contribute largely in the future, as it has in the past, to the advance of civilization; and that it is not a right merely but a duty of the Jewish nationality to survive and develop. They believe that only in Palestine can Jewish life be fully protected from the forces of disintegration; that there alone can the Jewish spirit reach its full and natural development; and that by securing for those Jews who wish to settle there the opportunity to do so, not only those Jews, but all other Jews will be benefited, and that the long perplexing Jewish Problem will, at last, find solution.

They believe that to accomplish this, it is not necessary that the Jewish population of Palestine be large as compared with the whole number of Jews in the world; for throughout centuries when the Jewish influence was greatest, during the Persian, the Greek, and the Roman Empires, only a relatively small part of the Jews lived in Palestine; and only a small part of the Jews returned from Babylon when the Temple was rebuilt.

Since the destruction of the Temple, nearly two thousand years ago, the longing for Palestine has been ever present with the Jew. It was the hope of a return to the land of his fathers that buoyed up the Jew amidst persecution, and for the realization of which the devout ever prayed. Until a generation ago this was a hope merely, a wish piously prayed for, but not worked for. 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.

The rebirth of the Jewish nation is no longer a mere dream. It is in process of accomplishment in a most practical way, and the story is a wonderful one. A generation ago a few Jewish emigrants from Russia and from Romania, instead of proceeding westward to this hospitable country where they might easily have secured material prosperity, turned eastward for the purpose of settling in the land of their fathers.

To the worldly-wise these efforts at colonization appeared very foolish. Nature and man presented obstacles in Palestine which appeared almost

insuperable; and the colonists were in fact ill-equipped for their task, save in their spirit of devotion and self-sacrifice. The land, harassed by centuries of misrule, was treeless and apparently sterile; and it was infested with malaria. The Government offered them no security, either as to life or property. The colonists themselves were not only unfamiliar with the character of the country, but were ignorant of the farmer's life which they proposed to lead; for the Jews of Russia and Rumania had been generally denied the opportunity of owning or working land. Furthermore, these colonists were not inured to the physical hardships to which the life of a pioneer is necessarily subjected. To these hardships and to malaria many succumbed. Those who survived were long confronted with failure. But at last success came. Within a generation these Jewish Pilgrim Fathers, and those who followed them, have succeeded in establishing these two fundamental propositions:

First: That Palestine is fit for the modern Jew.

Second: That the modern Jew is fit for Palestine.

Over forty self-governing Jewish colonies attest to this remarkable achievement.

This land, treeless a generation ago, supposed to be sterile and hopelessly arid, has been shown to have been treeless and sterile because of man's misrule. It has been shown to be capable of becoming again a land 'flowing with milk and honey.' Oranges and grapes, olives and almonds, wheat and other cereals are now growing there in profusion.

This material development has been attended by a spiritual and social development no less extraordinary; a development in education, in health and in social order; and in the character and habits of the population. Perhaps the most extraordinary achievement of Jewish nationalism is the revival of the Hebrew Language, which has again become a language of the common intercourse of men. The Hebrew tongue, called a dead language for nearly two thousand years, has, in the Jewish colonies and in Jerusalem, become again the living mother tongue. The effect of this common language in unifying the Jew is, of course, great; for the Jews of Palestine came literally from all the lands of the earth, each speaking, excepting those who used Yiddish, the language of the country from which he came, and remaining, in the main, almost a stranger to the others. But the effect of the renaissance of the Hebrew tongue is far greater than that of unifying the Jews. It is a potent factor in reviving the essentially Jewish spirit.

Our Jewish Pilgrim Fathers have laid the foundation. It remains for us to build the superstructure.

Let no American imagine that Zionism is inconsistent with Patriotism. Multiple loyalties are objectionable only if they are inconsistent. A man is a better citizen of the United States for being also a loyal citizen of his state, and of his city; for being loyal to his family, and to his profession or trade; for being loyal to his college or his lodge. Every Irish American who contributed towards advancing home rule was a better man and a better

American for the sacrifice he made. Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feels that neither he nor his descendants will ever live there, will likewise be a better man and a better American for doing so.

Note what Seton-Watson says:

‘America is full of nationalities which, while accepting with enthusiasm their new American citizenship, nevertheless look to some centre in the old world as the source and inspiration of their national culture and traditions. The most typical instance is the feeling of the American Jew for Palestine which may well become a focus for his *déclassé* kinsmen in other parts of the world.’

There is no inconsistency between loyalty to America and loyalty to Jewry. The Jewish spirit, the product of our religion and experiences, is essentially modern and essentially American. Not since the destruction of the Temple have the Jews in spirit and in ideals been so fully in harmony with the noblest aspirations of the country in which they lived.

America’s fundamental law seeks to make real the brotherhood of man. That brotherhood became the Jewish fundamental law more than twenty-five hundred years ago. America’s insistent demand in the twentieth century is for social justice. That also has been the Jews’ striving for ages. Their affliction as well as their religion has prepared the Jews for effective democracy. Persecution broadened their sympathies. It trained them in patience and endurance, in self-control, and in sacrifice. It made them think as well as suffer. It deepened the passion for righteousness.

Indeed, loyalty to America demands rather that each American Jew become a Zionist. For only through the ennobling effect of its strivings can we develop the best that is in us and give to this country the full benefit of our great inheritance. The Jewish spirit, so long preserved, the character developed by so many centuries of sacrifice, should be preserved and developed further, so that in America as elsewhere the sons of the race may in future live lives and do deeds worthy of their ancestors.

But we have also an immediate and more pressing duty in the performance of which Zionism alone seems capable of affording effective aid. We must protect America and ourselves from demoralization, which has to some extent already set in among American Jews. The cause of this demoralization is clear. It results in large part from the fact that in our land of liberty all the restraints by which the Jews were protected in their Ghettos were removed and a new generation left without necessary moral and spiritual support. And is it not equally clear what the only possible remedy is? It is the laborious task of inculcating self-respect, a task which can be accomplished only by restoring the ties of the Jew to the noble past of his race, and by making him realize the possibilities of a no less glorious future. The sole bulwark against demoralization is to develop in each new generation of Jews in America the sense of *noblesse oblige*. That spirit can be developed in those who regard their people as destined to live and to live

with a bright future. That spirit can best be developed by actively participating in some way in furthering the ideals of the Jewish renaissance; and this can be done effectively only through furthering the Zionist movement.

In the Jewish colonies of Palestine there are no Jewish criminals; because everyone, old and young alike, is led to feel the glory of his people and his obligation to carry forward its ideals. The new Palestinian Jewry produces instead of criminals, scientists like Aaron Aaronsohn, the discoverer of wild wheat; pedagogues like David Yellin, craftsmen like Boris Schatz, the founder of the Bezalel; intrepid *Shomrim*, the Jewish guards of peace, who watch in the night against marauders and doers of violent deeds.

And the Zionist movement has brought like inspiration to the Jews in the Diaspora, as Steed has shown in this striking passage from 'The Hapsburg Monarchy':

'To minds like these Zionism came with the force of an evangel. To be a Jew and to be proud of it; to glory in the power and pertinacity of the race, its traditions, its triumphs, its sufferings, its resistance to persecution; to look the world frankly in the face and to enjoy the luxury of moral and intellectual honesty; to feel pride in belonging to the people that gave Christendom its divinities, that taught half the world monotheism, whose ideas have permeated civilization as never the ideas of a race before it, whose genius fashioned the whole mechanism of modern commerce, and whose artists, actors, singers and writers have filled a larger place in the cultured universe than those of any other people. This, or something like this, was the train of thought fired in youthful Jewish minds by the Zionist spark. Its effect upon the Jewish students of Austrian universities was immediate and striking. Until then they had been despised and often ill-treated. They had wormed their way into appointments and into the free professions by dint of pliancy, mock humility, mental acuteness, and clandestine protection. If struck or spat upon by 'Aryan' students, they rarely ventured to return the blow or the insult. But Zionism gave them courage. They formed associations, and learned athletic drill and fencing. Insult was requited with insult, and presently the best fencers of the fighting German corps found that Zionist students could gash cheeks quite as effectually as any Teuton, and that the Jews were in a fair way to become the best swordsmen of the university. Today the purple cap of the Zionist is as respected as that of any academical association.

'This moral influence of Zionism is not confined to university students. It is quite as noticeable among the mass of the younger Jews outside, who also find in it a reason to raise their heads, and, taking their stand upon the past, to gaze straightforwardly into the future.'

Since the Jewish Problem is single and universal, the Jews of every country should strive for its solution. But the duty resting upon us of America is especially insistent. We number about 3,000,000, which is more than one fifth of all the Jews in the world, a number larger than comprised within any

other country except the Russian Empire. We are representative of all the Jews in the world; for we are composed of immigrants, or descendants of immigrants coming from every other country, or district. We include persons from every section of society, and of every shade of religious belief. We are ourselves free from civil or political disabilities; and are relatively prosperous. Our fellow-Americans are infused with a high and generous spirit, which insures approval of our struggle to ennoble, liberate, and otherwise improve the condition of an important part of the human race; and their innate manliness makes them sympathize particularly with our efforts at self-help. America's detachment from the old world problem relieves us from suspicions and embarrassments frequently attending the activities of Jews of rival European countries. And a conflict between American interests or ambitions and Jewish aims is not conceivable. Our loyalty to America can never be questioned.

Let us therefore lead, earnestly, courageously and joyously, in the struggle for liberation. Let us all recognize that we Jews are a distinctive nationality of which every Jew, whatever his country, his station or shade of belief, is necessarily a member. Let us insist that the struggle for liberty shall not cease until equality of opportunity is accorded to nationalities as to individuals. Let us insist also that full equality of opportunity cannot be obtained by Jews until we, like members of other nationalities, shall have the option of living elsewhere or of returning to the land of our forefathers.

The fulfillment of these aspirations is clearly demanded in the interest of mankind, as well as in justice to the Jews. They cannot fail of attainment if we are united and true to ourselves. But we must be united not only in spirit but in action. To this end we must organize. Organize, in the first place, so that the world may have proof of the extent and the intensity of our desire for liberty. Organize, in the second place, so that our resources may become known and be made available. But in mobilizing our force it will not be for war. The whole world longs for the solution of the Jewish Problem. We have but to lead the way, and we may be sure of ample cooperation from non-Jews. In order to lead the way, we need not arms, but men; men with those qualities for which Jews should be peculiarly fitted by reason of their religion and life; men of courage, of high intelligence, of faith and public spirit, of indomitable will and ready self-sacrifice; men who will both think and do, who will devote high abilities to shaping our course, and to overcoming the many obstacles which must from time to time arise. And we need other, many, many other men, officers commissioned and non-commissioned and common soldiers in the cause of liberty, who will give of their efforts and resources, as occasion may demand, in unfailing and ever strengthening support of the measures which may be adopted. Organization, thorough and complete, can alone develop such leaders and the necessary support.

Organize, Organize, Organize, until every Jew in America must stand up and be counted, counted with us, or prove himself, wittingly or unwittingly, of the few who are against their own people."<sup>1289</sup>

There are too many instances of hypocrisy and of sophistry in Brandeis' statement to address them all. I will mention the call for democracy while imposing a tyrannous Jewish minority on a majority Moslem and Christian native population in Palestine in hopes of someday outnumbering the native population with a deliberate and orchestrated demographic shift to a majority Jewish population. Brandeis' arbitrary statement that there could never be any conflict of interest between loyalty to a Palestinian Jewish state and loyalty to the United States of America proves his disloyalty to one, the other, or both; and statements such as his gave ammunition to the anti-Semites of Russia and Germany who sought to mischaracterize all Jews as if disloyal, even though most Jews were not Zionists.

Fellow Zionists like Jakob Klatzkin were more honest than Brandeis and openly declared their disloyalty to their present home states—Brandeis was a notorious liar and a mediocre sophist. 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 against America. Israel has stolen American weapons and weapons technology and sold them to enemies of the United States. Zionist Jewish bankers have financed America's worst enemies including Great Britain, the Confederacy, Imperial Japan, Bolshevik Russia, Nazi Germany, etc. and have consistently agitated for grossly destructive wars. Zionist Jewish bankers are responsible for more American war casualties than any other group. They have deliberately cost Americans oceans of blood and mountains of treasure. 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.<sup>1290</sup> Zionist Jewish bankers have deliberately caused America's worst recessions and depressions. They have corrupted the American media and American politics.

Among the countless instances where Jews have been disloyal to their native countries, Egyptian Jews in collusion with the Israeli Government in "Operation Susannah" bombed American and British interests in Egypt and tried to make it appear that Egyptian Moslems had committed the terrorist atrocities that these Jews had committed at the behest of, and with the support of, the Israeli Government.<sup>1291</sup> Israel has officially celebrated the disloyal Jews of the "Lavon Affair", who, without provocation, viciously attacked innocent Americans, Brits and Egyptians. In 1967, the State of Israel again committed an act of war against the United States of America and attempted to sink the *U. S. S. Liberty*, and to blame Egypt for the attack, so as to draw America into a broad war against its own best interests.<sup>1292</sup>

Former Mossad agent Victor Ostrovsky wrote in his book *The Other Side of Deception: A Rogue Agent Exposes the Mossad's Secret Agenda* (note that a "Sayanim" is a disloyal and deceitful Jew, who is prepared to betray his or her neighbors at any time in order to advance a perceived Israeli interest),

"The American Jewish community was divided into a three-stage action team. First were the individual *sayanim* (if the situation had been reversed and the United States had convinced Americans working in Israel to work

secretly on behalf of the United States, they would be treated as spies by the Israeli government). Then there was the large pro-Israeli lobby. It would mobilize the Jewish community in a forceful effort in whatever direction the Mossad pointed them. And last was B'nai Brith. Members of that organization could be relied on to make friends among non-Jews and tarnish as anti-Semitic whomever they couldn't sway to the Israeli cause. With that sort of one-two-three tactic, there was no way we could strike out."<sup>1293</sup>

In 2006, Professors John J. Mearsheimer and Stephen M. Walt wrote in their paper, "The Israel Lobby and U. S. Foreign Policy",

"The U.S. national interest should be the primary object of American foreign policy. For the past several decades, however, and especially since the Six Day War in 1967, the centerpiece of U.S. Middle East policy has been its relationship with Israel. The combination of unwavering U.S. support for Israel and the related effort to spread democracy throughout the region has inflamed Arab and Islamic opinion and jeopardized U.S. security.

This situation has no equal in American political history. Why has the United States been willing to set aside its own security in order to advance the interests of another state? One might assume that the bond between the two countries is based on shared strategic interests or compelling moral imperatives. As we show below, however, neither of those explanations can account for the remarkable level of material and diplomatic support that the United States provides to Israel.

Instead, the overall thrust of U.S. policy in the region is due almost entirely to U.S. domestic politics, and especially to the activities of the 'Israel Lobby.' Other special interest groups have managed to skew U.S. foreign policy in directions they favored, but no lobby has managed to divert U.S. foreign policy as far from what the American national interest would otherwise suggest, while simultaneously convincing Americans that U.S. and Israeli interests are essentially identical."<sup>1294</sup>

In America, many ethnicities have resolved their sense of heritage in different ways. Stephen Steinlight wrote, *inter alia*,

"I'll confess it, at least: like thousands of other typical Jewish kids of my generation, I was reared as a Jewish nationalist, even a quasi-separatist. Every summer for two months for 10 formative years during my childhood and adolescence I attended Jewish summer camp. There, each morning, I saluted a foreign flag, dressed in a uniform reflecting its colors, sang a foreign national anthem, learned a foreign language, learned foreign folk songs and dances, and was taught that Israel was the true homeland. Emigration to Israel was considered the highest virtue, and, like many other Jewish teens of my generation, I spent two summers working in Israel on a collective farm while I contemplated that possibility. More tacitly and

subconsciously, I was taught the superiority of my people to the gentiles who had oppressed us. We were taught to view non-Jews as untrustworthy outsiders, people from whom sudden gusts of hatred might be anticipated, people less sensitive, intelligent, and moral than ourselves. We were also taught that the lesson of our dark history is that we could rely on no one. I am of course simplifying a complex process of ethnic and religious identity formation; there was also a powerful counterbalancing universalistic moral component that inculcated a belief in social justice for all people and a special identification with the struggle for Negro civil rights.”<sup>1295</sup>

Brandeis intentionally confuses abstract ideals with peoples and circumstances. Peoples must interpret ideals and apply them to their interpretation of their circumstances. Different peoples with the same bill of ideals can come into conflict due to various circumstances and various interpretations of the same set of written ideals and different interpretations of the same set of circumstances. Different peoples can stress different ideals over others when choosing among the same set, etc. One group may change or abandon ideals as circumstances change due to demographic changes, wars, economic conditions, etc.; or by being misled, through mistakes or improvements, or because of perceived self-interest. When selecting that which constitutes the greater good, or the greater right, one side must prevail over the other.

Brandeis soon proved his own disloyalty to America by blackmailing the President of the United States and unnecessarily bringing America into a grossly destructive war, which was against America’s best interests. His “you’re either with us or against us” attitude toward assimilationist Jews, who were genuinely loyal to America, was typical of political Zionists, and is one reason why the Zionists were rejected by the vast majority of Jews, and the Zionists aided the anti-Semites in order to leave all persons of Jewish descent no option but to flee to a foreign state of the Zionists’ making, or perish at the hands of the political Zionists and their political anti-Semitic allies in their home countries.

Brandeis, like many political Zionists, saw the “melting pot”, to use Zangwill’s term, of America as an alleged degeneration of the Jewish race and longed for the segregation of the Ghetto in a “World Ghetto”<sup>1296</sup> for Jews in Palestine, to use Herzl’s term. Many Zionists lamented the loss of the forced segregation of the Ghetto. As but one example of many, anti-Semitic Zionist Aaron David Gordon stated,

“Our condition has changed strikingly in recent times, since the crumbling of the ghetto. The limited amount of independent life that still survived inside its walls has been destroyed while we, together with all mankind, have increased in knowledge, but at the expense of the spirit and of real life.”<sup>1297</sup>

In 1924, racist Zionist Israel Zangwill wrote that Zionists wanted to segregate Jews in “Russia” in order to form an autonomous Jewish State. In his article, he points out that the only salvation to be had for Jews other than the “solution of the

Jewish question” through “dissolution” was to absolutely segregate Jews in Ghettos, be it in “Russia”, New York, or Palestine. Given that the Nazis fulfilled this Zionist’s objectives of segregating the Jews in large Ghettos meant for deportation and took away their national rights, as did the Communists, one has a right to ask if the Zionists were behind, or influential members of, both the Hitler and Stalin régimes. Were the Nazis and Communists herding up the Jews of Europe for involuntary deportation to Palestine, Madagascar or a segregated state in Russia or China at the request of Zionists, or as part of a Zionist plan? Were Hitler and Stalin, in their messiah complexes, hacking apart European civilization, killing off the Gentiles and destroying religion and culture, in fulfillment of Communist objectives—those of genocidal Judaism? Had the political Zionists come to the conclusion that just as politics would play the role of Jewish Messiah in the modern world, it would fulfill that role to the letter of the Torah by making good on Jewish prophecies of the destruction of the Gentiles and the horrific punishment of “disobedient” Jews? Zangwill wrote in 1924,

“It is true the situation may be modified if the Jewish republic now adumbrated in Russia, in the districts of Homel, Witebsk, and Minsk, really brings my own organization’s ideal of an autonomous Jewish territory into being. [\*\*\*] Of this species of nationalism, however, no pure example exists; it is only a tendency. New York’s East Side comes nearest to it. But unless the East Side nationalists could be absolutely segregated from the general life in a close-barred Ghetto, they, and still more their children educated in the public schools, would be found responding to all the mass-emotions of the majority. [\*\*\*] It was formally repudiated by Dr. Weizmann in a speech at Boston, but as even he cannot control the hot-heads or the muddle-heads of his movement, let me say here to any Diaspora nationalists that may happen to be in America that if they mean seriously that they are not merely sentimental sympathizers with the Palestine Jewry, as Irish-Americans are with Ireland, but that they are actual subjects of the Jewish National Home, they must naturally give up their American citizenship and all rights save those appertaining to resident aliens; a status which when proposed by a Belloc they are the first to cry out against. [\*\*\*] The world’s contempt for the Jew is not wholly undeserved. A people, a faith, in so parlous a situation, lives not under peace conditions but under war conditions, and the standard of duty exacted from every Jew is not a peace standard but a war standard. [\*\*\*] That is why Zionism cannot afford to become the blind and obsequious agent of any Power.”<sup>1298</sup>

Even in its infancy, the First World War was seen as an opportunity by the Zionists to grab land, and Brandeis called for soldiers to appropriate land—allegedly in the defense of liberty and democracy. There has been an oft repeated charge that both world wars only served the cause of the Zionists, and that a third is coming on their behalf. Perhaps one day history will record the world wars as a second wave of crusades to take Palestine for Zionists, instead of Christians, and to force Jews to

emigrate there. Millions of completely innocent lives were lost due to political Zionist agitation.

Political Zionist leader Theodor Herzl, defamed Jews around the world as had John Chrysostom,<sup>1299</sup> Raymund Martin,<sup>1300</sup> Porchetus de Salvaticis,<sup>1301</sup> Antonius Margaritha,<sup>1302</sup> Martin Bucer,<sup>1303</sup> Johann Eck,<sup>1304</sup> Martin Luther,<sup>1305</sup> Diderot,<sup>1306</sup> Voltaire,<sup>1307</sup> Ludolf Holst,<sup>1308</sup> Richard Wagner,<sup>1309</sup> Wilhelm Marr,<sup>1310</sup> Eugen Karl Dühring,<sup>1311</sup> and Edouard Adolphe Drumont.<sup>1312</sup> Herzl declared the Jews a separate “race” incapable of assimilating into other groups of human beings. Theodor Herzl declared that Jews must leave European nations, and if they refused, they should be forced to do so by any and all means including: deliberate deception, provoked anti-Semitism, blackmail of Christians, and Zionist sponsored forced governmental expulsion. Herzl also libeled Jews by declaring that they should become disloyal to any nation other than the Jewish nation, because of alleged “racial” incompatibility.

Herzl advocated the forced expulsion of the Jews from Europe, which he sought to provoke, to the Jewish financiers he wanted to finance it; by asserting that they could profiteer from racism, panic and the slave labor of Eastern European Jews.

The opening line of Herzl’s racist Zionist manifesto *The Jewish State* is a statement about economics and the rest reads like an archaic colonialistic business plan from the Roman Empire, promising exponential profits for all those who would invest in the scheme to segregate the Jews in a “World Ghetto”.<sup>1313</sup> Herzl was not timid in his declarations that these financiers could control the trade between East and West by occupying Palestine and taking over the banking interests of the Sultan of Turkey, as well as forming new banks from smaller banks, potentially to put other larger banks out of business. Herzl promised the richest Jews of Western Europe palatial estates built with Eastern European Jews’ blood and sweat. He shamelessly appealed to the anti-Semites’ desire to see the Jews go, in order to encourage the governments of Europe to force the Jews of Europe out, so that these Jewish financiers could profit from the forced expulsion of the Jews.

In many respects, Herzl copied from Leon Pinsker’s *Auto-Emancipation*. Pinsker claimed that Jews were incapable of assimilation, were an advanced race unlike some others, and were a parasite people with a “surplus” of untouchables, whom Herzl thought could be put to slave labor for the benefit of rich Western Jews. Pinsker wrote in 1882,

“This is the kernel of the problem, as we see it: *the Jews comprise a distinctive element among the nations under which they dwell, and as such can neither assimilate nor be readily digested by any nation.* [\*\*\*] The Jews are aliens who can have no representatives, because they have no country. Because they have none, because their home has no boundaries within which they can be entrenched, their misery too is boundless. The *general law* does not apply to the Jews as true aliens, but there are everywhere *laws for the Jews*, and if the general law is to apply to them, a special and explicit by-law is required to confirm it. Like the Negroes, like women, and unlike all free peoples, they must be *emancipated*. If, unlike the Negroes, they belong to an advanced race, and if, unlike women, they can produce not only women of

distinction, but also distinguished men, even men of greatness, then it is very much the worse for them. [\*\*\*] It is precisely the great misfortune of our race that we do not constitute a nation, but are merely Jews. [\*\*\*] Such being the situation, we shall forever remain a burden to the rest of the population, parasites who can never secure their favor. The apparent fact that we can mix with nations only slightly offers a further obstacle to the establishment of amicable relations. Therefore, we must see to it that the *surplus*, the unassimilable residue, is removed and elsewhere provided for. [\*\*\*] Our greatest and ablest forces—men of finance, of science, and of affairs, statesmen and publicists—must join hands with one accord in steering toward the common destination. They would aim chiefly and especially at creating a secure and inviolable home for the *surplus* of those Jews who live as proletarians in the different countries and are a burden to the native citizens. [\*\*\*] The wealthy may also remain even where the Jews are not willingly tolerated. But, as we have said before, there is a certain point of saturation beyond which their numbers may not increase, if the Jews are not to be exposed to the dangers of persecution as in Russia, Roumania, Morocco and elsewhere. It is this surplus which, a burden to itself and to others, conjures up the evil fate of the entire people. It is now high time to create a refuge for this surplus. We must occupy ourselves with the foundation of such a lasting refuge, not with the meaningless collection of donations for emigrants or refugees who forsake, in their consternation, an *unhospitable home* to perish in the abyss of a strange and unknown land.”<sup>1314</sup>

Herzl was no friend to the Jews of Europe. Herzl advocated asking Christians to pay for the forced expulsion of the Jews of Europe, which Herzl strove to bring about. He assured the Christians that no such economic disasters would occur as happened when the Jews fled the Czar’s pogroms and took with them their wealth. In statements certain to have provoked greed, Herzl promised that the expulsion of the Jews would be an economic boon and that Christians would profit by taking the jobs vacated by Jews and by managing the systems needed to expel them. The minutes of the Wannsee Conference of 1942<sup>1315</sup> parallel many of the statements and proposals found in Herzl’s book *The Jewish State* of 1896. Herzl appealed to all the most base and simplistic sensibilities later manifest in Zionist Fascist propagandists like Adolf Hitler. Like Hitler, Herzl wrote in absolutes of: *us* versus *them*, fatalistic inevitabilities, total self-assuredness, the common enemy, the alleged impossibility of different races living together in harmony, the mythologies of immutable conspiring forces in history demanding segregation, the allegedly feeble nature of democracy, etc.—all the Darwinistic and Hegelian clichés of the day meant to justify inhumane Colonialism and Imperialism. Herzl, Syrkin, and other anti-Semitic Zionists believed the racial mythology that,

“Competition from the Jew was all the harder to face, because natural selection had made him an especially fierce adversary in business.”<sup>1316</sup>

Herzl delighted in deceiving people and appealed to their greed in order to induce them into actions they would not otherwise take. Like Zionists in general, Herzl had little regard for informed personal choice. Herzl wrote,

“I am absolutely convinced that I am right—though I doubt whether I shall live to see myself proved to be so. [\*\*\*] The Jewish State is essential to the world, it will therefore be created. [\*\*\*] We are a people—one people. We have honestly endeavored everywhere to merge ourselves in the social life of surrounding communities, and to preserve only the faith of our fathers. It has not been permitted to us. In vain are we loyal patriots, our loyalty in some places running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers, and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering. The majority may decide which are the strangers; for this, as indeed every point which arises in the commerce of nations, is a question of might. I do not here surrender any portion of our prescriptive right, for I am making this statement merely in my own name as an individual. In the world of today, and for an indefinite period it will probably remain so, might precedes right. Therefore it is useless for us to be loyal patriots, as were the Huguenots who were forced to emigrate. If we could only be left in peace. . . . But I think we shall not be left in peace. [\*\*\*] Every nation in whose midst Jews live is, either covertly or openly, Anti-Semitic. The common people have not, and indeed cannot have, any historic comprehension. They do not know that the sins of the Middle Ages are now being visited on the nations of Europe. We are what the Ghetto made us. We have attained pre-eminence in finance, because mediæval conditions drove us to it. The same process is now being repeated. Modern conditions force us again into finance, now the stock-exchange, by keeping us out of all other branches of industry. Being on the stock-exchange, we are therefore again considered contemptible. At the same time we continue to produce an abundance of mediocre intellects which find no outlet, and this endangers our social position as much as does our increasing wealth. Educated Jews without means are now fast becoming Socialists. Hence we are certain to suffer very severely in the struggle between classes, because we stand in the most exposed position in the camps of both Socialists and capitalists. [\*\*\*] In the principal countries where Anti-Semitism prevails, it does so as a result of the emancipation of the Jews. [\*\*\*] When we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary party; when we rise, there rises also our terrible power of the purse. [\*\*\*] Thus, whether we like it or not, we are now, and shall henceforth remain, a historic group with unmistakable characteristics common to us all. We are one people—our enemies have made us one in our despite, as repeatedly happens in history. [\*\*\*] The Governments of all

countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want. [\*\*\*] This pamphlet will open a general discussion on the Jewish Question, avoiding, if possible, the creation of an opposition party. Such a result would ruin the cause from the outset, and dissentients must remember that allegiance or opposition are entirely voluntary. Who will not come with us, may remain. [\*\*\*] Palestine is our ever-memorable historic home. The very name of Palestine would attract our people with a force of marvellous potency. Supposing His Majesty the Sultan were to give us Palestine, we could in return pledge ourselves to regulate the whole finances of Turkey. We should there form a portion of a rampart of Europe against Asia, an outpost of civilization as opposed to barbarism. The sanctuaries of Christendom would be safeguarded by assigning to them an extra-territorial status, such as is well known to the law of nations. We should form a guard of honor about these sanctuaries, answering for the fulfillment of this duty with our existence. This guard of honor would be the great symbol of the solution of the Jewish Question after eighteen centuries of Jewish suffering. [\*\*\*] The Jewish Company is partly modelled on the lines of a great trading association. It might be called a Jewish Chartered Company, though it cannot exercise sovereign power, and has duties other than the establishment of colonial commerce. The Jewish Company will be founded as a joint-stock company subject to English jurisdiction, framed according to English laws, and under the protection of England. Its principal centre will be London. I cannot tell yet how large the Company's capital should be; I shall leave that calculation to our numerous financiers. But to avoid ambiguity, I shall put it at a thousand million marks (about £50,000,000); it may be either more or less than that sum. The form of subscription, which will be further elucidated, will determine what fraction of the whole amount must be paid in at once. The Jewish Company is an organization with a transitional character. It is strictly a business undertaking, and must be carefully distinguished from the Society of Jews. The Jewish Company will first of all see to the realisation of vested interests left by departing Jews. The method adopted will prevent the occurrences of crises, secure every man's property, and facilitate that inner migration of Christian citizens which has already been indicated. [\*\*\*] At the same time the Company will buy estates, or, rather, exchange them. For a house it will offer a house in the new country, and for land, land in the new country; everything being, if possible, transferred to new soil in the same state as it was in the old. And this transfer will be a great and recognised source of profit to the Company. 'Over there' the houses offered in exchange will be newer, more beautiful, and more comfortably fitted, and the landed estates of greater value than those abandoned; but they will cost the Company comparatively little, because it will have bought the ground at a very cheap rate. [\*\*\*] All the immense profits of this speculation in land will go to the Company, which is bound to receive this indefinite premium in return for having borne the risk of the undertaking. When the undertaking involves any risk, the profits must

be freely accorded to those who have borne it. But under no other circumstances will profits be permitted. In the co-relation of risk and profit is comprehended financial justice. [\*\*\*] I said before that the Company would not have to pay these unskilled labourers. [\*\*\*] The principle is: the furnishing of every necessitous man with easy, unskilled work, such as chopping wood, or cutting faggots used for lighting stoves in Paris households. This is a kind of prison-work *before* the crime, done without loss of character. It is meant to prevent men from taking to crime out of want, by providing them with work and testing their willingness to do it. Starvation must never be allowed to drive men to suicide; for such suicides are the deepest disgrace to a civilisation which allows rich men to throw tit-bits to their dogs. [\*\*\*] But the Jewish Company will not lose one thousand millions; it will draw enormous profits from this expenditure. [\*\*\*] Further and direct profit will accrue to Governments from the transport of passengers and goods, and where railways are State property the returns will be immediately recognisable. Where they are held by companies, the Jewish Company will make favourable terms for transport, in the same way as does every transmitter of goods on a large scale. [\*\*\*] The capital required for establishing the Company was previously put at what seemed an absurdly high figure. The amount actually necessary will be fixed by financiers, and will in any case be a very considerable sum. There are three ways of raising this sum, all of which the Society will take under consideration. This Society, the great ‘Gestor’ of the Jews, will be formed by our best and most upright men, who must not derive any material advantage from their membership. Although the Society cannot at the outset possess any but moral authority, this authority will yet suffice to establish the credit of the Jewish Company in the nation’s eyes. [\*\*\*] The easiest, most rapid, and safest would be by ‘la haute finance.’ The required sum would then be raised in the shortest possible time by our great body of financiers, after they had discussed the advisability of the cause. The great advantage of this method would be that it would avoid the necessity of paying in the thousand millions (to keep to the original cipher) immediately in its entirety. A further advantage would be, that the unlimited credit of these powerful financiers would be of considerable value to the Company in its transactions. Many latent political forces lie in our financial power, that power which our enemies assert to be actually and now as effective as we know it might be if we exercised it. Poor Jews feel only the hatred which this financial power provokes; its use in alleviating their lot as a body, they have not yet felt. The credit of our great Jewish financiers would have to be placed at the service of the National Idea. But should these gentlemen, who are naturally satisfied with their lot, decline to do anything for their co-religionists who are unjustly held responsible for the large possessions of certain individuals—should these great financiers refuse to co-operate—then the realisation of this plan will afford an opportunity for drawing a clear line of distinction between them and the rest of Judaism. The great financiers, moreover, will certainly not be asked to

raise an amount so enormous out of pure philanthropy; that would be expecting too much. The promoters and stock-holders of the Jewish Company are, on the contrary, intended to do a good piece of business, and they will be able to calculate beforehand what their chances of success are likely to be. For the Society of Jews will be in possession of all documents and references which may serve to define the prospects of the Jewish Company. The Society will also undertake the special duty of investigating with exactitude the extent of the new Jewish movement, so as to provide the Company promoters with thoroughly reliable information on the amount of support they may expect. The Society will also supply the Jewish Company with comprehensive modern Jewish statistics, thus doing the work of what is called in France a 'société d'études,' which undertakes all preliminary research previous to the financing of a great undertaking. Even so, the enterprise may not receive the valuable assistance of our money magnates. These might, perhaps, even try to oppose the Jewish movement by means of their secret servitors and agents. Such opposition we shall meet fairly and bravely. [\*\*\*] The Company's capital might be raised without the assistance of a syndicate, by the direct imposition of a subscription on the public. Not only poor Jews, but also Christians who wanted to get rid of them, would subscribe their small quota to this fund. [\*\*\*] The middle classes will involuntarily be drawn into the outgoing current, for their sons will be the Company's officials and employés over there.' [\*\*\*] 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. Jews who now remain in Anti-Semitic countries do so chiefly because, even those among them who are most ignorant of history, know that numerous changes of residence in bygone centuries never brought them any permanent good. Any land which welcomed the Jews to-day, and offered them even fewer advantages than the future Jewish State would guarantee them, would immediately attract a great influx of our people. The poorest, who have nothing to lose, would drag themselves there. But I maintain, and every man may ask himself whether I am not right, that the pressure weighing on us arouses a desire to emigrate even among prosperous strata of society. Now our poorest strata alone would suffice to found a State; for these make the most vigorous conquerors, because a little despair is indispensable to the formation of a great undertaking. But when our desperadoes increase the value of the land by their presence and by the labour they expend on it, they make it at the same time increasingly attractive as a place of settlement to people who are better off. Higher and yet higher strata will feel tempted to go over. The expedition of the first and poorest settlers will be conducted by conjoint Company and Society, and will probably be additionally supported by existing emigration and Zionist societies. How may a number of people be concentrated on a particular spot without being given express orders to go there? There are certain Jews,

benefactors on a large scale, who try to alleviate the sufferings of their co-religionists by Zionist experiments. To them this problem also presented itself, and they thought to solve it by giving the emigrants money or means of employment. Thus the philanthropists said: 'We pay these people to go there.' Such a procedure is utterly at fault, and all the money in the world will not achieve its purpose. On the other hand, the Company will say: 'We shall not pay them, we shall let them pay us. We shall merely offer them some inducements to go.' A fanciful illustration will make my meaning more explicit: One of those philanthropists (whom we will call 'The Baron') and myself both wish to get a crowd of people on to the plain of Longchamps near Paris, on a hot Sunday afternoon. The Baron, by promising them 10 francs each, will, for 200,000 francs, bring out 20,000 perspiring and miserable people, who will curse him for having given them so much annoyance. Whereas I will offer these 200,000 francs as a prize for the swiftest race-horse—and then I shall have to put up barriers to keep the people off Longchamps. They will pay to go in: 1 franc, 5 francs, 20 francs. The consequence will be that I shall get the half a million of people out there; the President of the Republic will drive *a la* Daumont; and the crowds will enjoy and amuse themselves. Most of them will think it an agreeable walk in the open air, spite of heat and dust; and I shall have made by my 200,000 francs about a million in entrance money and taxes on gaming. I shall get the same people out there whenever I like; but the Baron will not—not on any account. I will give a more serious illustration of the phenomenon of multitudes where they are earning a livelihood. Let any man attempt to cry through the streets of a town: 'Whoever is willing to stand all day long through a winter's terrible cold, through a summer's tormenting heat, in an iron hall exposed on all sides, there to address every passer-by, and to offer him fancy wares, or fish, or fruit, will receive 2 florins, or 4 francs, or something similar.' How many people would go to the hall? How many days would they hold out when hunger drove them there? And if they held out, what energy would they display in trying to persuade passers-by to buy fish, fruit, and fancy wares? We shall set about it in a different way. In places where trade is active, and these places we shall the more easily discover, since we ourselves forms channels for trade to various localities; in these places we shall build large halls, and call them markets. These halls might be worse built and more unwholesome than those above mentioned, and yet people would stream towards them. But we shall use our best efforts, and we shall build them better, and make them more beautiful than the first. And the people, to whom we had promised nothing, because we cannot promise anything without deceiving them, these brave, keen business men will gaily create most active commercial intercourse. They will harangue the buyers unweariedly; they will stand on their feet, and scarcely think of fatigue. They will hurry off day after day, so as to be first on the spot; they will make agreements, promises, anything to continue bread-winning undisturbed. And if they find on Sabbath night that all their hard work has produced only 1

florin, 50 kreutzer, or 3 francs, or something similar, they will yet look forward hopefully to the next day, which may, perhaps, bring them better luck. We have given them hope. Would any one ask whence the demand comes which creates the market? Is it really necessary to tell them again? I pointed out before that the labour-test increased our gain fifteenfold. One million produced fifteen millions; and one thousand millions, fifteen thousand millions. This may be the case on a small scale; is it so on a large one? Capital surely yields a return diminishing in inverse ratio to its own growth? Inactive capital yields this diminishing return, but active capital brings in a marvellously increasing return. Herein lies the social question. Am I stating a fact? I call on the richest Jews as witnesses of my veracity. Why do these carry on so many different industries? Why do they send men to work underground and to raise coal amid terrible dangers for miserable pay? I cannot imagine this to be pleasant, even for the owners of the mines. For I do not believe that capitalists are heartless, and I do not take up the attitude of believing it. My desire is not to accentuate, but to smooth differences. Is it necessary to illustrate the phenomenon of multitudes, and their concentration on a particular spot, by references to pious pilgrimages? I do not want to hurt any one's religious sensibility by words which might be wrongly interpreted. I shall merely refer quite briefly to the Mohammedan pilgrimages to Mecca, the Catholic pilgrimages to Lourdes and to many other spots whence men return comforted by their faith, and to the holy Coat at Trier. Thus we shall also create a centre for the deep religious needs of our people. Our ministers will understand us first, and will be with us in this. [\*\*\*] 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. For the emigration which I suggest will not create any economic crises. Such crises as would follow everywhere in consequence of Jew-baiting would rather be prevented by the carrying out of my plan. A great period of prosperity would commence in countries which are now Anti-Semitic. For there will be, as I have repeatedly said, an intermigration of Christian citizens into the positions slowly and systematically evacuated by the Jews. If we are not merely suffered, but actually assisted to do this, the movement will have a generally beneficial effect. [\*\*\*] Universal brotherhood is not even a beautiful dream. Antagonism is essential to man's greatest efforts. But the Jews, once settled in their own State, would probably have no more enemies, and since prosperity enfeebles and causes them to diminish, they would soon disappear altogether. I think the Jews will always have sufficient enemies, much as every nation has. But once fixed in their own land, it will no longer be possible for them to scatter all over the world. The diaspora cannot take place again, unless the civilization of the whole earth is destroyed; and such a consummation could be feared by none but foolish men. Our present civilization possesses weapons powerful enough for its self-defence.

Innumerable objections will be based on low grounds, for there are more low men than noble in this world. I have tried to remove some of these narrow-minded notions; and whoever is willing to fall in behind our white flag with its seven golden stars must assist in this campaign of enlightenment. Perhaps we shall have to fight first of all against many an evil-disposed, narrow-hearted, short-sighted member of our own race. Again, people will say that I am furnishing the Anti-Semites with weapons. Why so? Because I admit the truth? Because I do not maintain that there are none but excellent men amongst us? Again, people will say that I am showing our enemies the way to injure us. This I absolutely dispute. My proposal could only be carried out with the free consent of a majority of Jews. Individuals or even powerful bodies of Jews might be attacked, but Governments will take no action against the collective nation. The equal rights of Jews before the law cannot be withdrawn where they have once been conceded; for the first attempt at withdrawal would immediately drive all Jews rich and poor alike, into the ranks of the revolutionary party. The first official violation of Jewish liberties invariably brings about economic crisis. Therefore no weapons can be effectually used against us, because these cut the hands that wield them. Meantime hatred grows apace. The rich do not feel it much, but our poor do. Let us ask our poor, who have been more severely persecuted since the last renewal of Anti-Semitism than ever before. Our prosperous men may say that the pressure is not yet severe enough to justify emigration, and that every forcible expulsion shows how unwilling our people are to depart. True, because they do not know where to go; because they only pass from one trouble into another. But we are showing them the way to the Promised Land; and the splendid force of enthusiasm must fight against the terrible force of habit.”<sup>1317</sup>

Herzl proposed that,

“Supposing His Majesty the Sultan were to give us Palestine, we could in return pledge ourselves to regulate the whole finances of Turkey.”<sup>1318</sup>

Both sides of this bargain would appear to benefit the Zionists and take from Turkey. The Sultan of Turkey was in a financial crisis bought on by Jewish bankers, just as the Egyptian Khedive Ismail Pasha was in a financial crisis brought on by Jewish bankers when Disraeli purchased shares in the Suez Canal with the Bank of Rothschild.<sup>1319</sup> But there were many reasons why the Zionists did not simply buy the land and end Turkey’s humiliation, as Herzl had proposed at the Zionist Congress of 1897, and as the Rothschilds had proposed long before.<sup>1320</sup>

Herzl knew that the Jewish financiers who had caused the Turkish Empire’s financial crisis were willing to cure it in exchange for the land of Palestine, and that the Sultan would agree to that deal. The Zionists had additional leverage on the Sultan due to the Turkish attacks on Armenian Christians. Though Jewish bankers were ultimately responsible for these attacks, they threatened to inflame the Christian

world against the Turks. Herzl promised that he could improve the Sultan's public image, and prevent a Christian backlash against the Turkish Empire, through his contacts in the Jewish press. Herzl pledged that warm Jews in the media would bury the story of the Armenian attacks, and praise the Sultan and the Turkish Empire, if the Sultan would agree to sell Palestine to the Rothschilds. In 1902, an article published in *The American Monthly Review of Reviews* addressed some of the problems facing the Turkish Empire at the time Herzl tried to blackmail the Sultan,

“WHERE THE SULTAN FAILED.

Corrupt these pashas were. Many had come from low, and some were of ignoble, origin. Their birth was as varied as the races of the empire they administered but did not rule. The weakest Ottoman sultan does that. But they were undeniably able. They have disappeared. They have no successors. Palace has supplanted ministerial rule. Personal secretaries have taken the place of pashas. The grand vizierate has become an empty shade, unless Said Pasha change it. Nor is this likely. Able, shrewd, consummate diplomat, Abdul Hamid, for a decade and more equal to the task of inflicting on the European concert a fatal paralysis, until Austria acted alone in 1897, has proved unable to organize administration or to depute authority. The army he turned over to Goltz Pasha, and it is efficient, as the Greek war proved. The men are unpaid, but their cartridge-boxes are never empty. They are unshod, but their arms are serviceable. There are few or no ambulances, but the artillery is well horsed. The navy has disappeared. But in civil administration no man is secure. Imperial orders go above, below, and around. Some negro eunuch or palace underling may palsy the administration of a province or bring to disgrace by a secret order the ablest of valis, or provincial governors. Despotism in strong hands may prove both able and beneficent by organizing administration. But personal rule, smitten with a mania of fear of conspiracy, trusting no one, filling the empire with espionage, and selecting as instruments ignorant and ignoble personal attendants was certain to end in the collapse now clear.

For a season it prospered. In 1895, all held Abdul Hamid, doubtless, the subtlest schemer of his long line in generations, but in the broad sense successful. In twenty years, 1879-99, the population of the empire, excluding tributary states, grew from 21,000,000 to 25,000,000— above the average of West Europe. The value of real estate advanced down to 1895 in all Turkish cities. In those with which I am most familiar in eastern Turkey, a fair 25 per cent. increase or more, in twenty years. There was no Turkish city, and I met residents from all, where building was not in progress in this period. All complained of taxes and oppression, and in all population, buildings, and realty values were growing. Imports, 1878 to 1898, rose from (estimated) \$60,000,000 to \$120,000,000, and exports from \$35,000,000 to \$68,750,000, an increase which stands for prosperity. The principal railroad in Asiatic Turkey, Smyrna-Aidin, 318 miles, increased its gross earnings from £140,538 to £354,406 from 1883 to 1893, and later lost its dividends.

But while figures of this character could be multiplied, the government itself was passing from one abyss of bankruptcy to another, if the imperial revenue only, averaging, 1892-95, \$106,500,000—say \$4 per capita—were collected in taxes, the burden would not be heavy. A semi-civilized country can easily raise a pound sterling a head, and a country like the United States averaged \$16 in 1890, and did not feel the burden. But by universal consent, the Turkish revenue is extorted manifold by a system of farming the taxes and official peculation. The old government, by pashas, was ill. The new, by palace favorites, is worse. After wholesale repudiation in 1875,—the Porte compounded with its creditors in 1881,—Iradé, December 8-20, 1881, admitted the bailiff in the shape of a debt commission, and paid 1 per cent. on the unsecured debt. The nominal amount of the debt in 1875 was \$1,200,000,000. It was scaled to \$530,000,000 in 1881. In 1900, it was \$682 000,000,—no great increase as national debts go. It is all held abroad,—77 per cent. in France, 10 per cent. in Germany, 9 per cent. in England, and 4 per cent. in Austria.[*Footnote: London Statist, October 3, 1896.*] The aggregate national mortgage is not large—in all, in 1896, government, railroad, and other stocks, \$792,370,000 at par, \$397,125,000 quoted value, two thirds (67 per cent.) in France, 17 per cent. in Germany, 12 per cent. in England, and 4 percent, in Austria. A fair measure this of time pressure the diplomacy of these lands will on a pinch exert.

The debt commission collected \$12,876,207 in 1900, against \$9,998,230 in 1885—a fairly elastic revenue. An Oriental country whose salttax receipts grew in fifteen years from \$3,071,502 to \$3,729,721—twice as fast as population—plainly only needs decent administration for a prosperous budget. Instead, time treasury has wallowed for years in irretrievable deficits averaging \$5,000,000 to \$7,000,000, according to Sir Edward Vincent's last report. The treasury, a few weeks ago, borrowed a small sum for the most sacrosanct of all Moslem expenditures, the carpet and its escort, which the Sultan yearly, as caliph, sends to the Kaaba, at Mecca. it is as though the Pope had to raise a floating loan for the wine and wafer of the Easter eucharist. Every inquiry shows how easily the Turkish treasury might be solvent. Every week finds it unable to meet any expenditure.

#### ARMENIAN MASSACRE AND ITS CAUSE.

The Sultan's policy five years ago had, therefore, greatly reduced European interference in Turkish affairs, and greatly increased imperial authority, without securing either a stable budget or an efficient administration. Nothing is, perhaps, so dangerous in the affairs of state as unlimited power joined to none of the machinery which gives certainty to taxation or ordered action to authority. Such prosperity as had come was little felt by Moslems. There is that about the Moslem creed, code, and character which incapacitates for all practical affairs but war and rule. Turkish treasury accounts have always been kept by Greeks and Armenians. If a Turk owns land, some Christian keeps its rent-roll. If he has a business, Christian clerks manage it, If he owns mines or works the richer placer of official extortion,

some Christian engineer or scribe manages and manipulates his accounts. Such prosperity as there was through the twenty years of Abdul Hamid's reign, which seemed prosperous, went to Christians. In all the cities where massacre came, it was the Christian and Armenian quarter that was thriving and rising in value. Armenian villages were waxing rich, buying hand and renting it. Armenian bankers were making loans. When massacre fell in one city, not a signature was left known to Constantinople bankers. Western manufactures, which were ruining native handicrafts, were all handled by Armenians. Economic strain and stress produced by this disproportionate prosperity of the small Christian fraction, gaining in wealth, education, and political aspiration, was a perilous irritant to add to the pride of a ruling and soldier caste and the fanaticism kindled by Moslem renaissance. The match of administrative order, or even administrative suggestion, had only to be touched to these explosive conditions to bring the Armenian massacres.

Into their history, it is no purpose of mine to enter. Beyond all refutation, the Sultan successfully prevented European interference or the punishment that was due. But great crimes of state bring their own inexorable penalty. For five years, since time last of the massacres, the Sultan visibly lost ground. Awful as is massacre, communities recover, if order is restored. Over the Armenian plateau this has never come. In all the empire a blight has fallen on trade. The fall in wool ruined southeastern Turkey and it is estimated there are 40,000,000 sheep between the Black Sea and the Persian Gulf. The silk collapse laid North Syria in ruins, and brought Beirut to beggary. The capital has never recovered from the mere business shock of massacre. The Greek war broke credits on the Levantine coast. From the Greek revolution to Bulgarian independence, 1828-78, the dismemberment of the Turkish empire had been accompanied by the appearance of communities capable of self-government. Even Algeria-Tunis and Egypt, which have passed under foreign control, had not done so until a separate, albeit despotic, autonomy had been gained. Driven back to its Moslem limits, nothing like this has appeared in the empire, in twenty years. Crete is separated, the hardships of its going being a measure of the relatively larger Moslem population. In Turkey proper, neither improvement in the central administration nor provinces capable of autonomy appear. Without either, the empire sinks in the slough of difficulties created by racial and physical problems. For a season these and all reforms were held at bay. Macedonian autonomy, Armenian protection, equitable taxation, improved administration—all these pledges of the Berlin treaty in 1878 remain unperformed through twenty years of Europe and an empire both without initiative, and both controlled by the inertia of events, the fear of a general war, and the address at intrigue of Abdul Hamid.

But the lack of sound government and an honest ruler nothing compensates—not even material prosperity, increasing trade, growing population, schools, museums, revived Islamism, and all the fruits of the reign marshaled by court journals when the quarter-century of the Sultan was

celebrated. Instead, when collapse comes, as collapse has, and the powers, one by one, demonstrate the weakness of the empire, problems long postponed appear, as creditors haunt lesser lives in days of disaster.”<sup>1321</sup>

In the 1840's, the Rothschilds considered buying Palestine from the Turkish Empire. The real difficulties the Rothschilds faced did not come from the Turks, but rather from the Arabs, especially the Egyptians, and from the Christians, especially the Catholics. The Jews feared that the Arabs would swarm over them if the Jews took over Palestine, which had been managed by the Egyptians. The Jews expected that a Jewish migration *en masse* to Palestine, and especially to Jerusalem, and most especially if followed in short succession by the anointment of a Jewish King—no doubt a Rothschild, and the destruction of the Dome of the Rock and Al Aqsa Mosque in order to “rebuild” the Jewish Temple; as Jewish prophecy demanded, would provoke the Moslems to attack the Jews and wipe them out.

The reason the Rothschilds did not move more aggressively on Palestine, though they had the financial might to buy it, was that whenever they tested the world's reaction to their designs, they discovered that the Jews did not want to go, that the Arabs opposed them (as opposed to the Turks), and that the Catholics thought of them as the embodiment of the anti-Christ. The Rothschilds feared that the Christians would recognize the Biblical implications of Jewish financiers using their corruptly gotten gains to purchase Jerusalem, as the manifestation of the anti-Christ. The Jewish financiers feared that the Christians would join forces with Islam to crush the anti-Christ and the Jews, that is to say smite the Rothschilds and sack the Jews.

Zionist financiers realized that it would be a enormous risk to finance the endeavor, which would likely end up in a holy war they could not win. Though they prodded and probed over the course of many centuries, Jewish financiers made no move into the desert until the Holocaust of the Second World War primed the pump by making the Jews appear to be meek victims and no threat to the world in the form of the anti-Christ.

Over the centuries, Jews put out a tremendous amount of propaganda meant to undermine Christian beliefs and to make the Christians into the slavish guardians of the Jews, at the expense of the Christians' and the Moslems' own interests. The practice continues to this very day. Two Letters to the Editor of *The London Times* published on 26 August 1840 on page 6, evince the challenges the Rothschilds faced should they have bought Palestine outright, and these letters evince the Jewish propaganda meant to subvert Christianity and Islam, and to create an artificial enmity between the two religions, so that the Christians would slavishly guard the Jews against the Moslems when the Jews stole the Palestinians' homes and defiled their religion,

“TO THE EDITOR OF THE TIMES.

Sir,—Every right-minded person must feel gratified at the general expression of interest in the Jewish nation which has been elicited by the recent sufferings of their brethren at Damascus. It is to be hoped that the public feeling will not be allowed to evaporate in the mere expression of

sympathy, but that some effectual measures may be adopted to prevent a recurrence of these atrocities, not merely in our own times, but in generations yet to come. We must not forget, when giving utterance to our indignation at the late transactions in the east, that but a few centuries have passed since our own country was the scene of similar enormities on a far larger scale. What reader of English history does not recall with shame and sorrow the wholesale tortures, executions, and massacres of the Jews who had sought shelter here, or who can estimate the amount of property seized and confiscated, or the number of hearts wrung by the endless repetition of cruelty and injustice? If in England they have till lately been thus treated, how can they look for more security elsewhere? Instead of wondering that they should become sordid and debased, the only cause for surprise is that any should rise to intelligence and respectability. Subject to the caprice and cruelty of any nation among whom they may dwell, fleeing from the persecutions of one only to meet with like treatment from another, having no city of refuge where they can be in safeguard, no single spot to call their own, they are in a more pitiable condition than the Indian of the forest, or the Arab of the desert.

‘The wild bird hath her nest, the fox his cave,  
‘Mankind their country, Israel but the grave.’

Is this state of things always to continue? They think not. Though many hundreds of years of hope deferred might have been enough to quench the anticipations of the most sanguine, they still hope on, and turn with constant and earnest longing to the land of their forefathers. Their little children are taught to expect that they shall one day see Jerusalem. They purchase no landed property, and hold themselves in readiness at a few hours’ notice to revisit what they and we tacitly agree to call ‘their own land.’ It is theirs by a right which no other nation can boast, for God gave it to them, and though dispossessed of it for so many ages, it is still but partially peopled, and held with a loose hand and a disputed title by a hostile power, as if in readiness for their return.

There are political reasons arising from the present aspect of affairs in Russia, Turkey, and Egypt, which would make it to the interest not only of England but of other European nations, either by purchase or by treaty, to procure the restoration of Judea to its rightful claimants. About a year since, I heard it said by a German Jew, that a proposal had some time before been made by our (then) Government to the late Baron Rothschild, that he should enter into a negotiation for this purpose, and that he declined, assigning as a reason, ‘Judea is our own; we will not buy it, we wait till God shall restore it to us.’ The desirableness as well as the possibility of such a step seems daily to become more evident, but England has lately proved that she needs no selfish motives to induce her to discharge a debt of national honour and justice, or to perform an act of pure benevolence. The one now suggested would not, judging from appearances, cost 20,000,000*l.* of money, or be unaccomplished after 50 years of exertion, or be so vast and so laborious an

undertaking as the extinction of slavery throughout the world. It would be a noble thing for a Christian nation to restore these wanderers to their homes again. It would be a crowning point in the glory of England to bring about such an event. The special blessings promised in the Scriptures to those who befriend the Jews would rest upon her, and her sons and daughters would sit down with purer enjoyment to their domestic comforts when they thought that the persecuted outcasts of so many ages had, through their agency, been replaced in homes as happy and secure as theirs.

Hoping that some master mind may be led to take up this subject in all its bearings, and to form some tangible plan for its accomplishment, and that some Wilberforce may be raised up to plead for it by all the powerful and heart-stirring arguments of which it is capable,

I am, Sir, your obedient servant,

AN ENGLISH CHRISTIAN.

TO THE EDITOR OF THE TIMES.

Sir,—The extraordinary crisis of Oriental politics has stimulated an almost universal interest and investigation, and the fate of the Jews seems to be deeply involved with the settlement of the Syrian dilemma now agitating every Court of Christendom.

You have well and wisely recommended that a system of peaceful umpirage and arbitration should be adopted as the proper *role* of Britain, France, Austria, Prussia, and Russia, and you have exposed the extreme absurdity which these Powers would commit if in their zeal for accommodating the quarrels of the Ottomans they should stir up bloody wars among themselves.

The peace of Europe and the just balance of its powers being therefore assumed as the grand desideratum, as the consummation most devoutly to be wished, I peruse with particular interest a brief article in your journal of this day relative to the restriction of the Jews in Jerusalem, because I imagine that this event has become practicable through an unprecedented concatenation of circumstances, and that moreover it has become especially desirable, as the exact expedient to which it is the interest of all the belligerent parties to consent.

The actual feasibility of the return of the Jews is no longer a paradox; the time gives it proof. That theory of the restoration of the Jewish kingdom, which a few years ago was laughed at as the phantasy of insane enthusiasm, is now calculated on as a most practical achievement of diplomacy.

Let us view the question more nearly. It is granted that the Jews were the ancient proprietors of Syria; that Syria was the proper heart and centre of their kingdom. It is granted that they have a strong conviction that Providence will restore them to this Syrian supremacy. It is granted that they have entertained for ages a hearty desire to return thither, and are willing to make great sacrifices of a pecuniary kind to the different parties interested, provided they can be put in peaceful and secure possession.

It is likewise notorious, that since the Jews have been thrust out of Syria,

that land has been a mere arena of strife to neighbouring Powers, all conscious that they had no legitimate right there, and all jealous of each other's intrusion.

Such having been the case, why, it may be asked, have not the Jews long ago endeavoured to regain possession of Syria by commercial arrangements? In reply it may be said, that though they have evidently wished to do so, and have made overtures of the kind, hitherto circumstances have mainly opposed their desires. For instance, they could not expect to purchase a secure possession of Syria from Turkey, while that empire, in the pride of insolent despotism, could have suddenly revoked its stipulations, and have seized on Jewish treasures, none venturing to call it to account. Nor could the Jews have ventured to purchase Syria while the right to that country was vehemently disputed between Turkey and Egypt, without any powerful arbitrators to arrange the right at issue, and lend sanction and binding authority to diplomatic documents.

Now, however, these obstacles and hindrances are in a great measure removed; all the strongest Powers in Europe have come forward as arbitrators and umpires to arrange the settlement of Syria.

Under such potent arbitrators, pledged to the performance of any conditions finally agreed on, I have reason to believe that the Jews would readily enter into such financial arrangements as would secure them the absolute possession of Jerusalem and Syria.

If such an arrangement were formed, one great cause of dissension between France and England would be at once removed; for both the Porte and Egypt are decidedly in want of money, and will gladly sell their respective rights in the Syrian territory. They themselves begin to see the folly of enacting the part of the dog in the manger; they will drop the apple of discord if they can get fair compensation for their trouble.

I know no reason, under such powerful umpires, why the Hebrews should not restore an independent monarchy in Syria, as well as the Egyptians in Egypt, or the Grecians in Greece.

As a practical expedient of politics, I believe it will be easier to secure the peace of Europe and Asia by this effort to restore the Jews, than by any allotment of Syrian territories to the Turks or Egyptians, which will be sure to occasion fresh jealousies and discords.

In offering these remarks, I have viewed the question merely as a lawyer and a politician, and proposed the restoration of the Jews as a sort of *tertium quid*, calculated to win the votes of several of the parties at issue. But, Sir, there is a higher point of view from which many of the readers of *The Times* may wish to regard this topic of investigation. Whichever way the restoration of the Jews may finally be brought about, there is no doubt that it is a subject frequently illustrated by Biblical prophecies.

I will, therefore, if I may do so without the vain and presumptuous curiosity which some of the neologists have manifested, endeavour to detail the opinion of the church on this subject in the words of some of her most

respectable writers.

It is generally supposed by Newton, Hales, Faber, and others, that the great prophetic period of 1,260 years is not very far from its termination. If they are right in this supposition, the period of the restoration of the Jews cannot be very remote.

These two contingencies are evidently connected by the prophet Daniel, who distinctly states that at the time of the end of this period there shall be great contests among the Eastern nations in Syria. And at that time (continues Daniel) shall Michael stand up, even the great Prince who standeth up for the children of the Jews, and there shall be a time of trouble such as never was since there was a nation, and at that time the Jews shall be delivered. (Daniel xii.)

Whatever this mysterious passage may imply, all the most learned expositors agree that it refers to the same crisis indicated by the author of the Apocalypse (Chapter xvi., verses 12, 16.) Most of these expositors seem to think that by the phrase 'drying up the great river Euphrates, that the way of the Kings of the East might be prepared,' we are to understand the diminution of the Turkish empire, that the Jews may regain their long lost kingdom of Syria.

I will not detain you by quoting a host of learned authorities in confirmation of this interpretation; but it may be important to hint, that the moral and intellectual position of the Jews in the present day, as well as their commercial connexions, has enabled them to assume a political sphere of activity at once lofty and extensive.

As to religion, they have of late years realized many of the predictions of Mendelssohn and D'Israeli. They have thrown off the absurd bigotry which once rendered them contemptible, and begin to give the New Testament and the writings of Christian divines that attention to which they are every way entitled among truth-searching and philosophic men. Though, perhaps, fewer positive conversions to Christianity have taken place than were expected by the clergy, still the Hebrew intellect has made within a few years past a wonderful approximation to that temper of impartial inquiry in which such books as *Grotius de Veritate* produce an indelible impression.

I believe that the cause of the restoration of the Jews is one essentially generous and noble, and that all individuals and nations that assist this world-renounced people to recover the empire of their ancestors will be rewarded by Heaven's blessing. [It was and is commonplace for Zionists to appeal to the superstitions of Christians and others with the myth that Jews have supernatural connections which will bless those who help Jews and punish those who do not. The real forces at work are generally control over public opinion through media, planted rumor and gossip; sophisticated intelligence networks; and the might of higher education and investment capital, or lack thereof, which can raise a nation above others, or destroy it. Whoever controls news outlets and financial institutions is the first to learn of events and investments, and to profit from them, or prevent them.—CJB]

Everything that is patriotic and philanthropic should urge Great Britain forward as the agent of prophetic revelations so full of auspicious consequence.

I dare not allow my mind to run into the enthusiasm on this subject which I find predominant among religious authors. I will, therefore, conclude with one quotation from *Hale's Analysis of Chronology*:—

‘The situation of the new Jerusalem,’ says this profound mathematician, ‘as the centre of Christ’s millenary kingdom in the Holy Land, considered in a geographical point of view, is well described by Mr. King in a note to his *Hymns to the Supreme Being*. How capable Syria is of a more universal intercourse than any other country with all parts of the world is most remarkable, and deserves to be well considered, when we read the numerous prophecies which speak of its future grandeur, when its people shall at length be gathered from all nations among whom they have wandered, and Sion shall be the joy of the whole earth.’

Your very obedient servant,

Aug. 17.

F. B.”

Many Christians were foolish and childish enough to be taken in by the Zionist propaganda promising them the joys of the apocalypse and their wonderful martyrdom for the sake of the Jews, but the Jews themselves wanted no part of it. The majority of Jews wanted nothing of the pseudo-Protestant movement, led by crypto-Jews, to banish them to the deserts of Palestine in the hopes that Jesus might return in the form of Rothschild. The Rothschilds were constantly testing to see if the Jews wanted to go to Palestine and consistently discovered that they did not. *The London Times* published the following set of queries on 17 August 1840 on page 3,

“SYRIA.—RESTORATION OF THE JEWS.

(From a Correspondent.)

The proposition to plant the Jewish people in the land of their fathers, under the protection of the five Powers, is no longer a mere matter of speculation, but of serious political consideration. In a Ministerial paper of the 31st of July an article appears bearing all the characteristics of a feeler on this deeply interesting subject. However, it has been reserved for a noble lord opposed to Her Majesty’s Ministers to take up the subject in a practical and statesmanlike manner, and he is instituting inquiries, of which the following is a copy:—

QUERIES.

‘1. What are the feelings of the Jews you meet with respect to their return to the Holy Land?

‘2. Would the Jews of station and property be inclined to return to Palestine, carry with them their capital, and invest it in the cultivation of the land, if by the operation of law and justice life and property were rendered secure?

‘3. How soon would they be inclined and ready to go back?

‘4. Would they go back entirely at their own expense, requiring nothing further than the assurance of safety to person and estate?’

5. Would they be content to live under the Government of the country as they should find it, their rights and privileges being secured to them under the protection of the European powers?’

‘Let the answers you procure be as distinct and decided and detailed as possible: in respect as to the inquiries as to property, it will of course be sufficient that you should obtain fair proof of the fact from general report.’

The noble Lord who is instituting these inquiries has given deep attention to the matter, and is well known as the writer of an able article in the *Quarterly* on the subject, in December, 1838.

In connexion with this, a deeply interesting discovery has been made on the south-west shores of the Caspian, enclosed in a chain of mountains, of the remnant of the Ten Tribes, living in the exercise of their religious customs in a primitive manner, distinct from the customs of modern Judaism. The facts which distinguish them as the remnant of that branch of the Jewish family are striking and incontrovertible, and are about to be given to the world. An intrepid missionary, the Rev. Mr. Samuel, of Bombay, has made the discovery, and resided amongst this people several months, under permission from the Russian Government, who directed him to institute inquiry concerning them.”

The Christians were led by crypto-Jews and their agents, and the Jews controlled the press, but there was still the risk that a Christian movement might arise which was true to the Christian faith and unwilling to destroy the Gentiles for the sake of the Jews. Given that the Jews did not want to go, and given the risks of a holy war that could result in the extermination of the Jews and with them the Rothschilds, the Rothschilds decided to wait for more favorable circumstances before purchasing Palestine and chasing out the Palestinians.

Since the Jews themselves did not wish to go to Palestine, and the Zionists’ potential financial backers feared that their investment would be lost due to a lack of Jewish interest and given the possibility that the Sultan would renege on the deal and take their money while the rest of the world stood idly by, the Rothschilds and their agents saved face by making it appear in the press that the Sultan wanted more than the Zionists were willing to give, and had recognized the value of Palestine to the British, the Germans, the Egyptians, the Russians and to Islam. Note that the Zionists’ offer in Herzl’s day was “to regulate the finances” of Turkey in exchange for Palestine, not to buy the territory. By managing the finances of the Sultan, as opposed to simply paying off his debts or transferring funds to him, the Zionists would have some means to retaliate against him, should the Sultan breach the contract—or if it simply suited their purposes—they were, after all, the cause of his financial difficulties in the first place.

Moses Hess quoted Ernest Laharanne’s *La nouvelle question d’Orient: Empires d’Egypte et d’Arabie. Reconstitution de la nationalité juive*, E. Dentu, Paris, (1860), whose prose reveals why the Rothschilds were forced to propagandize the Christians

and subvert Christianity, before moving into Palestine—which was also the primary cause of the Jews’ ancient war on Catholicism,

“I may, therefore, recommend this work, written, not by a Jew, but by a French patriot, to the attention of our modern Jews, who plume themselves on borrowed French humanitarianism. I will quote here, in translation, a few pages of this work, *The New Eastern Question*, by Ernest Laharanne.[*Footnote*: See note IX at end of book.]

‘In the discussion of these new Eastern complications, we reserved a special place for Palestine, in order to bring to the attention of the world the important question, whether ancient Judæa can once more acquire its former place under the sun.

‘This question is not raised here for the first time. The redemption of Palestine, either by the efforts of international Jewish bankers, or the nobler method, of a general subscription in which all the Jews should participate, has been discussed many times. Why is it that this patriotic project has not as yet been realized? It is certainly not the fault of pious Jews that the plan was frustrated, for their hearts beat fast and their eyes fill with tears at the thought of a return to Jerusalem

[*Footnote*: My friend, Armond L., who traveled for several years through the Danube Principalities, told me that the Jews were moved to tears when he announced to them the end of their suffering, with the words ‘The time of the return approaches.’ The more fortunate Occidental Jews do not know with what longing the Jewish masses of the East await the final redemption from the two thousand year exile. They know not that the patriotic Jew cannot suppress his cry of anguish at the length of the exile, even in the midst of his festive songs, as, for instance, the patriotic poem which is read on Chanukah, closes with the mournful call:

‘For salvation is delayed for us and there is no end to the days of evil.’

‘They asked me,’ continued my friend, ‘what are the indications that the end of the exile is approaching?’ ‘These,’ I answered, ‘that the Turkish and the papal powers are on the point of collapse.’]

‘If the project is still unrealized, the cause is easily cognizable. The Jews dare not think of the possibility of possessing again the land of their fathers. Have we not opposed to their wish our Christian veto? Would we not continually molest the legal proprietor when he will have taken possession of his ancestral land, and in the name of piety make him feel that his ancestors forfeited the title to their land on the day of the Crucifixion?

‘Our stupid Ultramontanism has destroyed the possibility of a regeneration of Judæa, by making the present of the Jewish people barren and unproductive. Had the city of Jerusalem been rebuilt by means of Jewish capital, we would have heard preachers prophesying, even in our progressive nineteenth century, that the end of the world is at hand and predictions of the

coming of the Anti-Christ. Yes, we have lived to see such a state of affairs, now that Ultramontanism has made its last stand in oratorical eloquence. In the sacred beehive of religion, we still hear a continuous buzzing of those insects who would rather see a mighty sword in the hands of the barbarians, than greet the resurrection of nations and hail the revival of a free and great thought inscribed on their banner. This is undoubtedly the reason why Israel did not make any attempt to become master of his own flocks, why the Jews, after wandering for two thousand years, are not in a position to shake the dust from their weary feet. The continuous, inexorable demands that would be made upon a Jewish settlement, the vexatious insults that would be heaped upon them and which would finally degenerate into persecutions, in which fanatic Christians and pious Mohammedans would unite in brotherly accord—these are the reasons, more potent than the rule of the Turks, that have deterred the Jews from attempting to rebuild the Temple of Solomon, their ancient home, and their State.”<sup>1322</sup>

Hess, himself, wrote,

“It seems that extracts from the French pamphlet which I quoted to you, have awakened in you new thoughts. You think that the Christian nations will certainly not object to the restoration of the Jewish State, for they will thereby rid their respective countries of a foreign population which is a thorn in their side. Not only Frenchmen, but Germans and Englishmen, have expressed themselves more than once in favor of the return of the Jews to Palestine. You quote an Englishman who endeavored to prove, by Biblical evidence, the ultimate return of the Jews to Palestine and simultaneously also the conversion of the Jews to Christianity. Another Englishman attempts to prove that the present English dynasty is directly descended from the house of David and that the stone which plays such an important rôle in the coronation of English kings is the same on which Jacob’s head rested when he dreamt of the famous ladder. A third magnanimously offers all the English ships for the purpose of conveying to Palestine, free of charge, all the Jews who want to return there. These sentiments, however, seem to be, according to you, only a milder form of the desire, which in former ages expressed itself in frequent banishments of the Jews from Christian lands, for which mildness our people ought to be thankful. On the other hand, you see in such projects only a piece of folly which, in its final analysis, leads either to religious or secular insanity, and should not be taken into consideration. Such desires, moreover, if they come from pious Christians, would be opposed by all Jews. On the other hand, if pious Jews were the projectors, all Christians would object to the restoration; for as the latter would only consent to a return to Palestine on condition that the ancient sacrificial cult be reintroduced in the New Jerusalem, so would the former give its assistance to the plan, only on condition that we Jews would bring our national religion as a sacrifice to Christianity at the ‘Holy Sepulchre.’ And thus, you conclude,

all the national aspirations of the Jews must inevitably founder on the rock of differences of opinion.

Now if rigid Christian dogma and inflexible Jewish orthodoxy could never be revived by the living current of history, they would certainly place an insurmountable obstacle to the realization of our patriotic aspirations. The thought of repossessing our ancient fatherland can, therefore, be taken under serious consideration, only when this rigidity of orthodox Jews and Christians alike, will have relaxed. And it is beginning to relax already, not only with the progressive elements, but even with pious Jews and Christians. Moreover, the Talmud, which is the corner-stone of modern Jewish orthodoxy, long ago counseled obedience to the dictates of life.<sup>1323</sup>

The Christians believed that the Jews had only one way to save themselves from ultimate annihilation, and that was to convert to Christianity. Even those Gentiles willing to help the Jews take Palestine from the Turks and the Palestinians knew that the Jews would be attacked unless they pretended to convert to Christianity. Hence the countless books calling for the “restoration to Palestine” that were published by Christians, and by crypto-Jewish Zionists pretending to be Christians, concurrently called for the conversion of the Jews. They knew that this was the only safe way to establish a Jewish colony in Palestine without provoking the Christians into a holy war. This also had the benefit of allying the Christians with the Jews against the Moslems. Again, the problem the Jewish Zionists faced was that the Jews did not want to go to Palestine, let alone pretend to convert to Christianity and then go to Palestine.

Very early on, Cyprian stated in his Twelfth Treatise, “Three Books of Testimonies Against the Jews”, First Book, Testimony 24, that the Jews had but one option, other than extermination, to atone for the death of Christ,

“24. That by this alone the Jews can receive pardon of their sins, if they wash away the blood of Christ slain, in His baptism, and, passing over into His Church, obey His precepts.

In Isaiah the Lord says: ‘Now I will not release your sins. When ye stretch forth your hands, I will turn away my face from you; and if ye multiply prayers, I will not hear you: for your hands are full of blood. Wash you, make you clean; take away the wickedness from your souls from the sight of mine eyes; cease from your wickedness; learn to do good; seek judgement; keep him who suffers wrong; judge for the orphan, and justify the widow. And come, let us reason together, saith the Lord: and although your sins be as scarlet, I will whiten [Footnote: ‘Exalbabo.’] them as snow; and although they were as crimson, I will whiten [Footnote: ‘Inalbabo.’] them as wool. And if ye be willing and listen to me, ye shall eat of the good of the land; but if ye be unwilling, and will not hear me, the sword [Esau] shall consume you; for the mouth of the Lord hath spoken these things. [footnote: Isa. i. 15-20.]’<sup>1324</sup>

The Zionists had to carefully nurture an antagonism over the course of centuries in Europe against the Pope and depict him as the anti-Christ, and against Catholicism as the evil ecumenical Church of the Apocalypse, and against Islam and the Turks as heathens; so that Christians would not see the Jews and Judaism as the prophesied evil ecumenical Church of the Apocalypse headed by the anti-Christ—the Jews’ false Messiah; and so that the English Esau, or some other European force, would take Palestine from the Turks and give it to the Jews, who could then regulate the trade of the world. The best means to accomplish this monumental feat was to create anti-Catholic “reformations” and “second reformations” creating the Protestant and Puritan Churches, and for the Jews to pretend to convert to these Judaized Churches and form an alliance with Judaized “Christians” against Islam, while destroying Christianity along with Islam.

Herzl recalled the rôles of Esau and Jacob in his book *The Jewish State*, when he called on Europe, Esau, to guard Israel, Jacob,

“We should as a neutral State remain in contact with all Europe, which would have to guarantee our existence.”<sup>1325</sup>

Anti-Popism had a history in England dating back at least to Jon Wycliffe, who anticipated many aspects of the Protestant Reformation and Communism—the modern Utopian substitute for original Christian mythology. The wanton corruption of the Popes—especially the Spanish Borgia Popes (Pope Callixtus III, who waged war on the Turks, and his nephew Alexander VI, who waged war on Catholicism), made for fertile ground for the reformers who would convert Catholicism to Judaism and eventually atheism. This ground was tilled by Cabalist Jews and supposedly anti-Semitic Jews who claimed to have converted to Christianity, like: Konrad Mutian (a. k. a. Conradus Mutianus Rufus), Johann Reuchlin, Pico della Mirandola, Jakob Questenberg, Jakob ben Jehiel Loans, Obadja Sforno of Cesena, Johann Pfefferkorn, etc. Note that in the dualistic and dialectical terms of the Cabalah, anti-Semites and the defenders of Judaism serve the same purpose—the segregation of Jews.<sup>1326</sup>

For centuries, the British and the Jews did what they could to diminish the power of Turkey and Egypt, fully achieving their Apocalyptic vision by the end of the First World War. As a supposedly Protestant English Zionist stated in a letter to the Editor of 17 August 1840, published in *The London Times*, on 26 August 1840, on page 6,

“Whatever this mysterious passage may imply, all the most learned expositors agree that it refers to the same crisis indicated by the author of the Apocalypse (Chapter xvi., verses 12, 16.) Most of these expositors seem to think that by the phrase ‘drying up the great river Euphrates, that the way of the Kings of the East might be prepared,’ we are to understand the diminution of the Turkish empire, that the Jews may regain their long lost kingdom of Syria.”

Joseph Mede, of Cambridge, iterated this call for war against the Turks for the benefit of the Jews—under the guise of scripture—in the 1600's, and countless others

echoed his call.<sup>1327</sup> The Euphrates of Moslem might in the Middle East continues to evaporate under the influence of our present day Zionists, and with it the dignity of humankind is lost to the night.

The first act of the First Zionist Conference in 1897 was to pass a resolution thanking the Sultan of Turkey, who, at the instigation of Jews and crypto-Jews, was committing atrocities against the Armenians. Crypto-Jews were the motive force behind the Sultan's atrocities against Armenian Christians. Jewish bankers, and crypto-Jewish bankers posing as Greek and Armenian Christians, managed the Sultan's accounts and led him into bankruptcy, while they, themselves, became immensely wealthy at the expense of the Turkish Empire. Jews prompted the Sultan to retaliate against innocent Armenian Christians, falsely blaming them for the theft, and diverting attention from the criminal Jews. The willingness of the political Zionists to fund and forgive (with their admitted corruption of the press) Jewish-Turkish atrocities began with their beginning and culminated in the genocide of the Armenians after the Sultan's Government was overthrown by the "Young Turks" in 1915—a group led by crypto-Jewish<sup>1328</sup> positivist revolutionaries whose philosophies stemmed from Henri de Saint-Simon and Auguste Comte—philosophies which were popular among Jewish intellectuals, especially in Vienna. Thomas R. Bransten wrote in his compilation of David Ben-Gurion's *Memoirs*,

*“No Messiah but nineteenth-century positivism as coupled to Biblical affirmation of the Jews' historical place in the land of Israel prompted their massive return.”*<sup>1329</sup>

The Armenians are among the most ancient group of Christians—Christians whom some Jews have long sought to destroy. The Armenians were unwise enough to sponsor the Zionist venture in Palestine and publicly endorsed the Balfour Declaration in hopes that it would protect them from the Turks, not realizing that the Young Turks were massacring the Armenians in the millions at the instigation of their crypto-Jewish leadership. The Armenian leaders were corrupted by Zionist Jews and betrayed the Armenian People.

Herzl makes clear his evil intentions in his diaries. Herzl's deceit was earlier exposed in the eleventh edition of the *Encyclopædia Britannica* in 1911 in an article on "Zionism". The Zionists had cut a deal with the Sultan through Newlinsky to use their influence in the news media to control public opinion concerning the atrocities the Turks had committed against the Armenians at the instigation of the Jews,

*“The most encouraging feature in Dr Herzl's scheme was that the Sultan of Turkey appeared favourable to it. The motive of his sympathy has not hitherto been made known. The Armenian massacres had inflamed the whole of Europe against him, and for a time the Ottoman Empire was in very serious peril. Dr Herzl's scheme provided him, as he imagined, with a means of securing powerful friends. Through a secret emissary, the Chevalier de Newlinsky, whom he sent to London in May 1896, he offered to present the Jews a charter in Palestine provided they used their influence in the press and*

otherwise to solve the Armenian question on lines which he laid down. The English Jews declined these proposals, and refused to treat in any way with the persecutor of the Armenians. When, in the following July, Dr Herzl himself came to London, the Maccabean Society, though ignorant of the negotiations with the Sultan, declined to support the scheme. None the less, it secured a large amount of popular support throughout Europe, and in 1910 Zionism had a following of over 300,000 Jews, divided into a thousand electoral districts. The English membership is about 15,000. [\*\*\*] Modern Zionism is vitiated by its erroneous premises. It is based on the idea that anti-Semitism is unconquerable, and thus the whole movement is artificial. Under the influence of religious toleration and the naturalization laws, nationalities are daily losing more of their racial character. The coming nationality will be essentially a matter of education and economics, and this will not exclude the Jews as such. With the passing away of anti-Semitism, Jewish nationalism will disappear. If the Jewish people disappear with it, it will only be because either their religious mission in the world has been accomplished or they have proved themselves unworthy of it.”

Note the self-imposed pressure on early political Zionists to promote anti-Semitism, which was not considered by most Jews at the time to be nearly so unconquerable as Herzl had portrayed it, for without a dramatic increase of anti-Semitism brought about by the Zionists themselves, political Zionism, which was founded on the premise that Jews were incapable of assimilation, had no *raison d'être* and no hope of success. Political Zionism was premised on the success of anti-Semitism; which gave the Zionists the incentive to spread, not eliminate, anti-Semitism. The political Zionists became fanatical in this mission to generate anti-Semitism—unprecedentedly virulent anti-Semitism—because they convinced themselves that the survival of their divine race depended upon their ability to make the world hate and persecute Jews.

No one loved Herzl and his pamphlet more than the anti-Semites. Herzl wrote in his diary,

“the Pressburg anti-Semite Ivan von Simonyi [\*\*\*] Loves me!”<sup>1330</sup>

and,

“In the beginning we shall be supported by anti-Semites through a *recrudescence*\* of persecution (for I am convinced that they do not expect success and will want to exploit their ‘conquest.’)”<sup>1331</sup>

and,

“The anti-Semites will become our most dependable friends, the anti-Semitic countries our allies.”<sup>1332</sup>

Herzl declared the virtue and justice, in his perverse mind, of anti-Semitism,

“[W]e want to let respectable anti-Semites participate in our project [\*\*\*] Present-day anti-Semitism can only in a very few places be taken for the old religious intolerance. For the most part it is a movement among civilized nations whereby they try to exorcize a ghost from out of their own past. [\*\*\*] The anti-Semites will have carried the day. Let them have this satisfaction, for we too shall be happy. They will have turned out to be right because they *are* right. They could not have let themselves be subjugated by us in the army, in government, in all of commerce, as thanks for generously having let us out of the ghetto. Let us never forget this magnanimous deed of the civilized nations. [\*\*\*] Thus, anti-Semitism, too, probably contains the divine Will to Good, because it forces us to close ranks, unites us through pressure, and through our unity will make us free.”<sup>1333</sup>

In 1897, Herzl told the First Zionist Congress,

“The feeling of communion, of which we have been so bitterly accused, had commenced to weaken when anti-Semitism attacked us. Anti-Semitism has restored it. We have, so to speak, gone home. Zionism is the return home of Judaism even before the return to the land of the Jews.”<sup>1334</sup>

Max Nordau wrote in 1905,

“Anti-Semitism has also taught many educated Jews the way back to their people.”<sup>1335</sup>

Benjamin Disraeli, who was to become the Prime Minister of England, wrote in 1844, referring to Jews as the “superior race” and the “pure persecuted race”,

“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.”<sup>1336</sup>

The Zionists sponsored anti-Semitism: 1) By raising the issue wherever and whenever they could promoting the idea of the “common enemy” to Jews to lead them into panic and segregation. 2) By smearing famous figures of all ethnic groups

including those Jewish financiers who would not fund them. 3) By smearing and intimidating assimilationists. 4) By promoting racial segregation as if it had a scientific basis. 5) By censoring ideas contrary to their own and otherwise manipulating the press and politicians as best they could. 6) By promoting the massive emigration of Eastern European Jews to the West believing it would provoke and agitate anti-Semitism—as is reflected in Einstein’s actions and speeches in the late Teens through the Twenties of the Twentieth Century. The political Zionists even used *agents provocateur* to spread anti-Semitism and the political Zionists founded anti-Semitic societies, societies which produced the Nazis.

Herzl was a corrupt journalist, and he established the precedent of the political Zionists’ frequent attempts to corrupt the mass media, which has continued through to Robert Maxwell<sup>1337</sup> and beyond. Benjamin Harrison Freedman’s writings and speeches document the political Zionists’ tactics of smear and distraction, which are manifest in abundance in their shameless and dishonest promotion of Einstein, who is for them not merely a national hero, but a saint. The Jewish industrialist Benjamin Harrison Freedman warned Americans in the immediate post-World War II period, as quoted by Douglas Reed in 1951,

“Mr. Freedman, some time before Mr. Truman’s ‘proudest moment,’ wrote: ‘The threat of Political Zionism to the welfare and security of America is little realized. . . . There may soon take place in Palestine an explosion which will set off another world war. . . . The influence of the Zionist organization reaches into the inner policy-making groups of nearly every government in the world—particularly into the Christian West. This influence causes these groups to adopt pro-Zionist policies which are often in conflict with the real interests of the peoples they govern. This condition exists in the United States. . . New York, Pennsylvania, Illinois, Massachusetts and California control 151 electoral votes out of a total of 531. In these states are concentrated the overwhelming majority of Americans of Jewish faith. In these states Jews hold the balance of power. Zionists claim that they can ‘deliver’ this vote. Although a great majority of American Jews are not Zionists . . . the Zionist minority has found means to silence them, and to convince nearly everybody that anti-Zionism means being anti-Jewish. In the light of this, and in the light of past elections, the present administration, with its eye on the next elections (which President Truman’s supporters won) ‘has been strongly pro-Zionist. The pro-Zionist, politically motivated declarations of the President have been accepted throughout the world as official statements of American foreign policy. Yet it has always been a cardinal principle of American policy that all civilized peoples have a right to enjoy their own freedom. . . . Soviet Communism will succeed in its attempt to conquer the world in direct proportion to the support which America gives to Zionism. . . . It will take courage for Americans of whatever origin to think these facts through and take public positions upon them. They will be smeared. They will be slandered. Already, Zionists have been able to bring about economic ruin of many Christians and Jews who have dared challenge

the right to claim Palestine for a Jewish national State.”<sup>1338</sup>

In 1955, James Rorty called Benjamin Freedman a “Jewish anti-Semite”,

“One of McGinley’s angels is the Jewish anti-Semite Benjamin Freedman, who told the Armed Services Committee on December 12, 1950 that he had given \$15,000 to *Common Sense*.”<sup>1339</sup>

Arnold Forster wrote in his book *Square One* of 1988,

“And I said that we knew the purpose of the trip was to seek documentation for the case against Mrs. Rosenberg from one Benjamin Freedman, an affluent, self-hating apostate Jew who had spent untold thousands of dollars purchasing, reprinting and disseminating widely the anti-Jewish materials produced by the nation’s worst professional anti-Semites. I told, too, how the two men, the one from Fulton Lewis’ office, the other on the senator’s staff, had carried a letter of introduction to Freedman from Gerald L. K. Smith, one of the most notorious bigots in the United States.”<sup>1340</sup>

Retired Congressman Paul Findley has written extensively on political Zionism’s undue influence in shaping American public opinion and of its interference in American politics.<sup>1341</sup> Douglas Reed published many scathing indictments of political Zionism and of political Zionism’s negative impact on the world.<sup>1342</sup>

Here are but a few of examples of the corruption of the press and of Herzl’s intended manipulation of the press to smear those who disagreed with him, to cover-up and forgive atrocities, and to corruptly control public opinion—but a small sample taken from the *many* to be found in Herzl’s diaries:

“But if he does, I shall smash him, incite popular fanaticism against him, and demolish him in print [\*\*\*] I shall probably make enemies of the big Jews. Well, this is going to be apparent from the attacks or the silence of the servile part of the press. [\*\*\*] I am writing de Haas a few compliments for Mr. Prag, and am authorizing him at the same time to publish the Turkish ambassador’s denial in the press—only the substance, not the wording. [\*\*\*] I must endeavor to gain influence over a newspaper. I can have such influence only as an owner of shares. [\*\*\*] Let the gentlemen found or buy one large daily paper in London and one in Paris. There are papers that yield a good profit and on which the Fund would not lose anything. The politics of the Jews should be conducted through these papers, for or against Turkey, depending on circumstances, etc. On the outside, the papers need not be recognizable as Jewish sheets. [\*\*\*] Here I wish to insert *incidemment* something that will show how easily we can transplant many of our customs. The newspapers which are now being hawked as Jewish sheets—and rightly so, I believe—will have editions over there, like the Paris edition of the *New York Herald*. The news will be exchanged between both sides by cable. After all,

we shall remain in contact with our old homelands. Gradually the demand for newspapers will increase, the colonial editions will grow, the Jewish editors will move overseas, leaving the Gentile ones by themselves. Little by little and imperceptibly, the Jewish papers will turn into Gentile papers, until the overseas editions are as independent as the European ones. It is an amusing thought in this serious plan that many a government will be willing to help us for that reason alone. [etc. etc. etc.]”<sup>1343</sup>

Samuel Landman wrote in 1936,

“In the early years of the War great efforts were made by the Zionist Leaders, Dr. Weizmann and Mr. Sokolow, chiefly through the late Mr. C. P. Scott of the *Manchester Guardian*, and Sir Herbert Samuel, to induce the Cabinet to espouse the cause of Zionism.”<sup>1344</sup>

Herbert Samuel was a highly religious Jew and an ardent Zionist who must have known the significance of the Messianic prophecies. His family were Jewish bankers and bullion merchants. P. W. Wilson wrote in 1922,

“For many years, I have known Sir Herbert Samuel and watched his career. He and his family belong to the stricter and more orthodox section of the Jewish community in Britain. In business, they are bankers and bullion merchants, an enterprise which depends for its success upon a meticulous accuracy of method and reliability of character. It is this high standard of personal responsibility that Herbert Samuel has applied to all his conduct as a British Minister in England and as the executive in Palestine.”

Many of the leaders and ambassadors that Americans and the British have sent to predominantly Moslem lands have been Jewish—notably, but by no means limited to, the appointment of the racist political Zionist and Orthodox Jew Herbert Louis Samuel as the High Commissioner of Palestine in 1920.<sup>1345</sup>

There is yet another odd aspect to Herzl’s book *The Jewish State*. Why did someone as intelligent as Herzl say such foolish racist things, and why did he so heavily stress financial incentives? Herzl had earlier spoken far more rationally.

Such irrational reversals as Herzl’s usually derive from insanity, a desire for revenge or from greed. Herzl focused on money in his pamphlet *Judenstaat* and in his book *Altneustadt*, and may have been a mouthpiece for a few of the financiers who stood to profit from the “scheme”—though many are known to have opposed him. The Anglicans had been trying to finance Zionism at least since the 1830’s. Herzl received the early support of the Jewish financier Baron Hirsch and desperately sought the support of the Rothschild family, where he apparently was initially not so well received. However, the Balfour Declaration was addressed to Lord Rothschild and the Rothschilds had been trying to take Palestine for a very long time. Perhaps they sensed that Herzl was after their money. Perhaps the relationship between Herzl and the Rothschilds was indirect, or perhaps it was better than we

have yet learned.

Another possibility is that Herzl was suddenly struck with a Messiah complex, and he does speak in his diaries of how famous he will become and does reveal that he was obsessed with his cause—but all this can also be attributed to greed. Messiahs don't usually proselytize to the checkbook, nor deny their alleged divinity. However, Herzl did once dream of the Messiah, and the Anglican Zionist William Henry Hechler tried to lead Herzl to believe that he was the Messiah—but Herzl resisted any personal association with Messianic prophecy. Again, the Anglicans had been trying to finance Zionism for quite some time and sought assurances for the Jewish financiers that should the Jews buy Palestine from the Sultan, the Sultan would be unable to renege on the deal. Herzl was very careful to promote his venture as a secular enterprise so as to alleviate any Christian concerns that he was the anti-Christ. Given the pressure on Herzl to conceal any religious motivations he may have had, it is difficult to discern if he or his backers were not in fact motivated to fulfill Jewish Messianic prophecy, or if he was simply a greedy opportunist who took advantage of the religious aspirations of those wealthier than he.

The usual explanation for Herzl's change of attitude is that the success of some anti-Semitic politicians, like Karl Lueger in Austria, and the crisis of the Dreyfus Affair, prompted the change, but if Herzl genuinely believed that this converted all Jews into one people and rendered impossible the coexistence of this people with others, he was alone in his delusion. Herzl often mentions Eugen Karl Dühring's racist book *Die Judenfrage als Racen-, Sitten- und Culturfrage: mit einer weltgeschichtlichen Antwort*, H. Reuther, Karlsruhe, (1881); which profoundly affected him, and perhaps inspired his racism, or at least gave him a source to copy.<sup>1346</sup> Nathan Birnbaum, the Zionist, accused Herzl of profiteering from Zionism, which appears to be the most plausible explanation for Herzl's sudden interest in raising money and casting the Jews out of Europe.<sup>1347</sup>

Herzl, who is seen by some as a prophet—Herzl, who congratulated anti-Semites on their supposed wisdom—Herzl, the fool, believed that he could provoke governments to expel Jews with complete impunity—Herzl stated on 14 June 1895,

“They cannot throw us into the sea, at least not all of us, nor burn us alive. After all, there are societies for the prevention of cruelty to animals everywhere. What, then? They would finally have to find us some piece of land on the globe—a world ghetto, if you please.”<sup>1348</sup>

and in his book *The Jewish State* of 1896, Herzl's fatal hubris was again unleashed,

“Again, people will say that I am furnishing the Anti-Semites with weapons. Why so? Because I admit the truth? Because I do not maintain that there are none but excellent men amongst us? Again, people will say that I am showing our enemies the way to injure us. This I absolutely dispute. My proposal could only be carried out with the free consent of a majority of Jews. Individuals or even powerful bodies of Jews might be attacked, but Governments will take no action against the collective nation. The equal

rights of Jews before the law cannot be withdrawn where they have once been conceded; for the first attempt at withdrawal would immediately drive all Jews rich and poor alike, into the ranks of the revolutionary party. The first official violation of Jewish liberties invariably brings about economic crisis. Therefore no weapons can be effectually used against us, because these cut the hands that wield them.”<sup>1349</sup>

Leon Pinsker had stated in 1882,

“We waged the most glorious of all guerrilla struggles with the peoples of the earth, who with one accord wished to destroy us. But the war we have waged—and God knows how long we shall continue to wage it—has not been for a fatherland, but for the wretched maintenance of millions of ‘Jew peddlers.’ [\*\*\*] When an individual finds himself despised and rejected by society, no one wonders if he commits suicide. But where is the deadly weapon to give the *coup de grace* to the scattered limbs of the Jewish nation, and then who would lend his hand to it! The destruction is neither possible nor desirable. Consequently, we are bound by duty to devote all our remaining moral force to re-establishing ourselves as a living nation, so that we may ultimately assume a more fitting and dignified role among the family of the nations.”<sup>1350</sup>

The Zionists later used Einstein, then a celebrity, as an attraction to lure in crowds, and with them, cash, just as Herzl had planned. In return, Einstein, Herzl’s proposed prize horse, was able to bask in the limelight he so loved. Einstein, as a political personality, was especially vulnerable to Herzl’s racist belief system. Einstein generally hated Gentile Germans and was an impressionable and simplistic absolutist, who sought his opinions in the writings of others, and who formed generalized, stereotypical opinions expressed in absolutes. Einstein spoke of the “common destiny” of Jews in all of the countries of the world, of “our race”, of Jews “sticking together”, of ties of “blood”, of the “Gentile world”, of the “whole Jewish people”, of the “salvation for the race”, etc.<sup>1351</sup> While asserting his Zionist racism, Einstein would sometimes soften his statements, and mask his Jewish racism and supremacism, by asserting that he would prefer a world in which all human beings were brothers in the spirit of internationalism, but such a world did not exist because of anti-Semitism and he had to face facts and so practiced racism in order to protect himself from racism. Some anti-Semites had already justified segregation in the same terms as Einstein. Some anti-Semites claimed that they would prefer a Utopian world with universal brotherhood in the true Christian spirit, but that Zionist racism made such a world impossible and they just had to face facts and protect themselves from Jewish racists.<sup>1352</sup>

Weizmann, Blumenfeld and Ginsberg ordered Einstein around, and he dutifully followed them until tensions and divisions arose among the Zionists. It is a myth that all Zionists were Communists or, alternatively, that all were right-wing extremists, though many did tend towards extremes as was natural for a fledgling movement

caught in the tumult of turbulent times. There was a great deal of infighting among the political Zionists. The most common theme among Zionists was racism. Ber Borochov, a Marxist Zionist, cited Marx and Engel's materialistic racism in an effort to justify Zionism.<sup>1353</sup> Racist Zionist Moses Hess, who was condemned to death in the German Revolution of 1848 and who had worked with Marx and Engels, opposed the dogmatic approach of communistic materialistic determinism, and preferred nationalistic Socialism—like the Nazis later would.

The Zionists were able to corrupt the press and to promote anti-Semitism, so that the anti-Semites would force European governments to force the Jews to leave Europe and assist in the expulsion of Jews to Palestine. Herzl, even before the Russian revolution, but after the French Revolution and the revolutions of 1848, played on the fear European governments had of the Jewish mission to rule the world by deposing monarchies through revolution, and in so doing the political Zionists reinforced anti-Semitism. Herzl unwisely believed that he could threaten the governments of the world,

“The governments will give us their friendly assistance because we relieve them of the danger of a revolution which would start with the Jews—and stop who knows where!”<sup>1354</sup>

Herzl wrote in his book *The Jewish State*,

“When we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary party; when we rise, there rises also our terrible power of the purse. [\*\*\*] Again, people will say that I am furnishing the Anti-Semites with weapons. Why so? Because I admit the truth? Because I do not maintain that there are none but excellent men amongst us? Again, people will say that I am showing our enemies the way to injure us. This I absolutely dispute. My proposal could only be carried out with the free consent of a majority of Jews. Individuals or even powerful bodies of Jews might be attacked, but Governments will take no action against the collective nation. The equal rights of Jews before the law cannot be withdrawn where they have once been conceded; for the first attempt at withdrawal would immediately drive all Jews rich and poor alike, into the ranks of the revolutionary party. The first official violation of Jewish liberties invariably brings about economic crisis. Therefore no weapons can be effectually used against us, because these cut the hands that wield them.”<sup>1355</sup>

However, it is clear from Herzl's book *The Jewish State* of 1896, that Herzl knew that the Jews of various nations were loyal to their homelands and would never leave Europe and America in large enough numbers of their own volition. Herzl took it upon himself, as self-appointed pseudo-Messiah, to generate political conditions whereby the Jews would have no choice but to leave. This political Zionist policy of provoking anti-Semitism fit in well with Einstein's desire to avoid criticism by dangerously stigmatizing scientific disagreement as if anti-Semitism, *per se*.<sup>1356</sup> In

this way Einstein accomplished two ends with one tactic. He generated and increased anti-Semitic sentiments in academia and he publicly smeared anyone who disagreed with him or threatened to expose him.

### **6.5 Albert Einstein Becomes a Cheerleader for Racist Zionism**

Albert Einstein actively campaigned for Herzl's racism and traveled to America in April of 1921 in order to promote it. Einstein brought a "secretary", Salomon Ginzberg, the son of the famous Zionist leader Ha-Am. Ginzberg apparently had little respect for Einstein. He ridiculed Einstein for one of Einstein's "speeches"—a pre-Goebbels-like plea for ethnic unity behind a lone *Führer*,<sup>1357</sup>

"You have one leader — Weizmann. Follow him and no other!"<sup>1358</sup>

Ginzberg and Einstein's second wife failed to persuade Albert to return to his rehearsed lines, when Einstein was interviewed by *The New York Times Book Review* quoted herein. Note that Einstein's "secretary" repeated lines from Einstein's Zionist arrival speech—much to Einstein's annoyance. This speech was covered in *The New York Times* in a story which began on the front page and spilled over onto page 13, on 3 April 1921, reprinted herein. The interview in the *New York Times Book Review* was arranged for Einstein to promote his book, and to raise money for Zionists, not for Einstein to babble and boast.

But why, in contrast to his pro-American attitude in that interview, was Einstein so bitter after he had left America? The Zionists quibbled among themselves in America and the trip turned out to be a disappointment for them. The American Zionists wanted to proceed slowly and to maintain the bonds Jews had to the many nations of the world. Few wanted to venture from their comfortable mansions in America to tame the deserts of Palestine. European Zionists were more militant and isolationist, and resented the fact that masses of Jews could not be persuaded to voluntarily emigrate to Palestine.

#### **6.5.1 While Zionists and Sycophants Hailed Einstein, Most Scientists Rejected Him and "His" Theories**

In addition to Zionist strife and infighting, which caused Einstein problems during his trip to America, Einstein's scientific work was not so well-received, nor so perfect, as his present day advocates would have us believe. As a result, Albert Einstein had quite a rough time in America, where he was again and again challenged for his plagiarism and for his irrationality.<sup>1359</sup> The same was true in Germany. The same was true in England. Louis Essen wrote,

"But there have always been its critics: Rutherford treated it as a joke: Soddy called it a swindle: Bertrand Russell suggested that it was all contained in the Lorentz transformation equations and many scientists commented on its contradictions. These adverse opinions, together with the fact that the small

effects predicted by the theory were becoming of significance to the definition of the unit of atomic time, prompted me to study Einstein's paper. I found that it was written in imprecise language, that one assumption was in two contradictory forms and that it contained two serious errors."<sup>1360</sup>

John T. Blankart stated in 1921,

"The 'Kinertia' articles offer food for thought when considered in connection with the colossal claims made by Einstein's supporters concerning his almost super-human originality. In fact, one begins to doubt the justice of these claims and to wonder if the charges made by a fast growing group of German scientists who, like E. Gehrcke, P. Lenard, and Paul Weyland, hold that Einstein is both a plagiarist and a sophist, are not, after all, true. We have done little justice in the above to the rare dialectic skill with which Dr. Einstein has applied his intellectual anæsthesia to the minds of his readers. All intellectual obstructions have been removed, and the reader is prepared to venture forth boldly into the mysterious realm of 'curved' space *whose geometrical properties depend upon the matter present*. This most curious inference of Einstein is the master stroke in his skillful massing of inconsistent sophistries."<sup>1361</sup>

Einstein once asked,

"Do I have something of a charlatan or a hypnotist about me that draws people like a circus clown?"<sup>1362</sup>

Paul Weyland<sup>1363</sup> and Ernst Gehrcke<sup>1364</sup> proved that Einstein's rise to fame was a "mass suggestion" fed by the insecurities of some of the authorities, and by the press, who would frequently misrepresent the facts, and misrepresented the views of many leading authorities, who were in reality mostly opposed to relativity theory. Weyland pointed out that Einstein obviously could not defend himself or "his" theories, because Einstein relied upon the *ad hominem* attack of calling his opponents "anti-Semites", instead of refuting their arguments in a rational manner.

Ernst Gehrcke and Stjepan Mohorovičić pointed out that Einstein rose to prominence, not because "his" theories were sound, but rather because his hangers-on, his connections in the press, and his racist smears intimidated the scientific community and deliberately inhibited the debate, with their frenzied personal attacks and their proven threats of violence, smears and career infringement against any who would question Einstein. Bruno Thüring, in 1941, stated that the acceptance of the theory of relativity resulted from a "mass psychosis" brought about by Jewish led propaganda, intimidation and the career infringement of anyone who opposed the dogmatism of Einstein.<sup>1365</sup> Ernst Mach considered Einstein a charlatan, and Mach, too, categorized the theory of relativity as a "mass suggestion"—even before the terrible hype of the 1919 eclipse observations.

We know Mach's opinion from a letter which Čeněk Dvořák wrote to Mach on

19 August 1915,

“The best contemporary physicists would agree with you about the exaggerated speculation, mass suggestion, and modish tendencies in modern physics.”<sup>1366</sup>

Arvid Reuterdaahl was quoted in the *Minneapolis Sunday Tribune* on 20 November 1921, after Einstein’s humiliating departure from America,

“Einstein Foes  
Prove Theory  
False Claim  
Twin Cities Mathematical  
Association Hears Talk  
on Relativity.  
Former Exponents Are Now  
Sorry, Says St. Thomas  
Engineering Dean.

Einstein’s theory of relativity, which created a stir in the scientific world when first promulgated, is rapidly being rejected by the leading scholars of Europe and America. Prof. Arvid Reuterdaahl told members of the Twin Cities Mathematical association last night at the Minnesota Union, University of Minnesota.

Professor Reuterdaahl, who has been a vigorous opponent of Einsteinism since its inception, is dean of the department of engineering and architecture at St. Thomas college.

**‘Seething in Revolt.’**

‘It is literally true that Europe is seething in revolt against the yoke of Einsteinism,’ Professor Reuterdaahl declared. ‘The eminent thinkers of Europe emphatically object to the steam roller methods used by the Einsteinian propagandists.

‘The affair of Einstein was overdone and as a result the entire world is united, not only against a palpable fallacy, but also against the questionable methods by which this fallacy was flaunted before an unsuspecting public as a super-truth.’

A score of eminent scientists of both Europe and America were named by Professor Reuterdaahl as actively opposed to the Einstein theory.

‘Even in England where Einsteinism has been firmly entrenched since the findings of the English polar expedition were made known, the rebellion is gaining strength,’ he said. ‘In the front rank of the English expedition we find Prof. W. D. Ross of Oxford, and the celebrated mathematicians Gaynor and

Whitehead.’

Professor Reuterdahl asserted that the leading astronomers of the United States are now either directly denying the truth of Einstein’s theory or openly doubting the correctness of its contentions.

**Majority Opposed.**

‘It is no longer an intellectual misdemeanor to doubt the validity of his speculations,’ he said, “Undoubtedly the great majority of American scientists are today solidly opposed to the theories of Einstein. Many of those scientists who succumbed to the mass psychology of his trumpet blasts now sincerely wish that they had remained discreetly neutral.

Doctor T. J. J. See, professor of mathematics, United States navy, and director of the Mare island observatory, California, was said by Professor Reuterdahl to be one of the leading opponents of the theory in America.

‘It is truly a sad ending to a perfect Einsteinian day,’ he said, ‘A camouflaged formula successfully used to gather renown is finally shown by an American scientist to be contrary to that great law which serves as the basic foundation of the entire structure of science.’”

The *Minneapolis Evening Tribune* of 5 May 1921 wrote,

“Scientists Rally to  
Support Reuterdahl  
in Fight on Einstein  
Mysterious ‘Kinertia’ Attacks  
Theory and Thanks  
Minnesota Man.  
‘Fantastic Jazz of Mathematical  
Symbols,’ Says Dr. S. P.  
Skidmore.”

American scientists are rallying to the support of Professor Arvid Reuterdahl of St. Thomas college in his fight against Doctor Albert Einstein, including the mysterious ‘Kinertia,’ to whom Professor Reuterdahl gives credit for originating the theory of relativity.

Professor Reuterdahl has received a statement signed by ‘Kinertia,’ through an intermediary in New York, in which the scientist again attacks Einsteinism and thanks the St. Thomas dean for his efforts to prove the theory false.

**All Write to Reuterdahl.**

Doctor Sydney P. Skidmore of Philadelphia, Dr. W. E. Glanville, noted astronomer of Baltimore, and Dr. Robert P. Browne, author of ‘Mystery of Space,’ are others who have communicated with Professor Reuterdahl.

Doctor Skidmore says:

‘Einsteinism is a fantastic jazz of mathematical symbols, devoid of quanta, in a dance hall floored by a parquetry of ifs, supposings and assumptions, and has no application to anything in the realm of objective truth.’

Doctor Glanville likens the Einstein theory to a newly discovered drug which is brought forth and acclaimed as a universal scientific panacea. He also compares Einsteinism to a great deflated scientific bubble. Doctor Brown assures Professor Reuterdaahl that he will be allied in the fight ‘against the mathematical usurpations of Einstein and relativity.’

#### **Doubts Efficiency of Test.**

‘In the critical portion of the article just sent me by ‘Kinertia’ he points out some of the outstanding errors in Einstein’s theory,’ said Reuterdaahl today. ‘He expresses serious doubt that the solar spectrum test proposed by Einstein to prove his theory will be confirmative in its result. ‘Kinertia’ states:

‘‘In dynamics, acceleration and weight are not forces or physical causes. This is the dangerous ground Einstein assumes in his apparent anxiety to relegate forces to the waste basket because they disappear in the parallelogram law; he proposes to substitute uniform antecedents in place of natural causation.’

‘‘Kinertia,’ moreover, demands that Einstein be consistent in his application of the motion of acceleration. In order to be consistent, ‘Kinertia’ holds, Einstein must develop a law which provides that bodies at the earth’s surface be pushed from its center with the same acceleration with which falling bodies are apparently drawn toward it.

#### **What Differentials Show.**

‘‘Kinertia’ further states:

‘Einstein’s differentials only show that either case would suffice if the acceleration was the same.’

He concludes his article with this pertinent statement:

‘Science wants more than agnosticism; it wants to know the absolute truth, before accepting any such theory; even if d’Alembert’s static ghost is dressed in Hamiltonian functions.’”

Hubert Goenner contended that,

“Also, a majority of theoretical physicists in Germany moved away from a theory with little potential for experiments and testable consequences.”<sup>1367</sup>

This view is supported by the record, for example the *St. Paul Dispatch* wrote on 3 April 1921, that Einstein had run away from Germany to America to hide from his critics,

“EINSTEIN ON RUN, SAYS LETTER TO REUTERDAHL

Albert Einstein, denounced by the opponents of his alleged ‘discoveries,’ is on the run, according to a letter received from Dr. Hermann Fricke, physicist and astronomer of Berlin, dated August 19, by Prof. Arvid Reuterdaahl, dean of the department of engineering and architecture at St. Thomas college, and author of ‘Einstein and the New Science,’ an attack on the Einstein theory, recently published.

Einstein’s popularity has waned, the Berlin scientist writes, and he says also that a large edition of Prof. Reuterdaahl’s book is to be published in the German capital.

Dr. J. G. A. Goedhart, astronomer at Amsterdam, writes that Einstein has left Germany and has taken a professorship at the university in Leiden Holland. Circulation of Prof. Reuterdaahl’s book in Holland, and also in Sweden, is to be undertaken by foreign scientists opposed to the Einstein theory.”

Nobel Prize laureate Johannes Stark wrote in 1922,

#### “V o r w o r t

Die deutsche Physik macht gegenwärtig eine Krisis durch. Es kämpfen in ihr zwei Richtungen miteinander. Einsteins und durch den Dogmatismus der Quantentheorie hat eine theoretische Richtung einen beherrschenden Einfluß gewonnen, welcher die physikalische Wissenschaft grundsätzlich zu schädigen begonnen hat, indem sie deren Quellen mehr in der gedanklichen Konstruktion als in der Erfahrung sucht und diese zur Dienerin der Formel machen will. Ihr gegenüber findet sich die experimentelle Richtung in der Verteidigungsstellung; sie sieht die Quelle der Physik in der Beobachtung und Messung und in der Theorie ein heuristisches und systematisches Hilfsmittel für die Gewinnung und Darstellung der physikalischen Erkenntnis. Es kann kein Zweifel darüber bestehen, welche Richtung schließlich die Oberhand gewinnen wird. Die vorliegende Schrift hat die Aufgabe, durch die rückhaltlose Kritik von experimenteller Seite her die Entwicklung der gegenwärtigen Krisis in der deutschen Physik zu beschleunigen.

[\*\*\*]

Die vorstehenden Ausführungen über das Verhältnis der physikalischen Theorie zur Erfahrung enthalten nichts Neues und in späterer Zeit mag einem Leser ihre Wiederholung als überflüssig erscheinen. In der gegenwärtigen Zeit ist es aber gegenüber dem anspruchsvollen Auftreten moderner Theorien notwendig, an sie zu erinnern. Für die Überschätzung der Theorie und die Unterschätzung der Beobachtung ist ein Ausspruch Einsteins, des Schöpfers der allgemeinen Relativitätstheorie, kennzeichnend. Anfangs dieses Jahres hielt Herr E i n s t e i n in Berlin vor einem auserwählten Kreis von Wissenschaftern, Wirtschaftlern und Politikern einen Vortrag über die neuere Entwicklung der physikalischen Forschung. Gegen den Schluß desselben äußerte er sich zusammenfassend über die Quantentheorie des

Atoms folgendermaßen: man dürfe erwarten, daß die Theorie bald imstande sein werde, die Eigenschaften der chemischen Atome und ihre Reaktionen vorauszuberechnen, so daß sich die mühevollen zeitraubenden experimentellen Arbeiten der Chemiker erübrigen würden. Als ich diese lobpreisende Überschätzung der Theorie mitanhörte, mußte ich aus Höflichkeit gegen den Gastgeber an mich halten, um nicht in Lachen auszubrechen. Aber danach war ich über die Leichtfertigkeit empört, mit welcher Herr E i n s t e i n, der von dem breiten Publikum herausgestellt wird, eine Auffassung verbreitet, welche auf die Dauer großen Schaden stiften muß. Herr E i n s t e i n sollte sich einmal eingehender mit der Erfahrung der anorganischen und organischen Chemie befassen, dann würde ihm klar werden, wie ungeheuer übertrieben seine theoretischen Erwartungen im Gebiete der Chemie sind und wie wenig gerade diese Wissenschaft die immer erneute Erfahrung entbehren kann. Es würde auch lehrreich für ihn sein, zu sehen, wie erstaunlich weit sich diese Wissenschaft fast allein auf Grund der Erfahrung ohne die mathematische Hilfe der Theorie entwickelt hat.

---

## II. Die Stellung der allgemeinen Relativitätstheorie Einsteins in der Physik und die Propaganda für sie.

Wenn die Bedeutung einer Theorie proportional der Zahl der Abhandlungen, Bücher und Vorträge über sie wäre, so müßte die allgemeine Relativitätstheorie E i n s t e i n s als die weitaus bedeutendste Theorie aller Zeiten gewertet werden. Denn über keine Theorie in der Physik ist bisher von berufener und unberufener Seite soviel geschrieben und geredet worden wie über sie; es ist für sie seit Jahren in aller Welt sowohl in wissenschaftlichen Zeitschriften wie in Flugschriften und in der Tagespresse eine Propaganda getrieben worden, wie sie bisher unbekannt in der physikalischen Wissenschaft war. Diese Propaganda und der Einfluß des E i n s t e i n schen Kreises ist in erster Linie für das Überwuchern der Theorie in der gegenwärtigen Physik, für die Unterschätzung der experimentellen Forschung und für die Vernachlässigung der angewandten Physik in Unterricht und Forschung verantwortlich zu machen. Mit Recht haben bereits L e n a r d [*Footnote:* P. L e n a r d, Über Relativitätstheorie, Äther, Gravitation, S. Hirzel, Leipzig 1921.] und G e h r c k e Einspruch gegen die Fiktionen der E i n s t e i n schen Relativitätstheorie erhoben und auch W. W i e n [*Footnote:* W. W i e n, Die Relativitätstheorie, Joh. Ambr. Barth, Leipzig 1921.] hat zu physikalischer Besinnung in dem Für und Wider um sie gemahnt. Aber L e n a r d s und G e h r c k e s Kritik wurde von der Seite E i n s t e i n s als persönliche Beleidigung aufgefaßt und in unsachlicher Weise beantwortet. Und trotzdem die Auseinandersetzungen über die E i n s t e i n sche Theorie auf der Nauheimer Naturforscherversammlung in

persönlicher Hinsicht höchst unerquicklich und in sachlicher Hinsicht unfruchtbar waren, und obwohl seitdem kein unbestrittener Fortschritt in der experimentellen Prüfung der Theorie erfolgt ist, soll auf der diesjährigen Naturforscherversammlung in Leipzig die E i n s t e i n'sche Theorie wieder einem Kreise vorgeführt werden, der nur zu einem kleinen Teile aus Physikern besteht.

Bei dieser Lage der Dinge ist eine kritische Auseinandersetzung mit der allgemeinen Relativitätstheorie hinsichtlich ihrer physikalischen Bedeutung und der Propaganda für sie dringend geboten.

Von einer physikalischen Theorie ist zu verlangen, daß sie an ihre Spitze eine grundlegende Aussage über eine Beziehung zwischen physikalischen Größen stellt. So liegt der mechanischen Wärmetheorie der Gedanke von der wechselseitigen Umwandelbarkeit von Wärme und Arbeit zugrunde, der M a x w e l l'schen Theorie der Gedanke der raumzeitlichen Verknüpfung von elektrischer und magnetischer Feldstärke. Welche grundlegende Aussage über eine zahlreiche Erscheinungen umfassende Beziehung zwischen physikalischen Größen stellt nun Einstein an die Spitze seiner allgemeinen Relativitätstheorie? Er selbst versteht unter „allgemeinem Relativitätsprinzip“ die Behauptung: „Alle Bezugskörper  $K, K'$  usw. sind für die Naturbeschreibung (Formulierung der allgemeinen Naturgesetze) gleichwertig, welches auch deren Bewegungszustand sein mag.“ An einer anderen Stelle derselben Schrift bezeichnet Einstein als exakte Formulierung seines allgemeinen Relativitätsprinzips folgende Aussage: „Alle Gauss'schen Koordinatensysteme sind für die Formulierung der allgemeinen Naturgesetze prinzipiell gleichwertig.“

Wie selbst der Nichtphysiker erkennt, macht das so formulierte allgemeine Relativitätsprinzip keine Aussage über eine Beziehung zwischen physikalischen Größen, sondern über die formal-mathematische Darstellung von physikalischen Gesetzen. Entsprechend seinem formal-mathematischen Grundgedanken ist es darum überhaupt nicht unter die physikalischen Theorien in dem oben umschriebenen Sinne zu rechnen, sondern gehört in das Grenzgebiet zwischen Physik, Mathematik und Erkenntnistheorie. In dem formal-mathematischen Grundgedanken der allgemeinen Relativitätstheorie ist es denn auch gelegen, daß Nichtphysiker, vor allem Erkenntnistheoretiker und Mathematiker, sie mit Eifer aufgegriffen und in zahlreichen Abhandlungen und dicken Schriften auf ihre Weise ausgearbeitet haben. Wenn ich dieser Art Relativitätsliteratur, welche vorzügliche philosophische oder mathematische Leistungen darstellen mögen, jeglichen Wert für die physikalische Wissenschaft abspreche, so werde ich zwar von den Einsteinianern als armseliger Banause abgetan werden, dies kann mich aber nicht hindern, meinerseits als Physiker mein Urteil über die physikalische Bedeutung des allgemeinen Relativitätsprinzips zu bekennen und sogar folgende Blasphemie auszusprechen: Wäre E i n s t e i n mit seiner Theorie doch von Anfang unter die Mathematiker und Philosophen gegangen! Die deutsche Physik wäre dann vielleicht von dem lähmenden

Gift des Gedankens verschont geblieben, man könne aus geistreichen Fiktionen („Gedankenexperimenten“) mit Hilfe mathematischer Operationen physikalische Erkenntnisse oder, wie es in der Regel heißt, das „Weltbild“ gewinnen.

Der Vorwurf der physikalischen Inhaltslosigkeit trifft die allgemeine Relativitätstheorie Einsteins ins Herz und diejenigen ihrer Verteidiger, welchen mein Urteil nicht von vornherein gleichgültig ist, werden sich beeilen mir entgegenzuhalten, daß die Relativitätstheorie doch zu bestimmten Folgerungen von sachlich-physikalischem Inhalt gelange, so zu einer Aussage über den Einfluß des Gravitationsfeldes auf die Lichtpflanzung und auf die optischen Eigenfrequenz chemischer Atome. Ist bis jetzt der Ausgangspunkt der Relativitätstheorie vom physikalischen Standpunkt aus beurteilt worden, so kommen wir mit der Antwort auf den vorstehenden Einwand zur physikalischen Beurteilung der methodischen Seite der Theorie. Ich gebe vorweg zu, daß die allgemeine Relativitätstheorie zu sachlich-physikalischen Folgerungen gelangt. Indes haben diese ihre Wurzel nicht allein in ihrem formal-mathematischen Grundgedanken, sondern auch in den sachlich-physikalischen Zutaten bei seiner mathematischen Verarbeitung, so vor allem in der Verknüpfung des Gravitationsfeldes mit der beschleunigten Bewegung und in der Verwertung der Tatsache von Proportionalität der schweren und der trägen Masse.

Die Art der Verarbeitung des Grundgedankens der Relativitätstheorie entspricht ebensowenig den an eine physikalische Theorie zu stellenden Forderungen wie ihr Grundgedanke selbst. Wie oben dargelegt wurde, ist eine physikalische Theorie in erster Linie für den experimentellen Physiker bestimmt; sie soll da, wo sie nicht seine Messungen zusammenfassend beschreibt, sondern Vorhersagen macht, auch für denjenigen Experimentalphysiker verständlich sein, welcher nicht die Kenntnisse des Fachmathematikers besitzt. Wie steht es in dieser Hinsicht mit E i n s t e i n s allgemeiner Relativitätstheorie? Zwar E i n s t e i n glaubte seine Theorie selbst dem Nichtphysiker verständlich machen zu können; seiner „gemeinverständlicher“ Schrift [*Footnote*: A. E i n s t e i n, Über die spezielle und die allgemeine Relativitätstheorie, 51.-55. Tausend. F. Vieweg & Sohn, Braunschweig.] über sie, die in mehr als 50 000 Stück verbreitet ist, schickt er nämlich folgende Sätze voraus: „Das vorliegende Büchlein soll solchen eine möglichst exakte Einsicht in die Relativitätstheorie vermitteln, die sich vom allgemein wissenschaftlichen, philosophischen Standpunkt für die Theorie interessieren, ohne den mathematischen Apparat der theoretischen Physik zu beherrschen. Die Lektüre setzt etwa Maturitätsbildung und — trotz der Kürze des Büchleins — ziemlich viel Geduld und Willenskraft beim Leser voraus.“

E i n s t e i n war also der Meinung, daß für das Verständnis seiner Relativitätstheorie die Kenntnis der höheren Mathematik nicht nötig sei. In Wirklichkeit ist wohl noch keine Theorie in der physikalischen Literatur mitgeteilt worden, welche so schwer verständlich gewesen wäre wie die

E i n s t e i n s c h e Relativitätstheorie. Hierfür zeugt schon die Tatsache, daß man es für nötig hielt, sie durch zahlreiche Bücher selbst dem physikalischen und mathematischen Fachmann verständlich zu machen. Und auf der Seite ihrer Verteidiger hat man sich heute gegenüber der Kritik von Experimentalphysikern hinter die bequeme Ausrede zurückgezogen, sie besäßen nicht die höhere mathematische Bildung, welche zum Verständnis der allgemeinen Relativitätstheorie notwendig sei. Diejenigen Physiker, welche an ihr Kritik üben, verfügen nach ihnen nicht über dies nötige mathematische Begabung, um sie zu verstehen; sie werden gegenüber den Relativitätstheoretikern in eine tiefere Klasse verwiesen. Diese Behandlung ist selbst einem Physiker von den experimentellen Leistungen und mathematischen Kenntnissen L e n a r d s von Seite E i n s t e i n s und seiner Anhänger widerfahren. Indes sprechen diese Theoretiker, welche so überlegen nicht bloß die höhere, sondern die höchste mathematische Bildung für das Verständnis der allgemeinen Relativitätstheorie fordern, dieser selbst das Urteil. Sie vergessen in Selbsteingenommenheit, daß die Theorie in der Physik nicht Selbstzweck, nicht allein für den Theoretiker und den Mathematiker da ist, sondern daß sie eine Hilfe für den Experimentalphysiker sein, seine Arbeit anregen oder formal abschließen soll. Für eine Theorie, welche dieser Forderung nicht genügt, sollte in physikalischen Zeitschriften kein Platz sein.

Die Übertreibung ins Abstrakte und Formale, die Beschränkung auf das intellektuelle Spiel mit den mathematischen Definitionen und Formeln kommt in der E i n s t e i n s c h e n Relativitätstheorie vor allem in der absichtlichen Ignorierung des Äthers zum Ausdruck. Gewiß kann man physikalische Beziehungen zwischen materiellen Körpern in mathematischen Formeln unter Absehen vom Äther zwischen ihnen darstellen. Wird aber damit der Begriff des Äthers überflüssig, wird damit die Tatsache der Existenz des Äthers aus der Welt geschafft? In einer der Ansprachen auf der Nauheimer Naturforscherversammlung wurde es von einem Nichtphysiker als eine naturwissenschaftliche Großtat E i n s t e i n s gefeiert, daß er den Äther abgeschafft habe. Soll man lachen über diese Wertschätzung einer vermeintlichen Großleistung E i n s t e i n s, oder soll man empört sein über die von seinen Fiktionen angerichtete Verwüstung. Nein, die gefeierte Abschaffung des Äthers durch E i n s t e i n ist nicht eine Großtat, sondern der Versuch zu einem verheerenden Rückschritt in der physikalischen Wissenschaft. Die Einführung des Äthersbegriffes in die Optik und in die Elektrodynamik, das anschauliche Denken mit ihm hat sich in der Physik als außerordentlich fruchtbar erwiesen; der Äther ist durch die physikalische Forschung eines Jahrhunderts aus einer Hypothese zu einer Tatsache geworden. Eine Physik ohne den Äther ist keine Physik. E i n s t e i n ist wohl selbst ob seiner Großtat der Abschaffung des Äthers bange geworden; denn in neuerer Zeit scheint er in einem Vortrag den Äther wieder einführen zu wollen, freilich ist es nicht der alte abgeschaffte Äther, sondern eine Art E i n s t e i n s c h e r Relativitätsäther.

Man mag nun zugeben, daß die allgemeine Relativitätstheorie weder in ihrem Grundgedanken noch in ihrer Entwicklung den Anforderungen genügt, welche von physikalischer Seite an eine physikalische Theorie zu stellen sind. Es könnte aber doch sein, daß ihr das große Verdienst zuzusprechen wäre, die Entdeckung neuer Erscheinungen veranlaßt zu haben und daß ihre Folgerungen experimentell bestätigt worden sind. Es ist darum zu prüfen, ob dies für die allgemeine Relativitätstheorie zutrifft. Drei Erscheinungen sind es, welche in dieser Hinsicht in Betracht kommen.

Da ist zunächst die Anomalie in der Perihelbewegung des Merkurs; sie war bereits vor Aufstellung der Relativitätstheorie aus der astronomischen Beobachtung bekannt. Ihr Betrag schien früher genau mit der Rechnung nach der Relativitätstheorie übereinzustimmen; dies ist indes nach einer kürzlich erschienenen Nachprüfung durch G r o ß m a n n zum mindesten fraglich geworden. Aber selbst wenn die Übereinstimmung vorhanden wäre, könnte durch sie die Richtigkeit der Relativitätstheorie noch nicht als erwiesen gelten. Denn es gibt noch eine andere Möglichkeit (Annahme interplanetarer Massen) zur Deutung jener Anomalie.

Denn soll die Relativitätstheorie durch den Nachweis der Ablenkung des Fixsternlichtes beim Vorbeigang an der Sonne bestätigt worden sein. Es muß zugestanden werden, daß der Gedanke eines Einflusses des Gravitationsfeldes auf die Lichtbewegung ursprünglich und wertvoll ist. Es erfordert allerdings die geschichtliche Gerechtigkeit, die Priorität dieses Gedankens S o l d n e r zuzuerkennen, der ihn bereits vor hundert Jahren, wenn auch auf Grund einer anderen Annahme über das Wesen des Lichtes zur Grundlage einer theoretischen Abhandlung in den Annalen der Physik und Chemie gemacht hat. Wie steht es aber mit der experimentellen Bestätigung dieser zweiten Folgerung der Relativitätstheorie? Bisher liegen nur Beobachtungen bei einer einzigen Sonnenfinsternis vor. Wer die für derartige Messungen notwendige Meßtechnik zu beurteilen und den Wert von Meßdaten, welche nahe der Grenze der Meßgenauigkeit liegen, abzuwägen versteht, der wird erklären, daß durch jene Beobachtungen lediglich wahrscheinlich gemacht ist, daß Lichtstrahlen, wenn sie nahe bei der Sonne verlaufen, aus ihrer anfänglichen Richtung etwas abgelenkt werden. Von einer quantitativen Bestätigung der allgemeinen Relativitätstheorie durch jene Beobachtungen kann jedoch nicht die Rede sein. Die Ablenkung von Lichtstrahlen in der Nähe der Sonne kann einen anderen Grund haben, als in der Relativitätstheorie angenommen wird.

Die dritte Folgerung der Relativitätstheorie behauptet, daß durch die Wirkung eines Gravitationsfeldes, z. B. durch dasjenige an der Sonne, die optischen Eigenfrequenzen der chemischen Atome etwas verkleinert, also die ihnen entsprechenden Spektrallinien etwas nach Rot verschoben werden. Die bis jetzt in dieser Hinsicht vorliegenden Messungen widersprechen sich in ihrem Ergebnis hinsichtlich der Relativitätstheorie. Amerikanische und deutsche Beobachter, welche mit einer guten Technik arbeiteten, erklären, daß eine Rotverschiebung von Sonnenlinien in dem von der Theorie

geforderten Betrag nicht vorhanden ist. Wieder andere deutsche Beobachter und ein französischer behaupten, sie hätten die von E i n s t e i n gefolgerte Rotverschiebung der Sonnenlinien gefunden. Es steht also Behauptung wider Behauptung und es kann nur durch neue, mit besonderer Umsicht durchgeführte Messungen die Entscheidung gebracht werden. Diese neuen Messungen sollten ohne jegliche Voreingenommenheit für und wider die Theorie unternommen werden. Bei dem Lesen des Berichtes über sie sollte man nicht den Eindruck haben, daß sie in der Absicht durchgeführt und zurechtgemacht wurden, um die Theorie zu bestätigen. Und der spektralanalytische Fachmann wird mit Zurückhaltung und theoretischer Skepsis an die Deutung einer geringen Verschiebung von Linien im Sonnenspektrum gegenüber ihrer Lage im Spektrum irdischer Lichtquellen herangehen. Weiß er doch, daß es eine Reihe von Wirkungen gibt, welche geringe Verschiebungen von Spektrallinien hervorbringen, und da uns die Bedingungen an der Oberfläche der Sonne nicht genügend bekannt sind, so wird er an die Beweisführung zugunsten einer besonderen Wirkung hohe Anforderungen stellen.

In keinem der drei Fälle, welche in der Regel als Beweise für die Richtigkeit der allgemeinen Relativitätstheorie angeführt werden, liegen also die Verhältnisse so, daß ein vorsichtiger Physiker anerkennen könnte, daß die Richtigkeit der E i n s t e i n schen Relativitätstheorie erwiesen sei; er kann höchstens zugeben, daß es nicht ausgeschlossen ist, daß weitere verfeinerte Messungen eine Übereinstimmung zwischen den Folgerungen der Theorie und den Beobachtungen ergeben. Und es kann der Relativitätstheorie darum noch nicht das Verdienst zugesprochen werden, neue Entdeckungen veranlaßt zu haben.

Bedenkt man, daß die „Bestätigung“ der E i n s t e i n schen Theorie noch aussteht, nimmt man dazu, daß ihr Grundgedanke formal-mathematisch ist und das Verständnis ihrer Entwicklung hohe mathematische Kenntnisse erfordert, so versteht man nicht, wie mit einer solchen Theorie eine so unerhörte Propaganda getrieben werden konnte, wie es bisher mit keiner anderen Theorie der Fall gewesen ist. Weit über den Kreis der wenigen physikalischen und mathematischen Fachleute hinaus, welche sie zu beurteilen vermögen, wurde sie dem urteilslosen Publikum in angeblich gemeinverständlichen Schriften, in der Tagespresse, in öffentlichen Vorträgen und im Salon als höchste und tiefste naturwissenschaftliche Weisheit angepriesen. Und zuletzt scheute man nicht einmal vor dem Unfug zurück, Illustrationen zur Relativitätstheorie im Film dem Kinopublikum vorführen zu lassen. Diese Propaganda fand in der Zeit der politischen und sozialen Revolution einen fruchtbaren Boden, redete sie doch von dem Umsturz unserer bisherigen Anschauungen von Raum und Zeit und von einer die Welt umspannenden Theorie. Sie lag auch insofern dem Geiste der letzten Jahre, als ihre jüngsten Jünger mit großen Worten ihre Weisheit vortragen konnten, ohne auf die Wirklichkeit Rücksicht nehmen zu brauchen.

E i n s t e i n ist der Vorwurf nicht zu ersparen, daß er sich dem

Hinauszerrn seiner Theorie auf den Jahrmarkt nicht entgegengesetzt hat, die Propaganda seiner Freunde und Anhänger gewähren ließ, ja Schriften von Dilettanten zum Ruhme seiner Theorie ermunterte. Er mag es entrüstet zurückweisen, mit seinen Vortragsreisen ins Ausland selbst Propaganda für seine Theorie getrieben zu haben. Gut. Aber hinsichtlich seiner Auslandsreisen halte ich es für notwendig, daß ihm bei dieser Gelegenheit folgender Hinweis gegeben wird.

In einem Artikel im Berliner Tageblatt hat sich Einstein zu internationaler Gesinnung bekannt. Gleichwohl ist es nicht zu verstehen, daß er ohne Rücksicht auf die furchtbare Bedrückung des deutschen Volkes durch die Franzosen einer französischen Einladung zu einem Vortrag in Paris in diesem Frühjahr Folge geleistet, ja im Anschluß daran sogar darauf gehalten hat, auf einer Automobilfahrt sich die „verwüsteten“ Gegenden (les régions dévastées) zeigen zu lassen. E i n s t e i n lebt doch in Deutschland, und ist Mitglied amtlicher deutscher Ausschüsse, vor allem Direktor eines Kaiser-Wilhelm-Instituts; da hätte er mit Rücksicht darauf soviel Takt haben müssen, die Reise nach Paris zu einer Zeit zu unterlassen, wo der französische Druck besonders stark war. Und wenn er dies nicht von selbst einsah, so hätten es ihm seine Freunde, die ihm sonst so rasch beispringen, bedeuten sollen. Daß über die Franzosenreise E i n s t e i n s große deutsche Tageszeitungen telegraphisch berichteten, daß sie nicht von selbst daran Kritik übten, ja nicht einmal einen Einspruch dagegen aus physikalischen Kreisen aufnahmen, ist ein trauriges Zeichen von dem deutschen Verfall.

Doch zurück zur Propaganda für die Relativitätstheorie! Während sie sich selbst keine Schranken setzte, nahmen E i n s t e i n und seine Anhänger sogar eine Kritik aus Fachkreisen sehr übel auf. So warf er L e n a r d, einem unserer tiefsten und gewissenhaftesten Denker, im Berliner Tageblatt (27. Aug. 1920) Oberflächlichkeit vor und G e h r c k e s [*Footnote: G e h r c k e* ist der Kampf gegen die Relativitätstheorie übel bekommen; trotz seiner zahlreichen hervorragenden experimentellen Arbeiten wird er von Fakultäten nicht für ein physikalisches Ordinat vorgeschlagen.] Kritik unterstellte er unsachliche Motive.

Auch der Fernerstehende erkennt beim Lesen der vorstehenden Ausführungen, daß durch die allgemeine Relativitätstheorie ein Zwiespalt zwischen den Physikern aufgerissen worden ist. Experimentell gerichtete Physiker lehnen sich gegen den nach ihrer Meinung unphysikalischen Geist der Relativitätstheorie und gegen die maßlose Propaganda für sie auf; deren Anhänger werfen ihnen dafür Beschränktheit, Mangel an mathematischer Bildung oder gar unsachliche Motive vor. Ferner fühlt selbst der Fernerstehende, daß die experimentelle Begründung einer so umstrittenen Theorie noch nicht gesichert sein kann und daß es unangebracht ist, eine Theorie, über welche selbst die physikalischen und mathematischen Fachleute noch im Streit liegen, vor den weiten Kreis der Laien bis herab zum Kinopublikum zu bringen.

Bei dieser Lage der Dinge muß es auf physikalischer Seite als ein

bedauerlicher Mißgriff bezeichnet werden, daß für die Hundertjahr-Feier der Gesellschaft deutscher Naturforscher und Ärzte in diesem Jahre in Leipzig als Thema für die erste allgemeine Sitzung die Relativitätstheorie in Aussicht genommen wurde. Daß dies nach den Auseinandersetzungen in Nauheim geschehen konnte, ist, wie ich bereits bemerkte, ein Zeichen für das Überwuchern der Theorie. Man lasse uns Physiker endlich eine Zeitlang in Ruhe mit der bis zum Überdruß abgehandelten Einsteinschen Relativitätstheorie! Man warte endlich einige Jahre mit der Propaganda für sie, bis ihre Folgerung durch zuverlässige Beobachtungen geprüft sind!"<sup>1368</sup>

*The New York Times* stated in 1923,

"It was reported in January from Berlin that fifty German physicists, mathematicians and philosophers were 'seriously grieved' to see public opinion misled by the suggestion that the Theory of Relativity is the solution of the problems of the universe, and by the concealment of the fact that many savants, 'including the most distinguished,' do not accept this theory as a proved hypothesis, but look upon it as fiction."<sup>1369</sup>

This was quoted in a press release Thomas Jefferson Jackson See issued to the *Associated Press* on 18 April 1923. It appears to paraphrase a flier distributed at the meeting of the *Gesellschaft Deutscher Naturforscher und Ärzte* in Leipzig in 1922.<sup>1370</sup> T. J. J. See concluded his press release with the rhetorical question,

"Under the circumstances is it any wonder that some of us who owe a duty of Truth to the Public, should be obliged to vigorously contest the unauthorized and indefensible conclusion that the observed refraction of starlight near the Sun is a confirmation of the discredited Doctrine of Relativity?"

See later published similar statements in *The San Francisco Journal* on 20 May 1923 in an article entitled, "Einstein a Second Dr. Cook?"

One sees that it wasn't just the Germans who were disgusted with Einstein, his theories, his self-promotion and his plagiarism. As Einstein himself professed, it was only in America that his theories were generally accepted and where he was loved, a fact he found comical. Einstein made a scathing, ethnocentric, misogynist and hateful denouncement of America and American scientists.<sup>1371</sup> However, in America, See, Reuter Dahl and Poor wrote several articles exposing Einstein as a fraud. Each complained of censorship of their efforts to expose Einstein.

French savants had little love for Einstein. *The New York Times* reported on 4 April 1922 on page 21:

*"Einstein Breaks Engagement In Paris, Fearing Hostility*

PARIS, April 3.—Professor Albert Einstein of the University of Berlin, who recently delivered his first lecture here under the auspices of the College

of France and had a notable reception, canceled an engagement to attend the session of the Academy of Sciences today in order to avoid a hostile manifestation.

Some of the members of the academy had decided as a protest against his presence to rise and leave the hall as soon as he entered.”

*The New York Times* reported on 5 April 1922 on page 21:

“PLEDGED TO SNUB EINSTEIN.

30 French Scientists Would Have Left if He Had Attended Meeting.

PARIS, April 4.—The failure of Professor Albert Einstein to pay his formal visit to the French Academy of Sciences yesterday was due to the fact that he had received a friendly warning that the occasion would be made embarrassing by a certain element of that distinguished body. This statement is in L’Oeuvre. Scoring French scientists for their unbelievable narrowness, L’Oeuvre declares that thirty members had pledged themselves, if Professor Einstein made his appearance, to leave the hall in a body.”

*The New York Times* reported on 16 November 1922 on the front page that the Russians had condemned Einstein’s theory:

“*Einstein Theory ‘Bourgeois’ And Dangerous, Say Russians*

PARIS, Nov. 15.—A message from Moscow to the Echo de Paris says that Professor Albert Einstein has been solemnly excommunicated by the Russian Communists.

At a special council meeting held in order to examine the question the Russian Communist Party condemned the Einstein theory as being ‘reactionary of nature, furnishing support for counter-revolutionary ideas’; also as being ‘the product of the bourgeois class in decomposition.’

Professor Timirazeff presented a long report to the council in which he discussed whether Einstein’s theories could be reconciled with the theory of materialism. He decided that they could not, and because, in his opinion, they led to ‘pure idealism,’ the council pronounced condemnation.”

Irving Levy published the following comment in *The New York Times*, on 2 March 1936, page 16,

“The relativity theory advanced by Professor Einstein is held in such uncomprehending awe by the vast majority of people that it is not generally known there exists a far from unanimous acceptance of it in the scientific world.”

So we see that, contrary to the popular history told today, Einstein was internationally known as a sophist and a plagiarist when he came to America in 1921. Einstein tried to head off any criticism he might face in America by

stigmatizing any criticism of him, or of the theory of relativity as if “anti-Semitism” *per se* before he even stepped off the boat onto America’s shores.<sup>1372</sup> He was a coward who hid behind the power of Jewish tribalism.

### **6.5.2 Hypocritical and Cowardly Einstein Plays the “Race Card” and Cripples Scientific Progress**

Like his cowardly Zionist comrades, hypocritical Einstein “played the race card.” In an effort to change the subject from his plagiarism and fallacious theories, which subject was beginning to destroy his fame, Einstein smeared anyone and everyone who would dare question him or the theory of relativity as if an anti-Semite *per se* in *The New York Times* on 3 April 1921 on pages 1 and 13, and bear in mind that *The New York Times*, itself, reported that relativity theory was “much-debated”,

## **“PROF. EINSTEIN HERE, EXPLAINS RELATIVITY**

---

‘Poet in Science’ Says It Is a  
Theory of Space and Time,  
But It Baffles Reporters.

---

## **SEEKS AID FOR PALESTINE**

---

Thousands Wait Four Hours to  
Welcome Theorist and His  
Party to America.

---

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 cameramen. In one hand he clutched a shiny briar pipe and with 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. One of his traveling companions described him as an ‘intuitive physicist’ whose speculative imagination is so vast that it senses great natural laws long before the reasoning faculty grasps and defines them.

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.

#### **Thousands Welcome Him.**

With him as fellow-travelers were Professor Chaim Weizmann, President of the Zionist World Organization, discoverer of trinitrotoluol, and head of the British Admiralty laboratories during the war; Michael Ussichkin, a member of the Zionist delegation to the Paris Peace Conference and now Resident Chairman of the Zionist Commission in Palestine, and Dr. Benzion Mossinson, President of the Hebrew Teachers Organization in Palestine.

The party was welcomed at the Battery by thousands of fellow-Jews who had waited there for hours.

The crowds were packed deeply along the Battery wall, waving Jewish flags of white with two blue bars, wearing buttons with Zionist inscriptions, and cheering themselves hoarse as the police boat John F. Hylan drew near. Dozens of automobiles were parked near the landing, and when the welcoming committee and the visitors had entered them they started uptown to the Hotel Commodore, preceded by a police escort. They turned into Second Avenue, where the sidewalks were lined nearly all the way uptown with thousands who waved hands and handkerchiefs and shouted welcome to the visitors.

Professor Einstein was reluctant to talk about relativity, but when he did speak he said most of the opposition to his theories was the result of strong anti-Semitic feeling. He was amused at attempts by reporters to get some idea of his theory by questioning him, and he did his best to make his answers as simple as possible. He spoke through an interpreter.

#### **A Theory of Space and Time.**

The interview took place in the Captain's cabin, where Professor Einstein was almost surrounded by seekers after knowledge. He was asked to define his theory.

'It is a theory of space and time, so far as physics are concerned,' he said.

'How long did it take you to conceive your theory?'" he was asked.

'I have not finished yet,' he said with a laugh. 'But I have worked on it for about sixteen years. The theory consists of two grades or steps. On one I have been working for about six years and on the other about eight or nine years.

'I first became interested in it through the question of the distribution and expansion of light in space; that is, for the first grade or step. The fact that an iron ball and a wooden ball fall to the ground at the same speed was perhaps the reason which prompted me to take the second step.'

He was asked about those who oppose his theory, and said:

‘No man of culture or knowledge has any animosity toward my theories. Even the physicists opposed to the theory are animated by political motives.’

When asked what he meant, he said he referred to anti-Semitic feeling. He would not elaborate on this subject, but said the attacks in Berlin were entirely anti-Semitic.

Dr. Einstein said the theory was a step in the further development of the Newtonian theory. He hoped to lecture at Princeton on relativity before he left the country, he said, as he felt grateful to the Faculty of Princeton, which was the first college to become interested in his work.

#### **Poses for Moving Picture Men.**

As the questioners gave up their attempts to seek further elucidation of the Einstein principles, the professor laughed and said:

‘Well, I hope I have passed my examination.’

Professor Einstein’s interview came soon after he had escaped the moving picture men. As they ground away at their machines, ordering him about, he seemed at first bewildered, then amused. He posed with other members of his party and with Mrs. Einstein for nearly half an hour, and then almost ran away, shaking his head in exasperation and refusing to do any more.

‘Like a prima donna,’ he exclaimed.

‘He does not like to be, what you call it, a showcase,’ said Mrs. Einstein. ‘He does not like society, for he feels that he is on exhibition. He would rather work and play his violin and walk in the woods.’

‘Do you understand his theory?’ Mrs. Einstein was asked.

‘Oh, no,’ she said, laughing, ‘although he has explained it to me so many times. I understand it in a general way, but in its details it is too much for a woman to grasp. But it is not necessary for my happiness.’

Dr. Einstein was an inspirational worker, she said. When he was engaged on some problem, ‘there was no day and no night,’ but in his periods of relaxation he went for weeks without doing anything in particular but dream and play on his violin. Whenever he became weary in the midst of his work he went to the piano or picked up his violin and rested his mind with music.

‘He improvises,’ she explained. ‘He is really an excellent musician.’

#### **Mozart and Brahms His Favorites.**

On the ship, when a concert was held Dr. Einstein played selections from Mozart, of whose work he is particularly fond, on the violin. Brahms is another of his favorites.

‘I never met Professor Einstein before this voyage,’ said Professor Weizmann, who is a great admirer of his fellow-scientist. ‘He has a singularly sweet and lovable nature, and is exceedingly simple in his habits of life. I have talked with him many times about his work, and he is glad to speak of it when he can find some one who is interested and at least partly capable of understanding it. I do not entirely, for when I get beyond the atom I am lost.’

‘When he was called ‘a poet in science’ the definition was a good one. He seems more an intuitive physicist, however. He is not an experimental physicist, and although he is able to detect fallacies in the conceptions of physical science, he must turn his general outlines of theory over to some one else to work out. That would be readily understandable to a man of science. He first became interested in mathematics when he was 14 years old, and his work is his life. He spends most of his time reading and thinking when he is not playing his violin.’

Professor Weizmann also is accompanied by his wife. He and the other Zionist visitors, during their visit of several weeks, will endeavor to interest American Jews in the Zionist movement and obtain money and moral support for both the national Zionist idea and for the university.

#### **Dr. Weizmann Explains Mission.**

‘It is a great satisfaction to me as President of the Zionist Organization to find myself for the first time in the Union States,’ said Dr. Weizmann. ‘The cause of the Jewish national home in Palestine has from the first appealed to the generous instincts of the American people and owes much to the sympathetic support it has consistently received from leaders of public opinion in the United States.’

‘Our primary object is to confer with the American Zionists who have, under the distinguished leadership of Justice Brandeis, Judge Mack and other representative American Jews, rendered invaluable services to the Zionist movement during the past few critical years. In the task of reconstruction in Palestine, for which the time has now arrived, it is confidently expected that the American Zionists will play an equally conspicuous and honorable part. In this connection we hope to enlist the active interest of American Jews in the Keren Hayesod, or Foundation Fund, the central fund for the building up of the Jewish National Home, to which Jews throughout the world are being called upon to contribute to the utmost limit of their resources.’

‘Professor Einstein has done us the honor of accompanying us to America in the interest of the Hebrew University of Jerusalem. Zionists have long cherished the hope of creating in Jerusalem a centre of learning in which the Hebrew genius shall find full self-expression and which shall play its part as interpreter between the Eastern and Western worlds. Professor Einstein attaches the utmost importance to the early inauguration of the Jerusalem university and is prepared when the time arrives personally to associated himself within its activities—a course in which there is reason to hope he will be followed by other Jewish scholars and scientists of world-wide reputation.’

#### **Einstein to Work for University.**

Professor Einstein will devote most of his time while here to advocating support of the university by American Jews.

‘The establishment of such a university has been for a long time one of the most cherished plans of the Zionist organization,’ he said. ‘But for the outbreak of the war it would have materialized in 1914, when a site was

actually purchased on the Mount of Olives. In 1918 the foundation stone was laid by Dr. Weizmann. Since then the university site has been extended and a building purchased in which it will be possible for a beginning to be made. There is also a library of 30,000 volumes which is rapidly growing.

‘Plans have been worked out both for the complete university of the future and for a comparatively modest beginning. The time has now come to insure the immediate realization of the latter. Such is the importance attached by the Zionist Organization to the spiritual values in the Zionist national home that even at this moment, when the organization is faced with tremendous tasks of immigration and colonization, and is concentrating all efforts upon the Palestine Foundation Fund, an exception is made in favor of the university to which a special branch of the fund is devoted.

‘I know of no public event which has given me such delight as the proposal to establish a Hebrew university in Jerusalem. The traditional respect for knowledge which Jews have maintained intact through many centuries of severe hardship made it particularly painful for us to see so many talented sons of the Jewish people cut off from higher education and study, and knocking vainly at the doors of universities of Eastern and Central Europe.

#### **Home For Spiritual Life.**

‘Others who have gained access to the regions of free research only did so by undergoing a painful, even dishonoring, process of assimilation which crippled and robbed them again and again of their cultural leaders. The time has now come when our spiritual life will find a home of its own. Distinguished Jewish scholars in all branches of learning are waiting to go to Jerusalem, where they will lay the foundation of a flourishing spiritual life and will promote the intellectual and economic development of Palestine.

‘Notwithstanding the crude political realism of our times and the materialistic atmosphere in which it has enveloped us, there are visible none the less glimmerings of a nobler conception of human aspirations, such as were expressed in the part played by the American people in world politics. And so we come from sick and suffering Europe with feelings of hope, being convinced that our spiritual aims will command the full sympathy of the American nation and will receive enthusiastic approval and powerful support from our Jewish brethren in the United States.’

The Zionists were met down the bay by a delegation from the Mayor’s committee of welcome, Captain Abraham Tulin, who served as American liaison officer with General Mangin’s army in the war; Dr. Schmarya Levin, who was member of the first Russian Duma and of the Cadet Party in Russia, and Magistrate Bernard Rosenblatt. They were delayed by the quarantine examination and were not able to board the Rotterdam until nearly 1 o’clock. On the way up the bay they had lunch with Professor Einstein, Professor Weizmann and others in the party, and remained with them on the ship until sundown. As it was the Sabbath their religion prevented them from leaving until that time.

**Crowd Waits Four Hours at Pier.**

At the pier were several hundred welcomers, although the ship was more than four hours late in reaching her pier. They gave the Zionists a rousing welcome before they went aboard the police boat John F. Hylan, which landed them at the Battery. The boat flew the Jewish flag in honor of the party. On board were L. Lipsky, Secretary of the Zionist Organization of America; L. Robison of the National Executive Committee; B. G. Richards, Secretary of the American Jewish Congress; M. Rothenberg, Chairman of the American Jewish Congress; J. Fishman, managing editor of The Jewish Morning Journal; W. Edlin, editor of The Day; Rabbi M. Berlin; David Pinski, editor of Die Zeit; John F. Sinnott, Secretary to Mayor Hylan; Henry H. Klein, Commissioner of Accounts; Judge Gustave Hartman, the Rev. H. Masliansky, Judge Jacob S. Strahl and many others.

An official meeting of welcome will be held at the City Hall on Tuesday at which Mayor Hylan, Frank L. Polk, George W. Wickersham, Magistrate Rosenblatt, Professor Einstein and Professor Weizmann will speak.

Among those on the Committee of Welcome are Nathan Straus, Arthur Brisbane, Chancellor E. E. Brown, Judge Benjamin Cardoza, Abram I. Elkus, James A. Foley, F. H. LaGuardia, Justice Samuel Greenbaum, William D. Guthrie, Mrs. William R. Hearst, Adolph Lewisohn, Alfred E. Smith, Leon Kaimaky, Judge Otto A. Rosalsky, Benjamin Schlessinger, Oscar S. Straus, Senator Nathan Straus Jr., Marcus Loew, Dr. Bernard Flexner, Colonel Robert Grier Monroe, Herman Bernstein, Samuel Koenig and George Gordon Battle.

A meeting also will be held at the Metropolitan Opera House on April 10. Professor Einstein will not touch on relativity at these meetings, but it is expected that before he leaves the city he will speak before some scientific gathering, at which he will discuss his discovery.”

Einstein prevented an uninhibited debate over the merits of the theory of relativity. His shrill cries of “anti-Semitism” had a chilling effect, which froze Twentieth Century Physics in a mythology of metaphysical “Space-Time” and physical gravitation via mathematical abstraction and imaginary dimensions.

*The Chicago Tribune* reported on 3 April 1921 on page 5 (and note that Einstein was careful to not offend the lovers of Newton as was done in 1919),

***“EINSTEIN IN N. Y.;  
EVEN WIFE CAN’T  
GRASP THEORIES  
Hopes to Lecture at  
Princeton, He Says.*”**

New York, April 2.—[Special]—A man in a faded gray raincoat, topped off by a flopping black felt hat, which nearly concealed straggling gray hair

that fell over his ears, stood on the boat deck of the steamship Rotterdam today, timidly facing a battery of camera men. In one hand he clutched a shiny briar pipe and the other clung to a violin.

Dr. Albert Einstein, discoverer of the famous theory of relativity, which has given the world a new conception of space and time, looks like a musician, and he is.

Dr. Einstein comes to this country as one of a group of prominent Jews, advocating the Zionist movement. They hope to get financial aid and encouragement for the rebuilding of Palestine and the founding of a Jewish university.

#### **Amused by Questions.**

The scientist was reluctant to talk about relativity. He was greatly amused at the attempts of reporters to search out by their questions some idea of what his theory is, and did his best to make his answers as simple as possible. He does not speak English and answered through an interpreter.

‘It is a theory of space and time, so far as physics are concerned,’ he said.

‘How long did it take you to conceive your theory?’ he was asked.

‘I have not finished yet,’ he said with a laugh. ‘But I have worked on it for about sixteen years. The theory consists of two grades or steps. On one I have been working for about six years and on the other about eight or nine years.’

#### **Iron and Wooden Balls.**

‘I first became interested in it through the question of the distribution and expansion of light in space. That is, for the first grade or step. The fact that an iron ball and a wooden ball fall to the ground at the same speed was perhaps the reason which prompted me to take the second step.’

He was asked about those who opposed his theory, and said:

‘No man of culture or knowledge has any animosity toward my theories. Even the physicists opposed to the theory are animated by political motives.’

Asked what he meant, he said he referred to anti-semitic feeling. He would not elaborate on this subject, but said that the attacks in Berlin were entirely anti-semitic.

#### **Develops Newton’s Theory.**

Dr. Einstein said that the theory is a step in the further development of the Newtonian theory. He hopes to lecture at Princeton on relativity before he leaves the country, as he feels grateful to the faculty of Princeton, which was the first college to become interested in his work.

‘Do you understand his theory,’ Mrs. Einstein was asked.

‘O, no,’ she said, ‘although he has explained it to me so many times. I understand it in a general way, but it is too subtle for a woman to grasp. Still it is not necessary for my happiness.’”

Einstein called anti-Semitic, among other things, the thesis of Gehrcke and Weyland that: Einstein’s promotion mirrored Hans Christian Andersen’s fairy tale *The Emperor’s New Clothes*; that, the overblown public reaction to the theory of

relativity was a “mass suggestion” and a “mass psychosis”; and Gehrcke and Weyland’s criticism that theory of relativity had not been proven correct and was instead contradicted by St. John’s experiments; and Gehrcke and Weyland’s accusation that Einstein’s theory, while promoted as a radically new development, was not a new idea, but was derived from Lorentz and others. Einstein, himself, had complained to Heinrich Zangger on 24 December 1919,

“[T]his business reminds one of the tale of ‘The Emperor’s New Clothes,’ but it is harmless tomfoolery.”<sup>1373</sup>

Einstein endorsed and plagiarized Gehrcke and Weyland’s other views, which he had called anti-Semitic in 1920, on 3 April 1921, and would again plagiarize Gehrcke and Weyland’s ideas when Einstein returned to Europe and was again interviewed by the press. *The Chicago Tribune* reported on 4 April 1921 on page 6,

## **“EINSTEIN, TOO, IS PUZZLED; IT’S AT PUBLIC INTEREST**

---

### **Can’t See Why Theories Are Widely Discussed.**

New York, April 3.—[Special]—Prof. Albert Einstein, the German scientist, who is visiting this country, today discussed his famous ‘relativity’ theory with reporters.

Before going into details with the reporters, Prof. Einstein exploded the accepted story that he had said only twelve men in the world were capable of understanding it. He thinks most scientists understand his theories and added that his students in Berlin understand them perfectly.

No theory can be susceptible of absolute proof, he added, and mentioned that an American scientist, St. John, is now conducting experiments which seem to give results at variance with the Einstein theory.

‘The two theories, that of St. John and my own, have not yet been brought into harmony,’ Prof. Einstein said. ‘The subject dealt with is that of the wave lengths in the spectrum. It is impossible at the present stage of the experiments to say what the result will be.’

#### **Calls for Psychologist.**

Prof. Einstein was rather puzzled to account for the public interest in his conception of time and space, and said the public attitude seemed to call for a psychologist who could determine why persons who are not generally interested in scientific work should be interested in him.

‘It seems psycho-pathological,’ he said, with a laugh.

When it was suggested that perhaps people were interested because he seemed to give a new conception of the universe, which, next to the idea of God, has been the subject of the most fascinating speculations of the mind, he agreed that such might be the case.

‘The theory has a certain bearing in a philosophical sense on the conception of the universe,’ he said, ‘but not from the scientific point of view. Its great value lies in the logical simplicity with which it explains apparently conflicting facts in the operation of natural law. It provides a more simple method. Hitherto science has been burdened by many general assumptions of a complicated nature.’

**Not a Radical Departure.**

Two of the great facts explained by the theory are the relativity of motion and the equivalence of mass of inertia and mass of weight, said Prof. Einstein.

‘There has been a false opinion widely spread among the general public,’ he said, ‘that the theory of relativity is to be taken as differing radically from the previous developments in physics from the time of Galileo and Newton—that it is violently opposed to their deductions. The contrary is true. Without the discoveries of every one of the great men of physics, those who laid down preceding laws, relativity would have been impossible to conceive and there would have been no basis for it. Psychologically, it is impossible to come to such a theory at once without the work which must be done before. The four men who laid the foundations of physics on which I have been able to construct my theory are Galileo, Newton, Maxwell, and Lorenz.’

**Man in Street Needn’t Worry.**

Whatever the value of relativity, it will not necessarily change the conceptions of the man in the street, said Prof. Einstein.

‘The practical man does not need to worry about it,’ he said. ‘From the philosophical aspect, however, it has importance, as it alters the conceptions of time and space which are necessary to philosophical speculations and conceptions. Up to this time the conceptions of time and space have been such that if everything in the universe were taken away, if there was nothing left, there would still be left to man time and space. But under this theory even time and space would cease to exist, because they are unalterably bound up with the conceptions of matter.’

The reporters did not argue the point.”

*The New York Times* responded to Einstein’s “PSYCHOPATHIC RELATIVITY” on 5 April 1921 on page 18, and quoted Einstein on 8 July 1921 on page 9,

““You ask whether it makes a ludicrous impression on me to observe the excitement of the crowd for my teaching and my theory, of which it, after all, understands nothing? I find it funny and at the same time interesting to observe this game.

‘I believe quite positively that it is the mysteriousness of what they

cannot conceive which places them under a magic spell. One tells them of something big which will influence all future life, of a theory which only a small group, highly learned, can comprehend. Big names are mentioned of men who have made discoveries, of which the crowd grasps nothing. But it impresses them, takes on color and the magic power of mystery, and thus one becomes enthusiastic and excited.”

Einstein wrote to Max Born on 15 September 1950, in the context of politics,

“And the idiotic public can be talked into anything.”<sup>1374</sup>

Among those who actively opposed relativity theory, as it was expressed by Einstein—who, according to Einstein’s assertions, must have been uncultured, ignorant anti-Semites—we find Hendrik Antoon Lorentz, Max Abraham, Alfred North Whitehead, Ernst Mach, Albert Abraham Michelson, Friedrich Adler, Henri Bergson, Oskar Kraus, Melchior Palágyi, [etc. etc. etc.]. Clearly, Einstein lied about a very serious matter, and, what is worse, Einstein was himself a racist instigator and a political agitator; and, therefore, a hypocrite and a deliberate inciter of “racial” discord.

### **6.5.3 What is Good for Goose is not Good for the Goyim**

The political Zionists emphasized their mistaken belief that Jews are a distinct race incapable of assimilation, and that Jews constitute a foreign nation within Germany. Einstein’s anti-assimilationist rhetoric would later find its match in Philipp Lenard’s segregationist belief in “Aryan Physics”. Nobel Prize laureate Philipp Lenard was reacting to the Jews’ bigoted assertions of their distinct racial characteristics and the Zionists’ open declarations of their disloyalty to Germany.<sup>1375</sup> Many Jews viewed Physics in expressly racist terms long before Lenard joined their ranks.<sup>1376</sup>

Following the racial mythologies of Gobinaeu and Renan, Philipp Lenard joined the Jewish movement to segregate science and wrote of “Aryan Physics”. Like many Jews before him, Lenard artificially distinguished between “German Physics” and “Jewish Physics” in 1936. Johannes Stark and Wilhelm Müller adopted this nomenclature in 1941 at the behest of the Zionist Nazis.<sup>1377</sup>

Racist Jews provided the segregationist dogma. For example, there was the segregated “Jüdisch-Russisch Wissenschaftliches Verein” (Russian-Jewish Scientific Society) which participated in the foundation of the modern Zionist movement with its leaders Shmarya Levin, Leo Motzkin, Nachman Syrkin, Victor Jacobson, Arthur Hantke, Heinrich Löwe, Zelig Soskin, Willi Bambus, and many others.<sup>1378</sup> In the late 1800's men like Theodor Mommsen and Anatole Leroy-Beaulieu were criticizing segregated Jewish associations, which they rejected as bigoted and segregated institutions.<sup>1379</sup>

Just as some Christians felt uncomfortable around Eastern Jews, some Eastern Jews felt uncomfortable around Christians and found them dirty and disgusting. These Jews refused to eat at the same table with Christians, who did not oblige their

Kosher laws.

In the early 1800's there was an influential movement to promote “Jewish science”. At the time, some Jews were forced to feign Christian conversion if they wished to become university professors. In 1822, Gans, Zunz and Moser created the *Verein für Kultur und Wissenschaft der Juden*, a segregated Jewish institution which offered Jews an alternative to an insincere and degrading baptism. They published a journal on “Jewish science”, the *Zeitschrift für die Wissenschaft des Judenthums* published from 1822-1823.<sup>1380</sup> There was also the *Jeschurun. Zeitschrift für die Wissenschaft des Judenthums* published from 1856-1870 by Joseph Kobak in German and Hebrew; and the *Monatsschrift für Geschichte und Wissenschaft des Judenthums* published from 1851-1939 by Rudolf Kuntze of the *Gesellschaft zur Förderung der Wissenschaft des Judenthums*, Dresden.

Albert Einstein traveled to America in order to raise money<sup>1381</sup> for an ethnically segregated “Jewish university”<sup>1382</sup> or “Hebrew University” in Jerusalem. Many Zionists asserted that Jews had to be segregated in order to manifest their superior Jewish racial characteristics, which had lain dormant in the Diaspora. In accord with Jewish Messianic prophecy, they asserted that the Jewish race would again shine and lead the world of thought if only they could be “restored” to Palestine and segregated and at long last be permitted to be “Jews” and be relieved of the burden of being pseudo-Gentiles. Even after the Holocaust, Einstein was still calling for the segregation of Jewish students from Gentile students, which he argued was the only solution to the problem of anti-Semitism. Peter A. Bucky quoted Albert Einstein,

“I think that Jewish students should have their own student societies. [\*\*\*] One way that it won't be solved is for Jewish people to take on Christian fashions and manners. [\*\*\*] In this way, it is entirely possible to be a civilized person, a good citizen, and at the same time be a faithful Jew who loves his race and honors his fathers.”<sup>1383</sup>

Shortly after World War One, Zionist Shmuel Hugo Bergmann wrote to Einstein,

“[. . .]whether you, Professor, whom the world rightly calls the greatest Jewish scientist, but above all whom we love and value also as a person—whether you would be willing to participate in this conference and help us with its preparation. I do not need to say how happy the Jewish people would be if *you* could be appointed to its university, but that is a question for the future.”<sup>1384</sup>

Albert Einstein stated,

“Antisemitism must be seen as a real thing, based on true hereditary qualities, even if for us Jews it is often unpleasant. I could well imagine that I myself would choose a Jew as my companion, given the choice. On the other hand I would consider it reasonable for the Jews themselves to collect the money to support Jewish research workers outside the universities and to

provide them with teaching opportunities.”<sup>1385</sup>

and,

“The psychological root of anti-Semitism lies in the fact that the Jews are a group of people unto themselves. Their Jewishness is visible in their physical appearance, and one notices their Jewish heritage in their intellectual works, and one can sense that there are among them deep connections in their disposition and numerous possibilities of communicating that are based on the same way of thinking and of feeling. The Jewish child is already aware of these differences as soon as it starts school. Jewish children feel the resentment that grows out of an instinctive suspicion of their strangeness that naturally is often met with a closing of the ranks. [\*\*\*] [Jews] are the target of instinctive resentment because they are of a different tribe than the majority of the population.”<sup>1386</sup>

Maja Winteler-Einstein wrote in her biography of her brother Albert Einstein,

“His later advocacy of Zionism and his activities on its behalf came from this impulse: less in accordance with and on the basis of Jewish teachings than from an inner sense of obligation toward those of his race for whom an independent working place for scholarly activity in the sciences should be created, where they would not be discriminated against as Jews.”<sup>1387</sup>

Albert Einstein wrote to Paul Ehrenfest on 8 November 1919,

“This university will contribute toward making less Jewish talent, particularly in Poland and Russia, have to go wretchedly to waste.”<sup>1388</sup>

### **6.5.3.1 Supremacist and Segregationist Jewish “Neo-Messianism”**

After emancipation, Jews had initially faced the dilemma that if they sought to become a professor they had to convert, at least on paper, to Christianity. In 1822, Gans, Zunz and Moser created a segregated Jewish institution in order to offer an alternative to the often insincere baptisms of Jews. They called their society the *Verein für Kultur und Wissenschaft der Juden*, which published the *Zeitschrift für die Wissenschaft des Judenthums*. The association attracted Heinrich Heine, but soon disbanded. Heine, Gans and countless others took the baptismal plunge and the integration of Jews into Christian society began—some would later say in effort to undermine Gentile society.

Several articles appeared in *La Revue de Paris* in 1928 under the title “Les Origines Secrètes du Bolchevisme: Henri Heine et Karl Marx”, in which “Salluste”, a pseudonym, argued that Communism was a “neo-Messianic” scheme created by Heinrich Heine and Karl Marx, by means of which they meant to fulfill Judaic Messianic prophecies.<sup>1389</sup> Salluste further argued that the Jewish societies which

grew out of Moses Mendelssohn's reformation movement, had organized to subvert Gentile cultures and religions and replace them with Judaized culture and world revolution—fulfilling Judaic Messianic myth under the pretext of a secular movement for progress. This movement also manifested itself in the arrogance of the “Jewish Mission” of “reformed” Judaism.

On 22 September 1922, a Jewish Bolshevik Zionist apologist who published under the pseudonym “Mentor”,<sup>1390</sup> on pages 13 and 14 of *The Jewish Chronicle*, confirmed that the “Jewish Mission” was to subvert other nations, cultures and religions in the name of “peace” and to force Gentiles to comply to the will of the Jews,

## “‘What are the Jews Doing?’

By MENTOR.

**W**HEN I wrote in this column last week, I had no idea that the premonitions to which I alluded, of another great catastrophe of like sort to the war that began in 1914, would so soon be justified. Within a few hours of my words appearing in print a document was issued by the British Government, threatening the beginning of a war of which, once started, no man could foretell the end. Hardly was the last issue of the *Jewish Chronicle* published than we seemed whirled back in a sudden instant to the time eight years ago that precluded the terrible world-struggle that lasted through nearly five years. There were rumours of war; there were ominous movements of politicians from the four corners of the kingdom, which newspapers interpreted as meaning all sorts of things. The evil birds of Militarism were foregathering. Like vultures they flew to gather their prey. Stories were bruited abroad, craftily designed to work upon the sentiments and the emotions of the people. Reasons and excuses, arguments and assurances, were cleverly designed, so that when the dogs of war were unleashed, proof of the inevitability and the justification for starting wholesale murder, for man going out to kill his fellow man, might be prudently provided beforehand. As I write, the situation—as it is termed—seems, if anything, a good deal less dangerous than it did at the beginning of the week. That is because those who were for war, those who were willing if not anxious to resort to arms in order to fight about a dispute instead of adjusting it by negotiation, have not received the encouraging response from the country which they had evidently hoped would come to them. Once bit twice shy! All the conventional paraphernalia of diplomats and politicians were again employed by the men of war as they were used eight years ago. Then their assurances were accepted, and men believed they could by war accomplish a great deal. Now, some of the public at least are wiser, and recollect the fraud, the chicanery, the double-dealing, the falsity, and the two-facedness which were so largely responsible for the determination of this country to enter into war eight years ago. They know that the same people are up to the same dodges, that the like people are bent

on the like wiles, and the country this time has put a large discount upon all the mongering for War. The experience of the Great War has thus not been wholly lost, and there seems a healthy disposition, in more than one quarter, to regard the Minister who leads this country into war as *ipso facto* unfitted to hold the trust he has dishonoured by muddlement. There is proved to be now a looking upon war as the crowning disaster of any nation, not as its glory, as a visitation and not as a proud happening.

### Jewish Doctrine and Christian.

If war is averted, if those responsible for the Government of the country finding war 'no go,' because the people will have none of it, have to seek other means for adjusting international differences, then the incident which looked so grave at the beginning of the week will have been of advantage. For it will have shown at least one Government that the way of war is not the easiest at hand for them for settling any disputes that may arise. So far, so good; and if that spirit of antagonism to and hatred and—if you will—fear of war be maintained, so that men, beginning by disliking it, will go on to loathe and detest it, then we shall have made a long stride to the abolition of war and the arbitrament of the sword, and towards that condition which is the Jewish ideal; when man shall no longer lift up sword against man, nor learn war any more. [*Isaiah 2:4*] I call that the Jewish ideal, but we Jews have not a monopoly of it. Peace is a Christian ideal, too. Indeed, Christianity goes much farther, and is a doctrine of non-resistance to evil. Judaism does not teach that; it is far more practical and far more human. But if Christianity were really practised and the Christian spirit were truly in the souls of those who profess Christianity, war would be impossible. But a Jew is here writing for Jews, and it is because peace is a Jewish ideal that I revert to this question here and now—now, because we are on the threshold of the most sacred days in the Jewish calendar, when the Jew, if ever, is brought into close contact with the Almighty, when, if ever, he feels strong upon him the duty which is his as a Jew.

### The Jewish Mission.

And I ask: What are the Jews doing in the war against war, the war which the King himself the other day said is the only war worth while; the war for Civilisation, for salving Humanity, for making the life of men and women in the world tolerable and bearable; the war against one of the most fertile roots of poverty with its fruits of hunger, and vice, and disease—what are the Jews doing in the war for which the King of Kings long ago conscripted certainly every Jew? I suppose the answer will reach me that Jews ought not, as such and of themselves, to be expected to take any definite part in such a campaign. I shall be told that war is really a political matter, and that Jews have no politics of their own, they share in the politics of the nations of which they are citizens. But this argument, carried to its logical conclusion, would place the Jew in such a position that the whole of the claim which he has made concerning his place in the world, and in respect to the Judaism he

professes, would have to be seriously overhauled. How can a Jew be true to Jewish teachings, to the teachings of the Prophets, to Rabbinical teaching, to all that Judaism connotes for the Jew, unless Peace on earth and Goodwill among men be believed in by him and hoped for by him? How can he pray, as he constantly prays, from year end to year end, and day by day, for peace, and yet not mean it and not wish it? And if he means it and wishes it, then how can he place even his duty to the State (if it is conceivable that his duty to the State can involve war as a principle) before his duty to his God? The Christian does it. He worships a Divinity that he hails as the emblem of peace. He invokes the one whom he regards as Messiah, the harbinger of peace. He subscribes to the doctrine of Peace enunciated by the great Founder of his faith, and yet he contrives instruments of violence, engines of slaughter, and all the hellish devices for maintaining War on earth and illwill towards men. But that is a matter for Christians. That they do thus is no reason, and assuredly no justification for Jews doing likewise. Following the multitude to do evil is not Jewish work. And so I ask again, just as we are slipping into yet another New Year: What are the Jews doing so that war shall cease from the earth, so that peace may reign and goodwill prevail among the children of men?

### Our Separateness.

What are the Jews doing? It is a pertinent and not an impertinent question; because it asks, though not in those words, how is the Jew justifying his existence? We elect to remain a separate people. In every country and in every land we segregate ourselves from our fellow-citizens, and throughout the ages we have obstinately (as our enemies term it), faithfully as we believe, kept ourselves apart as a separate people. For what? Some Jews will tell you that we have refused to assimilate in the sense of losing ourselves in the multitudes surrounding us, because we have all along been conscious of being a separate national entity. So we have maintained our separateness in the hope that some day our national being would be restored. This, put very broadly, is the attitude of Zionists and Jewish Nationalists. But all Jews are not one or the other. The majority are neither, or at least care not at all for either striving. Their idea of Jewish separateness is altogether another. They say that we Jews have kept apart in order to carry on, amid the nations of the world, a Jewish Mission. That mission, so it is claimed, comprises our weaning other peoples away from error of thought and sin of action to a true conception of God. It means that we have to urge the breaking up of all idols and securing allegiance alone to the Almighty Governor of the universe. Very well, let us accept, for the purpose of argument, the contention of these fellow Jews that their separateness is maintained alone for the Mission potentialities of our people. Then I would ask: What are they doing in the way of propagating that Mission? Some of them argue that although it is true they are not actively engaged in spreading the message of Israel, or in preaching its truths to those of other faiths, they are doing service to the mission passively in the living of their lives. Their

example, they say, is even better than precept. Surely this is a paltering with the question; it is an excuse, a subterfuge, and it makes the whole idea of the Mission of Israel not alone the sham that it is with those who thus argue, but a ridiculous parody of every idea of the purpose and the object which any mission worthy of the name must have.

### The Jew's Contribution.

This paltry excuse for neglect of the call of the Mission of Israel does not rob us of the right to ask: What is the Jew doing in pursuance of what he believes to be his mission to Mankind? The answer must be: precious little. We are standing at the dawn of a New Year. We are about to reach another milestone in our history. Is the Jew to go on year by year in the same meaningless, chaotic existence, just living, just existing without a worthy purpose as Jew; for mere material selfish objects, as a people without an ideal, without an aspiration? Broadly speaking, there are only two possible ideals for Jews, the National ideal and the Mission of Israel ideal. They are not antagonistic or even mutually exclusive. For the Jewish Nationalist also believes—believes very strongly—in the Mission of Israel, but believes, too, that it is impossible of accomplishment without national existence in a Jewish land. But taking the Jewish position as it is, either aspiration, if the Jew be true to it, will justify his separateness among the nations of the world. But if he nourish neither of those ideals, as is the way with thousands and thousands of Jews, then the *raison d'être* of his existence is *nil*, the part he plays in the world is a mirage. He is a mere parasite, and he justifies nothing so much as the indictment that is made by some enemies of our people. They denounce us because we remain separate as a people, and yet take no count of any service which we should do as Jews for the common benefit of Mankind. Well, if there be any reality in the Mission of Israel ideal, then I ask again: What are the Jews doing? What part are they taking in the war against war, in leading men from violence and slaughter and murder in the wholesale, back or rather forward to ways of peace, to ways of goodwill and happiness among men. We are doing precious little, even as individual Jews. As a Jewish people, we are doing nothing.

Here surely, as I have more than once suggested, is a great and glorious opportunity for the Jewish People. They do not want to be a separate nation. They wish to be separate among the nations of the world. Very well, then let them justify that aspiration. All the trouble Jews encounter is traceable to nothing so surely as to the fact that they are despised. And they are despised, not as individuals—as individuals even anti-Semites respect Jews—but because, however commendable individual Jews may be, whatever service individual Jews may have done for the world and for civilisation—and Dr. Joseph Jacobs left a posthumous work showing how great had been the service of individual Jews in that respect—as a people Jews contribute nothing to the service of mankind. We do not cultivate a Jewish culture; we are not known for any great or enduring office which we perform. But suppose we carried on our mission, our God-given mission as the bringers

and the promoters of peace, as the bearer of that great ideal, is it not palpable that there would be something we should be doing by which we should win the respect of mankind? Because sooner or later, after misunderstanding had passed away and misrepresentation and vituperation had evaporated, the world would come to acknowledge itself our debtors for the good we should have effected. It seems to me that in the times in which we live—with the constant menace and danger of war, with the ineffable wickedness which allows great talent and scientific attainment to be misused and misapplied, as they are being misused and misapplied in devising means for carnage, for bloodshed, for violence, for all the indescribable horror comprised in war—and particularly at this hour when we are entering into the most solemn moments of conclave—the Jew with his God—it is not inapt to ask: What are the Jews doing in the war that alone matters, the war against war? I ask it here and now, because the hearts of my fellow-Jews, attuned at this season to higher thoughts and loftier aspirations, may bethink themselves that there is a great evil in the world, the greatest evil that mankind and civilisation have to contend against. And mayhap there will arise in their souls a determination, each one as he can and where he can, to do what he can—thus making it a Jewish mission—so as to roll away the menace of war from the path that humanity is treading.”

If the “Jewish Mission” were truly to convince the Peoples of the world that monotheism is the most rational choice among extant religions, then Jews would be applying themselves to this task, but they are not. Instead, it appears that where Jews involve themselves in religious questions, they are most often ridiculing other religions. Far from inviting other Peoples to join Judaism, Jewish leaders instead attempt through their disproportionate control of media and education to destroy all religious beliefs in other Peoples, including the monotheism of Christianity and Islam—save the false beliefs they have instilled in Dispensationalist Christian Zionists who serve as their slavish and gleefully suicidal “Esau” to their “Jacob”. The true nature of the “Jewish Mission” is made obvious by the actions of Jewish leaders and is spelled out in Jewish religious literature. It is to destroy other cultures, religions, nations and “races”. It is not a mission of peace and tolerance, rather it is a mission of segregation, “race” hatred, Jewish supremacy, war and death. As the Jewish book of *Exodus* 34:11-17 states, the “Jewish Mission” is to:

“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. [King James Version]”

The Jewish book of *Obadiah* states,

“1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom: We have heard a message from the LORD, and an ambassador is sent among the nations: ‘Arise ye, and let us rise up against her in battle.’ 2 Behold, I make thee small among the nations; thou art greatly despised. 3 The pride of thy heart hath beguiled thee, O thou that dwellest in the clefts of the rock, thy habitation on high; that sayest in thy heart: ‘Who shall bring me down to the ground?’ 4 Though thou make thy nest as high as the eagle, and though thou set it among the stars, I will bring thee down from thence, saith the LORD. 5 If thieves came to thee, if robbers by night—how art thou cut off!—would they not steal till they had enough? If grape-gatherers came to thee, would they not leave some gleaning grapes? 6 How is Esau searched out! How are his hidden places sought out! 7 All the men of thy confederacy have conducted thee to the border; the men that were at peace with thee have beguiled thee, and prevailed against thee; they that eat thy bread lay a snare under thee, in whom there is no discernment. 8 Shall I not in that day, saith the LORD, destroy the wise men out of Edom, and discernment out of the mount of Esau? 9 And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter. 10 For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. 11 In the day that thou didst stand aloof, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. 12 But thou shouldest not have gazed on the day of thy brother in the day of his disaster, neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. 13 Thou shouldest not have entered into the gate of My people in the day of their calamity; yea, thou shouldest not have gazed on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity. 14 Neither shouldest thou have stood in the crossway, to cut off those of his that escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. 15 For the day of the LORD is near upon all the nations; as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. 16 For as ye have drunk upon My holy mountain, so shall all the nations drink continually, yea, they shall drink, and swallow down, and shall be as though they had not been. 17 But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. 18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and

the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken. 19 And they of the South shall possess the mount of Esau, and they of the Lowland the Philistines; and they shall possess the field of Ephraim, and the field of Samaria; and Benjamin shall possess Gilead. 20 And the captivity of this host of the children of Israel, that are among the Canaanites, even unto Zarephath, and the captivity of Jerusalem, that is in Sepharad, shall possess the cities of the South. 21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S. [version of the Jewish Publication Society]"

"Salluste" alleged that Heinrich Heine pulled out of these movements which grew from Moses Mendelssohn's Jewish reformation, not because Heine sincerely wished to disassociate from the Jewish destruction of Western Civilization, but because these groups had begun to draw attention to themselves and Heine wanted his views to be kept secret, and shied away from the political pressure placed on these subversive organizations. Salluste later republished his articles in book form, *Les Origines Secrètes du Bolchevisme: Henri Heine et Karl Marx*, Jules Tallandier, Paris, (1930); and his ideas were championed by Denis Fahey in his book *The Mystical Body of Christ in the Modern World*, Browne and Nolan Limited, London, (1935); and later by Robert H. Williams, *The Ultimate World Order—As Pictured in "The Jewish Utopia"*, CPA Book Publisher, Boring, Oregon, (1957?).

In 1845, *The North American Review* wrote of the Frankist-style forces in the Jewish community Salluste later described,

"We might confidently look for reformers under such a system as Rabbinism; and, even without the name of reformation, for wide departures from the Talmud, either towards the 'old paths,' or to infidelity. The man who in modern times exerted the most commanding influence on Judaism was Moses Mendelssohn. He was born at Dessau, in 1729, was carefully educated in the Bible and Talmud, but was thrown upon Hebrew charity in Berlin, at the age of thirteen. Following the bent of his own genius, and stimulated by various associations, he left the dreary paths of tradition, to pursue the intricate but flowery ways of Gentile philosophy. He even improved the German language, in which he wrote with great taste. The influence of his works and his example was soon manifest. An enthusiasm for German literature and science was awakened among the Jewish people, when they beheld their kinsman ranking with the first scholars of the age. 'Parents wished to see their children like Mendelssohn. Rashi and Kimchi, the Shulchan, Aruch, and Josaphoth, were laid on the shelf. Schiller and Wieland, Wolff and Kant, were the favorite books of the holy nation.' Mendelssohn was very strict in Talmudical observances, and did not in his works directly oppose them; yet he certainly intended to undermine Rabbinism, and covertly labored to obliterate superstitions and prejudices, and to render his religion consistent with free intercourse between Jew and

Gentile, and with the palpable benefits of modern progress in letters and refinement in manners. After all, he was probably at best but a deist; and he certainly lacked that directness, candor, and earnestness of purpose, which true-hearted reformers have usually manifested. Christians must deny to Judaism that vitality which is essential to its maintenance upon the true basis even of a pure pre-Messianic creed. As a system, though not indeed strictly in each individual, it must ever oscillate between Rabbinism, or the like, and rationalism,—finding no stable, middle, spiritual ground.

Mendelssohn died in 1786; but others arose to carry out his innovations. A Jewish literary and philosophical society was formed at Königsberg, in 1783, which supported the first Jewish periodical ever published,—a journal devoted to the cause of reform. The ‘new light’ rapidly spread; and now Mendelssohnism, in different varieties, inclined more or less to the Talmud, or to infidelity, is the religion of a great majority of the Jews in all Europe west of Poland, into which country itself, especially Austrian Poland, the revolution has in some degree extended. The ‘Jews of the New Temple,’ or ‘Rational’ or ‘Reformed Jews,’ as they are called, where their numbers have not secured peaceable ascendancy, have generally seceded from the Talmudists; who, on their own part, where the so-called reformation has made good progress, adhere to the Talmud scarcely even in name.

The creed of the new sect has never appeared in an authoritative shape, but may be gathered from their writings and practices. The believers in it agree, that the Jews are no longer a chosen people, in the sense hitherto commonly received. They reject the Talmud, professing to receive the Hebrew Scriptures as the true basis of religious belief, and as a divine revelation; though after explaining away their inspiration, and the miracles recorded in them, on rationalistic principles. Regarding the Mosaic institutions as never abrogated, they consider, however, that most of their requirements are applicable only to a state of national establishment in Palestine; and therefore hold, that, until the unknown period of the Messiah’s advent, and Israel’s restoration, such laws only are to be observed as are necessary to preserve the essence of religion, or useful to form pious ecclesiastical communities, and which do not interfere with Gentile governments, with any of the existing relations of life, or with intellectual culture. The synagogue service has been remodelled; and the modern languages have been generally substituted for the Hebrew. A weekly lecture has taken the place of the semi-annual sermons of the Rabbinists. Contrary to the precept of the Talmud, instrumental music is introduced into public worship. ‘The question of organ or no organ,’ says a late journal devoted to the Jews, ‘divides Judaism on both sides of the Atlantic.’

Before long, the latitudinarian views of the leaders in this movement clearly discovered themselves; and there was a temporary reaction in favor of Rabbinism, to which the more devout among their converts receded. Yet the new system has signally prevailed and flourished. It is in France, perhaps, that the Jews have thrown off most completely the trammels of

Judaism,—indeed, of all religion. They now style themselves *French Israelites*, or *Israelitish Frenchmen*, according to the doctrine of Napoleon's Sanhedrim; and seem anxious to amalgamate themselves more and more with the nation at large. Most of their leaders are infidels, undisguisedly aiming to obliterate all the common notions about a Messiah, as utterly superstitious; referring the prophecies of his advent—which they still nominally treat as prophecies—to the political emancipation of the Jews in the various lands of their sojourn. 'The Regeneration,' a journal published at Paris by some of their most learned and influential men, has represented the French Revolution as the coming of the Messiah, bringing, first, judgment, then, liberty and peace. The grand rabbi of Metz, a few years ago, in addressing the Jews of his district, spoke thus:—

'God has permitted different religions, according to the different necessities of men, in the same way as he has created different plants, different animals, and men of different characters, genius, constitutions, physiognomies, and colors. Consequently, all religions are salutary for those who are born in these religions; consequently, we must respect all religions. All men, without distinction of religion, will be partakers of eternal beatitude, provided they have practised virtue in this life.'

On the 12th of June last, a voluntary Jewish synod met at Brunswick, composed of twenty-five eminent rabbins, from various parts of the continent. It was the first of a proposed succession of annual synods, to deliberate on Jewish affairs. They sat eight days, passed various resolutions proposing important changes, and declared their concurrence in all the decisions of Napoleon's Sanhedrim. The Jews of England, though visibly influenced by residence in so enlightened a kingdom, were all nominally Rabbinites, until, within the last four or five years, a reforming party seceded in London whence their principles and denomination—'British Jews—have since gradually spread. Even among those who remained, great difference of opinion prevails as to Talmudical observances. Both there and in this country, the Portuguese Jews seem most active in the work of revolution. The tide of Jewish emigration to the United States is rapidly swelling; and as it comes from many lands, it exhibits a variety of hue. But the voluntary emigrant is ever and characteristically a lover of change; and here the Talmud has little sway, and that rapidly declining. Mr. Leeser represents the Bible alone as the basis of the Jewish faith and in the whole article already referred to, does not so much as mention the Talmud. He edits, at Philadelphia, 'The Occident and American Jewish Advocate,' the first Jewish periodical established in this country. Soon after its establishment, 'The Israelite,' a weekly German paper, devoted to the same cause, and also published in Philadelphia, was announced; whether this still survives, we know not. Mr. Leeser expects a literal Messiah, —not God, or a son of God, but a mere man, eminently endowed, like Moses, to accomplish all that is foretold of him. He protests against some of the decisions of the late Brunswick synod, particularly the one reaffirming the *dictum* of the French

Sanhedrim, that Jews might intermarry with Gentiles. He has long had in his congregation a Sabbath school, or a school for religious instruction, held, not on the seventh day, but on the Christian Sabbath, which Christian observance makes necessarily a day of convenient leisure for the purpose.

Among the stricter Jews, all over the world, the expectation of Messiah's advent is becoming more and more anxious. They not unfrequently talk, though without serious purpose, of embracing Christianity, should he not appear within a certain time. Migration to the Holy Land is visibly increasing. Multitudes from all parts of the world would hasten thither, could they become possessors of the dear soil, and enjoy reasonable protection. Mr. Noah proposes, that Christian societies and governments interested in the welfare of the Jews should exert their influence to procure these advantages for them in their native land of promise. The suggestion deserves notice.

Of modern efforts for the conversion of Israel to Christianity we can speak but briefly. The chief extraordinary obstacles which have hitherto opposed such efforts have been, a bigotry which treated the bare thought of investigating Christianity as a heinous sin, and which was ever prepared to stifle free inquiry by persecution; the character of Talmudical education, which disqualified the pupil for independent judgment; and accumulated prejudices against a religion too often exemplified only by profligate persecutors. But all these obstacles are gradually sinking away; nor does growing infidelity appear so formidable as the superstition and fanaticism which have given place to it. Moreover, the spirit of inquiry, and the dissensions kindled by the progress of the revolution which Mendelssohn commenced, are favorable to Christian effort. We shall speak only of what Protestants have done."<sup>1391</sup>

Salluste quoted a rather famous letter which had for decades been attributed to the "Neo-Messianist" Baruch Lévy (a pseudonym?), which was allegedly written to Karl Marx, and which mirrors many of racist Zionist Moses Hess' statements, and which further anticipates Michael Higger's philo-Semitic Messianic book *The Jewish Utopia*. The Lévy letter stated,

"The Jewish people as a whole will itself be the Messiah. It will reign over the world by intermixing the other races of mankind and by eliminating borders and monarchies, which are a defense against particularism, and by the establishment of a world-wide Republic, which will universally grant the Jews the right of citizenship. In this new organization of humanity, the children of Israel who are now spread over the entire surface of the globe, all of the same race and the same traditions—without, however, forming a distinct nationality—will exclusively become the leaders, without ever meeting opposition, especially if they manage to set some segment of the working masses on a stable course. The governments of the Nations which form the Universal Republic will all pass into the hands of the Jews without any effort, as a reward for the victory of the proletariat. The ruling Judaic

race will then be able to eliminate personal property, and will control all of the public's wealth. Thus the promise of Talmud will have been fulfilled, which states that in the messianic era the Jews will hold the wealth of all the people of the world under their lock and key."

*"Le peuple juif pris collectivement sera lui-même son Messie. Son règne sur l'Univers s'obtiendra par l'unification des autres races humaines, la suppression des frontières et des monarchies, qui sont le rempart du particularisme, et l'établissement d'une République Universelle qui reconnaîtra partout les droits de citoyens aux Juifs. Dans cette organisation nouvelle de l'Humanité, les fils d'Israël répandus dès maintenant sur toute la surface du globe, tous de même race et de même formation traditionnelle sans former cependant une nationalité distincte, deviendront sans opposition l'élément partout dirigeant, surtout s'ils parviennent à imposer aux masses ouvrières la direction stable de quelques-uns d'entre eux. Les gouvernements des Nations formant la République Universelle passeront tous, sans effort, dans des mains israélites, à la faveur de la victoire du prolétariat. La propriété individuelle pourra alors être supprimée par les gouvernants de race judaïque qui administreront partout la fortune publique. Ainsi se réalisera la promesse du Talmud que, lorsque les Temps du Messie seront venus, les Juifs tiendront sous leurs clefs les biens de tous les peuples du monde."*<sup>1392</sup>

Rabbi Liber doubted the authenticity of this letter and published a polemic against "Salluste", stating, *inter alia*,

"Salluste quotes but one letter, which is enough to impress the novice, from the 'neo-messianist' Baruch Lévy to Karl Marx. Who is this Baruch Lévy? From where is this text taken? It is a mystery. Until proven otherwise, I hold this letter to be a forgery. Let me assure the reader. There exists, in the antisemitic literature, a whole series of false letters of the same tone, manufactured in more or less clandestine dispensaries, to say nothing of the 'Protocols of the Learned Elders of Zion', that forgery by officers of the Czar's police, whose origin was definitively unmasked<sup>1</sup>."

"Salluste cite seulement une lettre, assez impressionnante pour les novice, du «néo-messianiste» Baruch Lévy à Karl Marx. Qui est ce Baruch Lévy? D'où est tiré ce texte? Mystère. Jusqu'à preuve du contraire, je tiens cette lettre pour *un faux*. Que le lecteur ne se récrie pas. Il existe, dans la littérature antisémite, toute une série de fausses lettres du même ton, fabriquées dans des officines plus ou moins clandestines, sans parler des «Protocoles des Sages de Sion», cette forgerie de policiers tsaristes dont l'origine a été définitivement démasquée<sup>1</sup>."<sup>1393</sup>

Salluste responded by quoting from numerous Jewish sources which justified his

conclusions, though apparently without directly touching upon the provenance of the “Baruch Lévy” letter—which reappeared in Salluste’s book of 1930.<sup>1394</sup> Morris Kominsky argued that the letter was a hoax.<sup>1395</sup> Kominsky rather unconvincingly relies upon Herbert Aptheker’s conclusion that the letter is a hoax on its face and does not appear to Aptheker to resemble anything else attributed to Marx, his correspondents or Marxism, in Aptheker’s experience.<sup>1396</sup> In any event, it is interesting that such accusations should be attributed to Marx’s correspondent. It is even more interesting that Michael Higger’s book of 1932, *The Jewish Utopia*,<sup>1397</sup> unabashedly advocates nearly the exact same plan as the letter from “Lévy” to Marx. These, however, have a common source in the Hebrew Bible, and in the virulently anti-Christian and anti-Gentile Talmud and Cabalistic literature.

When Salluste republished the Lévy letter in 1930, Salluste added the following notation, which did address the provenance of the letter and which states that though letter might be of dubious origin it had been in circulation for almost half a century without raising a protest, that Marx’s correspondence was purged of unflattering materials before it was published, and that the letter agreed with common sentiments among current authors and fit the current situation perfectly,

“(1) Ce texte d’une lucidité prodigieuse, et dont chaque phrase paraît s’appliquer à la situation politique et sociale du monde à l’époque où nous écrivons (1928), est connu depuis près d’un demi-siècle. Il a été cité pour la première fois au Congrès Antisémite de Berlin, en 1888, puis reproduit à plusieurs reprises en France, et pour la dernière fois à notre connaissance, en 1919. Son insertion dans notre étude n’en a pas moins provoqué une véritable fureur chez nos contradicteurs, et l’on verra plus loin que le rabbin Liber nous accuse carrément de faux à ce sujet. . .

Nous nous permettons d’observer: 1<sup>o</sup> que le fait que cette lettre ne figure pas dans la Correspondance de Karl Marx ne prouve rien contre l’authenticité de la pièce, les gendres du prophète judéo-communiste, Paul Lafargue et Charles Longuet, n’ayant livré à l’impression les lettres de leur beau-père et de ses correspondants qu’après les avoir soigneusement expurgés; 2<sup>o</sup> que la lettre ci-dessus a été citée à plusieurs reprises, depuis quarante ans, sans soulever la moindre protestation de la part d’autorités juives tout aussi qualifiées que M. le rabbin Liber; 3<sup>o</sup> que les idées contenues dans cette lettre sont absolument conformes à celles exprimées, sous une forme très voisine, par d’autres écrivains juifs contemporains, tels que MM. Edmond Fleg, Barbusse, André Spire, etc., etc.; 4<sup>o</sup> qu’en admettant même que le document soit d’origine incertaine, tout ce qui se passe dans le monde quarante ans après sa production, spécialement au point de vue de la judaïsation des partis révolutionnaires, montre que son auteur était admirablement renseigné.”<sup>1398</sup>

This “Neo-Messianism” of Communism, which manifested itself in the French Revolution as a political Messiah, is truly the Paleo-Messianism of Deutero-Isaiah (*Isaiah*, Chapters 40-66, or 40-55 if one accepts the theory of Trito-Isaiah). Today “Neo-Messianism” bears the title of “political Zionism”. Moses Hess based his racist

political Zionism and his Communism on the ancient Jewish Messianic prophecies, not those of a personal messiah, but of the Jewish People as Messiah, the Jewish People as the master race. But Communism was only one side of the Jewish Messianic coin. Jewish Capitalists sought to control all the wealth of the world by accumulating it through corrupt means, and by hoarding gold—even by melting down the coins of the nations. Like the Communists, whom they funded, the Jewish Capitalists sought to ruin the nations with wars and with debt, and by destroying their cultures, religions and educational institutions. They also sought to Judaize them.

Joseph Klausner wrote of the concept of the Jewish People as Messiah and master race—the usurper of the nations, and of the wealth of the world—in his book *The Messianic Idea in Israel: From Its Beginnings to the Completion of the Mishnah*. In his analysis, we can find the dogmatic Judaic basis for the persecution of the Jews who chose not to be political Zionists by the Zionist Nazis; and the persecution and oppression of the Gentiles by the Jewish People. Klausner wrote, *inter alia*,

“And kings shall be thy foster-fathers,  
And queens thy nursing mothers;  
They shall bow down to thee  
with their face to the earth,  
And lick the dust of thy feet (49:23).

For all the enemies of Judah will be cut off, and all who lift themselves up against her will not succeed (49:17-19, 25-26; 54:17)—just as the prophet had said in his prophecies of the first period. So great will be the *political success*. And *material prosperity* will not be less. ‘O thou afflicted one, storm-tossed, uncomforted!’—the prophet turns toward the beloved homeland in great compassion—

Behold, I will set thy bases with beryl,<sup>18</sup>  
And lay thy foundations with sapphires.  
And I will make thy pinnacles of rubies,  
And thy gates of carbuncle stones,  
And all thy border of jewels (54:15—12).

At the same time spiritual blessings will multiply:

And all thy children shall be taught of the LORD;  
And great shall be the peace of thy children (54:13).

For Zion will be established in righteousness (54:14), Jerusalem will be ‘the Holy City,’ and the uncircumcised and unclean will no more enter it (52:1)—just as Ezekiel had said. In spite of all the universalism of the prophet, which we shall soon see in all its glory, his nationalism is not diminished, just as in spite of all his spirituality his political and worldly

hopes are not impaired. The Gentiles will exalt Israel as the Chosen People, as their kings bow down to the earth before him and lick the dust of his feet. The Gentiles, therefore, will not be equal to Israel in glory and honor,<sup>19</sup> although all of them will become sons of God because all of them will be called by the name of the LORD. Israel will remain the center, while the Gentiles will be only points on the circumference.

On what basis should Israel have an advantage over the rest of the nations? The answer could have been only this: because Israel will teach the knowledge of the LORD and ethical insight to all peoples. But this answer was the result of a long evolution of ideas and the cause of a new chain of profound ideas closely bound together by their own nature.

Not *all* the people of Israel have acknowledged the LORD; among this Chosen People are evil ones and sinners, who do not wish to know the LORD and to walk in His ways. Only the prophets and their disciples are the servants of the LORD, and only they have spread His teaching in Israel—and for this they have been persecuted by their own people, slain like Uriah the son of Shemaiah, or cast into cisterns and into prison like Jeremiah. Thus the one attempting to spread the knowledge of the LORD and the love of the good, that is, to *benefit* the people, is forced to endure many *evils* for the LORD's sake and to take comfort in the hope that finally the sinful people will acknowledge and understand that the servant of the LORD was in the right.

The people Israel is the only nation within which is the knowledge of the LORD and the recognition of the good; therefore it must disseminate these two things among the other peoples, as the prophets disseminate them within it. This ethical demand was already made by the pre-Exilic prophets from Amos to Zephaniah and Jeremiah. And if the Exilic and post-Exilic prophets saw that Israel was suffering greatly, that its land was laid waste and its Temple ruined, that it had gone into exile among the Gentiles and become in its political weakness an object of mockery and derision among them, verily—unless the prophet and his disciples were willing to conclude that the God of Israel had no power or ability to save His people and that the whole idea of the choice of the people Israel is only vanity and emptiness—there was left to them only the conclusion that just as the prophet suffers without having committed a fault, suffers from the transgressors among his own people whom he is seeking to benefit, that is to say, *takes upon himself the iniquity of others*, so suffers also the people Israel from other peoples more sinful than Israel, because Israel seeks to benefit them. In other words, *the people Israel takes upon itself the iniquity of all the rest of the peoples, the iniquity of the whole world*. What the prophet is to Israel, Israel becomes to all the world: the servant of the LORD, holding up the standard of the highest righteousness in the world and suffering for his pursuit of good.

This is the profound conception that lies hidden in 42:1-7; 49:1-9; 50:4-9; 52:13-15 plus 53:1-12. The ancient Jewish interpreters were divided as to whether these passages refer to the prophet alone or to the whole people

Israel. The early Christians, from Paul the Apostle (Acts 8:32-35) onward, saw in them a reference to the sufferings and death of Jesus of Nazareth. (As a matter of fact, some of his career did resemble what is described in Chapter 53; and the rest of his career is *intentionally* portrayed in the Gospels in such a manner that the events appear to have happened in fulfillment of the words in this chapter.) Some modern Christian scholars wish to see in these passages a description of the fate of Zerubbabel or Jehoiachin (Sellin), or of some other great man of Israel who lived in the middle of the sixth century B.C.E. (Duhm).<sup>20</sup> After what I said above by way of explanation, it should now be clear that the prophet could not separate his own fate, as one persecuted for his pursuit of good, from the fate of his disciples and of all the servants of the LORD, whom he considered to be the real nucleus of the people Israel, the Israel in whom the LORD 'will be glorified' (49:3). Thus everything said in these chapters can and must be related in one process both to the prophet and to the whole Jewish nation: the servants of the LORD are this nation's chosen remnant, to which alone belongs the future.<sup>21</sup>

Nevertheless, there is a kernel of Messianism—not Christian, but completely Jewish Messianism—in these chapters.

I have already said in a number of places that the Jewish Messiah is composite in his nature: in him are some of the politico-worldly virtues of the king and some of the ethico-spiritual virtues of the prophet. In the period of the Second Isaiah there was no place for an individual political Jewish Messiah, as was said above; and apart from the reference to 'the sure mercies of David' we do not find this subject mentioned at all by the prophet of consolation to Zion. But precisely because the ethico-spiritual virtues of the Messiah were exalted and became the shining symbols of Messianism, the bearer of Messianism came to be either the individual 'servant of the LORD,' the prophet, or the collective 'servant of the LORD,' the best of the people Israel. Thus the *whole* people Israel *in the form of the elect of the nation* gradually became *the Messiah of the world, the redeemer of mankind*. This Messiah must suffer just as the prophet suffers. Here also punishment precedes redemption; but this punishment is unique: it comes as a penalty *for the sin of others*. And it redeems the world; for if Israel had not been willing to suffer and to spread the knowledge of God and of pure morality in the earth, the world would have remained sunk in sin against religion and morality. And for this punishment, bringing good to all peoples except Israel, this people receives a worthy reward in 'the end of days' [future age], in that it becomes 'a light to the Gentiles,' in that it is placed in the center of mankind.

This, *in its broadest aspects*, is the content of those chapters which treat of the servant of the LORD. In it are included the spiritual, the universalistic, Messianic expectations of the people Israel, expectations which serve to supplement the nationalistic, the worldly, and the political expectations of which I have already spoken above. Therefore it is impossible to pass over them in silence; they must be presented as completely as possible here, since

the greatness of their value for the development of Messianism in the future is incalculable.

The servant of the LORD, 'Israel in whom He will be glorified,' suffers, and it seems that he has labored in vain and spent his strength for nothing; but actually his accomplishment is great and his reward is with the LORD, who says to him:

It is too light a thing that thou shouldst be My servant  
To raise up the tribes of Jacob,  
And to restore the survivors of Israel (the nationalistic expectation);  
*I will also give thee for a light of the nations,*  
*That My salvation may be unto the end of the earth (49:1-6).*

And not only for 'a light of the nations' but also for 'a covenant of the people' (49:8)—as Deutero-Isaiah had said in his earlier prophecies (42:6). 'The Redeemer and the Holy One of Israel' promises His servant, whom He has chosen and who was despised and abhorred and 'a slave of rulers' (from this it seems clear that even here the meaning does not apply to the prophet alone),<sup>22</sup> that 'kings shall see and arise (before him), princes, and they shall prostrate themselves (49:7)—something which the prophet had already promised to the whole people Israel (49:23).'<sup>1399</sup>

### **6.5.3.2 It is Alright for Jews to Claim that "Einstein's Theories" are "Jewish", but Goyim Dare Not Say It**

As the Twentieth Century arrived, the situation of the Jews had greatly improved in Germany. Relations between Jews and Christians were quite amicable and Jews frequently married Christians. The political Zionists saw the rapidly increasing process of assimilation as a threat to their racial heritage. The political Zionists had few qualms about forwarding their goals of racial segregation by corrupt means. They learned from the Dreyfus affair that Jews could be unified by the charge of anti-Semitism. It immediately became their favored means to unite and organize their members, to raise funds, and to segregate. It was also their favorite means to censor their critics, which was nothing new. The Jews attempted to censor the Egyptians, Romans and Greeks with false claims of "anti-Semitism" more than two thousand years ago.

There are often political forces involved in the appointment of professorships and the rejection of literature antagonistic to the agenda of any given publication. Ethnically biased institutions inhibit the progress of science; whether they are forced into segregation, as was often the case in Russia, or elect to be segregated, as was also often the case in Russia. Graduates streaming out of ethnically oriented schools sometimes obtain positions of power throughout the world and carry their bigotry with them. Jews were the victims of ethnic bias throughout the Nineteenth Century. It taught them to organize and to act as a unified force and in particular instances, the tables were turned. Few other groups were as successful at creating and maintaining

societies, hospitals, associations and charities as the Jews of the early Twentieth Century—no one had the power of the press or as much money at their disposal as the Jews. Some Germans became resentful and felt that they were being pushed out of their own institutions. They tended to blame the *Ostjuden* who had immigrated from the East to cities like Berlin.<sup>1400</sup>

The political Zionists thrived on the tension that existed between *Ostjuden* and the traditional Gentile Germans following the German loss in the First World War. German Jews found themselves caught in the middle of this struggle for the national identity of Germany. Following the Second World War, after the Zionists had had their revenge on assimilatory German Jewry, they continued to ridicule German Jews in Israel, as reported in *Time Magazine* in 1948,

“In other lands the German Jews tend to look upon themselves as the aristocrats of Jewry (although they give precedence to the Sephardic families from Spain and Portugal). In Palestine the recent German aliyah is looked down upon and made the butt of the same kind of joke that German Jews in the U.S. used to hurl at their Russian brethren.

Israel calls the German Jew a *yecki* (roughly: squarehead), laughs at his naiveté. Many of the *yecki* are physicians (of that great, devoted band of German-Jewish doctors) and they have a hard time adjusting to the land. Many try chicken farming, going about it in that highly scientific Teuton way which makes the Polish and Russian Israelis guffaw. They say that when one *yecki* found a sick chicken he sent all the way to India for a serum, inoculated every one of his flock. They tell of a *yecki* with an old dry cow who asked a Polish Jew to sell it for him. The Pole found a Russian Jew to whom he said: ‘This is a fine young cow; she gives six liters of milk every day.’ The *yecki*, standing by, said: ‘Well, well, that I didn’t know; I’d like to buy her back.’ To new arrivals the Eastern Jews say: ‘Did you come here from conviction—or from Germany?’”<sup>1401</sup>

There are allegations that Ashkenazi Jews later practiced genocide against the Sephardic Jews in Israel, by irradiating them with x-ray machines under the pretext that they were treating them for ringworm. This allegedly occurred under David Ben-Gurion’s leadership.

There is terrible enmity between the Sephardim and Ashkenazim in Israel.<sup>1402</sup> The article “Israel” in the *Great Soviet Encyclopedia: A Translation from the Third Edition*, Volume 10, Macmillan, New York, (1976), pp. 477-484, at 478, states,

“Jews make up more than 85 percent of the population (1970); Arabs (14.6 percent) and a small number of Armenians make up the rest. Arabs are subjected to harsh racial discrimination. More than half of the Jewish population is made up of immigrants from Europe, Asia, Africa, and America. The various ethnic groups of the Jewish population of Israel are unequal in terms of social position. The sabras (Jews born in Israel) enjoy the special confidence of the chauvinist ruling circles: next in position are the

Ashkenazim (immigrants from Europe). Jewish immigrants from the countries of Asia and Africa are subjected to discrimination. The official language is Hebrew; however, some Jews do not know it, and Yiddish, Ladino (close to Spanish), Arabic, English, and other languages are used in everyday life. Jewish believers practice Judaism. The Arabs are Sunni Muslims, although some are Druze and Christians. The Armenians are Christians.”

Ethnic pride (and insecurity resulting from both fairminded and unfair attacks) often resulted in pro-Jewish ethnic mythologies, which anti-Semites used as examples to criticize Jews in general, much to the delight of the political Zionists. Bruno Thüring wrote, citing Salomon Wininger’s *Grosse jüdische National-Biographie mit mehr als 8000 Lebensbeschreibungen namhafter jüdischer Männer und Frauen aller Zeiten und Länder, ein Nachschlagewerk für das jüdische Volk und dessen Freunde*, in seven volumes, Druck “Orient”, Cernauti, (1925-1936); and Theodor Lessing’s *Der jüdische Selbsthaß*, Zionistischer Bücher-Bund, Berlin, (1930):

“So können wir also verstehen, wenn der betreffende Referent in der großen jüdischen Nationalbiographie (Wininger) in die Worte ausbricht: „Ptolemäus und Kopernikus waren als Forscher Waisenknaben gegen Einstein, der Raum und Zeit ins Wanken bringt. Kopernikus stürzte die absolute Ruhe der Erde, Einstein aber stürzte den Absolutismus überhaupt. Nichts ist ‚wirklich‘, für jeden Beobachter ist das Weltbild ein anderes, aber jeder hat recht.“

Daß aber das Judentum sich auch bewußt war, in diesen Dingen das eigene Selbst zum Ausdruck gebracht zu sehen, zeigt eine Stelle aus dem Buche: „Der jüdische Selbsthaß“ von dem Juden Theodor Lessing:

„Die durch das Wachstum der nichteuklidischen Geometrien möglich gewordenen neuen Wissensgebiete, die Anzahlen-, die Mengen-, die reine Mannigfaltigkeitslehre, das Auflösen der mit dem Unendlichen auf jenen Wissensgebieten verknüpften Paradoxien und die Relativierung auch der letzten Konkretheit und Anschaulichkeit zugunsten des absoluten Kalküls, das war das Werk eigentlich jüdischer Intelligenzen wie Georg Cantor, Alfred Fränkel, Alfred Pringsheim, Arthur Schoenflies, Felix Hausdorff, Ludwig Kronecker, Alfred<sup>1</sup>) Sommerfeld, bis schließlich durch Michelson, Minkowski und Einstein die Weltwende, die Überwindung des Aristoteles, Newton und Kant erzwungen wurde. Es ist, als ob diese Kohorte sich verschworen hätte, das letzte arme Restchen sinnfälliger Gestaltlichkeit zu verflüchtigen.“<sup>1403</sup>

Zionist Theodor Lessing also stated that,

“Vor nahezu einem Menschenalter, etwa um die gleiche Zeit, da das Werk Weiningers erschien, veröffentlichte ich eine Abhandlung zur Psychologie

der Mathematik, welche zu zeigen suchte, daß die damals mächtig einsetzende Geometrisierung der Physik und Arithmetisierung der Geometrie und der schon damals sich ankündigende Aufstieg der „Relativitätslehre“ eng zusammenhänge mit der Seele jüdischer Menschen.”<sup>1404</sup>

In 1850 and 1869, the German composer Richard Wagner published a scathing indictment of Jews as, in his view, tending to be inherently incompetent in the arts—as, in Wagner’s view, too often mere poseurs and cultural parasites lacking natural talent.<sup>1405</sup> Wagner’s essays have doubtless unnecessarily led to lingering insecurity in the German Jewish community and its decedents. Zionist Leon Pinsker disdainfully referred to the accusation in 1882, “to reproach us with a lack of men of genius!”<sup>1406</sup> Burton J. Hendrick wrote in his 1923 defense of Jewish Americans from the accusation that they dominated finance,

“Wagner, in his essay on ‘The Jews and Music’ denies them creative power in this art. They have lesser lights—a Mendelssohn, a Meyerbeer, an Offenbach; they have no Beethoven, no Mozart, or—he might have added—no Wagner. In poetry they have a Heine, but no Milton, no Byron, no Keats, no Wordsworth. In the drama they possess several figures of minor importance, but where is the Jewish Shakespeare or Molière or Schiller? In statesmanship they have a Disraeli, but no Cromwell or Pitt or Washington or Lincoln. What Jewish orator is there to put in the same class with Burke or Fox or Sheridan or Webster? What Jewish jurist ranks with Blackstone, Lord Mansfield, or John Marshall? In philosophy indeed the Jews do possess one man of the very first rank, Spinoza, and that exception to the generalization made above must be noted; but in science is there any Jewish name to put beside Copernicus or La Place or Galileo or Newton or Darwin—unless, indeed, the recent work of Einstein may ultimately include him in these exalted ranks? Even in that branch in which the Jews have been especially active and in which they have demonstrated great ability, medicine and surgery, their names by no means occupy the first place. Run over the list of the great medical discoveries of the last three centuries from that of the circulation of the blood to that of bacteriology; the most impressive fact is that the vast majority of the preeminent brains are Gentiles. Even in the Nineteenth and Twentieth Centuries, when Jewish scholarship in this country and in Europe has had free scope, the great accomplishments have been made by non-Jews. Probably the greatest medical achievements of modern times were the discovery of vaccination, of anæsthetics, and of bacteriology; the first was English, the second American, the third French. Indeed it would probably be possible to mention half a dozen American achievements—such as anæsthetics, ovariectomy, Marion Sims’ work in gynecology, Dr. Beaumont’s discovery of the laws of digestion, Dr. Holmes’s discovery of the contagiousness of child bed fever, Dr. Walter Reed’s work in yellow fever—to which Jewish medical science can present few parallels. In this department, as in the arts, the Jewish minds lack the great faculty of

creation: Jewish medical scientists, such as Metchnikoff, Ehrlich, and Wasserman, have important achievements to their credit, but their work consists in elaborating principles discovered by other men; the work of the three mentioned, for example, is all based upon the original investigations of Pasteur. Nor is it any sufficient answer to point to the comparatively small number of Jews, for one of the most certain teachings of history is that the genius of a people, and the proportion of great men it produces has no relation to its numbers. The genius of the English people had its finest flowering in the days of Elizabeth, when the population of the little island was less than two million. The genius of the Greeks reached its most eloquent expression in the days of Pericles when the population was only a few hundred thousand. The small numbers of the Jews as compared with Gentiles is therefore no reason why they should not have produced a great array of geniuses of the first class if, as we have been taught to believe, we are dealing with a race of supermen.”<sup>1407</sup>

It is quite probable that such Wagnerian venom played no small rôle in the psychological need of some Jews to deceitfully promote Einstein as if greater than Copernicus, Kepler, Galileo, Huyghens and Newton; and to promote the deceit that Einstein’s work was unprecedented and of an exclusively “Jewish” character. The desire to discredit the Wagnerian view also provided racist and tribalistic Jews with an incentive to Judaize Gentile culture, and to take over university departments so as to promote their own interests and encourage Jews to achieve and fulfill their sensibilities, while discouraging the advancement of Gentiles, thereby inhibiting the progress of the Jews’ perceived competition.

Immediately after Einstein’s humiliating retreat from America and at a critical moment in the Zionist movement, *The London Times* wrote on 14 June 1921 on page 8, referring to the occasion of Einstein’s lecture at King’s College:

“LORD HALDANE, who presided, said they were there to give a British welcome to a man of genius. (Cheers.) The highest knowledge was a possession of which the world at large was proud, and genius knew no frontier. That morning he had been touched to observe that his distinguished guest had left his house to gaze on the tomb of Newton in Westminster Abbey. What Newton was to the 18th century Einstein was to the 20th century. In the lecture they were about to hear they would find a new point in the theory of relativity which had never been so definitely stated. Einstein had given a new conception of the universe, a conception, he thought, more revolutionary than that of Galileo, Copernicus, or Newton. He had taught them to think of the universe of externality as relative in its reality to knowledge. Reality was relative, not merely our knowledge of it. He had given a view which brought us back to the deeper meaning of knowledge itself.

The new doctrine, added Lord Haldane, had come from a man distinguished by his desire, if possible, to efface himself and yet impelled by

the unmistakable power of genius which would allow the individual of whom it had taken possession to rest for one moment. Professor Einstein had two great qualities for his task. He had a command of the tremendous instrument of mathematics as complete, at least, as that of any man alive. He had something more, a creative imagination akin to that of the poet. He fashioned creations apparently out of nothing in the way that genius alone could do. He was, too, a musician who played with a feeling and insight not always found in even the very best professionals. He was a master of the violin as well as of mathematics. The 20th century had produced one of the greatest thinkers that the last 500 years had seen and they were proud to be there to welcome him. (Cheers.)”

Einstein, himself, admitted that he was no mathematician. He was an absolutist and his ideas were not original and others expressed these ideas far more cogently than he was ever able to express them.

Even before Wagner, long before Wagner, Jews suffered under false accusations that they were incapable of creative thought. Josephus wrote in his ancient polemic in defense of the Jews, *Against Apion*,

“Hence hath arisen that accusation which some make against us, that we have not produced men that have been the inventors of new operations, or of new ways of speaking; for others think it a fine thing to persevere in nothing that has been delivered down from their forefathers, and these testify it to be an instance of the sharpest wisdom when these men venture to transgress those traditions; whereas we, on the contrary, suppose it to be our only wisdom and virtue to admit no actions nor supposals that are contrary to our original laws; which procedure of ours is a just and sure sign that our law is admirably constituted; for such laws as are not thus well made are convicted upon trial to want amendment.”<sup>1408</sup>

Jews did suffer from the rigid dogmatism of Judaism, which inhibited their progress in the ancient world and during the Enlightenment. The uncreative indoctrination of Jewish scholars in the beliefs of the Talmud and in the learning of the Hebrew language also tended to destroy their ability to think independently and creatively.

Adolf Hitler attacked Jews as if uncreative and parasitic in many of his speeches. Following Rathenau’s murder in 1922, Hitler spent a month in jail. When he was released, he stated,

“That is the lurking danger, and the Jew can meet it in one way only—by destroying the hostile national intelligentsia. That is the inevitable ultimate goal of the Jew in his revolution. And this aim he must pursue; he knows well enough his economics brings no blessing: his is no master-people: he is an exploiter: the Jews are a people of robbers. He has never founded any civilization, though he has destroyed civilizations by the hundred. He possesses nothing of his own creation to which he can point. Everything that

he has is stolen. Foreign peoples, foreign workmen build him his temples, it is foreigners who create and work for him: it is foreigners who shed their blood for him. He knows no 'people's army': he has only hired mercenaries who are ready to go to death on his behalf. He has no art of his own: bit by bit he has stolen it all from the other peoples or has watched them at work and then made his copy. He does not even know how merely to preserve the precious things which others have created: as he turns the treasures over in his hand they are transformed into dirt and dung. He knows that he cannot maintain any State for long. [\*\*\*] All that the Jew cannot do. And because he cannot do it, therefore all his revolutions must be 'international'. They must spread as a pestilence spreads. He can build no State and say 'See here! Here stands the State, a model for all. Now copy us!' He must take care that the plague does not die, that it is not limited to one place, or else in a short time this plague-hearth would burn itself out. So he is forced to bring every mortal thing to an international expansion. For how long? Until the whole world sinks in ruins and brings him down with it in the midst of the ruins."<sup>1409</sup>

At the Nuremberg *Parteitag* in 1937, Hitler stated,

"The people which has thus through Jewish agitators been driven into madness, reinforced by non-social elements liberated from the prisons, now destroys its own national intelligentsia on the scaffold and the Jew without scruple and without conscience is supreme. The Jew is himself completely uncreative: he may in many countries hold 90 per cent. of the positions in the intellectual world, but he never discovered, formed, or conceived the elements of knowledge, culture, or art, and the same is true in trade. Therefore of necessity, if he wishes to hold power for any length of time in a country, he must proceed to a bloody annihilation of the former intellectual upper class; otherwise he would soon be conquered once more by this superior intelligence."<sup>1410</sup>

The Jewish Bolsheviks made it a priority to mass murder the intellectual elite of the Gentiles in the nations they conquered, while elevating educated and intelligent Jews into positions of power and comparative wealth. Hitler, as a good Bolshevist, did much to destroy the intellectual class of Germany, and to ruin its educational institutions.

The charge that Jews are incapable of producing great minds in the arts and science has resulted in an unnecessary insecurity among Jews. This may be why some have a pro-Einstein ethnic bias and so violently oppose the exposure of the truth which results in the loss of one of "their" supposed greats. This is not only a mistake on their part, it is unnecessary, as there have been many great minds of Jewish descent in history, and even were there not, the insecurity which results in zealous hero worship is artificial and destructive and ultimately results in arrogance and cultural stagnation, as was recognized even before the time of Josephus.

Albert Einstein realized that the cult of personality surrounding him was destructive to science and to progress. He was very much aware of the fact that people believed in what he said out of blind faith—not because it was true or because it was logical, but merely because the miraculous “Einstein” had said it and the press had applauded it. It worried him that people had surrendered their individuality, their ability to make their own judgements, to his authority; but he worried privately and enjoyed the limelight.<sup>1411</sup>

The shameless hype of Einstein as if equal to, or greater than, Copernicus, Galileo, Kepler, Huyghens and Newton,<sup>1412</sup> was begun by Alexander Moszkowski, who was familiar with Eugen Karl Dühring’s work, and favored by Einstein,<sup>1413</sup> who was also familiar with Dühring’s work. Dühring’s book *Robert Mayer, der Galilei des neunzehnten Jahrhunderts. Eine Einführung in seine Leistungen und Schicksale*, E. Schmeitzner, Chemnitz, (1880); provided Moszkowski with the inspiration to call Einstein the Galileo of the Twentieth Century. Moszkowski’s shameless hype was likely a direct response to Dühring’s accusation of 1881,

“If one surveys the history of the Jewish tribe as a whole, one finds immediately how it has not managed a fibre of real science in its national existence. [\*\*\*] Where, however, is — to recall only the development of science since Copernicus, Kepler, Galilei, Huyghens, etc. — the Jew, to whom, in these significant centuries too, even a single natural scientific discovery is due?”<sup>1414</sup>

Houston Stewart Chamberlain later repeated the insult. Ironically, Jewish litterateurs countered the charge that Jews were uncreative, by plagiarizing their critics.

Paul Ehrenfest, who opposed the dishonest promotion of Einstein as the “Jewish Newton”, wrote to him on 9 December 1919,

“I hear, for ex., that your accomplishments are being used to make propaganda, with the ‘Jewish Newton, who is simultaneously an ardent Zionist’ (I personally haven’t *read* this yet, but only *heard* it mentioned). [\*\*\*] But I cannot go along with the propagandistic fuss with its *inevitable* untruths, precisely *because* Judaism is at stake and *because* I feel myself so thoroughly a Jew.”<sup>1415</sup>

Communist Zionist Nachman Syrkin thought that Jews had an innate “national character”. He wrote in 1898,

“The peculiar literature, thought, and sentiment of the Jewish masses, which stamp them unmistakably with a well-defined national character, are clearly reflected in Jewish socialism.”<sup>1416</sup>

The pro-Jewish promoter A. A. Roback wrote in his book *Jewish Influence in Modern Thought*, that racial characteristics happily gave Jews the edge in creating the theory of relativity; which, according to Roback, was a Jewish creation, one

might even say, according to Roback, a racially predetermined Jewish physics resulting from uniquely Jewish biological forces. Roback even thought it a shame that Lorentz was not Jewish, made much of the fact that most everyone considered Lorentz to be Jewish, stated that Lorentz looked Jewish, and then demeaned Lorentz' contribution to the theory. Roback wrote in 1929,

“It is common knowledge that the man whose name is most intimately associated with the theory of relativity is a Jew of unmistakable Semitic origin and avowedly nationalistic tendencies. Albert Einstein has already taken his place with Galileo, Kepler, Copernicus and Newton in the forefront of scientific achievement. But it is not generally known that the doctrine of relativity has been reared, so to speak, on a Jewish foundation. [\*\*\*] If Michelson, Minkowski, Levi-Civita, and other Jews all had a hand with Einstein in the establishment of the great principle, only as a result of chance or coincidence, then the line between a coincidence and a miracle almost vanishes. In self-defense for broaching this delicate subject, I may call attention to the fact that the issue between the House of Israel and the principle of relativity has already been picturesquely and good-humoredly brought up by a non-Jew. [\*\*\*] It is my belief that a theory, principle or even law, *must be in us before we can discover it in nature.* [\*\*\*] In the development of the relativity theory, it is perhaps significant that the Jewish stamp is found at almost every turn. Were Einstein, alone of all Jewry, responsible for the vast physical transformation, the connection between relativity and the Jews could be regarded as wholly fortuitous, but where the names of Michelson, Levi-Civita, Minkowski, Born, and Silberstein are all associated, in a more or less intimate way, with Einstein's achievement, one begins to feel that the ‘Elders of Zion’ have unwittingly conspired to explain the world's most baffling phenomena, and apparently have met with success.”<sup>1417</sup>

Roback and Lenard were kindred spirits. Some have asserted that Lenard was a crypto-Jew.<sup>1418</sup>

Roback was inspired by L. Roth, who also went too far in 1927 in his essay *Jewish Thought in the Modern World*,

“In the same way, what is perhaps the most remarkable of modern intellectual movements, the development in mathematical physics, is largely the result of the labours of the Jews Michelson, Minkowski, Einstein, and Weyl, while its philosophical interpretation (as a part of a vast body of other fruitful work in the general history and evaluation of the sciences) is being furthered by the insight of Cassirer, Brunschvicg, and Meyerson. Yet truth is its own witness and its own judge, and it is absurd to discuss it in terms of its discoverers. Like many other pioneers these men are of Israel, but their work is for the whole world.”<sup>1419</sup>

These statements were made at a time when Jews were characterized by anti-Semitic Jewish Zionists as “parasites” feeding off of the nations. Many Jews began to doubt their ability to live independently of a “host”.<sup>1420</sup> One can certainly understand the need to correct that injustice and self-doubt, but it would more than have sufficed to have simply told the truth without distorting and exaggerating the facts in a way that did gross injustice not only to history and to the public which was lied to, but also to the many philosophers, mathematicians and scientists whose legacies were stolen and whose good reputations were destroyed for the sake of promoting mediocre Jewish minds.

Racist Jews tried to justify themselves by claiming that if race is the standard, then the Jews are a superior race. For example, Ignatz Zollschan stated at least as early as 1914, referring to his book, *Das Rassenproblem unter besonderer Berücksichtigung der theoretischen Grundlagen der jüdischen Rassenfrage*, W. Braumüller, Wien, (1910),

## “JEWISH QUESTIONS

### I.

#### The Cultural Value of the Jewish Race

The cultural value of the Jewish race has long been established by students of history and philosophy. A race whose genius has created all prevailing religions among all civilized nations, a race whose spiritual heroes have given to the world the principles of freedom and justice, a race whose sons have for thousands of years made vast contributions to the advance of civilization—such a race unquestionably represents a useful member in the family of nations. And yet a minute, scientific investigation of this problem, from the point of view of anthropology and biology, is urgently needed.

For, at the present time, some writers are busily engaged in disseminating the view that the Jews are no race at all; that modern Jews are not descendants of the ancient Hebrews, and are accordingly no Jews, but merely adherents of the Mosaic creed. Should this opinion prove to be correct, we would naturally have no right to appeal to the achievements of the Jewish intellect in ancient times. If this view is right, then all the facts enumerated above must be eliminated, when we consider the cultural value of the Jewish race. This opinion, however, can easily be refuted by anthropological arguments. But far more serious and more dangerous are the theories of a different kind, which pretend to be the result of strictly scientific research.

These theories do not deny that the Jews of to-day are the descendants of the Jews of ancient times, but assert that both modern and ancient Jews represent an inferior racial element, and that they are injurious to the State and Society in whose midst they dwell. The anti-Semitic theories, of which H. Stewart Chamberlain is now the foremost exponent, are as follows:

The Jewish race has developed its characteristics on lines diametrically opposed to those of the rest of mankind. The inoculation of the characteristics of the Jewish race in other nations would be a great menace

to the latter. Above all, however, the Jews deserve to be contemned and despised for their spiritual inferiority. The Semites have never created anything great and comprehensive. They never founded a great organized State. Loyalty, respect for the great, and nobility of character in general, are entirely unknown among the Jews. In all these thousands of years they have not rendered any exceptionally great service in the domain of philosophy, science and art. There are a number of talented Jews, but they have no surpassing genius. The Semitic race, accordingly, is far below the Aryan race. Even the religious genius, which has been, ascribed to the Jews, does not exist, according to Chamberlain. It is just the Jews, he maintains, who are the least gifted in matters of religion. Even the Negro is above them in this respect.

Now anyone familiar with modern tendencies and with the latest literature, will recognize the reality of these disgraceful attacks, and will understand that should such theories be allowed to remain unanswered, they would become a great political danger. It is very desirable, therefore, that we should employ the same weapons as our opponents: that is to say, the weapons of anthropology, sociology and natural science, to investigate the social value of the Jews.

It is unfortunately impossible, you realize, to solve this problem in a single lecture. In the short time allotted to me, I can only give a rough outline of a sketch, to show the manner in which our opponents argue in order to attain such results, and to point out the method we are to choose in our refutation.

It has hitherto been the commonly accepted theory, that in remote antiquity all the nations, from the East Indians to the Britons, from the Greeks to the Norwegians, formed one common race—the Aryan. The great historians of human culture, and especially Renan, propounded the theory, that all great things that were achieved by German industry, British energy, Roman power, Greek art and Indian philosophy, were due to this common Aryan spirit. With these they compared the cultural achievements of the Semites, and arrived at the conclusion that the Semites have indeed achieved much in the field of religion, but have been surpassed by far by the Aryans, in all other domains. To this Aryan theory, which was important enough in itself, there has, in the course of the last decade, been added another one, which is of infinitely greater significance. What is the purport of this new theory, and what relation does it bear to our subject?

The well-known migration of natives, which entirely devastated the south of Europe at the end of classical antiquity was, according to this theory, not an isolated event, but the last link of a chain of such migrations from the Germanic North. These migrations were the consequence of the overcrowded population of these countries, the soil of which became diminished on account of the encroachment of the sea and through glaciation. The severity of the glacial period made the struggle for existence very strenuous, and only the fittest survived. This struggle made it necessary to exert all bodily and

mental power. And thus arose in these cold regions a blond, well-built nation, endowed to the highest degree with vitality and mental activity.

When the population became overcrowded, part of this race crossed the Alps, and inhabited in prehistoric times all countries in Southern Europe, the northern coast of Africa, and the western and southern parts of Asia. Some of these stocks even came to China and Japan, and even further. We indeed find to-day in all these countries, men of high stature, blue eyes, blond hair, and long heads. These men are considered the descendants of those men of the prehistoric migrations.

Many problems now appear to be solved. In the first place, we understand why the Aryan speech is so widely spread. For these wanderers brought their language along with them. Hence all the languages, of all the kindred nations from India to the Atlantic Ocean, are related. But this is not the only problem that is solved. It was discovered that the blood-relationship reaches much further. A reason was finally found for the phenomenon that there are so many blond and dolichocephalic, that is, longheaded people, in the South. The explanation was simple. Anthropologically, they belonged to the nations that hailed from the North. This newly won experience is even applied to the Jews. For instance, Esau was red; King David was blond; Jesus, too, as it is sometimes claimed, was blond—hence those men, as well as modern blond Jews, were not pure Semites, but descendants of the Amorites; that is to say, of a race that hailed from the North and which, according to Chamberlain, had a great share in the composition of the Jewish race.

It is claimed, that scientific inquiry has succeeded in demonstrating that great achievements, which history ascribes to the Jews, are due to these non-Jewish elements. Furthermore, that scientific inquiry appears to establish the fact that many of these great achievements were not at all produced by the Jews, but were borrowed by them from the neighboring nations. Thus the most important elements of Jewish culture are supposed to be derived from Babylon and Egypt; and the bulwarks of their religion are supposed to be borrowed from the Sumero-Accadians. But, according to Chamberlain and the politico-anthropological school, these Sumero-Accadians were dolichocephalic—longheaded—and hence of Aryan; of Northern origin.

All these Aryan Germanic natives, according to this theory, had in common, certain characteristics of soul and mind, as well as of creative genius. And in consequence of those creative characteristics, all the enumerated nations had already, in remotest antiquity, attained their high classical culture. To-day, however, all these Oriental countries are almost entirely excluded from cultural creations. The historian of human culture has often occupied himself with this question. But the solution of this problem is only apparently difficult. For in our own times also, only the Germanic nations are politically, economically, spiritually and artistically, the standard-bearers of idealism and progress. These anthropologists find that all the great and important achievements have proceeded from men of Germanic extraction. An explanation was thus found for nearly all striking phenomena.

For through these migrations in remote antiquity, not only Germanic blood, but also Germanic power and energy, and Germanic intellectual productivity were imported to the South. Along with their blood and language these Northern hordes, also brought, according to this theory, to the South, their high and gigantic cultural ability; while the primitive inhabitants of the latter countries had lived in an intellectual lethargy. Thanks to these invasions, all the oriental nations of antiquity were enabled to attain the loftiest summit of civilization. But as the northern blood of that uncultured primitive population was slowly and gradually waning, these primitive nations fell back to their present-day inactivity and sluggishness. Their cultural value was reduced, in proportion to the dilution of the quality of their blood. The decline of Greece and Rome is thus easily explained by the anthropologists, through the waning of the fair-complexioned race elements. For the cultural value of a nation stands in direct relations to its racial value. And this racial value depends on the quantity of northern blood which still flows in its veins. Hence the racial value of the Jews is very insignificant, according to the teaching of Gobineau, the politico-anthropological school and Chamberlain.

According to Chamberlain, the Jews are, apart from this, a bastard nation, which arose through the mingling of racially different nations: Semitic Arabs, Aryan Amorites and Syrian Hittites. It is this bastard character which is responsible for the unusual inferiority of the Jewish race.

I am extremely sorry that I am not in a position to discuss here in detail the anthropology of the Semites. For, although theories explained here appear far-fetched at first sight, they are, nevertheless, important. It would by far lack due emphasis, were I merely to explain to you that these theories are incorrect. It is necessary to enter deeply into this question, in order to see how fundamentally wrong these theories are, and that in many cases just the opposite is true. But one must enter into linguistic and pre-historical, as well as into sociological and anthropological investigation, and into a study of the laws of heredity, if one wishes even to begin to criticize this system. By investigating the history of human culture we find, to take only a single example, that no Aryans ever existed at all, and that identity of language does not permit us to draw any conclusions about identity of race. For, according to this language theory, all negroes in South America would be pure Spaniards and all negroes of North America would be pure Anglo-Saxons! Languages are altered and transformed through political and social influences, so that two neighboring and kindred nations may by chance speak different languages. Thus the Jews of to-day collectively speak all the languages of the world except their own. And thus, also, the Persian or the Armenian, who is supposedly Aryan, is, according to all anthropological characteristics without any doubt, more akin to the Semitic Syrian than to the Iberian or Norwegian. For this reason alone, it is impossible to speak of the contrast between the Semites and the Aryans.

But more significant than these linguistic considerations are the

anthropological investigations themselves, of too technical a nature to be discussed here in detail, concerning which I must refer you to my book on this subject. The researches about this matter force upon us the conclusion that the Germanic race theory is from beginning to end untenable and without foundation.

All this is, however, only a part of that which an impartial investigation into the material reveals, but even this is sufficient to prove the whole proud edifice of these theorists to be only a house of cards, which can offer no resistance to a keen critic. But anthropological inquiry yields still more important results. For the division of the races of man, according to their historical development—and this is the only division possible to-day—arrives at conclusions diametrically opposed to those maintained by these theorists.

When we enter into the study of anthropology, we find an entirely different grouping of nations. On account of the glaciation of the Alps, the entire white Caucasian race was, for many thousand years after the glacial period, divided into two unequal groups of nations differing, therefore, from each other, in their development and physiognomy; the land in the cold regions north of the Alps was inhabited by the fair-complexioned group—the Xanthochroic or light-haired—and the land south of the Alps was populated by a darker-haired group—the Melanochroic. To the Xanthochroic belong the Slavonic-Keltic-Germanic nations; while to the Melanochroic, south of the Alps, belong the nations of Southern Europe, North Africa, and the white nations of Asia. To the southern group belong, accordingly, the Jews and other Semites, as well as the East Indians, Persians, Sumero-Accadians, Egyptians, Greeks, Romans, etc.

According to the dogma of the race theorists, innate ability is determined by birth, and nations of the same race must necessarily be equally gifted. The Jews, according to this division, are of the same race as the nations enumerated above, and hence their innate ability must in no respect differ from that of the Indians, Sumero-Accadians and Greeks. The racial value of the Jews must, therefore, be the same as that of those nations of which the race theory treated; namely, of all Aryan nations except those of the Germanic group. For just as the Germanic nations distinguished themselves among the Xanthochroic group, so did the Jews excel among the Melanochroic types. That group to which the Germans belong, entered the stage of civilization only as late as the 13th century, and it is only in the very late periods that it assumed a leading role in the advance of European culture. The nations of the other group had a high state of civilization in remotest ages, and some of them, for instance, the Egyptians and Babylonians, stood thousands of years ago, at the highest stage of classical development. As Greeks and Romans they created the classical culture, and as Moors, Byzantines and Italians, they were the authors of post-classical civilization.

Is it, however, at all true, that innate ability depends upon race, and that every race has its specific racial peculiarities which invariably adhere to it

forever, under all conditions and circumstances? Is there an innate racial soul which never changes? Are the psychical bases of various races really fundamentally different? It is true that there are different racial characteristics and abilities. But do these fundamental racial peculiarities remain the same throughout all ages or are they subject to the laws of change?

This is a problem with which Science has interested itself for more than a century. Formerly it was merely a subject for philosophic speculation, but it has now entered into the field of experimental investigation. In the field of heredity two views are now current, that of Lamarck, who insists upon the adaptability and changeability of characteristics in the entire organic world, and that of Weissmann, who maintains that the specific character always remains the same. However interesting it may be to pursue this theme in detail, I must confine myself to a brief resume of the results obtained from a historico-philosophical analysis and further study of the laws of heredity. The theory that acquired characteristics are not transmissible and that the specific character is absolutely constant, can now be regarded as exploded. As it is impossible to give details on this point in a single lecture, I must again refer you to my book for a fuller discussion. What applies to the entire organic world applies with greater force to man. It is therefore not true that we are justified in assuming specific racial psychical powers for each race. It is indeed true that the Greeks distinguished themselves by their artistic sense and the Romans by their energy, and that the peculiarities of the Italians differed from those of the Scandinavians. But the reason for these differences are to be found in their historical and social environment. The inductive method of historical investigation shows that the internal character of these nations changed, when the external conditions altered fundamentally. Thus the so-called innate family virtues of the Jews may be lost, when they come in disturbing environments. It is equally untrue that the essential psychical differences of the various races can be demonstrated by natural science, in the sense that all pre-eminent Frenchmen must distinguish themselves by their *esprit*, and Germans can only excel as poets and thinkers, and that the specific ability of the ancient Greeks lay only in art, that of the ancient Indians only in philosophy, that of the Romans only in conquest and control, and that of the Jews only in Commerce.

The psychology of a people changes at the various stages of culture through which it passes. Most people pass through the same stages of 'Volkspsychologie,' at one stage or another of their existence, and this 'Volkspsychologie' is the product of the particular stage. There is a peculiar psychology of hunters and husbandmen, of scholars and merchants; a distinct psychology of the inhabitants of the country and of the inhabitants of the city. This is the same among all races. There would accordingly be more justification to speak of a psychology of stages than of a psychology of races. The quality of the capability of a nation does not depend upon its race, but upon environment, the stage of development through which it at the moment

happens to be passing, and upon the influences of tradition.

And yet when we consider the capacity and psychical intellectual ability of a nation, we cannot say that it is immaterial from which race it descended. The descendants of one race may indeed be more gifted than those of another. The explanation is to be found in the past experience of that stock. In the entire organic world, we find that every being developed and perfected those organs which were mostly employed. The limb which is most exercised, grows best. When it was necessary, therefore, for a certain species to develop its brain to the highest perfection—when a certain race, by its own free-will or by force of circumstances, devoted itself to work which required it to perfect the brain, it necessarily follows that the descendants of such a race have the advantage over the descendants of another race. The quality of their ability, as was remarked above, depends upon environment, the stage of development and the influences of tradition; but the quantity of their capacity, the magnitude and intensity of their ability does not depend upon environment, but upon race, or rather upon the cultural activity of their ancestors. This is, therefore, a factor of heredity.

Now with what people and with what race was the cultural activity of their ancestors greater than with the Jews? For with the Jews study was a religious duty, and those among them who did not possess a high degree of intellectual activity were not fit for the struggle for existence. In consequence of the intensive cultural activity of their ancestors, the Jews must possess the maximum sum of innate ability.

This result is obtained from the theory of heredity. Anthropology, as we have shown, points to the contrast between the Xanthochroic and Melanochroic. But this contrast also led us to a conclusion different from that taught in the schools. All those nations which achieved the great things, and created the intellectual monuments, belong to the same groups of races to which the Jews belong. This would be the inference from the mode of distributing the intellectual ability, if we are to maintain with the race theorists, that nations derived from the same race are equally gifted. I merely wish to hint at this conclusion.

But the racial pride of the Semites does not require them to employ any speculative demonstration and logical deductions, which may perhaps be considered as sophistry. The simple, but forceful historical facts in themselves render all other demonstrations unnecessary. The principal reproach cast upon the Jews by their foes, that the Semitic race lacks creative genius, stands self-condemned in the light of the result of modern research, which considers Mesopotamia, the cradle of all the Semites, as the place where civilization originated. And furthermore, no period of history is more neglected by these theorists than the golden age of Semitic culture in Spain. They pass over in silence the influence that that period had on the development of modern Europe. There is an unbroken chain of evidence to prove that the origin of Humanism and of the Renaissance of which Europe is so proud, can be traced to the Semites, Jews and Arabs, in Spain The Jew

indeed among the nations, who draw upon his resources and in whose midst he lives, is only one of the heirs of his own past achievements.

There is, however, another important question which waits an answer. We have seen that the Jews and the other Semitic nations were the torch-bearers of civilization. In ancient times the Babylonians, Phoenicians, and Carthaginians took an active part in advancing human culture, while in mediaeval times the Arabs achieved wonders, and were the leading and creative genius of all that is great. How is it that now, as it seems, the Jews are merely receptive and reproductive, but do not produce anything really new? An explanation of this phenomenon is to be found in the social structure of presentday Jewry.

In Mesopotamia, Palestine, and finally in Spain, these nations lived in accordance with their own culture. They did not confine themselves to one branch of industry, but, like all other nations of the earth, cultivated all sorts of trades. But the unnatural historical development of the Jews, and the quite unnatural distribution of professions of to-day must inevitably produce unnatural results. The social structure of present-day Jewry is unsound. The keen struggle for existence stifles much that is really great and profound, so that for the most part only those that are commercially fit are able to rise. In consequence of the present-day development, which is contrary to the law of natural selection, Judaism of to-day cannot fully bring out its dormant powers, and its cultural energies cannot be brought into complete action.

The development of great talents finds a favorable field among such nations, ashaving grown to fruition with their soil—owing to their calm and stable pursuits, have the necessary leisure to think and contemplate for its own sake. But in a commercial community where the struggle for existence is still more intensified by political and economic conditions, such talents are crippled or lie fallow and rusty. It is due to this influence, which is contrary to the law of natural selection, that the Jews are extremely ambitious. Prof. Werner Sombart erroneously takes this as the principal characteristic of the Jewish race. In addition to those disadvantages, we must take account of the destruction of the old religious and Ghetto environment, in which the people were at least complete after their fashion. Ours is a period of hollow and empty transition. The inner distraction and disruption of our people in this transition, have caused this characteristic to be considered as the principal feature of the Jewish race. It is very unfortunate that, owing to exceedingly superficial reasoning, the noble personalities are left out of account. The mediocre and obtrusive Jews are in evidence, and they form the criterion for the entire Jewry. The gross, misleading picture which arose through the social structure of Jewry in the diaspora depicted the Jew as the type opposed to all that is lofty in humanity.

The peculiar environment brought it about, that the actual conditions could not have been different from what they are to-day. Under the conditions existing at present, the Jews cannot attain that richly productive activity which in remote antiquity their ancestors developed in Mesopotamia,

and later on in the Pyrhenean peninsula. And yet even to-day, under the most discouraging circumstances, the Jews have created not only the modern system of capital, or not only a large number of prominent workers in purely intellectual domains, but they are also the creators of the new currently dominant tendencies of knowledge. One at once thinks—to mention only a few—of Hertz and Ehrlich, of Marx and Stahl, of Spinoza and Bergson, and of Georg Kantor in mathematics. One sees that your profound thinkers have very often created also in heterogeneous cultures, a transvaluation of all intellectual, ethical and religious values, a radical change and renewal of the whole spiritual life. One wonders what their cultural value would be under healthy and normal circumstances. We fear to draw any definite conclusion on this point, lest it should sound exaggerated and speculative, to say the least.

Through the conscious efforts of numerous generations of thinkers and statesmen and through the influence of religion, 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. This prohibition brought it about that heredity, which is the first factor in the formation of a race, should exercise its power in a most beneficial way, and thus the racial qualities are not only transmitted from generation to generation, but are gradually heightened.

Thus from the striving after eternal existence (which was likewise a commandment of the Deity), there resulted that natural selection which has no parallel in the history of the human race. In the struggle for existence imposed upon this nation, which was shaken by fire and sword, by the hardest economic and moral oppression, and by constant enticements to fall away, only those individuals who were morally and physically strong could survive and propagate.

Thus the Jews form an ancient, chaste race of a maximum cultural value. 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.

We thus admit that, despite the extraordinary share that the modern Jews contribute to the advance of civilization, their achievements are only an insignificant part of that which they could have produced under normal conditions. The philosopher Eduard von Hartmann, who can by no means be regarded as a friend of the Jews, has admirably expressed himself on this point when he says:

The conflicting position of Judaism makes it impossible for the Jews to produce anything new in the field of a Jewish national culture, which does not exist, or in the field of the national culture of other nations. But the versatility of Judaism and the originality of its comprehension are

sufficiently large to enable it to adapt itself to alien national cultures of various kinds, and by good fortune sometimes to reach as far as that borderline, which divides talent from genius.' This proves, at least, there is nothing against the assumption, that should a Jewish national culture exist, the old productivity of Judaism would manifest itself once more.

I have made no reference in this lecture to the enormous influence of the religions to which Judaism gave birth. There is hardly any parallel for such activity in the cultural world. Nor have I spoken of the Jewish spirit, that is to say, Judaism in a broader sense, that lies hidden in these religions and in the most important intellectual movements of modern times, as, for instance, in Philosophy and Socialism. I have purposely confined myself to the services rendered by the Sernites in other domains, to the material culture, and to the investigation of our problem from the point of view of pure Natural Science.

I am satisfied if I have been able to show you, that even if the Jewish people should prove itself unequal to the task of carrying out its wonderful mission, namely, to realize its dormant potentialities, no stigma of belonging to an inferior race can be attached to it in the name of Science."<sup>1421</sup>

In agreement with Philipp Lenard's later view that "Jewishness" could be seen in intellectual works published by Jews, Einstein stated sometime "after 3 April 1920",

"The psychological root of anti-Semitism lies in the fact that the Jews are a group of people unto themselves. Their Jewishness is visible in their physical appearance, and one notices their Jewish heritage in their intellectual works, and one can sense that there are among them deep connections in their disposition and numerous possibilities of communicating that are based on the same way of thinking and of feeling. The Jewish child is already aware of these differences as soon as it starts school. Jewish children feel the resentment that grows out of an instinctive suspicion of their strangeness that naturally is often met with a closing of the ranks. [\*\*\*] [Jews] are the target of instinctive resentment because they are of a different tribe than the majority of the population."<sup>1422</sup>

Viktor G. Ehrenberg, Hedwig Born's father, wrote to Einstein on 23 November 1919,

"So it uplifts the heart and strengthens one's faith in the future of mankind when one sees the researchers of all nations prostrating themselves before a man of Jewish blood, who thinks and writes in the German language, in full recognition of his greatness."<sup>1423</sup>

The Zionist United States Supreme Court Justice Louis Dembitz Brandeis wrote in a letter dated 1 March 1921,

“You have doubtless heard that the Great Einstein is coming to America soon with Dr. Weizmann, our Zionist Chief. Palestine may need something more now than a new conception of the Universe or of several additional dimensions; but it is well to remind the Gentile world, when the wave of anti-Semitism is rising, that in the world of thought the conspicuous contributions are being made by Jews.”<sup>1424</sup>

Brandeis’ racist views were, in part, a reaction to the views of the ancients who asserted that the Judeans produced nothing new, and men like Bauer, Marx, Wagner, Dühring and Houston Stewart Chamberlain, who asserted that Jews, with their dogmatic and obedient monotheism, detested anything new and repressed science and art. Ada Sterling wrote in *The Jew and Civilization* published in 1924,

“NOTWITHSTANDING the honor which the world of scientists yields to their Jewish confrères, the Messrs. Michaelson, Bergson, Einstein, and a host of lesser men, who, nevertheless, have made and are making continually, great discoveries toward improving conditions of life for humanity, there have been published, and recently, a vast amount of deliberate mispraisement of the Jew in science as in other departments of life, and ingenious arguments, the purpose of which is to minimize his present-day worth, and to deny his race a position among the pioneers in the field of physics. It is not surprising if the uninformed, overwhelmed by the dogmatic positiveness of such a rabid foe to the Jews as Mr. Chamberlain—who angrily deploras that ‘Walhalla and Olympus became depopulated because the Jewish priests wished it so’—should take on similar prejudice and beliefs; or that they should accept his violent assertions when he declares that it was the Jews’ scorn of science which long retarded the spread of knowledge along scientific lines. Nor is it to be wondered at if the uneducated, seeing in a news-sheet a belittling allusion to the uselessness of star-measuring should find themselves repeating such idle estimates of the scientific seekers, especially in connection with the measuring of Betelgueuse.

Mr. Chamberlain’s statement is an interesting admission in more ways than one. It ascribes to a people strictly ‘inferior’, and he so names them over and over again, powers which only a distinctly superior people could possess. This contradiction is a common characteristic, as has been pointed out in another connection, of the resolute anti-Semite; but few so often display it as does the writer just referred to. He pronounces the Jews ‘mentally sterile’, and presently shows them to be the most mentally active people in the world, dangerously creative in fact; he undertakes to prove them the most money-worshipping race in the world—by means of a characteristic with which he invests the matriarch Rebekah—and denies them wit enough to invent numerals.

To prove their stupidity he says that in sharp business transactions ‘one Armenian is a match for three Jews.’ He resorts, as well, to quoting Apion’s

time-worn accusation—ascribing it to Wellhausen—that ‘the Jews never invented anything,’ and he attaches a deal of indexed learning to prove that the race has never even been near to ‘grasping the eel of science’; to prove, as well, that all the Jewish people knew—they with a known history of three thousand years, and a traditional one of many thousands more—they borrowed, he says, from their young neighbors, the Greeks, who came into existence 800 B. C.’<sup>1425</sup>

The dangers of a racist Jewish reaction to any criticism of Jews are many, and the racism of Brandeis and his ilk only serve to inhibit the progress of science and the uninhibited criticism of scientific theories. Brandeis and Sterling are wrong to make a “racial” defense and to assume that all criticisms are completely false, merely because they are false in their “racial” aspects. Ironically, Brandeis and Sterling reinforce the racism they ought to have attempted to discredit. Sterling continued, arrogantly parroting the lies many racist Jews told to promote Einstein,

“As each new ascent in knowledge is made possible by the plane attained by our predecessors, so it has been said that the Morley-Michelson experiments are the starting-point whence arises the Einstein theories on Equivalents and Relativity, which latest discovery of the Jewish mind, though yet to be proven, have been greeted by the scientists of the age as ‘probably the most profound and far-reaching application of mathematics to the phenomena of the material universe that the world has ever known’; one which ‘takes us behind our present ideas about space, time and matter to the primitive reality out of which we have built up those ideas’. Professor Thomson says Mr. Wells had a pretty clear idea of it all before Einstein’s theory appeared; but, he adds, Einstein takes us a big step farther. He asked a question which nobody had asked before him: ‘Is the space and time interval which separates two events the same for everybody?’

[\*\*\*]

The Einstein Theory, while still, in part, under experiment, nevertheless has already solved problems that had worried great mathematicians for generations. To test it, England sent out an important expedition, for the purpose of photographing the stars whose light passed near the sun, when it was in eclipse. The ‘Theories’ stood the test; more, strikingly verified them. ‘Einstein’s Theory’, say the editors of ‘The Outline of Science’, shows, further, ‘that there is something in the nature of an ultimate entity in the universe’ though even yet we know nothing intelligible about it; but, these authorities believe it will presently be made clear through the Einstein discoveries that the whole universe has been . . . . created by the mind itself.

To what insignificant proportions do fanatical critics shrink before the blaze of scientific accomplishment which haloes the modern Jew, and this, not alone because of his exploration of the spaces of the sky, not alone for setting back of the horizon to take in undreamed of worlds, but because, too, great men of the race, regardless alike of fame, and of profit, work on in the

secret quiet of 'Science's holy cell', seeking tirelessly and often finding panaceas for the relief of humanity's ills!

But, great as are the findings of the race in the broader fields of physics, to the individual they are of less instant value than are the mysteries of life which chemists, physicians and other scientists of the race may be credited with. At these, too, we will now glance."<sup>1426</sup>

*Information, 1917-1919*, Princeton University Press, (1939). **See also:** F. Neilson, *The Makers of War*, C. C. Nelson, Appleton, Wisconsin, (1950). B. Freedman, *The Hidden Tyranny*, New Christian Crusade Church, Metairie, Louisiana, (1970).

**1258.** E. v. Mach, "Appendix A", *What Germany Wants*, Little, Brown and Company, Boston, (1914), pp. 146-153.

**1259.** C. F. Horne, Editor, "Speech of the Chancellor Before the Reichstag", *Source Records of the Great War*, Volume 1, The American Legion, Indianapolis, (1931), pp. 409-415, at 409-410.

**1260.** P. W. Massing, *Rehearsal for Destruction: A Study of Political Anti-Semitism in Imperial Germany*, Howard Fertig, New York, (1967), p. 325.

**1261.** B. D. Wolfe, *Marxism: One Hundred Years in the Life of a Doctrine*, Dial Press, New York, (1965), p. 67. Wolfe cites: "From Engels's introduction to the reissue of a pamphlet by Sigismund Borkheim. Borkheim's pamphlet, *Zur Erinnerung fuer die deutschen Mordspatrioten 1806-07* [\*\*\*] The introduction is reproduced in *Werke*, Vol. XXI, pp. 350-351."

**1262.** W. Wilson, "War Message", Sixty-Fifth Congress, First Session, Senate Document Number 5, Serial Number 7264, Washington, D.C., (1917) pp. 3-8.

**1263.** "3379 (XXX). Elimination of All Forms of Racial Discrimination", General Assembly—Thirtieth Session, Resolutions adopted on the reports of the Third Committee, 2400th Plenary Meeting, (10 November 1975), pp. 83-84. URL:

<http://www.un.org/documents/ga/res/30/ares30.htm>

*Confer: Zionism & Racism: Proceedings of an International Symposium*, International Organization for the Elimination of All Forms of Racial Discrimination, Tripoli, (1977), pp. 249-250. Cf. F. A. Sayegh, *Zionism: A Form of Racism And Racial Discrimination* "Four Statements Made at the U.N. General Assembly, Office of the Permanent Observer of the Palestine Liberation Organization to the United Nations, (1976), pp. 40-41. URL:

[http://www.ameu.org/uploads/sayegh\\_march1\\_03.pdf](http://www.ameu.org/uploads/sayegh_march1_03.pdf)

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.

**1264.** "3379 (XXX). Elimination of All Forms of Racial Discrimination", General Assembly—Thirtieth Session, Resolutions adopted on the reports of the Third Committee, 2400th Plenary Meeting, (10 November 1975), pp. 83-84. URL:

<http://www.un.org/documents/ga/res/30/ares30.htm>

*Confer: Zionism & Racism: Proceedings of an International Symposium*, International Organization for the Elimination of All Forms of Racial Discrimination, Tripoli, (1977), pp. 249-250. Cf. F. A. Sayegh, *Zionism: A Form of Racism And Racial Discrimination* "Four Statements Made at the U.N. General Assembly, Office of the Permanent Observer of the Palestine Liberation Organization to the United Nations, (1976), pp. 40-41. URL:

[http://www.ameu.org/uploads/sayegh\\_march1\\_03.pdf](http://www.ameu.org/uploads/sayegh_march1_03.pdf)

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.

**1265.** F. A. Sayegh, *Zionism: A Form of Racism And Racial Discrimination* " Four Statements Made at the U.N. General Assembly, Office of the Permanent Observer of the Palestine Liberation Organization to the United Nations, (1976), pp. 51-52.

<[http://www.ameu.org/uploads/sayegh\\_march1\\_03.pdf](http://www.ameu.org/uploads/sayegh_march1_03.pdf)>

**1266.** Preface, *Zionism & Racism: Proceedings of an International Symposium*, International Organization for the Elimination of All Forms of Racial Discrimination, Tripoli, (1977), p. vii.

**1267.** A. Hitler, English translation by Ralph Manheim, *Mein Kampf*, Houghton Mifflin, Boston, New York, (1971), pp. 56-57.

**1268.** M. Hess, *Rom und Jerusalem: die letzte Nationalitätsfrage*, Eduard Wengler, Leipzig, (1862); English: *Rome and Jerusalem: A Study in Jewish Nationalism*, Bloch, New York, (1918).

**1269.** Y. M. Pines, quoted and translated in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), p. 412.

**1270.** See, for example: A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 120-121, 187, 188, 271, 356, 422, 481, 498-499, 560-561.

**1271.** G. Holdheim, "Der Zionismus in Deutschland", *Süddeutsche Monatshefte*, Volume 12, (1930), p. 855; English translation in: K. Polkehn, "The Secret Contacts: Zionism and Nazi Germany, 1933-1941", *Journal of Palestine Studies*, Volume 5, Number 3/4, (Spring-Summer, 1976), pp. 54-82, at 57.

**1272.** *Central-Verein Zeitung*, Volume, 9, Number 28, (11 July 1930); and Volume 9, Number 37, (12 September 1930); and Volume 9, Number 38, (19 September 1930). K. Polkehn, "The Secret Contacts: Zionism and Nazi Germany, 1933-1941", *Journal of Palestine Studies*, Volume 5, Number 3/4, (Spring-Summer, 1976), pp. 54-82.

**1273.** *Central-Verein Zeitung*, Volume, 9, Number 28, (11 July 1930), p. 2.

**1274.** English translation in: K. Polkehn, "The Secret Contacts: Zionism and Nazi Germany, 1933-1941", *Journal of Palestine Studies*, Volume 5, Number 3/4, (Spring-Summer, 1976), pp. 54-82, at 59.

**1275.** C. Brunner, *Der Judenhass und die Juden*, Third Enlarged Edition, Oesterheld & Co., Berlin, (1919), pp. 192-197.

**1276.** M. M. Kaplan, *The Future of the American Jew*, Macmillan, New York, (1948); quoted in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 536-544, at 537, 544.

**1277.** A. M. Lilienthal, *What Price Israel*, Henry Regnery Company, Chicago, (1953), pp. vi-viii, 239. See also: "Israel's Flag Is Not Mine", *Reader's Digest*, (September, 1949), pp. 49-53. "The State of Israel and the State of the Jew", *Vital Speeches of the Day*, Volume 16, Number 13, (15 April 1950).

<<http://www.alfredlilienthal.com>>

**1278.** M. Menuhin, "Preface", *The Decadence of Judaism in Our Time*, Exposition Press, New York, (1965).

**1279.** M. Menuhin, *The Decadence of Judaism in Our Time*, Exposition Press, New York, (1965), pp. 488-489.

**1280.** Cf. F. A. Sayegh, *Zionism: A Form of Racism And Racial Discrimination* "Four Statements Made at the U.N. General Assembly, Office of the Permanent Observer of the Palestine Liberation Organization to the United Nations, (1976).

<[http://www.ameu.org/uploads/sayegh\\_march1\\_03.pdf](http://www.ameu.org/uploads/sayegh_march1_03.pdf)>

Sayegh cites: T. Herzl, *Zionist Writings: Essays and Addresses*, Volume 1 Covering 1896-1898, Herzl Press, New York, (1973), pp. 62-70, 89-97, 119-124, 148, 232-239.

**1281.** J. B. Agus, *The Meaning of Jewish History*, Volume 2, Abelard-Schuman, New York, (1963), pp. 412-413. **See also:** A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 509, 577, 581-582.

**1282.** I. Shahak and N. Mezvinsky, *Jewish Fundamentalism in Israel*, Pluto Press, London, (1999), p. 18.

**1283.** T. A. Kolsky, *Jews Against Zionism: The American Council for Judaism, 1942-1948*, Temple University Press, Philadelphia, (1990), p. 17.

**1284.** A. Ha-Am, "The Jewish State and the Jewish Problem", in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 262-269, at 264.

**1285.** A. Ha-Am, "The Jewish State and the Jewish Problem", in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 262-269, at 266.

**1286.** "B'nai B'rith Leader Discusses the Jews", *The Dearborn Independent*, (14 May 1920); reprinted in "Jewish Influences in American Life", *The International Jew: The World's Foremost Problem*, Volume 3, (1921), pp. 167-178.

**1287.** H. Morgenthau, "Zionism a Surrender, Not a Solution", *The World's Work*, Volume 42, Number 3, (July, 1921), pp. i-viii, at vii.

**1288.** H. Morgenthau, "Zionism a Surrender, Not a Solution", *The World's Work*, Volume 42, Number 3, (July, 1921), pp. i-viii, at vii.

**1289.** L. D. Brandeis, *The Jewish Problem; How to Solve It*, Zionist Essays Pub. Committee, New York, (1915).

**1290.** M. C. Piper, *Final Judgment: The Missing Link in the JFK Assassination Conspiracy*, Wolfe Press, Washington, D.C., (1993).

**1291.** A. Golan, *Operation Susannah*, Harper & Row, New York, (1978). **See also:** D. Raviv, *Every Spy a Prince: The Complete History of Israel's Intelligence Community*, Houghton Mifflin, Boston, (1990). **See also:** V. Ostrovsky and C. Hoy, *By Way of Deception: A Devastating Insider's Portrait of the Mossad*, Stoddart, Toronto, (1990). V. Ostrovsky, *The Other Side of Deception: A Rogue Agent Exposes the Mossad's Secret Agenda*, Harper Paperbacks, New York, (1994). **See also:** I. Black and B. Morris, *Israel's Secret Wars: A History of Israel's Intelligence Services*, Grove Weidenfeld, New York, (1991). **See also:** S. Teveth, *Ben-Gurion's Spy: The Story of the Political Scandal That Shaped Modern Israel*, Columbia University Press, New York, (1996). **See also:** J. Beinín, *The Dispersion of Egyptian Jewry: Culture, Politics, and the Formation of a Modern Diaspora*, University of California Press, Berkeley, (1998).

**1292.** W. Beecher, "Israel, in Error, Attacks U. S. Ship; 10 Navy Men Die, 100 Hurt in Raids North of Sinai Israelis, in Error, Attack U.S. Navy Ship 10 Navy Men Die and 100 Are Hurt Communications Vessel Is Raided From Air and Sea North of Sinai Peninsula", *The New York Times*, (9 June 1967), p. 1. N. Sheehan, "Sailors Describe Attack on Vessel; Israelis Struck So Suddenly U. S. Guns Were Unloaded", *The New York Times*, (11 June 1967), p. 27. "Israel Offers Compensation", *The New York Times*, (11 June 1967), p. 27. McClure M. Howland, "Families of Sailors" Letter to the Editor, *The New York Times*, (15 June 1967), p. 46. "Israel Accused at Hearing on U. S. Ship", *The New York Times*, (18 June 1967), p.

20. "U. S. Again Accused", *The New York Times*, (20 June 1967), p. 13. N. Sheehan, "Order Didn't Get to U. S. S. Liberty; Pentagon Reports Message Directing Ship Off Sinai to Move Arrived Late Ship 15.5 Miles Offshore", *The New York Times*, (29 June 1967), p. 1. **See also:** J. M. Ennes, *Assault on the Liberty: The True Story of the Israeli Attack on an American Intelligence Ship*, Random House, New York, (1979). **See also:** BBC Documentary, *Dead in the Water*, ( 21 August 2004, 7:00-8:10pm; rpt 1:50-3:00am) <[http://www.bbc.co.uk/bbcfour/documentaries/features/dead\\_in\\_the\\_water.shtml](http://www.bbc.co.uk/bbcfour/documentaries/features/dead_in_the_water.shtml)>

**1293.** V. Ostrovsky, *The Other Side of Deception: A Rogue Agent Exposes the Mossad's Secret Agenda*, Harper Collins, New York, (1994), p. 32.

**1294.** J. J. Mearsheimer and S. M. Walt, *The Israel Lobby and U. S. Foreign Policy*, Faculty Research Working Papers Series, Harvard University, John F. Kennedy School of Government, (March, 2006), p. 1.

**1295.** S. Steinlight, "The Jewish Stake in America's Changing Demography: Reconsidering a Misguided Immigration Policy", *Backgrounder*, (October, 2001), p. 10.

**1296.** T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 172.

**1297.** A. D. Gordon, *Kitve A. D. Gordon*, In Five Volumes, Tel-Aviv, ha-Va'ad ha-merkazi shel mifleget ha-Po'el ha-tsa'ir, (1927-1930), parts translated to English in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 371-386, at 384-385.

**1298.** I. Zangwill, "Is Political Zionism Dead? Yes", *The Nation*, Volume 118, Number 3062, (12 March 1924), pp. 276-278.

**1299.** J. Chrysostom, translated by P. W. Harkins, "Discourses Against Judaizing Christians", *The Fathers of the Church*, Volume 68, Catholic University of America Press, Washington, D. C., (1979).

**1300.** R. Martin, *Pugio fidei adversus Mauros et Judaeos*, Gregg Press, Farnborough, Hants, England, (1687/1967).

**1301.** Porchetus de Salvaticis, *Victoria Porcheti aduersus impios Hebreos, in qua tum ex sacris literis, tum ex dictis Talmud, ac Caballistaru, et alioru omniu authoru, quos, HebrQei recipiut, monstratur veritas catholice fidei*, Impressit Guillerm[us] Desplains impensis Egidij Gourmötij & Francisci Regnault, Parrhisijs, (1520).

**1302.** A. Margaritha, *Der gantz Jüdisch Glaub mit sampt ainer gründtlichen vnd warhafften anzaygung: aller Satzungen, Ceremonien, Gebetten, Haymliche vnd offentliche Gebreüch, deren sich dye Juden halten, durcdas ganzt Jar. Mit schönen und gegründten Argumenten wyder jren Glauben*, H. Steyner, Augspurg, (1530).

**1303.** M. Bucer, *Von den Jude ob, vn[d] wie die vnder den Christe zu halten sind, ein Rathschlag, durch die Gelerte am Ende dis Büchtlins verzeichnet, zugericht. Item Ein weitere Erklerung vnd Beschirmung des selbigen Rahtschlags*, Wolfgang Köpfel, Strassburg, (1539); **and** M. Bucer and J. Kymeus, *Ratschlag jetz von den Corfürsten vnnd Fürsten, zü Franckfort gehalten, Ob Christlicher Obrigkeit gebüren müge, das sie die Jüden, vnter denn Christen zü wonen gedulden, vn[d] wo sie zü gedulden, welcher gestalt vnd mass. Durch die gelerten am ende dis Büchtlins verzeichnet zü gericht*, Laurens vann der Müllen, Cöllen, (1539).

**1304.** J. Eck, *Ains Juden büechlins verlegung: darin ain Christ, gantzer Christenhait zu schmach, will es geschehe den Juden vnrecht in bezichtigung der Christen Kinder Mordt*, Alexander Weissenhorn, Ingoldstat, (1541).

**1305.** M. Luther, *Von den Juden und ihren Lügen*, Hans Lufft, Wittenberg, (1543); Reprinted, Ludendorffs, München, (1932); English translation by Martin H. Bertram, "On the Jews and Their Lies", *Luther's Works*, Volume 47, Fortress Press, Philadelphia, (1971), pp. 123-306.

**1306.** D. Diderot, “Juif”, *Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers*, Volume 9, A. Neufchastel, (1765).

**1307.** F. M. Arouet de Voltaire, *Histoire de Charles XII, Roi de Suède*, (1731); **and** *Dictionnaire Philosophique*, Multiple Editions; multiple English translations, including: W. F. Flemming, *A Philosophical Dictionary*, Volume 6, Dingwall-Rock, New York, (1901), pp. 266-313; **and** *Essai sur les Moeurs et l’Esprit des Nations, et sur les Principaux faits de l’Histoire Depuis Charlemagne Jusqu’à Louis XIII*, Chapter 104, (1769); **and** *Philosophie Générale: Métaphysique, Morale et Théologie*, Chez Sanson et Compagnie, Aux Deux-Ponts, (1792).

**1308.** L. Holst, *Das Judentum in allen dessen Teilen. Aus einem staatswissenschaftlichen Standpunkt betrachtet*, Mainz, (1821).

**1309.** R. Wagner under the *nom de plume* K. Freigedank, “Das Judentum in der Musik”, *Neue Zeitschrift für Musik*, (3 and 6 September 1850); Reprinted with revisions and an appendix, R. Wagner, *Das Judentum in der Musik*, J. J. Weber, Leipzig, (1869); the original unrevised 1850 article was reprinted in *Gesammelte Schriften und Dichtungen*, Volume 5; English translation of the 1869 version by E. Evans, *Judaism in Music (Das Judentum in der Musik) Being the Original Essay Together with the Later Supplement*, W. Reeves, London, (1910); Also, “Judaism in Music”, *Richard Wagner’s Prose Works*, Volume 3, Broude Brothers, New York, (1966), pp. 75-122.; which is a reprint of the original “Judaism in Music”, *Richard Wagner’s Prose Works*, Volume 3, Kegan Paul, Trench, and Trübner, London, (1894).

**1310.** W. Marr, *Der Judenspiegel*, Im Selbstverlage des Verfassers, (1862); **and** *Der Sieg des Judenthums über das Germanenthum*, Rudolph Costenoble, Bern, (1879); **and** *Vom jüdischen Kriegsschauplatz: eine Streitschrift*, R. Costenoble, Bern, (1879); **and** *Wählet keinen Juden: Der Weg zum Siege des Germanenthums über das Judentum*, O. Hentze, Berlin, (1879); **and** *Vom jüdischen Kriegsschauplatz eine Streitschrift*, R. Costenoble, Bern, (1879); **and** *Jeiteles teutonicus. Harfenklänge aus dem vermauschelten Deutschland*, Leipzig, (1879); **and** *Der Judenkrieg, seine Fehler und wie er Zu organisiren ist*, Richard Oschatz, Chemnitz, (1880); **and** *Goldene Ratten und rothe Mäuse*, E. Schmeitzner, Chemnitz, (1880); **and** *Wo steckt der Mauschel? oder, Jüdischer Liberalismus und wissenschaftlicher Pessimismus*, W. Raich, New York, (1880); **and** *Der Weg zum Siege des Germanenthums über das Judentum*, O. Hentze, Berlin, (1880); **and** *Wählet keinen Juden: ein Mahnwort an die deutschen Wähler*, O. Hentze, Berlin, (1881).

**1311.** E. K. Dühring, *Die Judenfrage als Racen-, Sitten- und Culturfrage: mit einer weltgeschichtlichen Antwort*, H. Reuther, Karlsruhe, (1881); English translation by A. Jacob, *Eugen Dühring on the Jews*, Nineteen Eighty Four Press, Brighton, England, (1997); **and** *Der Werth des Lebens: Eine philosophische Betrachtung*, Eduard Trewendt, Breslau, (1865); **and** *Kritische Geschichte der Philosophie von ihren Anfängen bis zur Gegenwart*, Heimann, Berlin, (1869); **and** *Kritische Geschichte der Nationalökonomie und des Socialismus*, T. Grieben, Berlin, (1871); **and** *Die Ueberschätzung Lessing’s und Dessen Anwaltschaft für die Juden*, H. Reuther, Karlsruhe, (1881); **and** *Sache, Leben und Feinde: Als Hauptwerk und Schlüssel zu seinen sämmtlichen Schriften*, H. Reuther, Karlsruhe, Leipzig, (1882); **and** *Der Ersatz der Religion durch Vollkommeneres und die Ausscheidung alles Judenthums durch den modernen Völkergeist*, H. Reuther, Karlsruhe, (1883); **and** *Die Parteien in der Judenfrage*, München, (1907).

**1312.** E. A. Drumont, *Richard Wagner, l’Homme et le musicien, à propos de Rienzi*, E. Dentu, Paris, (1869); **and** *Le dernier des Trémolin, : Société générale de librairie catholique*, Paris, (1879); **and** *La France juive; essai d’histoire contemporaine*, C. Marpon & E. Flammarion, Paris, (1886); German translation: *Das verjudete Frankreich: Versuch*

einer Tagesgeschichte, A. Deubner, Berlin, (1889); **and** *La France juive devant l'opinion: La "France juive" et la critique, la conquête juive, le système juif et la question sociale, l'escrime sémitique, ce qu'on voit dans un tribunal*, Marpon & Flammarion, Paris, (1886); **and** *La fin d'un monde: étude psychologique et sociale*, A. Savine, Paris, (1889); **and** *La dernière bataille nouvelle étude psychologique et sociale*, E. Dentu, Paris, (1890); **and** *La daeniére batailla*, E. Dentu, Paris, (1890); **and** *Le testament d'un antisémite*, E. Dentu, Paris, (1891); **and** *Le testament d'un antisémite*, E. Dentu, Paris, (1891); **and** *Le secret de Fourmies: avec un plan de la place de l'église*, A. Savine, Paris, (1892); **and** *Les juifs contre la France une nouvelle Pologne*, Librairie Antisémite, Paris, (1899); **and** *Nos maîtres la tyrannie maçonnique*, Paris : Librairie antisémite, (1899); **and** *Pour la République! revue politique mensuelle*, Paris, (1899-1900); **and** *Socialismo Cattolico, con prefazione di Arturo Labriola, Societa editrice partenopea*, Napoli, (1911). **See also**: L. B. and E. A. Drumont, *Juif! quelques vers en réponse à La France juive*, A. Lanier, Paris, (1886). **See also**: H. Desportes and E. A. Drumont, *Le mystère du sang chez les juifs de tous les temps*, Albert Savine, Éditeur, Paris, (1889). **See also**: A. Rohling and E. A. Drumont, *Le juif selon le Talmud*, Albert Savine, Paris, (1889); German translation: *Prof. Dr. Aug. Rohling's Talmud-Jude*, T. Fritsch, Leipzig, (1891). **See also**: E. A. Drumont, A. de Rothschild and A. L. Burdeau, *Burdeau-Rothschild contre Drumont; Le proces de la libre parole, debats complets*, Paris, (1892). **See also**: J. Aron and E. A. Drumont, *Lettre ouverte à monsieur Édouard Drumont*, Paris, (1896). **See also**: A. Blanchard and E. A. Drumont, *Lettre de Benjamin Israël à Edouard Drumont la vérité sur la question juive en France*, C. Poinson, Neuilly-Plaisance, (1899). **See also**: M. L'Hermite and E. A. Drumont, *Drumont-démon, l'anti-pape: l'insurrection des Congrégations, le Belluaire; Moines et soldats, Alger-Milan*, L. Sery, Issoudun, (1899). **See also**: A. B. Monniot, *Les gouvernants contre la nation la trahison du ministère Waldeck*, Librairie antisémite, Paris, (1900). **See also**: P. Vergnet and E. A. Drumont, *Edouard Drumont, intime*, Libre parole, Paris, (1912). **See also**: The journals: *La libre parole illustrée / Libre parole / Almanach de la libre parole*. **1313**. T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 172. **1314**. L. Pinsker, translated by D. S. Blondheim, *Auto-Emancipation: An Admonition to His Brethren by a Russian Jew*, Federation of American Zionists, New York, (1916). **1315**. An English translation of the minutes appears in: "Wannsee Conference on the Final Solution of the Jewish Question", R. S. Levy, *Antisemitism in the Modern World: An Anthology of Texts*, D.C. Heath, Toronto, (1991), pp. 252-258; *see also*: pp. 250-252. **1316**. N. Syrkin, under the nom de plume "Ben Elieser", *Die Judenfrage und der sozialistische Judenstaat*, Steiger, Bern, (1898); English translation in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 333-350, at 339. **1317**. T. Herzl, *A Jewish State: An Attempt at a Modern Solution of the Jewish Question*, The Maccabæan Publishing Co., New York, (1904), pp. xviii-xix, 5, 18, 21-25, 27, 29, 31-34, 37, 41-42, 50, 55-59, 67-73, 93-94, 98-100. **1318**. T. Herzl, *A Jewish State: An Attempt at a Modern Solution of the Jewish Question*, The Maccabæan Publishing Co., New York, (1904), p. 29. **1319**. *See*: "Letters to the Editor" with respect to the Memorandum to the Protestant monarchs regarding the "Restoration of the Jews", *The London Times*, (26 August 1840), p. 6. **1320**. "The Zionist Congress: Full Report of the Proceedings", *The Jewish Chronicle*, (3 September 1897), pp. 10-15, at 11. **1321**. "The Turkish Situation by One Born in Turkey", *The American Monthly Review of Reviews*, Volume 25, Number 2, (February, 1902), pp. 182-191, at 186-188.

- 1322.** M. Hess, "Eleventh Letter", *Rom und Jerusalem: die letzte Nationalitätsfrage*, Eduard Wengler, Leipzig, (1862); English: *Rome and Jerusalem: A Study in Jewish Nationalism*, Bloch, New York, (1918/1943), pp. 141-159, at 150-152.
- 1323.** M. Hess, "Eleventh Letter", *Rom und Jerusalem: die letzte Nationalitätsfrage*, Eduard Wengler, Leipzig, (1862); English: *Rome and Jerusalem: A Study in Jewish Nationalism*, Bloch, New York, (1918/1943), pp. 160-162.
- 1324.** Cyprian, Twelfth Treatise, "Three Books of Testimonies Against the Jews", First Book, Testimony 24, *The Anti-Nicene Fathers: Translations of the Writings of the Fathers down to A.D. 325*, Volume 5, Christian Literature Publishing Company, New York, (1886), p. 514-515.
- 1325.** T. Herzl, *The Jewish State: An Attempt at a Modern Solution of the Jewish Question*, Zionist Organization of America, New York, (1943), p. 43.
- 1326.** M. A. Hoffman II, *Judaism's Strange Gods*, Independent History and Research, Coeur d'Alene, Idaho, (2000), pp. 108-109.
- 1327.** Cf. S. Snobelen, "'The Mystery of the Restitution of All Things': Isaac Newton on the Return of the Jews", in J. E. Force and R. H. Popkin, Editors, *The Millenarian Turn: Millenarian Contexts of Science, Politics, and Everyday Anglo-American Life in the Seventeenth and Eighteenth Centuries*, Chapter 7, Kluwer Academic Publishers, Dordrecht, Boston, (2001), pp. 95-118, at 112, note 11.
- 1328.** I. Zangwill, *The Problem of the Jewish Race*, Judaen Publishing Company, New York, (1914), pp. 9, 11. J. Prinz, *The Secret Jews*, Random House, New York, (1973), pp. 111-112.
- 1329.** D. Ben-Gurion, *Memoirs*, The World Publishing Company, New York, Cleveland, (1970), not paginated.
- 1330.** T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 317.
- 1331.** T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 56.
- 1332.** T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 84.
- 1333.** T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), pp. 143, 171, 182, 231.
- 1334.** "The Zionist Congress: Full Report of the Proceedings", *The Jewish Chronicle*, (3 September 1897), pp. 10-15, at 11.
- 1335.** M. Nordau and G. Gottheil, *Zionism and Anti-Semitism*, Fox, Duffield & Company, (1905), p. 19.
- 1336.** B. Disraeli, *Coningsby; or, The New Generation*, The Century Co., New York, (1904), pp. 231.
- 1337.** G. Thomas and M. Dillon, *Robert Maxwell, Israel's Superspy*, Carroll and Graf, New York, (2002).
- 1338.** B. Freedman as quoted in D. Reed, *Somewhere South of Suez*, Devin-Adair Company, U. S. A., (1951), pp. 331-332.
- 1339.** J. Rorty, "Storm Over the Investigating Committees", *Commentary*, Volume 19, Number 2, (February, 1955), pp. 128-136, at 131.
- 1340.** A. Forster, *Square One*, D. I. Fine, New York, (1988), p. 121.
- 1341.** P. Findley, *They Dare to Speak Out: People and Institutions Confront Israel's Lobby*, Lawrence Hill, Westport, Connecticut, (1985); **and** *Deliberate Deceptions: Facing the Facts about the U.S.-Israeli Relationship*, Lawrence Hill Books, Chicago, (1993); **and** *Silent No More: Confronting America's False Images of Islam*, D : Amana Publications, Beltsville, Maryland, (2001).

- 1342.** D. Reed, *Somewhere South of Suez*, Devin-Adair Company, U. S. A., (1951); **and** *The Controversy of Zion*, Bloomfield, Sudbury, (1978).
- 1343.** T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volumes 1 and 2, Herzl Press, New York, (1960), pp. 37, 97, 170, 455, 457, 480.
- 1344.** S. Landman, *Great Britain, the Jews and Palestine*, New Zionist Press, London, (1936), p. 3
- 1345.** A. T. Clay, "Political Zionism", *The Atlantic Monthly*, Volume 127, Number 2, (February, 1921), pp. 268-279, at 277-279. B. L. Brasol, *The World at the Cross Roads*, Small, Mayhard & Co., Boston, (1921), pp. 371-379.
- 1346.** M. Samuel, "Diaries of Theodor Herzl", in: M. W. Weisgal, *Theodor Herzl: A Memorial*, The New Palestine, New York, (1929), pp. 125-180, at 129. T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), pp. 4, 111.
- 1347.** T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 307.
- 1348.** T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 172.
- 1349.** T. Herzl, *A Jewish State: An Attempt at a Modern Solution of the Jewish Question*, The Maccabæan Publishing Co., New York, (1904), p. 99.
- 1350.** L. Pinsker, translated by D. S. Blondheim, *Auto-Emancipation: An Admonition to His Brethren by a Russian Jew*, Federation of American Zionists, New York, (1916).
- 1351.** A. Einstein, *The World As I See It*, Citadel, New York, (1993), pp. 92-97, 103, 106, 108.
- 1352.** P. W. Massing, *Rehearsal for Destruction: A Study of Political Anti-Semitism in Imperial Germany*, Howard Fertig, New York, (1967), pp. 303-305.
- 1353.** B. Borochoy, *Nationalism and Class Struggle*, New York, (1935), pp. 135-136, 183-205; quoted in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 355-360, at 356.
- 1354.** T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 183.
- 1355.** T. Herzl, *A Jewish State: An Attempt at a Modern Solution of the Jewish Question*, The Maccabæan Publishing Co., New York, (1904), pp. 23, 99.
- 1356.** "Prof. Einstein Here, Explains Relativity", *The New York Times*, (3 April 1921), pp. 1, 13, at 1.
- 1357.** See, for example, J. Goebbels, "Der Führer", *Aufsätze auf der Kampfzeit*, Zentralverlag der NSDAP, Munich, (1935), pp. 214-216; **and** "Goldene Worte für einen Diktator und für solche, die es werden wollen", *Der Angriff*, (1 September 1932); reprinted in: *Wetterleuchten: Aufsätze aus der Kampfzeit*, Zentralverlag der NSDAP., Franz Eher Nachf., München, (1939), pp. 325-327. On the Zionists' quest to find a "great man" to be their "dictator", see: N. Goldman, "Zionismus und nationale Bewegung", *Der Jude*, Volume 5, Number 4, (1920-1921), pp. 237-242, at 240-242; which was part of a series including: "Zionismus und nationale Bewegung", *Der Jude*, Volume 5, Number 1, (1920-1921), pp. 45-47; and "Zionismus und nationale Bewegung", *Der Jude*, Volume 5, Number 7, (1920-1921), pp. 423-425.
- 1358.** Cf. Schlomo Ginossar, a. k. a. Simon Ginsburg, a. k. a. Salomon Ginzberg, "Early Days", *The Hebrew University of Jerusalem, 1925-1950*, Universitah ha-'uvrit bi-Yerushalayim, Jerusalem, (1950), pp. 71-74, at 73. **See also:** J. Stachel, *Einstein from 'B' to 'Z'*, Birkhäuser, Boston, (2002), p. 79, note 41.

**1359.** See, for example: A. Lynch, *The Case Against Einstein*, P. Allan, London, (1932). H. Dingler, *Die Grundlagen der Physik; synthetische Prinzipien der mathematischen Naturphilosophie*, Second Edition, Walter de Gruyter & Co., Berlin, (1923); **and** *Physik und Hypothese Versuch einer induktiven Wissenschaftslehre nebst einer kritischen Analyse der Fundamente der Relativitätstheorie*, Walter de Gruyter & Co., Berlin, Leipzig, (1921); **and** “Kritische Bemerkungen zu den Grundlagen der Relativitätstheorie”, *Physikalische Zeitschrift*, Volume 21, (1920), pp. 668-669. H. Nordenson, *Relativity, Time and Reality: A Critical Investigation of the Einstein Theory of Relativity from a Logical Point of View*, Allen and Unwin, London, (1969).

**1360.** L. Essen, “Relativity — Joke or Swindle?”, *Electronics and Wireless World*, (February, 1988), pp. 126-127. URL: <<http://www.cfpf.org.uk/articles/scientists/essen.html>>

**1361.** J. T. Blankart, “Relativity or Interdependence”, *Catholic World*, Volume 112, (February, 1921), pp. 588- 610, at 606.

**1362.** K. Sugimoto, translated by B. Harshav, *Albert Einstein, A Photographic Biography*, Schocken Books, New York, (1989), p. 74.

**1363.** P. Weyland, “Einsteins Relativitätstheorie—eine wissenschaftliche Massensuggestion”, *Tägliche Rundschau*, (August 6, 1920).

**1364.** E. Gehrcke, “Die gegen die Relativitätstheorie erhobenen Einwände”, *Die Naturwissenschaften*, Volume 1, Number 3, (1 January 1913), pp. 62-66; republished *Kritik der Relativitätstheorie*, Hermann Meusser, Berlin, (1924), pp. 20-28, “Massensuggestion” appears at page 28; Gehrcke also delivered a lecture, which Einstein attended, on 24 August 1920 in the Berlin Philharmonic, *Die Relativitätstheorie eine wissenschaftliche Massensuggestion*, Arbeitsgemeinschaft Deutscher Naturforscher zur Erhaltung reiner Wissenschaft, Berlin, (1920); republished in *Kritik der Relativitätstheorie*, pp. 54-68. See also: *Die Massensuggestion der Relativitätstheorie*, Hermann Meusser, Berlin, (1924). The editors of *The Collected Papers of Albert Einstein*, Volume 7, Princeton University Press, (2002), p. 102; cite the earliest appearance by Gehrcke of this charge as: E. Gehrcke, Ed., P. Drude, *Lehrbuch der Optik*, Third Edition, S. Hirzel, Leipzig, (1912), p. 470. Reference is also had to this fact in H. Goenner, “The Reaction to Relativity Theory. I: The Anti-Einstein Campaign in Germany in 1920”, *Science in Context*, Volume 6, Number 1, (1993), pp. 107-133.

**1365.** B. Thüring, “Albert Einsteins Umsturzversuch der Physik und seine inneren Möglichkeiten und Ursachen”, *Forschungen zur Judenfrage*, Volume 4, (1940), pp. 134-162. Republished as: *Albert Einsteins Umsturzversuch der Physik und seine inneren Möglichkeiten und Ursachen*, Dr. Georg Lüttke Verlag, Berlin, (1941).

**1366.** Č. Dvořák quoted in J. T. Blackmore, *Ernst Mach: His Work, Life, and Influence*, University of California Press, Berkeley, Los Angeles, London, (1972), p. 279.

**1367.** H. Goenner, “The Reaction to Relativity Theory in Germany, III: ‘A Hundred Authors against Einstein’”, J. Earman, M. Janssen, J. D. Norton, Editors, *The Attraction of Gravitation: New Studies in the History of General Relativity*, Birkhäuser, Boston, Basel, Berlin, (1993), p. 249.

**1368.** J. Stark, *Die gegenwärtige Krisis in der Deutschen Physik*, Johann Ambrosius Barth, Leipzig, (1922), Forward and pp. 6-16.

**1369.** “Einstein’s Triumph”, *The New York Times*, (13 April 1923), p. 16.

**1370.** See: C. Schönbeck, “Albert Einstein und Philipp Lenard”, *Schriften der mathematisch-naturwissenschaftliche Klasse der Heidelberger Akademie der Wissenschaften*, Volume 8, (2000), pp. 1-42, at 37.

**1371.** C. Brown, *The New York Times*, (8 July 1921), p. 9.

- 1372.** “Prof. Einstein Here, Explains Relativity”, *The New York Times*, (3 April 1921), pp. 1, 13, at 1.
- 1373.** A. Einstein to H. Zangger of 24 December 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 233, Princeton University Press, (2004), pp. 197-198, at 197.
- 1374.** A. Einstein, *The Born-Einstein Letters*, Walker and Company, New York, (1971), p. 188.
- 1375.** J. Klatzkin, *Krisis und Entscheidung im Judentum; der Probleme des modernen Judentums*, Jüdischer Verlag, Berlin, (1921). Heinrich Class under the pseudonym Daniel Frymann, *Wenn ich der Kaiser wär’: politische Wahrheiten und Notwendigkeiten*, Dieterich, Leipzig, (1912); English translation, R. S. Levy, “If I were the Kaiser / Daniel Freymann”, *Antisemitism in the Modern World: An Anthology of Texts*, Chapter 14, D.C. Heath, Toronto, (1991).
- 1376.** T. Lessing, *Der jüdische Selbsthaß*, Zionistischer Bücherbund, Berlin, (1930).
- 1377.** P. Lenard, *Deutsche Physik in vier Bänden*, J. F. Lehmann, München, (1936-1937); **and** Philipp Lenard, *der deutsche Naturforscher: sein Kampf um nordische Forschung: Reichssiegerarbeit*, J. F. Lehmanns Verlag, München, (1937). J. Stark and W. Müller, *Jüdische und deutsche Physik, Vorträge zur Eröffnung des Kolloquiums für theoretische Physik an der Universität München*, Helingsche Verlagsanstalt, (1941). **See also:** P. Lenard and J. Stark, “Hitlergeist und Wissenschaft”, *Großdeutsche Zeitung. Tageszeitung für nationale und soziale Politik und Wirtschaft*, Volume 1, Number 81, (8 May 1924), pp. 1-2; reprinted *Nationalsozialistische Monatshefte*, Volume 7, Number 71, (February, 1936), pp. 110-111; annotated English translation, K. Hentschel, “Philipp Lenard & Johannes Stark: The Hitler Spirit and Science [May 8, 1924]” *Physics and National Socialism: An Anthology of Primary Sources*, Basel, Boston, Birkhäuser, (1996), pp. 7-10; which book also contains numerous other Nazi-era texts in English translation.
- 1378.** Cf. C. Weizmann, *Trial and Error: The Autobiography of Chaim Weizmann*, Harper & Brothers, New York, (1949), p. 35.
- 1379.** J. B. Agus, *The Meaning of Jewish History*, Volume 2, Abelard-Schuman, New York, (1963), pp. 407-408. Agus cites: A. Leroy-Beaulieu, *Israel among the Nations: A Study of the Jews and Antisemitism*, G.P. Putnam’s sons, New York, W. Heinemann, London, (1895), pp. 45, 131, 134; and T. Mommsen, *Auch ein Wort über unser Judentum*, Weidmannsche Buchhandlung, Berlin, (1880), pp. 5, 7, 15-16.
- 1380.** M. Hess, English translation by M. Waxman, *Rome and Jerusalem: A Study in Jewish Nationalism*, Bloch, New York, (1918/1943), pp. 17-18, 24.
- 1381.** A. Einstein, *The World As I See It*, Citadel, New York, (1993), p. 98.
- 1382.** Letter from A. Einstein to H. Bergman of 5 November 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 155, Princeton University Press, (2004), pp. 132-133, at 132. **See also:** H. N. Bialik, “Bialik on the Hebrew University”, in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 281-288, at 284-285.
- 1383.** P. A. Bucky, Einstein, and A. G. Weakland, *The Private Albert Einstein*, Andrews and McMeel, Kansas City, (1992), p. 88.
- 1384.** Letter from A. Einstein to H. Bergman of 5 November 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 155, Princeton University Press, (2004), pp. 132-133, at 132.
- 1385.** M. Born, *The Born-Einstein Letters*, Walker and Company, New York, (1971), p. 16.
- 1386.** A. Einstein, English translation by A. Engel, *The Collected Papers of Albert Einstein*, Volume 7, Document 35, Princeton University Press, (2002), pp. 156-157.

**1387.** M. Winteler-Einstein, English translation by A. Beck, “Albert Einstein—A Biographical Sketch”, *The Collected Papers of Albert Einstein*, Volume 1, Princeton University Press, (1987), pp. xv-xxii, at xx.

**1388.** Letter from A. Einstein to P. Ehrenfest of 8 November 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 160, Princeton University Press, (2004), pp. 135-136, at 136.

**1389.** “Salluste”, “Henri Heine et Karl Marx. Les Origines Secrètes du Bolchevisme”, *La Revue de Paris*, Volume 35, Number 11, (1 June 1928), pp. 567-589; **and** “Henri Heine et Karl Marx II. Les Origines Secrètes du Bolchevisme”, *La Revue de Paris*, Volume 35, Number 12, (15 June 1928), pp. 900-923; **and** “Henri Heine et Karl Marx III. Les Origines Secrètes du Bolchevisme”, *La Revue de Paris*, Volume 35, Number 13, (1 July 1928), pp. 153-175; **and** “Henri Heine et Karl Marx IV. Les Origines Secrètes du Bolchevisme”, *La Revue de Paris*, Volume 35, Number 14, (15 July 1928), pp. 426-445. **See also, Rabbi Liber’s Response:** “Judaïsm et Socialisme”, *La Revue de Paris*, Volume 35, Number 15, (1 August 1928), pp. 607-628; **To which “Salluste” Replied:** “Autour d’une Polémique: Marxism et Judaïsm”, *La Revue de Paris*, Volume 35, Number 16, (15 August 1928), pp. 795-834.

**1390.** Cf. Mentor, “Peace, War—and Bolshevism”, *The Jewish Chronicle*, (4 April 1919), p. 7; **and** “From My Note Book”, *The Jewish Chronicle*, (11 April 1919), p. 9.

**1391.** “The Modern Jews”, *The North American Review*, Volume 60, Number 127, (April, 1845), pp. 329-368, at 361-365.

**1392.** “Salluste”, “Henri Heine et Karl Marx. Les Origines Secrètes du Bolchevisme”, *La Revue de Paris*, Volume 35, Number 11, (1 June 1928), pp. 567-589, at 574. An alternative English translation appears in D. Fahey, *The Mystical Body of Christ in the Modern World*, Browne and Nolan Limited, London, (1935), p. 83.

**1393.** Rabbi Liber, “Judaïsm et Socialisme”, *La Revue de Paris*, Volume 35, Number 15, (1 August 1928), pp. 607-628, at 623-624.

**1394.** “Salluste”, “Autour d’une Polémique: Marxism et Judaïsm”, *La Revue de Paris*, Volume 35, Number 16, (15 August 1928), pp. 795-834. “Salluste”, *Les Origines Secrètes du Bolchevisme: Henri Heine et Karl Marx*, Jules Tallandier, Paris, (1930), at pp. 33-34.

**1395.** M. Kominsky, *The Hoaxers: Plain Liars, Fancy Liars, and Damned Liars*, Branden Press, Boston, (1970), pp. 189-191.

**1396.** M. Kominsky, *The Hoaxers: Plain Liars, Fancy Liars, and Damned Liars*, Branden Press, Boston, (1970), pp. 190-191.

**1397.** M. Higger, *The Jewish Utopia*, Lord Baltimore Press, Baltimore, (1932).

**1398.** “Salluste”, *Les Origines Secrètes du Bolchevisme: Henri Heine et Karl Marx*, Jules Tallandier, Paris, (1930), pp. 34-35.

**1399.** J. Klausner, *The Messianic Idea in Israel, from its Beginning to the Completion of the Mishnah*, Translated from the third Hebrew edition by W. F. Stinespring, Macmillan, New York, (1955), pp. 160-164.

**1400.** B. Haase, “Die Ostjudenfrage”, *Central-Verein Zeitung*, Volume 1, Number 1, (4 May 1922), p. 6. “Ostjudenfrage”, *Central-Verein Zeitung*, Volume 1, Number 1, (4 May 1922), p. 5.

**1401.** *Time Magazine*, Volume 52, Number 7, (16 August 1948), p. 27.

**1402.** J. Jiladi, *Discord in Zion: Conflict Between Ashkenazi & Sephardi Jews in Israel*, Scorpion Pub., London, (1990).

**1403.** B. Thüring, “Albert Einsteins Umsturzversuch der Physik und seine inneren Möglichkeiten und Ursachen”, *Forschungen zur Judenfrage*, Volume 4, (1940), p. 154. Republished as: *Albert Einsteins Umsturzversuch der Physik und seine inneren*

*Möglichkeiten und Ursachen*, Dr. Georg Lüttke Verlag, Berlin, (1941).

**1404.** T. Lessing, *Der jüdische Selbsthass*, Matthes & Seitz, München, (1984), pp. 84-84.

**1405.** R. Wagner under the *nom de plume* K. Freigedank, “Das Judenthum in der Musik”, *Neue Zeitschrift für Musik*, (3 and 6 September 1850); Reprinted with revisions and an appendix, R. Wagner, *Das Judenthum in der Musik*, J. J. Weber, Leipzig, (1869); the original unrevised 1850 article was reprinted in *Gesammelte Schriften und Dichtungen*, Volume 5; English translation of the 1869 version by E. Evans, *Judaism in Music (Das Judenthum in der Musik) Being the Original Essay Together with the Later Supplement*, W. Reeves, London, (1910); Also, “Judaism in Music”, *Richard Wagner’s Prose Works*, Volume 3, Broude Brothers, New York, (1966), pp. 75-122.; which is a reprint of the original “Judaism in Music”, *Richard Wagner’s Prose Works*, Volume 3, Kegan Paul, Trench, and Trübner, London, (1894).

**1406.** L. Pinsker, “Auto-Emancipation”, quoted in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 181-198, at 190. Hertzberg cites: English translation by D. Blondheim in B. Netanyahu, *Road to Freedom*, New York, (1944), pp. 74-95, 105-106.

**1407.** B. J. Hendrick, “The Jews in America: II Do the Jews Dominate American Finance?”, *The World’s Work*, Volume 44, Number 3, (January, 1923), pp. 266-286, at 269-271.

**1408.** Josephus, “Flavius Josephus Against Apion”, *The Works of Flavius Josephus: Comprising the Antiquities of the Jews; a History of the Jewish Wars; and Life of Flavius Josephus, Written by Himself*, Book 2, S. S. Scranton Co., Hartford, Connecticut, (1916), pp. 917-918.

**1409.** A. Hitler, *The Speeches of Adolf Hitler April 1922-August 1939*, Volume 1, Howard Fertig, New York, (1969), pp. 30-31.

**1410.** A. Hitler, *The Speeches of Adolf Hitler April 1922-August 1939*, Volume 1, Howard Fertig, New York, (1969), p. 699.

**1411.** P. A. Bucky, Einstein, and A. G. Weakland, *The Private Albert Einstein*, Andrews and McMeel, Kansas City, (1992), pp. 32, 110, 116-117.

**1412.** It should be noted that Arnold Sommerfeld stated at the end of 1915, that Einstein was the greatest spirit since Gauss and Newton. *See:* Letter from A. Sommerfeld to K. Schwarzschild of 28 December 1915, Niedersächsische Staats- und Universitätsbibliothek Göttingen, Cod. Ms. K. Schwarzschild 743. Sommerfeld was one of the first to profit by promoting Einstein while demeaning the deceased Poincaré in Sommerfeld’s annotations for *Das Relativitätsprinzip*, B. G. Teubner, Berlin, Leipzig, (1913)—a book published shortly after Poincaré died, which failed to include any of Poincaré’s works, but obviously helped to promote Sommerfeld.

**1413.** P. A. Bucky, Einstein, and A. G. Weakland, *The Private Albert Einstein*, Andrews and McMeel, Kansas City, (1992), p. 31.

**1414.** E. K. Dühring, *Die Judenfrage als Racen-, Sitten- und Culturfrage: mit einer weltgeschichtlichen Antwort*, H. Reuther, Karlsruhe, (1881); English translation by A. Jacob, *Eugen Dühring on the Jews*, Nineteen Eighty Four Press, Brighton, England, (1997), pp. 96-97.

**1415.** Letter from P. Ehrenfest to A. Einstein of 9 December 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 203, Princeton University Press, (2004), pp. 173-175, at 174.

**1416.** N. Syrkin, under the *nom de plume* “Ben Elieser”, *Die Judenfrage und der sozialistische Judenstaat*, Steiger, Bern, (1898); English translation in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 333-350, at 344.

**1417.** A. A. Roback, *Jewish Influence in Modern Thought*, Sci-Art Publishers, Harvard Square, Cambridge, Massachusetts, (1929), pp. 237-238, 245-246, 250-251.

- 1418.** D. Bronder, *Bevor Hitler kam: Eine historische Studie*, Hans Pfeiffer Verlag, Hannover, (1964), p. 204 (p. 211 in the 1974 edition). H. Kardel, *Adolf Hitler, Begründer Israels*, Verlag Marva, Genf, (1974); English translation *Adolf Hitler: Founder of Israel*, Modjeskis' Society Dedicated to Preservation of Cultures, San Diego, (1997), pp. 4, 73.
- 1419.** L. Roth, "Jewish Thought in the Modern World", *The Legacy of Israel*, Clarendon Press, Oxford, (1927), pp. 433-463 at 463.
- 1420.** L. Pinsker, "Auto-Emancipation", in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 181-198, at 193. H. N. Bialik, "Bialik on the Hebrew University", in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 281-288, at 284. A. D. Gordon, *Kitve A. D. Gordon*, In Five Volumes, Tel-Aviv, ha-Va'ad ha-merkazi shel mifleget ha-Po'el ha-tsa'ir, (1927-1930), parts translated to English in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 371-386, at 376. S. H. Landau, *Kithe*, Warsaw, (1935), pp. 36-43; translated to English in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 434-439, at 437-438.
- 1421.** I. Zollschan, "The Cultural Value of the Jewish Race", *Jewish Questions: Three Lectures*, New York, Bloch Pub. Co., (1914), pp. 3-19.
- 1422.** A. Einstein, English translation by A. Engel, *The Collected Papers of Albert Einstein*, Volume 7, Document 35, Princeton University Press, (2002), pp. 156-157.
- 1423.** Letter from V. G. Ehrenberg to A. Einstein of 23 November 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 173, Princeton University Press, (2004), p. 145.
- 1424.** L. D. Brandeis, M. I. Urofsky and D. W. Levy, Editors, *Letters of Louis D. Brandeis* Volume 4, State University of New York Press, Albany, New York, (1975), pp. 536-537.
- 1425.** A. Sterling, *The Jew and Civilization*, Aetco, New York, (1924), pp. 202-203.
- 1426.** A. Sterling, *The Jew and Civilization*, Aetco, New York, (1924), pp. 221-222.
- 1427.** A. Einstein, A. Engel translator, "How I became a Zionist", *The Collected Papers of Albert Einstein*, Volume 7, Document 57, Princeton University Press, (2002), pp. 234-235, at 235.
- 1428.** M. Steinglass, "Emil Ludwig before the Judge", *American Jewish Times*, (April, 1936), p. 35; as quoted in: L. Brenner, *Zionism in the Age of the Dictators*, Chapter 6, Croom Helm, London, L. Hill, Westport, Connecticut, (1983), p. 59.
- 1429.** A. Eichmann, "Eichmann Tells His Own Damning Story", *Life Magazine*, Volume 49, Number 22, (28 November 1960), pp. 19-25, 101-112; at 22.
- 1430.** J. L. Magnes, *Like All Nations?*, Jerusalem, (1930), quoted in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 443-449, at 447.
- 1431.** M. Buber, *Israel and the World*, Schocken Books, New York, (1948), quoted in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 457-463, at 460-461.
- 1432.** Friedrich Wilhelm Ghillany, under the pseudonym Richard von der Alm, *Die Urtheile heidnischer und jüdischer Schriftsteller der vier ersten christlichen Jahrhunderte über Jesus und die ersten Christen: eine Zuschrift an die gebildeten Deutschen zur weiteren Orientirung in der Frage über die Gottheit Jesu*, Otto Wigand, Leipzig, (1864); and *Theologische briefe an die gebildeten der deutschen Nation*, In Three Volumes, Otto Wigand, Leipzig, (1862-1863).
- 1433.** *Acts*, Chapter 4, Josephus' *Antiquities of the Jews*, Book 20, Chapter 5.
- 1434.** S. Schwarzfuchs, *Napoleon, the Jews, and the Sanhedrin*, Routledge & Kegan Paul, London, Boston, (1979), p. 49.
- 1435.** D. J. Boorstein, *The Americans: The Colonial Experience*, Vintage Books, New York, (1958), pp. 64-65.